Stories of the Prophets

قصص الأنبياء

Ibn Muṭarrif al-Ṭarafī of Cordoba



The Vatican Manuscript · Arabic and English

Reading Guide

The English translation from the French, the commentary and the sources are brought together in the first part. Documentary reproductions appear at the end of the volume. Historical illustrations accompany the text.

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Arabic quotations needed for the commentary remain alongside their explanations. The continuous Arabic transcription follows in a separate part.

References to editions and manuscripts have been retained. The numbers in the contents and the internal links lead to the new pagination.

THE BOOK AND ITS SOURCE

Introducing the Text

Stories Transmitted in Cordoba

In eleventh-century Cordoba, Muḥammad ibn Aḥmad ibn Muṭarrif al-Ṭarafī brings together traditions about the prophets. Sometimes he starts from a few words of the Quran to give voice to several accounts. In the case of Adam, for example, the reader moves from the verse about creation to statements attributed to different transmitters. Their explanations may diverge. The book often presents them one after another.

The Copy Preserved in the Vatican

The text forms part of a collection in the Vatican Apostolic Library under the shelfmark Borg. ar. 125. The reproduced sequence begins at folio 47 recto, which bears inscriptions. The preface begins on the verso. The closing formula appears on folio 133 recto. These limits correspond to images 0097 to 0275 of the digitisation, a total of 179 photographed sides.

Roberto Tottoli studied this copy and another witness preserved at the Escorial. His Arabic edition, published in Berlin in 2003, provides a basis for comparing difficult words. This copy in Maghribi script is dated 777 AH (1375). Tottoli notes that folios 69 to 71 are unrelated to al-Ṭarafī’s text and that three folios are probably missing between 119v and 120r. The inserted pages, including the stories of Iram and the tailor near folio 119, are reproduced here in their physical position.

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ARABIC AND ENGLISH

How to Read This Edition

Finding the Same Sentence

The first part brings together the English translations; the second presents the transcription in Arabic characters. Photographs of each side of the manuscript appear in the appendix. At folio 103, two sides are presented in translation in the order of the connecting sentences, 103v followed by 103r. The photographs retain the order of the viewer. A sentence interrupted at the bottom of a page ordinarily continues on the next side. The ‘Photograph’, ‘Arabic’ and ‘English’ links always lead back to the same image.

Image Numbers

The number followed by r or v refers to the recto or verso of the folio. Two different photographs sometimes bear the same designation in the viewer. These additional images are distinguished here by ‘bis’ and ‘ter’. The four-digit number identifies each image unambiguously.

Difficult Words

The Arabic is given in standard orthography. The reading of the folios has been compared with Tottoli’s edition. For part of the work, notably folios 72r to 90r, the printed text served as the basis, with the beginnings and endings checked against the photographs and spot checks within. Some spellings may differ from the copy. Paragraphs, punctuation and French headings were added. Text in square brackets indicates a reconstruction, a doubtful reading or an undeciphered passage. The sign [...] may stand for several words or several lines. The French follows the text that could be established; this English version is translated from that French edition. Where several lines cannot be read, only the words or general meaning still recognisable are indicated. A reading note in the translated part explains the difficulty when it affects an entire passage.

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PHOTOGRAPH · ARABIC · ENGLISH

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PART ONE

English Translation from the French

The headings at the start of the passages help the reader navigate the narrative. The folio and image numbers allow the reader to return to the Arabic words and their photograph.



Jonah and the whale. Illumination from Ḥāfiẓ-i Abrū's Majmaʿ al-tavārīkh, c. 1425. The Metropolitan Museum of Art, 57.51.37.4.

PART ONE · ENGLISH TRANSLATION

Folio 47r Image 0097

Title page and ownership inscriptions

Photograph · 604 Arabic · 248 Contents · 5

A volume containing the accounts of the prophets, may God's blessings and peace be upon them, together with their names [...] and the ages of some of them, from the creation of Adam, peace be upon him. Composed by the master of Quranic readings Abū ʿAbd Allāh Aḥmad ibn Muṭarrif, of the Kināna, of Cordoba. May God have mercy on him and forgive him. [Ownership or purchase mark:] [...] the master [...] the jurist Abū ʿImrān Mūsā ibn Mufarriǧ al-Anṣārī, may God have mercy on him and forgive him.

'If knowledge had any good outside itself, the scholar would not have held fast to it when people held fast to the things of this world.' [The reading of the maxim is uncertain.]

[Added inscription.] On Monday, the nineteenth of June in the year 880 [...], in the ḥawz of the city of Granada, he came out of [...] and we descended from [...] ; [...] of the tribe of the Banū Muḥammad [...] whose [...] name [...] I have forgotten. When he saw this list of names, he began to say: '[...] I do not know [...]'. He mentioned certain customs [...] and the names [...], the twenty-eight mansions [of the moon], called 'the stars' [...]. I recorded the following from it [...]. Abū Sulaymān, a jurist [...], was present with me.
[Inscription below.] 'I have never ceased to wonder [...] about your love for me. Let me finally know [...] the place I hold with you [...].' [...] the page is torn.

> Several words in the ownership marks, the Granada note and the inscriptions below it are faded or missing. These additions are not part of the work. The page names Aḥmad b. Muṭarrif, whereas the following incipit gives the fuller name Muḥammad b. Aḥmad b. Muṭarrif.

PART ONE · ENGLISH TRANSLATION

Folio 47v Image 0098

The author’s opening

Photograph · 605 Arabic · 249 Contents · 5

In the name of God, the All-Merciful, the Most Merciful. May God bless our master Muḥammad and his family. Abū ʿAbd Allāh Muḥammad ibn Aḥmad ibn Muṭarrif al-Kinānī al-Ṭarafī, may God be pleased with him, said:

Praise be to God, who sent the messengers with the religions He instituted, so that their testimony might stand against His servants and warn them through His promises and threats. Thus those who do good receive the finest reward, and those who do evil meet an evil end. He made Muḥammad, peace be upon him, the last of the messengers, the seal of the prophets, the one among them with the greatest claim to intercede and the one followed by the greatest number of obedient believers. He made the Book He revealed to him the guardian of all earlier Scriptures, and his community the witness over all past communities. This is a distinction He reserved for Muḥammad, peace be upon him, and a mercy He bestowed upon the people of Islam. Praise be to God, who guided us to this. We could not have found the way had God not guided us. May God grant the one He chose and preferred among His creatures the finest, purest, most pleasing and highest of His blessings. May He also bless the prophets and messengers. Peace be upon him and upon them all.

The prophets and messengers are the most eminent of the sons of Adam, peace be upon him. They were specially endowed with great virtues and miracles that fill the mind with wonder and strengthen belief in God’s oneness in human understanding. Their stories, the reports concerning them, their words and the traditions they left are therefore among the finest texts to collect and condense, and among the most wondrous to study and relate. As God, exalted be His praise, says: ‘In their accounts there is a lesson for people of understanding.’

I therefore wished to bring together the accounts of those among them mentioned in the Book, retaining the most reliable traditions of the narrators and the testimony transmitted by trustworthy men. I wished to collect in this work what happened to the prophets with their peoples at the time of their mission, and to relate in it what everyone who desires to learn should strive to know and apply themselves to reading and remembering. I ask God's help and place my trust in Him. He is sufficient for me. What an excellent protector!

In the Book of God, the Mighty, among the accounts He related to His prophet Muḥammad so that he might follow their example and [...] their way, I found thirty-one [prophets]. For He said: 'Be patient, then, as the messengers endowed with resolve were patient' and '[...] take their guidance as your guide'. He also said: 'Nothing is said to you except [...] before you.'

> The loss of paper at the bottom of the page interrupts the phrases connecting the quotations and part of verses 6:90 and 41:43. The legible passages were checked against the introduction to Roberto Tottoli's edition (PDF indices 005–006). The word 'prophets' appears on the following recto.

PART ONE · ENGLISH TRANSLATION

Folio 48r Image 0099

List of prophets and opening of the story of Adam

Photograph · 606 Arabic · 251 Contents · 5

... prophets. Twenty-four are mentioned by name and seven are referred to indirectly, their identities being disputed. Those named are Adam, Idrīs, Nūḥ, Hūd, Ṣāliḥ, Ibrāhīm, Lūṭ, Shuʿayb, Ismāʿīl, Isḥāq, Yaʿqūb, Yūsuf, Mūsā, Hārūn, al-Yasaʿ, Yūnus, Ilyās, Dhū l-Kifl, Ayyūb, Dāwūd, Sulaymān, Zakariyyā, Yaḥyā and ʿĪsā. Those referred to indirectly include Ḥizqīl, Armiyā, Shamʿūn, al-Khiḍr, and the three in Surah Yā Sīn: 'Set before them the example of the inhabitants of the city to which the messengers came. We had sent two to them; they called them liars, and We added a third to them.

’ God also mentions the tribes without naming their members. You will find their names in the story of Yūsuf. May God grant them all blessing and peace.

Abū ‘Abd Allāh said: ‘The time has now come to begin the book. It is God, the Mighty, who grants success in reaching the truth, if God Most High wills.’

The beginning of Adam’s creation, peace be upon him, and his establishment on earth as successor to the jinn. What happened between him and the angels when they were commanded to prostrate themselves before him. His story with Iblīs, Eve and the serpent, when they ate from the tree, Iblīs caused them both to stumble, and Adam left the Garden. How they were sent down from it and where they were made to descend. Why Iblīs is so named. The scholars’ disagreement over whether he belongs to the angels or the jinn, and the origin of the names ‘jinn’ and ‘angels’. The words Adam received from his Lord when He accepted his repentance. How one of his two sons killed his brother, and the other accounts concerning Adam, may God bless him and grant him peace.

Muḥammad ibn Isḥāq, may God have mercy on him, said: ‘God first created light and darkness. Then He separated them. From darkness He made a dark night, and from light a luminous day. Then He raised the heavens from smoke, said to be the smoke of water, and God knows best. The heavens stood on their own, not yet having received their framework. He darkened the night of the lowest heaven and brought forth the brightness of its morning. There were night and day although there were [...] neither moon nor stars in it. Then He spread out the earth and made it firm with the mountains. He apportioned [...] sustenance within it and scattered [...] creatures across it. He completed creation and assigned [...] sustenance in four days. [...] then He turned...’

> Several patches of text have been physically effaced in the last three lines. The printed edition consulted (PDF indices 006–007) restores, among other things, the absence of the sun, moon and stars.

PART ONE · ENGLISH TRANSLATION

Folio 48v Image 0100

The sky, the first inhabitants of the earth and the substance of Adam

Photograph · 607 Arabic · 253 Contents · 5

... towards the heaven, which was smoke, as He said. He gave the heavens their framework and placed its sun, moon and stars in the lowest heaven. He revealed to each heaven what was to take place in it and completed their creation in two days. Thus He finished creating the heavens and the earth in six days. On the seventh day He established Himself above His heavens. Then He said to the heavens and the earth: 'Come willingly or unwillingly.' They answered: 'We come willingly.'

The first inhabitants of the earth were the jinn. They spread disorder upon it, shed blood and killed one another. God sent Iblīs against them with a company of angels. Iblīs and his companions fought them and drove them back to the islands of the seas and the remote corners of the mountains. Then God created Adam in haste, at an hour on Friday. At that same hour the Resurrection will arise. He created Adam, blessing and peace be upon him, 'from sticky clay', that is, good, viscous clay; 'from altered mud', that is, foul-smelling mud. Ibn 'Abbās said: 'This substance became mud only after having been dry earth. God created Adam from it with His hand. The body lay stretched out, lifeless, for forty years.'

Iblīs would come and strike it, and the body would ring, that is, it would make a sound. This is what God says: 'from sounding clay like pottery', like a swollen, hollow object. Then Iblīs would enter through its mouth and emerge through its anus, enter through its anus and emerge through its mouth. He would say: 'Judging by the way you ring, you are not much. Yet you must have been created for something. If I am given power over you, I will destroy you. If you are given power over me, I will disobey you.'

Ibn Masʿūd and Ibn ʿAbbās said: ‘When God had finished creating all that He wished, He established Himself upon the Throne and entrusted Iblīs with kingship over the lowest heaven. He belonged to a tribe of angels called the jinn.’ Their name, the account says, came from their being guardians of the Garden. Besides being king, Iblīs was its guardian. Pride entered his heart. ‘This gift God has given me,’ he said to himself, ‘is due to a superiority that is mine alone.’ When this pride entered him, God knew of it and said: ‘I am going to establish a successor on earth.’ They asked: ‘Lord, what will this successor be like?’ ‘He will have descendants who [...] on earth, envy one another and kill one [...].’ They said: ‘Will You establish there [...] who will [...] there and shed blood, while we celebrate Your praise and [...]?’ That is: we magnify You, we [...] with praise and thanksgiving, and we declare You free from...

> Small losses of paper at the bottom of the folio affect the angels’ question. The printed edition (PDF indices 007–009) preserves, among other phrases, ‘will spread disorder on earth’ and ‘proclaim Your holiness’. The manuscript here says ‘at an hour on Friday’, without the word ‘last’ found in the printed edition.

PART ONE · ENGLISH TRANSLATION

Folio 49r Image 0101

The three angels, the differently coloured soils and Adam’s coming to life

Photograph · 608 Arabic · 255 Contents · 5

... all evil, and we proclaim that You are free from it. He said: ‘I know what you do not know.’ Understand that He knows about Iblīs what you do not know. Ibn Masʿūd and Ibn ʿAbbās said: God sent Jibrīl to the earth to bring Him clay from it. The earth said: ‘I seek refuge in God from you, lest you take a part of me or disfigure me.’ He returned without taking anything and said: ‘Lord, it sought refuge with You; I left it under Your protection.’ He sent Mīkāʾīl. The earth sought his protection against him. He granted it protection, returned and gave the same answer as Jibrīl. He sent the Angel of Death. The earth sought

refuge from him. ‘And I,’ he said, ‘seek refuge in God from the risk of returning without having carried out His command.’ He took earth from the surface and mixed it together. He did not take it from just one place, but gathered red, white and black earth. That is why the sons of Adam differ: some are bad and some good, some white, some black and some red. He ascended with the dust. It was moistened until it became sticky clay, that is, clay that adheres. It was then left until its smell and condition changed. This is what is called ‘altered mud’, that is, foul-smelling mud.

Then God said to the angels: ‘I am going to create a human being from clay. When I have formed him and breathed into him of My Spirit, fall down in prostration before him.’ God created him with His hand so that Iblīs could not be arrogant towards him, and to say to him: ‘Are you arrogant towards one whom I fashioned with My hands, when I Myself did not disdain to fashion him with My hands as a human being?’ He remained a body of clay for forty years. When God breathed into him of His Spirit, the breath reached him beginning at the head. Everything it passed through in his body became flesh and blood. On reaching his navel, the breath enabled him to look at his body. The beauty he discovered pleased him. He tried to rise, but did not have the strength. Hence the Mighty One’s words: ‘Man was created hasty’, that is, impatient, unable to endure joys or sorrows.

According to another account, as soon as the spirit entered his eyes, he looked at the fruits of the Garden. When the spirit reached his belly, he wanted to eat and hastily leapt towards the fruits before the spirit had even reached his legs. When the breathing into his body was complete, he sneezed and, through an inspiration from God, said: ‘Praise be to God, Lord of the worlds!’ God answered him: ‘May God have mercy on you, Adam.’

Then God said specifically to the angels who were with Iblīs, excluding the angels who were in [...]: ‘Prostrate yourselves before Adam.’ All, without exception, prostrated themselves, except Iblīs. He refused, grew arrogant and was among the [...]. The pride and conceit he had nurtured within him made him speak: ‘I will not prostrate myself. I am better than he is, older [...] for You created me...’

> A few words are missing in the last lines. The edition (PDF indices 009–010) preserves ‘in the heavens’, ‘the unbelievers’ and ‘of a stronger constitution’. The beginning of God’s reply to Iblīs was rendered from the manuscript and its context.

PART ONE · ENGLISH TRANSLATION

Folio 49v Image 0102

The angels question God and Adam learns the names

Photograph · 609 Arabic · 257 Contents · 5

... from fire, and You created him from clay.’ By this he means that fire is stronger than clay. When Iblīs refused to prostrate himself, God struck him with despair, that is, stripped him of all hope of good, and made him a banished devil to punish his disobedience. As for the angels’ words, ‘Will You establish there someone who will spread disorder and shed blood?’, commentators have interpreted them in different ways. According to some, the angels were asking their Lord to explain the wisdom of His decision, without challenging it. It was as if they had said: ‘My God, if it is to be as we think, tell us what wisdom there is in it.’

According to others, God had told the angels that He would establish a successor on earth, and that this successor would be a group from among the sons of Adam who would shed blood. God allowed them to question Him about it. He made this announcement to strengthen their conviction that He knows the unseen. It was as if they had said: ‘Will You create people who will spread disorder on earth and disobey You? Knowing that You created them, they ought to celebrate Your praise as we do and proclaim You holy as we do.’ If they spoke these words, it was because God had authorised them to do so. It cannot be accepted that the angels assert something on the basis of mere supposition: God has described them as doing only what they are commanded.

Qatāda said: ‘When the angels asked, “Will You establish there someone who will spread disorder and shed blood?”, they did not know beforehand with certainty

that this would happen. They spoke according to their own judgement and by conjecture. God, exalted be His praise, reproached them for these words and refuted their opinion, saying: “I know what you do not know.”’ He knew that among this successor’s descendants would come the prophets and messengers who would be steadfast in obeying Him. The Mighty One reproached them for the words they had spoken and showed them that their knowledge fell short even regarding what they witnessed with their own eyes. What, then, of what they had not seen?

‘He taught Adam all the names’, that is, the names by which people understand one another: human being, riding animal, earth, plain, mountain, donkey, camel, cattle, ewe, whip, horses, and so on. He then presented to the angels the beings bearing these names and said: ‘Give Me the names of these, if you are [...]’, that is: inform Me of the names of those of whom I spoke [...] to Adam, if you know why I am establishing a successor on earth, or if you know that the sons of Adam [...] on earth and will shed blood. What God, the Mighty, thus did...

> Two losses in the last lines, notably after ‘if you are’ and ‘the sons of Adam’. The printed edition (PDF indices 010–011) preserves ‘truthful’ and ‘will spread disorder’.

PART ONE · ENGLISH TRANSLATION

Folio 50r Image 0103

The limits of the angels’ knowledge and the traditions about Iblīs

Photograph · 610 Arabic · 259 Contents · 5

... towards His angels, reproaching them for claiming to know what they did not know, is like the reproach He addressed to His prophet Nūḥ. He had said: ‘Lord, my son is part of my family, Your promise is true, and You are the most just of judges.’ God said to him: ‘Do not ask Me about that of which you have no knowledge. I exhort you not to be among the ignorant.’ When they saw where they had been mistaken and their fault became clear to them, the angels turned back to God in repentance. They said: ‘Glory be to You! We know only what You have taught us.’

In other words, we proclaim You free from every flaw and too great for anyone other than You to know the unseen. Likewise, when Nūḥ was rebuked for his request and God said to him, 'Do not ask Me about that of which you have no knowledge; I exhort you not to be among the ignorant', he answered his Lord: 'I seek refuge with You from asking You about that of which I have no knowledge. If You do not forgive me and have mercy on me, I shall be among those who have lost everything.' Through this event the angels also learned that God had given Adam precedence over them in knowledge and dignity.

Then God said to Adam: 'Adam, tell them their names.' Adam identified by name for the angels the beings God had presented to them. 'This one is suited to such a use,' he said, 'that one to another. This one is called such-and-such.' God had taught him this, and they did not know it. They were then convinced of their error: they had spoken of something without knowing its reality. Their Lord said to them in blame and reproach: 'Did I not tell you that I know what is hidden in the heavens and the earth?', that is, what escapes your sight and what you have not seen.

The interpreters disagree: was Iblīs an angel, or did he belong to another category? Three opinions are attributed to Ibn ʿAbbās. According to the first, Iblīs belonged to a clan of angels called the Ḥinn, the only angels created from the fire of the scorching wind. His name was al-Ḥārith, and he was among the guardians of the Garden. The other angels, outside this clan, were created from light. As for the jinn mentioned in the Quran, they were created 'from a mingled flame of fire', meaning the tongue that fire forms at its tip when it flares up.

According to the second opinion, before committing his act of disobedience, Iblīs was an angel named ʿIzriyā'īl. He is also called ʿAzāzīl, or ʿAzāzīn, with an n at the end. He dwelt on earth. He was among the most diligent and knowledgeable angels, which led him to pride. According to the third opinion, Iblīs ruled over the lowest heaven. He had authority over that heaven and the earth. 'He was one of the jinn.' He is said to have been given the name jannān, 'guardian of the garden', because he had charge of the Garden. In the same way, one says of a man...

PART ONE · ENGLISH TRANSLATION

Folio 50v Image 0104

The children of Iblīs, the origin of Eve's name and the forbidden tree

Photograph · 611 Arabic · 261 Contents · 5

... that he is Meccan, Medinan or Kufan. Ibn ʿAbbās also said: 'He did indeed belong to a tribe of angels called the jinn.' Al-Ḥasan said: 'Iblīs was never an angel, not even for the blink of an eye. He is the origin of the jinn as Adam is the origin of human beings.' According to Mujāhid, Iblīs had five children and divided the different kinds of evil among them. The text names al-Thabū, Zulīfūn and Dāsir. Al-Ziyādī gives Zulīfūn, Dāsim, al-Aʿwar and Miswāṭ. Al-Thabū is in charge of misfortunes; Zulīfūn stirs up discord among people. Dāmis inspires evil suggestions, al-Aʿwar presides over illicit relations and Miswāṭ carries the standard. He plants it in the middle of the market, goes there in the morning with the first arrivals and provokes quarrels and disputes among people.

Then God said: 'Adam, dwell in the Garden with your wife.' This happened after Iblīs, who had displayed his pride, had been cursed, and before he descended to earth. God had taught Adam all the names. Once settled in the Garden, Adam walked there alone, with no wife beside whom to find peace. He fell asleep and then awoke. Near his head sat a woman whom God had created from his rib. 'Who are you?' Adam asked. 'A woman.' 'Why were you created?' 'So that you might find peace beside me.' The angels, wishing to see how far his knowledge extended, asked him: 'Adam, what is her name?' 'Ḥawwā', Eve.' 'And why is she called Ḥawwā'?' 'Because she was created from a living thing, ḥayy.'

It is also said that everywhere he saw beings resembling one another, whereas there was nothing like himself in the Garden. He felt lonely. When God created Eve, he found companionship, anisa: this is said to be the origin of his name insān, 'human being'. He asked her: 'Who are you?' 'A female, unthā.'

The text associates this word with a Syriac term to which some assign the meaning ‘woman’. Then God said: ‘Adam, dwell in the Garden with your wife and eat freely in it wherever you wish. But do not approach this tree, or you will be among the wrongdoers.’

The tree God forbade Adam and Eve has been said to be the ear of wheat, the olive tree, the vine or the fig tree. It is reported that Ibn ‘Abbās wrote to Abū al-Jald to ask which tree Adam had eaten from and beside which tree he had repented. Abū al-Jald wrote to him: ‘You asked me about the tree Adam ate from: it is the ear of wheat. You asked me about the tree beside which he repented: it is the olive tree.’ When the devil wanted to make them stumble and drive them out of the Garden, Iblīs entered the body of the serpent, which had…

> The list of Iblīs’s children contains several competing forms and uncertain vocalisation. The forms visible in the manuscript have been retained. The continuous text was checked against the printed edition, indices 012–013.

PART ONE · ENGLISH TRANSLATION

Folio 51r Image 0105

The serpent and the accounts of the temptation of Adam and Eve

Photograph · 612 Arabic · 263 Contents · 5

… four legs. It could have been taken for a Bactrian she-camel. It was one of the most beautiful animals God had created. When the serpent entered the Garden, Iblīs came out of its body and took something from the tree God had forbidden Adam and his wife. He brought it to Eve: ‘Look at this tree. How good its scent is, how pleasant its taste and how beautiful its colour!’ Eve took some, ate it and then brought some to Adam: ‘Look at this tree. How good its scent is, how pleasant its taste and how beautiful its colour!’ They both ate from it, and ‘their nakedness became apparent to them’, that is, their private parts were uncovered. Their clothing was made of light. It fell away, so that each saw the other’s nakedness. They then knew that they had disobeyed. The author sees in this

proof that, from the time of Adam and Eve, stripping naked and exposing one's private parts was considered ugly.

Adam entered the hollow of the tree. His Lord called to him: 'Where are you, Adam?' 'Here I am, Lord.' 'Will you not come out?' 'I am ashamed before You, Lord.' He said: 'Cursed be the earth from which you were created. May this curse turn its fruits into thorns.' In the Garden as on earth, there were no trees more beautiful than the ṭalḥ and the jujube tree. Then He said: 'Eve, it was you who deceived My servant. You shall conceive only in hardship. When the time comes to give birth to what you carry in your womb, you will repeatedly find yourself on the verge of death.' To the serpent He said: 'It was into you that the accursed one entered to deceive My servant. Cursed be you! May your legs fold into your belly. You shall have only dust for sustenance. You shall be the enemy of the sons of Adam, and they shall be your enemies. When you meet one of them, you will seize him by the heel; when he meets you, he will crush your head.'

Ibn Zayd said that the devil made suggestions to Eve about the tree, until he brought her [a fruit] from it. Then he made her beautiful in Adam's eyes. Adam called her to satisfy his desire. 'No,' she answered, 'unless you come here.' When he had come: 'No, unless you eat from this tree.' They both ate from it, and their nakedness became apparent to them. Adam began to flee through the Garden. His Lord called to him: 'Adam, is it from Me that you are fleeing?' 'No, Lord...'

PART ONE · ENGLISH TRANSLATION

Folio 51v Image 0106

Eve's condition, enmity and the words of repentance

Photograph · 613 Arabic · 265 Contents · 5

... but I am ashamed before You.' 'Adam, through what were you ensnared?' 'Through Eve, Lord.' God, exalted be His praise, said: 'I shall require her to bleed once every month, just as she made this tree bleed. I shall make her thoughtless, she whom

I had created level-headed. I shall make her bear and give birth to her children in hardship, she whom I had enabled to bear them and give birth to them with ease.'

Ibn ʿAbbās said: 'Iblīs, the enemy of God, approached the animals of the earth to see which would carry him and enter the Garden with him, so that he could speak to Adam and his wife. They all refused. At last he spoke to the serpent: "I shall protect you against the sons of Adam, and you shall be under my protection if you bring me into the Garden." The serpent placed him between two of its fangs and entered, carrying him. Iblīs spoke to them from the serpent's mouth. At that time the serpent wore a garment and walked on four legs. God stripped it and made it move on its belly.' Ibn ʿAbbās used to say: 'Kill it wherever you find it. Do not honour the guarantee given to it by the enemy of God.' Saʿīd ibn al-Musayyab swore by God, without qualifying his oath, that Adam had not eaten from the tree while in possession of his reason. According to him, Eve made him drink wine and, when he was drunk, led him to the tree, from which he ate.

Then God said to Adam, Eve and the serpent: 'Descend, enemies to one another.' Iblīs's enmity towards Adam and his descendants stems from his envy and pride, which prevented him from prostrating himself before Adam in obedience to God. He had said to his Lord: 'I am better than he is. You created me from fire, and You created him from clay.' The enmity of Adam and his descendants towards Iblīs is that of believers towards a being who refused to believe in God and disobeyed his Lord out of pride and in opposition to His command. In Adam and his believing descendants, it expresses faith in God. Iblīs's enmity towards Adam, however, arises from unbelief in God. As for the enmity between Adam and his descendants on the one hand and the serpent on the other, it is the enmity that sets us against snakes. It is reported that the Messenger of God said: 'We have granted them no truce since we began waging war on them. Whoever spares them for fear of their vengeance is not one of us.'

'On earth you shall have a dwelling place and sustenance until an appointed time', that is, until death or, according to others, until the end of this world. 'Adam

received words from his Lord, and God accepted his repentance.' For most commentators, these words are...

PART ONE · ENGLISH TRANSLATION

Folio 52r Image 0107

Adam's prayers and what he took from the Garden

Photograph · 614 Arabic · 267 Contents · 5

... God's words: 'They both said: Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we shall be among the losers.' According to Ibn ʿAbbās, Adam said: 'Lord, did You not create me with Your hand?' 'Yes.' 'Lord, did You not breathe into me of Your Spirit?' 'Yes.' 'Lord, did Your mercy not precede Your anger?' 'Yes.' 'Lord, tell me: if I repent and mend my ways, will You bring me back into the Garden?' 'Yes.' For Mujāhid, the words are these: 'My God, there is no god but You. Glory be to You and praise be to You. Lord, I have wronged myself; You are the best of those who forgive. My God, there is no god but You. Glory be to You and praise be to You. Lord, I have wronged myself: have mercy on me, for You are the best of those who show mercy. My God, there is no god but You. Glory be to You and praise be to You. Lord, I have wronged myself: accept my repentance, for You are the One who accepts repentance, the Merciful.'

These words are reported from the Messenger of God: 'No one ever experienced sorrow comparable to Adam's. He wept for forty years and prostrated himself for forty years in repentance, until God accepted it.' Al-Ḥasan said: 'Adam mourned the Garden for three hundred years.' Then he said: 'When God brought him out of the Garden to send him down to earth, it was a Friday, between the midday and afternoon prayers. Adam was set down on a mountain in India called Rāsim. Eve was set down in Jeddah. They later met at ʿArafāt. The serpent descended at Isfahan and Iblīs, initially, near al-Ubulla, in the East.'

Adam descended carrying the fragrance of the Garden with him. It clung to the trees and valleys of the place, filling them with its scent. This is the origin of the aromatics brought from there: they come from the fragrance of Adam, peace be upon him. He also brought fragrant substances from the Garden. With him descended the Black Stone, which was then whiter than snow, and Mūsā's staff. This staff, made of myrtle wood from the Garden, measured ten cubits, the same as Mūsā's height. It is said that if anyone other than a prophet took hold of it, the staff devoured him.

Later, the anvil, hammer and tongs were sent down for him. Once set down on the mountain, Adam saw an iron rod growing there. With the hammer he broke up dried-out trees and lit a fire over the rod until it melted. The first object he forged was [...] which he used. Then he forged the oven that Nūḥ, blessing and peace be upon him, was to inherit, the very one that began to boil [...].

> The end of the page is damaged, and the name of the first iron tool is difficult to establish from the copy. The printed edition (PDF indices 016–017) gives a blade or a knife. In the first supplication the manuscript omits 'forgive me', which is present in the printed edition.

PART ONE · ENGLISH TRANSLATION

Folio 52v Image 0108

The first House, the Black Stone and the ruby of the Garden

Photograph · 615 Arabic · 269 Contents · 5

... for the punishment. When Adam had descended onto the mountain, he asked: 'Lord, is this, of all lands, the one You love most, and should we worship You here?' 'It is rather Mecca,' God answered. Adam set out and reached Mecca. There he found angels circling the House and worshipping God. 'Welcome to Adam, father of humankind,' they said. 'We have been waiting for you here for two thousand years.'

Ibn ʿAbbās said that when God sent Adam down from the Garden, He told him: ʿI am going to send down with you a House around which people will circle as around My Throne, and beside which they will pray as beside My Throne.ʾ At the time of the Flood, it was taken up. The prophets came on pilgrimage without knowing its location. When Adam performed the pilgrimage, he placed the Black Stone on Mount Abū Qubays. It lit the people of Mecca in the darkness of the nights as the moon lights them. People in a state of ritual impurity and menstruating women would go up to it and touch it, so that it became black. The Quraysh brought it down from Mount Abū Qubays.

ʿAṭāʾ said: ʿAdam said: "Lord, I no longer hear the voices of the angels." "That is because of your fault. But descend to earth and build Me a House. You will then circle it as you have seen the angels surround My House in heaven."ʾ Some maintain that Adam built it with stones from five mountains: Ḥirāʾ, Thabīr, Lebanon, Mount al-Ṭūr and Mount al-Ḥumr.

The following tradition is also reported from him. When God sent Adam down from the Garden, his feet were on earth and his head in heaven. He heard the words and supplications of its inhabitants and delighted in their company. The angels feared him so much that they complained to God during their supplications and prayers. God therefore lowered Adam towards the earth. Deprived of the voices he had previously heard, he felt lonely and complained to God in his prayers. He was directed towards Mecca. The space occupied by his feet was the size of a village, and a single stride carried him across a desert. When he arrived there, God sent down a ruby from the Garden and placed it at the present location of the House. Adam continually circled it. When God sent the Flood, the ruby was raised up, until the time when God sent Ibrāhīm, who built the House. Hence the words: ʿWhen We assigned to Ibrāhīm the site of the House: "Associate nothing with Me."ʾ It is reported that when God saw Adam and Eve naked, whose clothing had been made of light, He commanded Adam to slaughter a ram from the flock...

PART ONE · ENGLISH TRANSLATION

Folio 53r Image 0109

Adam's sowing and his sons' offerings

Photograph · 616 Arabic · 271 Contents · 5

... among the eight animals in pairs that He had sent down from the Garden for him. Adam took a ram and slaughtered it. He then took its wool. Eve spun it and wove it with him. Adam wove himself a tunic and, for Eve, a dress and a veil. They clothed themselves in them.

Ubayy ibn Kaʿb reported these words from the Messenger of God, blessing and peace be upon him: 'Adam was like a tall palm tree and had abundant hair. When he committed his fault, his nakedness became apparent to him. He had not seen it before. He fled. A tree stood in his path and held him by the hair. "Let me go," he said to it. "I will not let you go," the tree answered. His Lord called to him. "Adam, is it from Me that you are fleeing?" "No, Lord, but I am ashamed before You." God said to him: "In what I had given you of the Garden and permitted you to take there, did you not have enough to do without what I had forbidden you?" "Yes, Lord. By Your might, I did not think anyone could swear by You while lying." "By My might! I shall send you down to earth. From then on you will earn your living only through hardship."'

Adam descended from the Garden to earth and learned a trade; the account mentions his ironworking. He was commanded to plough. He ploughed and sowed, then watered. When the grain was ripe, he reaped it, threshed it, winnowed it, ground it, kneaded the dough, baked it and ate it. He achieved this only after experiencing as much hardship as God had willed.

What happened to their two sons, Hābīl and Qābīl: we shall relate what the commentators say about it, if God wills. Ibn ʿAbbās and several learned men said that Eve gave birth to two children with each pregnancy, a boy and a girl. From one pregnancy came Qābīl and his sister Nabūdhā, who was among the most beautiful women. From another came Hābīl and his sister Iqlīmā.

When the children had grown up, God commanded Adam to marry Qābīl to Hābīl's sister and Hābīl to Qābīl's sister. Eve told them this. Hābīl accepted what he was commanded to do. Qābīl grew angry, for his sister was the more beautiful of the two. Adam said: 'God has given me this command. Both of you should make an offering. The one whose offering is accepted will have her as his wife.'

Hābīl, who raised small livestock, offered a fat lamb or, according to another tradition, the ram that led his flock. It is said to be the ram with which God ransomed the one of Ibrāhīm's two sons who was to be sacrificed, blessing and peace be upon him. Hābīl offered the worst of his harvest and said to himself that it mattered little to him whether God accepted his offering...

> In the last line the manuscript writes 'Hābīl offered' in red, where the meaning and the printed edition (PDF index 018) indicate Qābīl. The name read in the manuscript has been retained. The vocalisation of the sisters' names is uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 53v Image 0110

The murder of Hābīl, the raven and the burial

Photograph · 617 Arabic · 273 Contents · 5

... or not. In his heart, Hābīl accepted whatever God would do in this matter. Then Adam prayed. When an offering was to be accepted, a fire would descend from heaven and consume it. When the two brothers set down their offerings, the fire descended, consumed Hābīl's and left Qābīl's aside. Qābīl said to Hābīl: 'I shall kill you.' 'Why?' 'Because God accepted your offering and refused mine. He has given you my beautiful sister as a wife and given me yours, who is ugly.' It is also said that he told him: 'Will you now walk among people, when they know that you are worth more than I am because God accepted your offering and sent mine back to me? No, by God! People shall not look at you and me and consider you the better one. I shall kill you.' His brother said to him: 'What is my fault? God accepts only from those who fear Him.'

Isḥāq ibn Bishr reports, tracing the account back to several people, that Qābīl did not know how to kill him. Iblīs came and told him: ‘When he is asleep, raise this stone above his head and smash it with the stone.’ He did so and killed him. Then he regretted his act, not knowing what to do with him. God sent two ravens. One swooped down on a carcass to eat from it; the other came to stop it. They fought, and one killed the other. After killing it, it scratched the earth with its feet, dragged the other bird with its beak, threw it into the hole it had dug and covered it with earth. Qābīl said: ‘Woe to me! Am I incapable of doing as much as this raven?’ Then he dug a grave for his brother and buried him.

Hābīl was the first murder victim on earth and the first person to die. The earth that drank Hābīl’s blood, it is said, was cursed by God. It became salt land, together with all the veins touching it throughout the whole earth. God knows best. Qābīl fled and lived among the wild animals, which were then familiar and tame. Hunger came upon him. He would catch a gazelle or a female ibex, smash its head and eat it. This, according to the account, is the origin of the prohibition against eating an animal killed by a blow. From that day onwards, wild animals fled from humans. Adam lived for nine hundred and thirty years. He was Syriac and was buried in the land of Syria, in Jerusalem. It is said that Adam is in the lowest heaven; Yaḥyā and ʿĪsā, cousins through their mothers, in the second heaven; Yūsuf in the third; Idrīs in the fourth; Hārūn in the fifth; Mūsā in the sixth; and Ibrāhīm in the seventh. As for his appea...

PART ONE · ENGLISH TRANSLATION

Folio 54r Image 0111

A portrait of Adam. Idrīs and the angel in charge of the sun

Photograph · 618 Arabic · 275 Contents · 5

As for [his appea]rance, may God bless him and grant him peace, Ibn al-Kalbī reports that Adam had a fair complexion, a clear forehead, curly hair, large eyes and large buttocks. His skin was very white. No one had ever seen a face comparable to

his, or a neck of such length. He had a great deal of body hair. Such is the story of Adam. God, glorious and mighty, knows best.

The story of Idrīs, may God bless him and grant him peace. The reason given for his raising to heaven and other accounts concerning him. God says: 'Mention Idrīs in the Book. He was a truthful man, a prophet. We raised him to a very high place.' According to Ibn Munabbih, may God have mercy on him, and Isḥāq ibn Bišr, Idrīs was the first whom God invested with prophethood after Adam, and the first to trace characters with a reed pen. God sent down thirty scrolls to him. He was the first to sew clothes and wear them; before that, people wore skins. He is said to have been given the name Idrīs because he diligently studied the scrolls revealed to him. His name was Enoch, son of Yāraḏ. Every day, as many deeds ascended from him to heaven as from all the inhabitants of the world in his time.

One day he looked at the sun. Its greatness and the intensity of its heat made him recognise God's power. He prayed to his Lord to help the angel whom He had charged with guiding the sun. God answered him, increased the angel's strength and made his task easier. The angel asked: 'Lord, where does this come from? Have You lightened my burden out of anger towards me or out of mercy towards me?' God revealed to him: 'One of My servants, named Idrīs, prayed to Me to help you, and I answered him.' 'Lord, allow me to descend to earth to meet this righteous servant.' He received permission and appeared before Idrīs in the form of a man of handsome bearing. 'Who are you, servant of God?' 'I am the angel in charge of the sun. You prayed for me, and God answered you. I would like you to ask me a favour.' 'I need nothing,' Idrīs answered.

Al-Ḥasan reports from Wahb ibn Munabbih that in the time of Idrīs, the angels shook hands with humans and spoke to them, so righteous were the people of that time. This ceased in the time of Noah. The Angel of Death was Idrīs's friend. Here is the reason. In the fourth heaven, with his back resting against something, the Angel of Death was looking at [...]

PART ONE · ENGLISH TRANSLATION

Folio 54v Image 0112

The records of deeds and the meeting with the Angel of Death

Photograph · 619 Arabic · 277 Contents · 5

[...] the deeds of the sons of Adam. One day he took a sheet on which their deeds were recorded. He found many sins and faults on it; a second presented the same sight. Then he took Idrīs's sheet and saw neither sin nor fault. 'Lord,' he said, 'will You allow me to go down to Your servant and form a brotherly bond with him?' Having received permission, he descended in human form, greeted him and stayed beside him all day. In the evening Idrīs received his sustenance, broke his fast and invited the Angel of Death to do the same. The angel refused. Once he had eaten his fill, Idrīs rose to pray for as long as God willed, then went to bed. The angel remained standing in prayer until morning. They set out. Passing a fruit tree, the angel said to him: 'Take some of this fruit so that we may break our fast.' 'Why should I concern myself with what is already assured to me? God will bring me my sustenance.' In the evening God brought it to him. He broke his fast and renewed the invitation. The angel refused. They spent the night as they had the previous one. In the morning Idrīs said to him: 'I shall not continue to keep you company unless you tell me who you are.' He feared that he was dealing with Iblīs, who had come to lead him astray and inspire him with self-satisfaction. 'I am the Angel of Death.' 'We belong to God, and to Him we return! Have you received a command concerning me?' 'No, by God. If I had received one, I would not have granted you the respite of a blink of an eye before carrying out God's command upon you. But I saw your deeds, and my Lord allowed me to come and form a brotherly bond with you.'

According to Ibn 'Abbās, on the third day of their companionship, Idrīs and the Angel of Death passed a vine whose grapes were ripe. 'Idrīs, what if we took some of these grapes to eat?' 'I do not see the owner here. I am reluctant to take anything without paying for it. For three days you have refused

the lawful food I invite you to share: how can you invite me to take what is forbidden? By the salt that binds us, in other words, in the name of our companionship, tell me who you are!' 'I am the Angel of Death.' 'Then I have a favour to ask you.' 'What is it?' 'Let me taste death.' 'It is not mine to grant, and you will have to taste it in any case.' 'Yet I would like to experience it. I have been told of its violence. If I knew it, I would prepare for it more, redoubling my caution and my deeds.' God revealed to the angel that he should take his soul for a moment and then release him. He took his soul and then returned it to him. 'How did you find it?' 'I had been told of its [...]

PART ONE · ENGLISH TRANSLATION

Folio 55r Image 0113

Idrīs sees the Fire, enters the Garden and pleads his case

Photograph · 620 Arabic · 279 Contents · 5

[...] violence, and it proved worse than anything I had heard of it.' Then he said: 'I have another favour to ask you.' 'What is it?' 'I would like you to show me the Fire.' 'That does not depend on me, but I shall ask, and if I can, I will do it.' He spread his wing, took him upon it and ascended with him into heaven, to one of the gates of the Fire. He knocked. 'Who is there?' 'The Angel of Death.' 'Welcome to the one entrusted by God! Have you received any command concerning us?' 'If I had received one, I would grant you no respite. But Idrīs here has asked me to show him the Fire. I would like you to show it to him.' A small part of the gate was opened. A terrible sight emerged from it, causing Idrīs to fall unconscious. The Angel of Death swiftly caught him and carried him aside. When he came to, he was shaken and very pale. 'I would not have wished anything like this to happen to you in my company. But you asked me, and I wanted to help you.'

‘I have one more favour to ask you; afterwards, I shall ask you for nothing more.’ ‘What is it?’ ‘Show me the Garden.’ ‘That does not depend on me either, but I shall ask, and if I can, I will do it.’ He took him to the guardians of the Garden and asked them to open it for him. ‘Who is there?’ ‘The Angel of Death.’ ‘Welcome to the one entrusted by God! Have you received any command concerning us?’ ‘If I had received one, I would grant you no respite. It is Idrīs who has asked me to show him the Garden. I would like you to show it to him.’ The gate was opened. Idrīs entered. After he had walked around for a while, the Angel of Death said to him: ‘Let us go!’ Idrīs went to a tree, clung to it and said: ‘By God, I shall not leave here unless God makes me leave!’ ‘It is not yet your time. I only asked them to let you see it. Let us go!’ He refused. An angel was sent to them. ‘Accept this angel as an arbiter between us,’ said the Angel of Death. ‘I agree.’ The arbiter first heard the Angel of Death recount the events, then asked: ‘And you, Idrīs, what do you say?’ ‘It is as he has said. But God says: “Every soul shall taste death”, and I have tasted it. He says: “There is not one of you who will not come to it”, and I have come to the Fire. And of the people of the Garden He says: “They will not be expelled from it.” By God, I shall not leave it unless God Himself makes me leave.’ Then a voice was heard proclaiming above him: ‘It was by My permission that he entered and at My command that he acted. Let him go.’ To this refer the Most High’s words: ‘We raised him to a very high place.’

PART ONE · ENGLISH TRANSLATION

Folio 55v Image 0114

The raising of Idrīs. Noah, his genealogy and the years of his life

Photograph · 621 Arabic · 281 Contents · 5

Ibn ʿAbbās, Abū Saʿīd al-Ḫudrī and several commentators affirm that Idrīs is in the fourth heaven and that he was raised like Jesus, peace be upon them. According to some, the Angel of Death took his soul in the fourth heaven. According to others, it was in the

sixth heaven. God knows best which of these versions is correct. Such are the accounts concerning Idrīs, peace be upon him. God knows best.

The story of Noah, may God bless him and grant him peace. What happened to him with his people, his lifespan, the time spent building the vessel, its length and width, and the number of those who boarded it. Then follow the story of his son, his prayer to God concerning him, and other accounts. Noah was the son of Lamech, son of Methuselah, son of Enoch, who is Idrīs, son of Yārad, son of Mahalal'īl, son of Qaynān, son of Enosh, son of Seth, son of Adam. According to Abū ʿUbayda, his name was ʿAbd al-Ġaffār, and he was called Nūḥ because he lamented greatly over himself.

According to the commentary transmitted by Isḥāq ibn Bišr al-Qurašī, may God have mercy on him, Noah was four hundred and eighty years old when he was sent to his people. He remained among them, according to the Most High's words, 'a thousand years less fifty', until God submerged the world, and then lived another ninety years. His life thus amounted to one thousand five hundred and twenty years. ʿAwn ibn Abī Šaddād reports that God sent Noah to his people at the age of three hundred and fifty, that he remained among them a thousand years less fifty, and that he lived another three hundred and fifty years. The total given here by the manuscript is 'a thousand years less fifty'. According to Abū Isḥāq al-Zaǧǧāǧ, Noah received his mission at forty, remained among his people a thousand years less fifty, spent a hundred years building the vessel, and lived another sixty years after the Flood. That makes one thousand one hundred and fifty years. God, mighty and majestic, knows best the true length of his life. Noah, may God bless him and grant him peace, called his people to believe in God, profess His oneness and acknowledge the truth of the message he brought them, as God relates in His Book, until He revealed to him: 'No more will believe, among [...]

PART ONE · ENGLISH TRANSLATION

Folio 56r Image 0115

Noah's call and the command to build the vessel

Photograph · 622 Arabic · 283 Contents · 5

[...] your people, except those who have already believed. So do not grieve over what they used to do.' Then God commanded him to build the vessel.

Here is what the commentators and transmitters say. Isḥāq ibn Bišr, may God have mercy on him, reports that Noah called his people night and day, in secret and in public. People would enter his home, strangle him until they left him half dead, and beat him in their gatherings. Despite this, he prayed for them: 'Lord, guide my people, for they do not know.' The ill-treatment grew worse. 'Lord,' he said, 'You see what is being done to me. If You expect anything of Your servants, guide them; otherwise, bring me to the time when You will judge in my favour. You are the best of judges.' Knowing that no future believer remained either in the loins of men or in the wombs of women, God revealed to him that he should no longer hope for his people's conversion: 'Noah, no more will believe among your people except those who have already believed. Do not grieve over what they used to do.' At this announcement he prayed against them: 'Lord, leave no inhabitant on earth from among the unbelievers!'

Then God said to him: 'Build the vessel under Our eyes', that is, in Our presence, under Our protection and with Our knowledge. 'Lord, what is a vessel?' 'A house of wood that sails on the surface of the water. I shall carry you in it with those who have believed in you. I shall drown those who disobey Me and purify My earth.' 'Lord, where is the water?' 'I have power over whatever I will.' God commanded Noah to plant teak. He cultivated it for twenty years. He stopped calling his people, who left him in peace except to mock him. God says: 'Whenever notables of his people passed by him, they mocked him.' According to the commentary, they said, among other things: 'The man who claims to be a prophet has become a carpenter! He is building a house and says it will travel on water. Where is

the water? How will this house travel across dry land?' When the trees had matured, God commanded him to fell them and dry them, and sent Gabriel to teach him how to build the vessel. After completing it, he made three doors in it. God caused a spring of liquid material to gush forth at his worksite and commanded him to coat the vessel with it. At the first door he placed the beasts of prey and the quadrupeds. God afflicted the lion with fever [...]

PART ONE · ENGLISH TRANSLATION

Folio 56v Image 0116

The three-storey ark and the testimony of Noah's son

Photograph · 623 Arabic · 285 Contents · 5

[...] and it attended to itself instead of attacking the other animals. Noah shut them in. At the second door he placed the wild animals and birds, then closed it. At the third door he placed the humans, eighty men and forty women. The vessel measured six hundred and sixty cubits in length and three hundred and eighty in width; it rose thirty-three cubits high. Qatāda says: 'We have been told that it measured three hundred cubits in length, rose thirty cubits high and had its door in the side.' According to al-Ḥasan, it measured one thousand two hundred cubits by six hundred.

Ibn 'Abbās reports that the disciples said to Jesus, son of Mary: 'If you brought back to life for us a man who was present on the ark, he could tell us about it.' Jesus led them to a mound of earth, took a handful from it and said to them: 'Do you know what this is?' 'God and His messenger know best.' 'This is the burial mound of Shem, son of Noah.' He struck the mound with his staff. 'Rise, by God's permission!' The man stood up, shaking the dust from his head; his hair had turned white. 'Is this how you were when you died?' Jesus asked. 'No. I died young; but I thought the Hour had come, and that is why my hair turned white.' 'Tell us about Noah's ark.' 'It measured one thousand two hundred

cubits in length and six hundred in width. It had three storeys, one for quadrupeds and wild animals, one for humans and one for birds. When the animals' droppings accumulated, God revealed to Noah that he should squeeze the elephant's tail. A boar and a sow came out of it and set to work on the droppings. Mice attacked the seams of the ark and gnawed them. God revealed to Noah: "Strike the lion between the eyes." A male and a female cat came out of its nostril and pounced on the mice.' Jesus asked: 'How did Noah know that the lands had been submerged?' 'He sent the raven to bring him news. It found a carcass and settled on it. Noah called down fear upon it; that is why it does not feel at home in houses.'

PART ONE · ENGLISH TRANSLATION

Folio 57r Image 0117

The dove, the oven and the waters that meet

Photograph · 624 Arabic · 287 Contents · 5

He continued: 'Then he sent the dove. It brought him olive leaves in its beak and mud on its feet. He knew that the land had been submerged.' He placed around the dove's neck the green collar it still wears and prayed that it might live in familiarity and safety. That is why it feels at home in houses. The disciples said to Jesus: 'Messenger of God, why not take him to our people so that he may sit with us and tell us these things?' 'How could he follow you, when no sustenance is now allotted to him?' He said to the man: 'Return, by God's permission', and the man became dust again.

Isḥāq ibn Bišr reports that Noah asked: 'Lord, by what sign shall I recognise the coming of the waters?' God revealed to him: 'When the oven boils.' According to al-Suddī and Muǧāhid, the water gushed from the oven at 'Ayn Warda, in Upper Mesopotamia. It is also said to have gushed forth at Kufa. 'Alī ibn Abī Ṭālib explains 'the oven boiled' as 'dawn broke', as though he had the morning light in mind.

According to another interpretation, the oven means the surface of the earth: then board the ark with your companions. For others, it is a bread oven: in Noah's house, his daughter was baking bread in the oven when water gushed from it. She came and told him: 'Father, water is gushing from the oven!' According to al-Ḥasan, it was a stone oven that had belonged to Eve and passed to Noah. He had been told: 'When you see water gush from the oven, that is, surge out of it, board the ark with your companions.'

Noah then brought aboard 'two of every kind', as God had commanded him. God made the creatures submit to him. He took the male with his right hand and the female with his left and brought them into the ark. Those of his family whose drowning had already been decreed were excepted: his son Kanʿān and his wife Wāliġa. Noah boarded with those who were with him. God, glorious and mighty, poured torrential water from heaven. 'We made the earth gush forth in springs' and, as His Majesty says, 'the waters met for a matter that had been decreed'. It is said, and God knows best, that the water rose fifteen cubits above everything or, according to others, fifty cubits. The demons saw the punishment and flew up between heaven and earth. Iblīs, it is said, came as God was gathering the animals around Noah [...]

PART ONE · ENGLISH TRANSLATION

Folio 57v Image 0118

Iblīs and the donkey. The ark on Mount al-Ǧūdī

Photograph · 625 Arabic · 289 Contents · 5

[...] and seized the donkey's tail. The donkey entered the ark only after Noah lifted it, saying: 'Come in, even if the devil is with you!' The donkey entered, accompanied by Iblīs. On seeing him, Noah asked: 'Who brought you in?' 'You gave me permission along with the donkey.' 'Get out!' 'I have been granted a reprieve.' It is claimed that he remained on top of the vessel. The ark set off, and 'the waters met for a matter that had been decreed'. God

submerged the mountains and those upon them. It is said that Noah boarded on the tenth day of Rajab and that the vessel came to rest on Mount al-Ǧūdī on the tenth of Muḥarram. During its journey it had circled the House.

It is said that Adam had asked for his body to be carried in Noah's ark. His descendants passed on his last wish until they fulfilled it. Abū Ǧaʿfar al-Ṭabarī, may God have mercy on him, says that Noah settled in the ark and brought aboard with him all those who had believed in him, in the second month of the year he entered after his six hundredth year, on the seventeenth day of the month. Six months and ten nights elapsed between God's sending of the Flood and the retreat of the water. According to another account, Noah remained on the water for a hundred and fifty days after the forty days of rain, and the ark circled the House seven times.

Ibn ʿAbbās was asked: 'How did they know the prayer times aboard?' He answered: 'God gave Noah two pearls. One had the whiteness of day, the other the blackness of night. In the morning, the whiteness of the first prevailed over the blackness of the second; in the evening, the blackness prevailed in proportion to the hours.' Noah was the first to divide the day into twelve hours and the night into twelve hours. After the ark had completed its journey, God revealed to Noah that it would come to rest on the summit of a mountain. At this news the mountains rose to their full height and pulled their roots out of the earth. Al-Ǧūdī, however, humbly lowered itself. The ark reached it and came to rest upon it. God, blessed and exalted, said: 'Thus, whoever humbles himself for Me, I raise up; and whoever exalts himself, I bring low.' Isḥāq ibn Bišr says [...]

PART ONE · ENGLISH TRANSLATION

Folio 58r Image 0119

The receding waters, the vine and the number of survivors

Photograph · 626 Arabic · 291 Contents · 5

[...] that on the day of 'Āšūrā', in the month of Muḥarram, God pronounced: 'Earth, absorb your water! Sky, cease!' The nad'a appeared in the sky: this is what is called the

rainbow. It was the sign that they were safe from another submersion. Noah looked and saw the sun, then the bow. It is said that the site of the Kaaba was the first place from which the water receded. The dove returned to him, its feet stained with mud. God said: 'Noah, disembark in peace from Us.' He and those accompanying him came down from the ark. The place where they disembarked is called the 'Village of the Eighty'. It lies in Upper Mesopotamia, among the villages of the Mosul region. Its name is Taqardā or, it is said, Tārandā. According to the account, after disembarking the men and women died, except for Noah's descendants. Hence the words, 'We made his descendants the survivors.' He dug watercourses and planted trees.

Having lost the vine plant, he rose to look for it in the vessel. The angel said to him: 'Sit down; it will be brought to you. But you will have a partner in it. Treat him generously.' 'He shall have a seventh,' Noah said. 'Do better.' 'A sixth.' 'Do better', until he granted two-thirds. 'You have made a commitment. Everything beyond one-third belongs to Iblīs. You will eat its tender shoots and grapes, fresh or dried, sweet or sour, and drink its juice.' Noah agreed.

God says: 'Few men believed with him.' According to Ibn 'Abbās, he took eighty aboard, but only eight believed with him: five of his sons and his wives. According to Qatāda, there were eight people, including Noah, his wife and three of his sons, Shem, Ham and Japheth. The account goes on to say that Ham had intercourse with his wife in the ark, that Noah asked for his seed to turn black, and that the black peoples would descend from him. Ibn Ǧurayǧ gives the number as ten, including Noah, his sons and their wives. Others speak of eighty men, one of whom was named Ǧurhum. According to al-Aʿmaš, there were only seven: Noah, his three daughters-in-law and his three sons Shem, Ham and Japheth. His daughters-in-law were named Miḥla, wife of Shem, Nafīsā, wife of Ham, and Suḥm, wife of Japheth. It is said that if these names are written at the corners of a dovecote, the young birds grow up protected from calamities. The author reports that this was tried and produced that result.

PART ONE · ENGLISH TRANSLATION

Folio 58v Image 0120

Noah's son, the waters returned to the earth and the father's prayer

Photograph · 627 Arabic · 293 Contents · 5

'Noah called to his son, who was standing apart.' Ibn 'Abbās says that this was his son in the flesh and that no prophet's wife ever committed adultery. He was asked: 'What, then, was the betrayal of Noah's wife and Lot's wife?' He answered: 'Noah's wife told her husband's people that he was mad. Lot's wife told people when a guest came to stay with him.' Saʿīd ibn Ǧubayr says: 'He was his son, for God tells us so. It is impossible for God to call him his son and for it to be otherwise.' According to Muǧāhid, he was not his son: the words 'Do not question Me about that of which you have no knowledge' are said to show this. The man who stayed behind and stood apart was named Yām or, it is said, Kanʿān. For others, he was his wife's son and not his own child. They rely on the reading of 'Alī and Ubayy, may God be pleased with them: 'Noah called to her son.' God knows best. 'No one protects today from God's decree, except one to whom He shows mercy', that is, one who has boarded the ark. 'And the wave came between them', in other words, separated them.

According to the commentary, the waters of heaven and earth met, filling all the space between them, and the ark sailed upon the water and the waves, as God says. 'It was said: Earth, absorb your water', that is, draw it into your belly. The earth absorbed its own waters; those of heaven remained on the surface and formed the seas. According to Isḥāq ibn Bišr, after the earth had absorbed its waters, those of heaven rose back up to the vault of heaven, hoping to regain their place. A voice cried out to them: 'You are defilement and wrath!' The water turned back, became salty and wandered over the earth, harming humans. God sent the winds, which gathered it into its allotted places. There it became salt water

from which no benefit is derived. Al-Ǧūdī is a mountain in the Mosul region. ‘The decree was carried out’ means that the matter was completed. God destroyed those He destroyed and saved those He saved.

‘Noah called to his Lord: “Lord, my son is one of my own, and Your promise is true.”’ In other words: You had promised me that You would save my family. God answered: ‘Noah, he is not of your family’, the family I promised to save for you. ‘It is an act that is not righteous’, because of his unbelief, his break with you and his standing apart. Such is the story of Noah, upon him [...]

PART ONE · ENGLISH TRANSLATION

Folio 59r Image 0121

Abraham, his lineage and his debate with Nimrod

Photograph · 628 Arabic · 295 Contents · 5

[...] be peace. The story of Abraham, may God bless him and grant him peace. His debate with Nimrod, his being cast into the fire, the words he addressed to his father Āzar, his reproaches to his people for worshipping idols, stars, the sun and the moon, and other accounts. Abraham was the son of Tāraḥ, son of Nāḥūr, son of Asraʿ, son of Arġū, son of Fāliġ, son of ʿĀṭir, son of Šāliḫ, son of Arfaḫšaḏ, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Yāraḏ, son of Mahalalʾīl, son of Enosh, son of Qaynān, son of Seth, son of Adam, may God bless him and grant him peace. He lived for a hundred and seventy-five years or, it is said, a hundred and ninety-five. His father Tāraḥ lived for two hundred and fifty years. Abraham circumcised himself at eighty, using an adze. His mother is called Nūnāniyya; she was a descendant of Arfaḫšaḏ.

God says: ‘Have you not seen the man who disputed with Abraham about his Lord because God had given him kingship?’, and the rest of the verse. Abū Ǧaʿfar al-Ṭabarī and several scholars say that the first tyrant on earth was Nimrod, son of Kanʿān, son of Kūš, son of Shem, son of Noah. It was he who built the tower. People would go to him to obtain provisions. Abraham went there with

the others. The king asked each group: 'Who is your lord?' 'You,' they answered. Then Abraham came. 'Who is your lord?' 'My Lord is the One who gives life and death.' 'I too give life and death. I let the man I intended to kill live by refraining from killing him. That is how I give life. I kill another; that is how I give him death.' Abraham said to him: 'God brings the sun from the east. Bring it, then, from the west, if you speak the truth in claiming to be a god.' God says: 'The unbeliever was dumbfounded', that is, he was silenced and his argument collapsed.

After this dispute, the king sent him away without food. On his way back, Abraham passed a dune of pale sand. 'What if I took some,' he thought, 'so that my family might be pleased to see me coming home?' He took some, returned home, put down his belongings and fell asleep.

PART ONE · ENGLISH TRANSLATION

Folio 59v Image 0122

Abraham's food, the mosquitoes and Nimrod's two eagles

Photograph · 629 Arabic · 297 Contents · 5

His wife rose, opened Abraham's belongings and found in them the finest food anyone had ever seen. She prepared some for him and served it to him. 'Where does this come from?' 'From the provisions you brought.' He knew that God, glorious and mighty, had given it to him, and he praised Him for it. Then God sent an angel to tell the tyrant to believe in Him: 'I shall let you keep your kingship.' 'Is there any lord other than me?' A second time the angel made the same request; he refused. The third time, he refused again. 'Within three days,' the angel told him, 'gather your armies.' The tyrant gathered his troops. God sent down the angel, who opened a gate onto a multitude of mosquitoes. The sun rose, but the men could not see it, so numerous were the mosquitoes. God unleashed them upon the soldiers. They devoured their flesh, drank their blood and left only the bones. The king alone had not been struck.

God sent a mosquito into his nostril. For four hundred years, his head was struck with hammer blows. The person most compassionate towards him was the one who joined both hands to strike his head with them. He had exercised tyranny for four hundred years; God made him undergo four hundred years of punishment, as many as the years of his reign, then caused him to die. It was he who built a tower rising towards heaven. 'God attacked their building at its base. The roof collapsed upon their heads, and punishment reached them from where they could not suspect.'

It was also he who took two eaglets and raised them until they were large and strong. He tied one leg of each to a chest, starved them and sat in the chest with another man. He raised a stick with a piece of meat on its tip. The eagles took flight. 'Look,' he would say to his companion. 'What do you see?' 'I see such-and-such.' At last he said: 'The whole earth looks like a fly to me.' 'Lower the stick.' He lowered it. The two eagles descended. The mountains took fright, thought the Hour had come and almost left their places. The Most High says: 'Their scheme was indeed such as to make the mountains totter.'

Abraham's building of the House and his prayer that it should be safe from danger. God says: 'When Abraham and Ishmael raised the foundations of the House: Lord, accept this work from us. You are the One who hears [...]

PART ONE · ENGLISH TRANSLATION

Folio 60r Image 0123

The building of the House and Hagar's search for water

Photograph · 630 Arabic · 299 Contents · 5

[...] and knows.' And again: 'When Abraham said: Lord, make this land a safe place and preserve me and my sons from worshipping idols.' According to the commentary, the site of the House was a red mound shaped like a dome. When God wished to create the earth, He caused red or white foam to rise to the

surface of the water at the site of the Sacred House. From beneath this foam He spread out the earth. Things remained so until God assigned the site to Abraham. He built the House upon its foundations, on four supports anchored in the seventh earth. God commanded him to build it and purify it 'for those who circle it, retreat there, bow and prostrate themselves', and to proclaim the pilgrimage among humankind. Abraham and Ishmael took their picks and set out without knowing where the House was. God sent them a wind called al-Ḫaǧūǧ, with two wings and a serpent-shaped head. It swept the area around the Kaaba down to the foundations of the first House. They followed it, digging with their picks, until they laid the foundations.

When they reached the site of the corner, Abraham said to Ishmael: 'Find me a fine stone to place here.' 'Father, I am weary and have no heart for it.' 'Go all the same.' Ishmael went to look for a stone. Gabriel brought Abraham the Black Stone from India. It was white at that time: a gem as white as the flower of the ṭaġāma. Adam had brought it when he descended from Paradise. It was human faults that turned it black. Ishmael returned with a stone and found the other already placed at the corner. 'Father, who brought it to you?' 'Someone more eager than you.'

'Alī, God's blessings be upon him, reports that when Abraham was commanded to build the House, Ishmael and Hagar set out with him. On reaching Mecca, he saw above his head, at the site of the House, something white like a cloud, with a kind of head that spoke to him: 'Abraham, build upon me, or to my dimensions, adding nothing and taking nothing away.' When the building was finished, he departed, leaving Ishmael with Hagar. 'Abraham, to whom are you entrusting us?' 'To God.' 'Go; He will not abandon us.' Ishmael suffered great thirst. Hagar's milk dried up, and she could no longer nurse him. She climbed al-Ṣafā and listened, trying to hear a voice or see a human being. She heard nothing and saw no one. She descended towards the valley and ran without even intending to run, like a person driven to desperation who [...]

PART ONE · ENGLISH TRANSLATION

Folio 60v Image 0124

Hagar, the spring of Zamzam and Abraham's supplications

Photograph · 631 Arabic · 301 Contents · 5

[...] runs without even intending to run. She looked to see which mountain was nearest the plain, climbed al-Marwa and listened for a voice or looked for someone. Then she returned to al-Ṣafā and looked and listened, seeing nothing. She did this seven times. 'Ishmael,' she said, 'die wherever you will!' She went back to him: he was scraping the ground with both feet, so thirsty was he. Gabriel called to her: 'Who are you?' 'I am Hagar, the mother of Abraham's son.' 'To whom did Abraham entrust you both?' 'To God.' 'He entrusted you to the One who is sufficient for you.'

The angel scratched the earth with his finger, and the spring of Zamzam gushed forth. Hagar began to contain the water. 'Leave it,' he said, 'it will be enough to quench your thirst.' The Messenger of God used to say: 'May God have mercy on Ishmael's mother! Had she not hurried, Zamzam would have been a freely flowing spring.' The angel said to her: 'Do not fear thirst for the inhabitants of this land. This spring is meant to give drink to God's guests. This boy's father will come. Together they will build a House for God, and this is its site.' They built it, saying: 'Our Lord, accept this work from us. You are the One who hears and knows. Our Lord, make us both men submitted to You, and from our descendants a community submitted to You.' And: 'Lord, make this land a safe place and preserve me and my sons from worshipping idols.' God answered Abraham's prayer for his sons and, according to the account, none of them worshipped an idol after this prayer.

'Abd Allāh ibn 'Amr ibn al-'Āṣ reports that the Messenger of God recited Abraham's words: 'Lord, they have led many people astray. Whoever follows me is one of my own; as for whoever disobeys me, You are forgiving and merciful.' He also recited Jesus' words: 'If You punish them, they are Your servants; if You forgive them, You are the Mighty, the Wise.' He raised his hands, said: 'O God, my community!

O God, my community!' and wept. God said: 'Gabriel, go to Muḥammad. Your Lord knows best, but ask him what makes him weep.' Gabriel went to him and asked him. The Messenger of God repeated his words to him. God said: 'Gabriel, return to Muḥammad and tell him: We shall satisfy you concerning your community, and We shall not grieve you.'

Ibn 'Abbās also says that the first to run between al-Ṣafā and al-Marwa was Ishmael's mother, and that the first Arab woman to let the hems of her garment trail was also Ishmael's mother. Among Abraham's prayers is also this: 'Our Lord, I have settled some of my descendants in a valley without crops, beside Your House [...]

PART ONE · ENGLISH TRANSLATION

Folio 61r Image 0125

The pilgrimage and the question about the resurrection of the dead

Photograph · 632 Arabic · 303 Contents · 5

'... sacred. Our Lord, may they perform the prayer! Make the hearts of some people turn towards them and grant them fruits, so that they may be grateful.' God, glorious and mighty, answered his prayer. He protected Mecca from tyrants and from anyone wishing to impose dominion over its inhabitants. He also preserved it from the punishments that strike other lands: the ground swallowing them up, displacement, flooding, drought and other manifestations of His wrath and exemplary punishments.

Through his prayer, 'Make the hearts of some people turn towards them', Abraham, peace be upon him, was asking God to incline the hearts of His creatures towards the dwellings of his descendants, whom he had settled 'in a valley without crops, beside His Sacred House'. In praying for them, he asked that God grant them the opportunity to make the pilgrimage to His Sacred House. Saʿīd ibn Jubayr used to say: if Abraham had said 'Make the hearts of people turn towards it', Jews,

Christians and Magians would have made the pilgrimage. But because he had said ‘the hearts of some people’, God knew that he meant Muslims specifically. He turned their hearts towards the House. They come to make the pilgrimage there ‘by every distant road’, and He made them love staying in Mecca. The Messenger of God, blessings and peace be upon him, used to say: ‘I am Abraham’s prayer and the good news announced by Jesus.’

Here is another prayer of Abraham, God’s blessings be upon him: ‘Lord, show me how You bring the dead back to life.’ He had passed a dead fish lying half on land and half in the sea. Sea creatures were eating the submerged part. Beasts of prey, other land animals and birds were eating the part on land. The Evil One said to him: ‘Abraham, when will God gather the flesh of this fish, scattered in their bellies?’ He said: ‘Lord, show me how You bring the dead back to life.’ ‘Do you not believe, then?’ ‘Yes,’ he said, ‘but so that my heart may be at peace.’ The Messenger of God, blessings and peace be upon him, used to say: ‘We would have more reason to doubt than Abraham.’ Abraham had asked his Lord to show him how He brings the dead back to life because of a thought Satan had stirred in his heart. Once he had seen this with his own eyes, Satan would no longer be able to suggest to him what he had suggested at the sight of the fish.

God commanded him to take four birds—the rooster, the peacock, the raven and the dove—to pluck them, cut them into pieces and place a portion on each mountain. According to the commentary, he slaughtered them, then mixed their blood, feathers and flesh. He placed a portion on each of seven mountains and kept their heads...

PART ONE · ENGLISH TRANSLATION

Folio 61v Image 0126

The four birds. Āzar and the kingdoms of the heavens

Photograph · 633 Arabic · 305 Contents · 5

... beside him. Then he called them by God's permission. He saw each drop of blood fly towards another drop, each feather towards another feather. From the mountain summits, the pieces of flesh and the bones flew towards one another, until the parts of each body came together in the sky. The birds then came swiftly, and each rejoined its head.

Al-Suddī used to say that this request followed the good news from God, who had taken Abraham as an intimate friend. Abraham asked his Lord to show him a sign of this immediately, so that his heart might be assured that God had chosen him as His friend and that this might strengthen the certainty he already possessed. He therefore said: 'Lord, show me how You bring the dead back to life', so that I may know that I am Your intimate friend. 'He said: Do you not believe, then? He answered: Yes, but so that my heart may be at peace.' God knows best.

'When Abraham said to his father Āzar: Do you take idols as gods?' Al-Suddī used to say: Āzar was Abraham's father. He was from Kūthā, a village in the Sawād of Kūfa. It is also said that he bore both names, Āzar and Tāraḥ, like Israel and Jacob. According to another explanation, Āzar means 'one who is in error, whose religion is misguided', and it is the harshest word Abraham ever addressed to his father. Some read 'Āzaru', with the nominative ending here marking direct address. The meaning would then be: 'When Abraham said to his father: O you whose religion is misguided, you who are in error, do you take idols as gods?'

God, mighty and majestic, says: 'Thus We show Abraham the dominion of the heavens and the earth, so that he may be among those who have certainty.' According to Mujāhid,

this means: We show him the signs of the heavens and the earth. The heavens and the seven earths opened for him as far as the Throne, and he looked within. The seven earths opened for him, and he looked within. According to al-Suddī, Abraham, blessings and peace be upon him, was placed upon a rock. The heavens opened for him. There he contemplated God's dominion and saw his place in Paradise. The earths also opened, and he could contemplate them down to the lowest. This is the meaning of 'We gave him his reward in this world', namely that We showed him his place in Paradise. It is also said that his reward in this world was the praise bestowed upon him.

Salmān the Persian used to say: when Abraham was shown this dominion, he saw a servant committing a vile act. He prayed against him, and the man perished. Then he saw another committing a vile act. He prayed against him, and the man perished. Then he saw yet another committing a...

PART ONE · ENGLISH TRANSLATION

Folio 62r Image 0127

God's patience and the secret birth of Ibrāhīm

Photograph · 634 Arabic · 307 Contents · 5

... vile act. He prayed against him, and the man perished. God, glorious and mighty, then said: 'Bring My servant back down, lest he cause My servants to perish.' Another tradition reports that he was called: 'Gently, Abraham! You are a servant whose prayer is answered. For My servant, three paths remain open to Me. Either he returns to Me and I accept his repentance. Or I bring forth good descendants from him. Or he persists in his present course, and then I am behind him.'

'When night enveloped him, he saw a star. He said: This is my Lord.' Muḥammad ibn Isḥāq says: these are the circumstances in which Abraham, God's blessings be upon him, had this vision. Āzar came from a village in the Sawād of Kūfa. At that time, the East was under the power of Nimrod, son of Canaan. God wished to send

Abraham as evidence against his people. Between Noah and Abraham, there had been only Hūd and Ṣāliḥ. As the time approached when God wished to fulfil His purpose concerning Abraham, the astrologers went to Nimrod. They told him: 'Know that our science tells us that in this village of yours, in such-and-such a month of such-and-such a year, a boy named Abraham will be born. He will part from your religion and break your idols.'

At the beginning of the year in question, Nimrod had all the pregnant women in his village sought out and kept them with him. Only Abraham's mother, Āzar's wife, escaped him. He did not know she was pregnant, for she was young and her pregnancy did not show. When the detained women gave birth that year, he ordered all the newborn boys to be slaughtered. When Abraham's mother felt the birth pains, she went out at night to a nearby cave. There she gave birth to Abraham, gave him the customary care at birth, then sealed the entrance of the cave with him inside. According to another version, after giving birth to him, she wrapped him in rags and laid him in a hollow in a dry riverbed. Then she would go to the cave to see how he was faring. She found him alive, sucking his thumb and finding nourishment in it.

Āzar, it is reported, had asked Abraham's mother what had become of her pregnancy. 'I gave birth to a boy,' she answered, 'and he died.' He believed her and spoke of it no more. It is related that, in Abraham's growth, one day was equivalent to a month and one month to a year. Abraham spent only fifteen days in the cave before saying to his mother: 'Take me out so that I may look!' She took him out one evening. He looked, reflected on the creation of the heavens and the earth, and said: 'The One who...

PART ONE · ENGLISH TRANSLATION

Folio 62v Image 0128

The star, the moon, the sun and the idols of Ibrāhīm's father

Photograph · 635 Arabic · 309 Contents · 5

... created me, provided my sustenance and nourished me, He indeed is my Lord. I have no god other than Him.' Then he looked at the sky and saw a star. He said: 'This is my Lord.' It is said that it was Venus. He followed it with his eyes until it disappeared. 'When it set, he said: I do not love those that set.' In other words: I do not love a being that appears and then enters a state in which it is seen to be created and to move from one place to another, like all the other things that you agree with me are not a god. Then he saw the moon, then the sun, and spoke the words God reports from him in His Book.

It is also reported that his mother often came to nurse him in this underground place. When the time for weaning came, she weaned him. She continued to look after him until he was old enough to understand. One day he said to his mother: 'Who is my lord?' 'I am,' she answered. 'And you, who is your lord?' 'Your father.' 'And who is my father's lord?' 'Be quiet.' She returned to his father, told him about the conversation and said: 'He is the one we were told would change the religion of the inhabitants of the earth.'

Then he looked at the sky and said: 'My Lord is the One who created these things.' He next went to his people and found them assiduously engaged in worshipping their idols. 'My people,' he said, 'I disavow what you associate with God. I turn my face towards the One who created the heavens and the earth', turning towards Islam without ever turning back. He is God, and never shall I associate anything with Him. From then on Abraham, peace be upon him, continually proclaimed God's oneness, broke his people's idols, challenged their worship and reproached them for it. God, glorious and mighty, says: 'Previously We had already given Abraham right judgement, and We knew who he was.' We knew that he possessed certainty, that he

believed in God and proclaimed His oneness. ‘When he said to his father and his people: What are these images to whose worship you devote yourselves?’ He means the idols they worshipped.

Concerning his words, ‘By God, I shall devise a scheme against your idols after you have turned your backs’, the commentary reports that Abraham, blessings and peace be upon him, uttered this oath secretly, without his people’s knowledge. Only the man who later denounced him heard it, when they said: ‘Who has done this to our gods? He must be one of the wrongdoers.’ They said: ‘We heard a young man called Abraham speaking of them.’ The words ‘he reduced them to pieces’ mean that Abraham, God’s blessings be upon him, broke the idols into fragments and pieces.

The reason Abraham treated his people’s gods in this way. The commentators report that his people said to Abraham, God’s blessings be upon him: ‘Abraham, we have a festival. If you came out...

PART ONE · ENGLISH TRANSLATION

Folio 63r Image 0129

The excuse of illness and the destruction of the idols

Photograph · 636 Arabic · 311 Contents · 5

... with us, our religion would please you.’ On the day of this festival they went out to attend it, and Abraham, God’s blessings be upon him, accompanied them. On the way, he let himself fall and said: ‘I am ill; my leg hurts.’ They stepped on his legs as he lay on the ground. According to another version, he wrapped a bandage around his head, complained of bodily pain and stayed in the house of the gods without moving from it. When they had left, he shouted after the last of them, while the weakest were still there: ‘By God, I shall devise a scheme against your idols after you have turned your backs.’

Then he returned to the house of the gods. The idols stood in a large hall. Opposite the entrance stood a large idol, with a smaller one beside it. They were arranged side by side, each smaller than the previous one, all the way to the hall's door. The people had brought food, placed it before the gods and said: 'When we return, the gods will have blessed our food.' When Abraham looked at the idols and the dishes set before them, he said: 'Will you not eat?' Receiving no answer, he said: 'What is wrong with you, that you do not speak?' Then 'he fell upon them and struck them with his right hand'. He took an iron implement and hacked at each idol on both sides, then hung the axe around the largest one's neck and left. When the people came to collect their food, they looked at their gods and cried out: 'Who has done this to our gods? He must be one of the wrongdoers.'

One of those weaker people who had heard his oath said: 'We heard a young man called Abraham speaking of them.' They said: 'Bring him before the people's eyes, then, so that they may bear witness.' The commentators report that they were reluctant to seize him without evidence. According to another explanation, 'so that they may bear witness' means that they would witness the punishment inflicted on him. 'Perhaps they will return' means that Abraham acted in this way so that they would learn a lesson and understand that, if the idols could not defend themselves against what Abraham had done to them, they were even less able to defend someone else against anyone wishing him harm. Thus they would abandon the worship they persisted in offering them and turn to Abraham's religion and the proclamation of the oneness of God, mighty and majestic.

'They said: Was it you who did this to our gods, Abraham? He answered: Rather, it was the largest of them, this one, that did it. Ask them, then, if they can speak.' God, glorious and mighty, reports that when they asked him in the presence of their king Nimrod, 'Was it you, Abraham, who did this to our gods?', meaning breaking them into pieces, he answered them: 'Rather, it was the largest of them, this one, that did it', the most imposing one. Ask the gods, then, who did this to them and who broke them, if they can speak and express themselves

on their own. ‘They then turned to themselves and said to one another: It is you who are the wrongdoers.’

PART ONE · ENGLISH TRANSLATION

Folio 63v Image 0130

The sentence of burning and the words spoken as he fell into the fire

Photograph · 637 Arabic · 313 Contents · 5

That is, they reflected within themselves on Abraham’s words: ‘Rather, it was the largest of them that did it. Ask them, then, if they can speak.’ They came to their senses, looked at one another and said: ‘People of this nation, you are wrong to question him and ask him: Who did this to our gods, Abraham? Here before you are the gods that have been treated in this way. Ask them. If they speak, understand and know, they will surely tell you who broke them and reduced them to pieces.’ ‘Then they were turned upside down’, in the discussion in which Abraham pressed his argument against them, until the argument became clear. They said to him: ‘You know very well that these do not speak.’ They acknowledged the inability of what they worshipped to speak. Qatāda added: a disastrous perplexity seized these people.

‘They said: Burn him and help your gods, if you are resolved to act.’ The commentary reports that the man who spoke these words was a Kurd named Habzar. God caused the earth to open beneath him. He will continue to be tossed about within it until the Day of Resurrection.

We also read in the commentary that when his people wished to burn Abraham, blessings and peace be upon him, they erected a structure for him and shut him inside it. They gathered wood for him, to the point that a woman who fell ill would say: ‘If God restores my health, I pledge to gather wood for Abraham.’ When they had amassed a great quantity of wood, they set it alight. Any bird passing by was burned by the intensity of the

flame and its heat. They went to Abraham and hoisted him to the top of the structure. Abraham raised his head towards heaven. The heaven, the earth and the mountains said: 'Our Lord, Abraham, Your intimate friend, is about to be burned in the fire for Your sake.' He answered: 'I know his situation better than you. If he calls upon you, help him.' Raising his head towards heaven, Abraham, God's blessings be upon him, said: 'My God, You are the One in heaven, and I am alone on earth. No one on earth worships You except me. God is sufficient for me. What an excellent protector!' They cast him into the fire. At God's command, Gabriel cried out to the fire: 'O fire, be coolness and peace for Abraham!'

Ibn ʿAbbās used to say: had peace not been added to coolness, Abraham would have died of cold. There was no fire on earth that day that did not go out, believing the command was addressed to it. When the fire had gone out, they looked at Abraham. Another man was with him. Abraham's head rested on his knees, and he was wiping the sweat from his forehead. It is reported that this man was...

PART ONE · ENGLISH TRANSLATION

Folio 64r Image 0131

The fire made cool and Ibrāhīm's departure with Lūṭ

Photograph · 638 Arabic · 315 Contents · 5

... this man was the angel of shade, peace be upon him. God sent down a fire that the sons of Adam could use. Abraham, peace be upon him, was brought out to be taken before King Nimrod, whose presence he had never before entered. According to another account, when they found him after keeping him enclosed in the fire for seven days, they saw him covered in white sweat, without the flame having touched him. Lot's father said to them: 'The fire does not burn him because you worship it and he has bewitched it. Instead, perch him on something and light a fire beneath it; the smoke will kill him.' They raised him on a support and lit a fire beneath him. A

spark flew out, fell into the beard of Lot's father and burned him, the man who had been the most relentless against Abraham, God's blessings be upon him.

Then they shut him in again, with the fire beneath him. When they reopened it, they no longer found him where they had left him. God had commanded him to depart for the Holy Land, and he had gone there. They searched for Abraham. Nimrod sent word to the men at the watch posts: 'Stop anyone who passes you speaking Syriac.' God then changed Abraham's language to Hebrew. Abraham went to Lot, his cousin on his father's side, and left with him to join his people in Ḥarrān. Hence these words: 'They wished to plot against him, and We made them the greatest losers. We delivered him, and Lot, by leading them to the land We had blessed for the worlds.' We blessed it with water, trees, fruits and palm trees. This holy land is Palestine and Jordan. According to another indication, it extends from Syria to Iraq.

Some commentators say that as they were about to throw him into the fire, Abraham said: 'There is no god but You. Glory be to You, Lord of the worlds! Yours is the dominion and Yours is the praise. You have no partner.' The fire became coolness and peace for him. Al-Ḥasan used to say: when Abraham, God's blessings be upon him, was thrown into the fire, the heat did him no harm. They said: 'He has bewitched it, so it no longer has any heat.' Abraham answered them: 'Try it with one of your men.' They threw a man into it, and it devoured him. Kaʿb al-Aḥbār used to say: on that day, no one in the East or West could make use of fire. It burned only Abraham's bonds, God's blessings be upon him.

ʿAbd Allāh ibn Masʿūd used to say: when they wished to throw Abraham into the fire, the whole of creation said: 'Lord, Your intimate friend is about to be thrown into the fire. Give us permission to...

PART ONE · ENGLISH TRANSLATION

Folio 64v Image 0132

The creatures, the gecko and Ibrāhīm's three statements

Photograph · 639 Arabic · 317 Contents · 5

... help him.' God, glorious and mighty, answered: 'He is My intimate friend; he has no intimate friend other than Me. I am his God; he has no god other than Me. If he calls upon you for help, help him.' Then God said: 'O fire, be coolness and peace for Abraham!' That day the fire did not burn even a sheep's foot. According to Qatāda, all the animals that came that day put out the fire for him, except the gecko. Al-Zuhrī used to say that the Prophet, blessings and peace be upon him, had commanded that it be killed and had called it 'the little evildoer'.

It is reported that Abraham, blessings and peace be upon him, was sixteen when he was thrown into the fire. The text adds: 'Sarah gave birth to him when she was ninety years old.' It is reported from the Prophet, blessings and peace be upon him, that Abraham, God's blessings be upon him, never lied except three times, all three for God's sake: when he said, 'Rather, it was the largest of them that did it'; when he said, 'I am ill'; and when he said of Sarah, 'She is my sister.' These three statements have a meaning in which their truth is clear. Sarah was his sister in religion.

His statement 'I am ill' admits several explanations. The first is: your error afflicts me so much that I am as though ill. It is also possible that he fell ill at that moment. God knows best. According to some commentaries, indeed, by saying 'I am ill', he meant that he had the plague. His people used to flee from the plague.

If he called Sarah his sister, it was because of a tyrant Abraham encountered. This tyrant had been told: 'There is a man here accompanied by one of the most beautiful women.' He summoned him to question him about her: 'Who is she?' 'My sister,' Abraham answered. He then went to Sarah and said to her: 'Sarah, there is not on

the face of the earth any believer other than you and me. This man questioned me, and I told him you were my sister. So do not contradict me.' The tyrant sent for her. When she entered his presence, he tried to lay his hand on her and was rendered powerless. He said to her: 'Pray for me, and I shall do you no harm.' She prayed to God, and he was released. He summoned one of his chamberlains and said: 'It is not a human being you have brought me, but a demon!' He gave her Hagar as a servant. Sarah returned to Abraham, who was standing in prayer. He gestured to her with his hand. She said: 'God has turned the unbeliever's own cunning against him'—or she said 'against the debauched man'—'and has given Hagar as a servant.' When God granted Abraham victory over his people and saved him...

PART ONE · ENGLISH TRANSLATION

Folio 65r Image 0133

Ibrāhīm and the sacrifice of his son

Photograph · 640 Arabic · 319 Contents · 5

... from their cunning, he said: 'I am going to my Lord.' This means: 'I am leaving my people's land and emigrating towards God', that is, towards the Holy Land, separating myself from my people. He prayed: 'Lord, grant me one of the righteous', meaning a righteous child who obeys You. 'We gave him good news of a gentle boy' means that We answered his prayer by announcing a boy who would show patience as he grew up.

According to a group of commentators, the boy God announced to him was Isaac. They say that God praised gentleness only in Isaac and Abraham, may God bless them both. As a child and as an adult, Isaac is said to have been gentle and free from haste. 'When he reached the age to work with him' means that he was strong enough to share his work. For others, it refers to the age at which he began to walk with his father. Abraham said to him: 'My son, I see myself in a dream sacrificing you.' When the angels had announced Isaac to him, he is said to have vowed that, as soon as Sarah gave birth to him, he would make him an offering to God. Isaac reached

the age to accompany his father. According to some he was seven years old, according to others thirteen. Abraham heard in a dream: ‘Fulfil your vow to God.’ The visions of the prophets are certain.

This was the reason for his son’s answer. Abraham said to Isaac: ‘Let us go and bring an offering to God.’ He took a knife and a rope and set out with him. When they were among the mountains, his son asked: ‘Father, where is your offering?’ He answered: ‘My son, I see myself in a dream sacrificing you. What do you think?’ The child said: ‘Father, do what you are asked. You will find me, if God wills, among those who endure patiently’, even sacrifice. Isaac said to him: ‘Father, tighten my bonds so that I do not struggle. Keep your clothes away from me so that my blood does not splash onto them. Sarah would see it and grieve. Turn your face away from me. I fear you might pity me and that this might weaken you before God’s command. Draw the knife quickly across my throat so that it will be easier to bear. When you see Sarah again, give her my greeting of peace.’

After binding him, Abraham bent over his son and kissed him, weeping. Isaac was weeping too, so that tears gathered beneath his cheek. Abraham drew the knife across his throat, but the blade did not cut through. God had placed a copper plate over Isaac’s throat. Seeing this, he laid him with his forehead to the ground and passed the blade over the back of his neck. This is the meaning of the words ‘When they had both submitted’, namely to God’s command, ‘and he had laid him upon his forehead’. A voice cried to him: ‘Abraham, you have truly fulfilled the vision.’ He turned and saw a ram. He took it and let his son go.

[Note in the margin.] Another hand disputes the identification put forward in the main account. ‘The child destined for sacrifice was Ishmael [...] It was not Isaac. This is a manifest error.’

> The main account could be read in its entirety. A few words in the marginal note defending the reading ‘Ishmael’ are uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 65v Image 0134

The ram, the tradition about Ismāʿīl and Ibrāhīm's guests

Photograph · 641 Arabic · 321 Contents · 5

He bent over his son to kiss him: 'Today, my son, you have been given to me.' Hence God's words: 'We ransomed him with a magnificent sacrificial victim.' Several learned men among the Companions and the Followers say that the intended victim was Ismāʿīl. At the moment of slaughtering him, a voice was heard: 'Ibrāhīm, raise your head. In place of your son, slaughter this ram coming down towards you.' He raised his head and saw a ram with strong horns descending from the mountain overlooking the mosque of Minā. He rushed to catch it, but the ram escaped him. Ibrāhīm pursued it as far as the pillar of al-ʿAqaba, where he cornered it and seized it by the horns. He led it back towards his son. Between the two pillars, the exhausted ram dropped to the ground, and Ibrāhīm could not lift it. He slaughtered it on the spot. This is why the sacrifice is performed there. Then he returned to his son and untied him. Hence the words: 'We ransomed him with a magnificent sacrificial victim' and 'We called to him: Ibrāhīm, you have held the vision to be true.'

Abū Ṣāliḥ said: "Abd Allāh ibn ʿAbbās, may God have mercy on him, took my hand. We walked to the tree. "It was here," he told me, "by the One besides whom there is no god, that Ibrāhīm slaughtered the ram, between the two pillars, near the tree."' It is said that this was the ram accepted from Adam's son when he offered it, and that it had grazed for forty years in the Garden. It is also said that it was an ibex. The word 'ibexes', the text explains, denotes male goats.

What is reported concerning the announcement of a child to Ibrāhīm and his wife. The fear he felt before his guests, God's blessings be upon them, and the other events connected with the people of Lūṭ and those who followed him. God, the Mighty, said: 'When Our messengers brought the good news to Ibrāhīm,

they said: “Peace!” He answered: “Peace!” and soon brought a roasted calf’, as far as the words: ‘He is worthy of praise and full of glory.’

The commentary says that these messengers were angels, including Jibrīl, Mīkā’īl and Isrāfīl. Ibn ‘Abbās said: ‘Jibrīl, Mīkā’īl and Isrāfīl came to Ibrāhīm.’ There is disagreement over the good news they brought him. Some say it was the announcement of Isḥāq. For others, it was the announcement of the destruction of Lūṭ’s people. Ibrāhīm soon brought a calf that was ḥanīdh, that is, cooked through or, according to others, roasted. When he saw that their hands did not reach for the calf he offered them, he found them strange: he saw that they refrained from touching it, God’s blessings be upon him, for they were not...

PART ONE · ENGLISH TRANSLATION

Folio 66r Image 0135

Ibrāhīm’s fear and Sāra’s laughter

Photograph · 642 Arabic · 323 Contents · 5

... among those who eat. Ibrāhīm, God’s blessing be upon him, therefore found it very strange that they refrained from eating. Their conduct frightened him. Qatāda said: ‘When they welcomed a guest and he did not touch their food, they thought he had not come for their good and harboured evil intentions.’ ‘He felt fear of them’, that is, he felt it within himself and kept it to himself. The angels, seeing his fear, said to him: ‘Do not fear. Be safe. We are the angels of your Lord, sent to the people of Lūṭ.’

‘His wife’, Sāra, ‘was standing’. It is reported that she was behind a curtain and heard the angels and Ibrāhīm speaking. She laughed in astonishment at the thought that she and her husband would have a child despite their advanced age. Sāra is then said to have been ninety-nine and Ibrāhīm a hundred and twenty. For Mujāhid, ‘she laughed’ means that she menstruated despite her age. For Qatāda, she laughed at Lūṭ’s people, who did not suspect the disaster awaiting them. According to others, she laughed for joy

because the visitors no longer posed a danger. According to another interpretation, she saw Ibrāhīm and herself serving and honouring their guests, who nevertheless refrained from eating. Sāra's laughter has thus given rise to divergent interpretations.

Then God said: 'We announced to her Isḥāq and, after Isḥāq, Yaʿqūb.' In reward for her astonishment and the honours paid to her guests, We announced to her a son, Isḥāq, and then a child of her son Isḥāq, namely Yaʿqūb. 'After' here refers to a grandson. 'Woe to me,' she said, 'shall I bear a child when I am an old woman and this husband of mine is an old man?' She exclaimed in this way because she could not conceive of a child being born to them. Both were old, and they had never seen such a thing among people of their age. Her astonishment was an impulse of human nature, just as Mūsā turned his back on the serpent and fled when he was told: 'Come forward and do not be afraid.'

God made the birth of a child in such circumstances a miraculous sign for His prophet Ibrāhīm. The fluid from which God creates the child, together with the man's seed, had stopped flowing, that is, menstruation had ceased. The angels said to her: 'Do not marvel at God's command.' He commands what He wills and does as He intends. 'God's mercy and His blessings are upon you, people of the House', that is: to you, people of Ibrāhīm's household, belong God's mercy and the happiness that comes from Him. 'He is worthy of praise and full of glory': He is praised for the blessings He bestows upon you, and to Him belong glory, acclaim and noble praises. 'When fear had left Ibrāhīm and the good news had reached him...'

PART ONE · ENGLISH TRANSLATION

Folio 66v Image 0136

Ibrāhīm's intercession and the maxims of his scrolls

Photograph · 643 Arabic · 325 Contents · 5

'... he disputed with Us concerning the people of Lūṭ.' God, exalted be His majesty, says that when the fear Ibrāhīm had felt towards Our messengers, on seeing their hands not reach for his meal, had subsided, and Isḥāq had been announced to him, his soul was reassured. He began to plead the cause of Lūṭ's people and to dispute with Us about what We were going to do to them. Saʿīd ibn Jubayr relates the discussion as follows: when Jibrīl and the angels accompanying him came to him, they said: 'We are going to destroy the inhabitants of this city, for its inhabitants have been unjust.' Ibrāhīm asked: 'Would you destroy a city in which there were fourteen believers?' 'No.' Ibrāhīm counted fourteen, including Lūṭ's wife. He stopped speaking to them about the matter and felt reassured.

Muḥammad ibn Isḥāq said: 'The people of the Torah maintain that Ibrāhīm began his discussion with them at a hundred believers and worked down to a single man. Each time, they answered no. Since they gave him no indication that a believer was there, he said: "Yet Lūṭ lives there", so that they might be spared punishment on his account.' They said: 'We know best who is there. We shall certainly save him and his family, except his wife, who will be among those who remain', that is, remain to perish. Then they said: 'Ibrāhīm, give this up', that is: stop disputing their fate and pleading for them. Your Lord's command to punish them has come. Nothing can annul it or turn it away from them.

'Ibrāhīm was indeed forbearing, awwāh and ever ready to turn back to God.' Awwāh here means one who glorifies God or, according to others, a scholar of religion, a man of certainty, or one who often sighs over his sins and worries about his past faults. All these qualities were found in Ibrāhīm.

God knows best. It is reported that God sent down ten scrolls to him, all consisting of maxims. Here is one: ‘King put to the test, king who lets himself be deluded, I did not send you to heap up the goods of this world, but to turn the complaint of the oppressed away from Me. For I do not reject his prayer, even if it comes from an unbeliever.’

And this other maxim: ‘A sensible man must set aside a time for everything: a time to speak in secret with his Lord, a time to call himself to account for his deeds, a time to reflect on the blessings God has granted him, and a time to withdraw, eat and drink. A sensible man should exert himself for only three things: taking provisions for his return to God, maintaining his livelihood, or enjoying a lawful pleasure. Let him understand his times, attend to what concerns him and guard his tongue. Whoever counts his words among his deeds speaks little.’ Ibrāhīm was the first to offer hospitality and the first to crumble bread for the dish called tharīd...

PART ONE · ENGLISH TRANSLATION

Folio 67r Image 0137

The acts attributed to Ibrāhīm. Opening of the story of Lūṭ

Photograph · 644 Arabic · 327 Contents · 5

... the first to wear sandals, the first to fight with a sword, the first to divide the spoils and the first to be circumcised. His circumcision is explained by a battle in which he is said to have fought the Amalekites. There were dead on both sides, and Ibrāhīm could not recognise his companions among them. He then made circumcision a sign for those submitted to God. According to others, circumcision was one of the prescriptions through which he was tested. He trimmed his moustache, parted his hair, plucked his armpits, cut his nails, cleaned his teeth, rinsed his mouth and nose, washed with water after relieving himself and shaved his pubic hair.

The Prophet said: 'You will be gathered barefoot and unclothed.' Then he recited: 'Just as We began the first creation, We shall repeat it', and the rest of the verse. The first to be clothed on the Day of Resurrection will be Ibrāhīm. The Prophet also said: 'On the Day of Resurrection, Ibrāhīm will meet his father Āzar. His face will be darkened and covered in dust. Ibrāhīm will say: "Lord, You promised not to disgrace me on the day when people are raised from the dead. What disgrace could be greater than that inflicted on me by my father, who has strayed?" God will answer: "I have forbidden the Garden to unbelievers." Then it will be said: "Ibrāhīm, what is beneath your feet?" He will look and see a male hyena covered in filth. It will be seized by the legs and thrown into the fire.'

From Ibrāhīm to Mūsā, five hundred and seventy-five years elapsed or, it is also said, seventy-five years. Ibrāhīm is described as follows: a fair complexion tinged with red, beautiful deep-black eyes, a clear forehead, elongated nostrils, a prominent nose, little body hair, beautiful white hair, a beard [...]. He was of medium height, with strong, thick palms and feet. Such are the accounts concerning Ibrāhīm. God knows best his trial.

The story of Lūṭ, blessing and peace be upon him. What happened to him with his people until stones rained down upon them, what led them to commit the abomination, and other accounts concerning him. God, the Mighty, said: 'And Lūṭ, when he said to his people: "Will you commit the abomination that no one in the worlds committed before you? You approach men with desire, forsaking women. You are an ignorant people"', and 'a people who exceed all bounds'. The genealogists say that Lūṭ was the son of a brother of Ibrāhīm. He is Lūṭ, son of Hārūn, son of Tāraḥ, who is Āzar. Ibrāhīm was the son of Tāraḥ. It is also said that Lūṭ was the son of Ḥarrān and that Sāra...

> An adjective describing Ibrāhīm's beard remains uncertain in meaning. Both numbers of years given in the manuscript have been reproduced.

PART ONE · ENGLISH TRANSLATION

Folio 67v Image 0138

Lūṭ's cities, the travellers and the three testimonies

Photograph · 645 Arabic · 329 Contents · 5

... was the daughter of Ḥarrān. It is also said that Sāra was Lūṭ's half-sister through their mother. God knows best. God had sent him to the Overturned Cities. These were four cities in the land of Syria. The most important was Sodom, a day and a night's journey from Palestine [...]. According to the commentary, this is what led the inhabitants to approach men while forsaking women. They had plentiful fruit at their dwellings, in their enclosed orchards and along the road. A drought came, and fruit grew scarce. They said to one another: 'If you denied access to the fruit within reach, you would have enough to live on.' 'How can we protect it?' 'Establish this custom: whenever you catch a stranger in your land, force sexual intercourse upon him and impose a fine of four dirhams. If you do this, people will no longer set foot in your land.' That is what they did. No one in the worlds had preceded them in this practice.

Ibn 'Abbās said: 'This is how Lūṭ's people began to commit the abomination. As they were contemplating it, Iblīs came to them in the form of the most handsome boy ever seen. They had intercourse with him and continued on that course.' Al-Ḥasan, may God have mercy on him, reports that the Messenger of God said: 'Ten practices of Lūṭ's people caused their destruction. My community will add another. The men had intercourse with one another. They played with pigeons, threw pellets and snapped pebbles between their fingers. They beat tambourines, drank wine, trimmed their beards, let their moustaches grow, clapped their hands and wore red. My community will add to this intercourse between women.'

Ibn 'Abbās said: 'When fear had left Ibrāhīm and Isḥāq had been announced to him, he asked Jibrīl: "Where are you going? To whom are you being sent?" "

To Lūṭ's people. We have been commanded to punish them." "But Lūṭ is there!" "We know best who is there. We shall save him and his family, except his wife, who will be among those who remain."' Jibrīl and the angels accompanying him went to Lūṭ. They found him in a field of his and greeted him. Lūṭ took them for men. He would have been ashamed not to offer them hospitality, but feared for his guests because of his people. He was seized with distress: if he failed to invite them, he would sin, but if he invited them, his people would disgrace him.

He set out with them: 'I will take you with me, but my people are the worst there are.' God had enjoined Jibrīl not to punish them until Lūṭ had borne witness against them three times. Jibrīl turned to the angels: 'That is the first.' When he reached the middle of the city with them, Lūṭ said: 'My people are the worst of God's creatures.' 'That makes two,' Jibrīl said. On entering the house, Lūṭ said: 'My people are the worst of...'

PART ONE · ENGLISH TRANSLATION

Folio 68r Image 0139

Lūṭ's guests and the overturning of the cities

Photograph · 646 Arabic · 331 Contents · 5

... God's creatures.' 'That is the third testimony,' Jibrīl said. 'Now the punishment must take place.' When Lūṭ's wife saw the visitors, she went to tell her people of their presence, praising their beauty. On hearing this, they came to Lūṭ's door. He closed it against them and leaned out to speak to them: 'These are my guests; do not disgrace me.' He offered them his daughters in marriage: the daughters of his people, it is explained, for every prophet is the father of those to whom he is sent. It is also said that he had two daughters, Raʿūthā and Rathqā. As they would not desist, he said: 'If only I had the strength to resist you or could take refuge with a strong support!' He meant his clan. After Lūṭ, God sent no prophet who did not enjoy the strength of his own people.

They broke down the door and entered his house. Jibrīl then assumed the form he has in heaven and said: 'Lūṭ, do not fear. We are the angels. They will not reach you. We have been commanded to punish them.' 'Then punish them now!' 'Lūṭ, their appointed time is morning. Is morning not near? Leave by night with your family.' The people leapt forward and clung to the visitors. Jibrīl struck them in the face with his wing. He battered their faces, and their eyes burst apart. Hence the Mighty One's words: 'They sought to wrest his guests from him, but We obliterated their eyes.' They left his house blind.

As morning approached, Jibrīl went to Lūṭ's cities. With their men, women and everything they contained, he folded them up, tore them from the depths of the ground, lifted them beneath his wings and raised them to the lowest heaven. The inhabitants of that heaven heard their voices, the barking of their dogs and the braying of their donkeys. Then he let the overturned cities fall and followed them with a rain of stones. The stones were for the shepherds, merchants and those among them who were outside their cities.

Mujāhid relates: 'Of Lūṭ's people, who numbered four thousand thousand individuals, no one remained except a merchant who was in Mecca. He stayed there for forty days. A stone came to strike him in the sacred territory, but the angels told it: "Return whence you came. This man is in God's sanctuary." The stone left the sanctuary and waited for forty days, suspended between heaven and earth, until the man finished his trading. When he left, it struck him outside the sacred territory.' Hence these words: 'It is not far from the wrongdoers.' Ḥudhayfa said: 'When Jibrīl lifted their cities and overturned them, Lūṭ's wife heard the crash, turned around and perished with them.' Hence the words: 'Except his wife…'

PART ONE · ENGLISH TRANSLATION

Folio 68v Image 0140

The end of Lūṭ's story. Ṣāliḥ, the Thamūd and the she-camel

Photograph · 647 Arabic · 333 Contents · 5

'... who will be among those who remain', that is, those who remain to undergo the punishment and perish in it. Lūṭ is described as a man with straight hair, of medium height and brown complexion, who looked angry. His wife was named Wāliʿa. Such was the story of Lūṭ, peace be upon him.

The story of Ṣāliḥ, blessing and peace be upon him. What happened to him with the Thamūd, the killing of the she-camel and other accounts concerning him, peace be upon them. The genealogists name him Ṣāliḥ son of Āsif. According to others, he is Ṣāliḥ, son of ʿUbayd, son of Jābir, son of ʿUbayd, son of Thamūd, son of al-Ḥalaba, son of Ġābir. Ṣāliḥ received his mission as he approached puberty or, according to another tradition, after forty years of age. God said: 'And to the Thamūd, their brother Ṣāliḥ', that is: We sent to the Thamūd Ṣāliḥ, their brother by lineage.

Abū Jaʿfar al-Ṭabarī and other commentators say that Thamūd was the son of ʿĀd, son of Iram, son of Sām, son of Nūḥ, and the brother of Jadīs son of ʿĀd. Between Thamūd and ʿĀd there were a hundred years. Their dwellings, it is said, were at al-Ḥijr, between the Hejaz and Syria, extending to Wādī al-Qurā and its surroundings. Al-Ḥijr, named in God's words, 'The people of al-Ḥijr called the messengers liars', was the city of the Thamūd. According to Qatāda, 'al-Ḥijr' denotes the valley. The Thamūd had said to Ṣāliḥ: 'Bring us a sign of your mission, if you speak the truth in claiming to be a prophet.' He told them: 'Go out towards this height.' At once it began to labour like a woman giving birth. Then it opened, that is, a fissure appeared in it, and the she-camel emerged from its midst. Ṣāliḥ said: 'Here is God's she-camel, a sign for you. Let her feed on God's earth and do her no harm, lest a painful punishment seize you. She has a share of water, and you have a share of water on the appointed day.'

When they grew tired of her, they killed her by cutting her hamstrings. Ṣāliḥ told them: ‘Enjoy your dwellings for three more days. This is a promise that will not be belied.’ The sign of your punishment will be that tomorrow morning you will be red, on the second day yellow and on the third black. According to Qatāda, when Ṣāliḥ warned them that punishment was coming, they covered themselves with skins and cloaks. He told them: ‘The sign will be that your complexions turn yellow on the first day, red on the second and black on the third.’ The commentary reports that once the she-camel had been killed, they regretted their act and said: ‘Seize the young one!’ The camel calf climbed the mountain. On the third day, it turned towards [...]: ‘Lord, my mother!’ Then the Cry was sent against them [...]. From al-Ḥasan al-Baṣrī, from Wah[...]...

> The bottom of the folio has lost ink and writing material. The printed edition continues the account of the camel calf, specifying that it turns towards the direction of prayer and repeats ‘Lord, my mother!’ twice. In the photograph these words are only partially preserved. The hand on this page adds a chain of transmission at the end of the page.

PART ONE · ENGLISH TRANSLATION

Folio 69r Image 0141

The twelve images and the preacher

Photograph · 648 Arabic · 335 Contents · 5

[...] reports, from Kaʿb al-Aḥbār, that when God, blessed and exalted be He, created Adam, He showed him [...] the small and the great, [...] those who resembled Adam, those whose skin was black and those whose skin was white. He recorded [...]. He looked at the image and said: ‘I shall make an image in which the prophets will appear.’ At his death, Adam, peace be upon him, said to his sons [...]: ‘I have seen nothing more exalted than this image. In it one sees the prophets, the friends of God. My sons, take care [...] lest people begin to worship it and disregard the right of God, mighty and majestic.’ [Several lines of transmission and speech remain uncertain.] The account mentions Hūd, [...] then says that twelve images dating back to the time of ʿĀd [...] and dug out of the earth were brought.

[...] ‘Will you carve as many images as these idols?’ [...] They gathered emeralds, rubies and precious stones. They set two rubies in it as eyes. Then they built it a house. They made its ceiling of [...] and onyx, and hung gold and silver lamps in it, which glittered [...]. It was placed on its seat, crowned with pearls and rubies, and the doors were closed.

He then appeared before the king and said to him: ‘O king, [...] what we have taken for a god [...].’ The king [...] with the people of his kingdom. On entering, he saw the idol in its array. He could not help falling down in prostration before it. [...] Then he raised his head, spoke at length, sang its praise and said: ‘My god, you are the creator and I am the creature. I bear witness that [...]’. [The end of the formula is uncertain.]

Kaʿb al-Aḥbār continues the account. They said: ‘[...] their god and their master. We wish to carve [...] and have a servant beside him [...], of the best ancestry among us, the noblest lineage and the most pleasant fragrance.’ [...] The king looked at the eunuch among the idols and [...]. The king said to him: ‘Raise your head, O [...]!’ They bowed and sang his praises. He was given his father’s name [...]. The king’s son said: ‘[...] I am in the service of his son [...].’ He would go in to the idol with food and drink. He placed them before it, then came out again [...], bringing back empty drinking vessels.

> The top of the first line, words obscured by stains (notably in the father’s speech), and the preacher’s name cannot be established with certainty.

PART ONE · ENGLISH TRANSLATION

Folio 69v Image 0142

The walled-in preacher and the wondrous rosebush

Photograph · 649 Arabic · 337 Contents · 5

[...] someone stood behind [the idol] to take in the food and drink. People believed that the idol ate them. They continued in this way [...]. God [...] His prophet, may God bless him and grant him peace [...]. He was magnificently adorned

and installed in the city. The king mounted his horse with his people. When they entered the idol's presence and saw it thus [...], they loaded it with ornaments, silver coins [...] and covered it with silk and brocade hangings.

They acted as they had before. Then the king and his companions fell down in prostration. They submitted, together with the people dependent upon them [...], calling him their lord and master. [...] Thus they fashioned their god with their own hands [...]. The person whom they honoured for his ancestry and lineage [...]. The prophet, may God bless him and grant him peace, said [...]. 'I am seeking good [...].'

[...] 'Kill him, or I shall bring him out of the idol.' The king's son stood up among his people and said to them: 'My people, choose a man for me [...] before the idol perishes at their hands.' They answered him [...]. 'Which of you was closest to your god?' Kaʿb al-Aḥbār says [...]. They deliberated [...] and refused to put him to death [...]. They built a wall around him and marked it [...]. The narrative mentions winds and passage from one tower to another. [...] Two hundred years passed. When the written decree had reached its term and God, exalted be His name, willed [...].

[...] a man was looking after the dogs. A female dog was lost [...]. God sent a raven of great beauty. [...] 'What do you see? Is it a raven?' [...] The raven spoke [...]. 'Raven, what is this? [...] the redness of our feet [...]'. [The end of the dialogue remains obscure. It continues on the following folio.]

> Deteriorated ink and show-through from the strokes on the verso. Names and certain verbs, as well as the attribution of several replies, are uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 70r Image 0143

The bird of Palestine and the birth of Ṣāliḥ

Photograph · 650 Arabic · 339 Contents · 5

‘[...] your feet. I was more beautiful than [...] before my plumage turned black. [...] in Palestine.’ [...] The raven said to him: ‘Do not marvel at the colours of [...]’. A hundred years passed [...]. [Several lines are too uncertain to establish the account.]

[...] Ibn ʿAbbās says: ‘Between [...] and the cave, there is a distance of a hundred years’ journey.’ [...] God, mighty and majestic [...]. They sent the eagles [...]. [Damaged passage.] Kaʿb al-Aḥbār says: ‘[...] those who refused to believe [...]’. [...] Then ʿĀd enslaved the Ṯamūd. God Most High says: ‘And to the Ṯamūd, their brother Ṣāliḥ.’ [...]

[...] Ṣāliḥ was born. Among them, Ṣāliḥ [...] on the face of the earth [...]. News reached the Jurhum that [his mother] was carrying him [...]. ‘A messenger from the Lord of the worlds [...] will inform them [...] and cut their throats.’ Kaʿb reports that the priest wrote to his agents [...], awaiting the boy’s birth. [...] Gabriel followed them [...]. The text returns to the cavern where Ṣāliḥ was staying [...]. Then he set out and entered the city [...]. They came to the king and, in the morning, went to his body. They [...]

> The upper half is stained. The identities of the people in the first account and some remarks concerning the tree, the idols and the birds remain uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 70v Image 0144

Ṣāliḥ before the king of Ṯamūd

Photograph · 651 Arabic · 341 Contents · 5

[...] ‘A very young and remarkable child, named Ṣāliḥ. This is his story.’ The king said to them: ‘My people, bring him to me.’ Ṣāliḥ entered the king’s presence; the king was among his idols, with his ministers to his right and left. [...] Neither the king nor the idols [...].

At thirty years of age [...], God revealed to him that he was the messenger of God, mighty and majestic, to these people, and commanded him to call them [...]. They took pleasure in a form of worship [...] without understanding what Ṣāliḥ said. When Ṣāliḥ was forty and had reached his full strength, God revealed to him: ‘Go and carry My message to the Ṯamūd, and call them to [profess] that there is no god but God, the One, without partner.’ Kaʿb reports [...]. The people said: ‘Ṣāliḥ [...]’ and asked him [...] what their fathers had worshipped. Ṣāliḥ told them: ‘My people, [...] worship God. There is no god but God.’

The men went to the king and reported to him [...]: ‘Ṣāliḥ calls people to a god our eyes do not see and makes them hear words they do not understand.’ The king told them: ‘Bring him to me!’ They went to summon Ṣāliḥ to appear. On the way, they said to him: ‘Woe to you, Ṣāliḥ, if the king grows angry with you!’ He answered: ‘His anger cannot harm me [...] God [...].’ He entered. The king sat on his throne, surrounded by his sons and ministers. He wore a crown upon his head, and his seat was made of gold. [...] The person charged with speaking said: ‘Ṣāliḥ, your words are causing a great stir in my city [...]. Who sent you?’

Ṣāliḥ answered: ‘O king, I tell you: God has sent me to you. [...] I am sent to you so that you may believe in God and say: “There is no god but God.”’ At once the king’s throne shook. The crown fell from his head. [...] He

and his ministers fainted. The idols toppled over one another and broke. [...] ‘If there is a prophet [...], it is he.’ The king said: ‘Ṣāliḥ, you come today with a formidable undertaking, a matter of great importance. Had I known [...] I would have shed your blood [...].’ The gods who are in heaven [...]. [Several words of the debate cannot be read.] ‘[...] the god who is in heaven, and we invoke our gods on earth [...] We have fashioned as many idols of them as we wished, and we have taken [...]’

> Several opening lines and some replies remain uncertain. The folio continues in image 0145, numbered 70 a second time.

PART ONE · ENGLISH TRANSLATION

Folio 70r bis Image 0145

The king, his ministers and the sign requested of Ṣāliḥ

Photograph · 652 Arabic · 343 Contents · 5

Ṣāliḥ said: ‘O king, [...]’. His people answered: ‘Ṣāliḥ, [...] we doubt that to which [...]’. The transmitter relates these words to a passage of the Quran and mentions a surah opening with ‘Ḥā Mīm’. [...] The king rose, rejoicing [...]. Brocade and silk were spread out. At his command, the idols were set up [...] of the largest among them. The throne was placed to its right. [...] Members of his family held drawn swords. [...] Some sat beside him to deliberate; others took their places to his left. [...] They wore gold and silver ornaments. The king ordered a herald to proclaim: ‘People of Ṯamūd! [...]’. [...] The stones and the gods [...] ; the crowd assembled.

According to Kaʿb al-Aḥbār, the king and the dignitaries of his kingdom went out and [...] before the idol. After their prostration, they raised their heads towards the great idol, bowed [...] before the small idols and sang their praises. ‘Our master, bring forth from this rock [...] to prevail over Ṣāliḥ and his god.’ They spent the day and night in this way, then a second day and a second night, without receiving an answer. [...] The leaders of the peoples [...] claimed to have invoked [...]. They

addressed their god to glorify him: ‘Our master, [...] through this rock [...] over Ṣāliḥ and his god [...].’ The king saw that the idol gave no answer, despite their supplications [...].

‘Bring me Ṣāliḥ,’ he told them. [...] A messenger went to Ṣāliḥ on the mountain: ‘Ṣāliḥ, answer the king’s summons.’ The people [...] knew that the idol had given them no answer. Ṣāliḥ descended from the mountain and went to the king [...]. The king said to him: ‘[...] We have invoked the gods who are on earth. [...] I prayed, and no answer came to me. Perhaps you speak the truth. But you, Ṣāliḥ, invoke for us your god who is in heaven.’

‘What do you wish,’ Ṣāliḥ asked, ‘that I should ask for you from the God I worship?’ The king asked him to bring a she-camel out of the rock. ‘My people, describe her to me.’ The chief of the king’s servants said: ‘You claim that your god [...] this sand as you wish [...], with these gods.’ The king told him: ‘Describe her, then, since you wish to do so.’ He answered: ‘Ṣāliḥ, if you are a prophet and messenger, invoke your Lord to bring out of this rock a she-camel [...] ten months pregnant [...]. Her legs shall be of emerald, her halter [...], her hooves [...], fragrant musk [...]. Let her give us her milk to drink, which shall be wine. If He brings forth for us a she-camel with these qualities, we shall believe in you and follow you, failing in nothing you ask of us. And if [...] your Lord [...]!’ [...] The king’s nephew [...] answered. [The reply continues on the following folio.]

> Several words in the opening lines, the ministers’ speeches and the very last line merge with the ink showing through from the verso. The heading 70bis resumes the account in the middle of a sentence.

PART ONE · ENGLISH TRANSLATION

Folio 70v bis Image 0146

The Ṯamūd set the conditions for the wonder

Photograph · 653 Arabic · 345 Contents · 5

‘[...] Where, then, will He make such a thing? [...] O king, let me describe her, in the hope that Ṣāliḥ and his god will be put to shame by it.’ ‘Describe her,’ said the

king. [...] ‘Ṣāliḥ, if you are a prophet and messenger as you claim, bring out of this rock for us a she-camel three miles long and three miles wide [the text adds the word “cubit”]. Her legs shall be of red emerald, her halter of silk and gold, her belly of fragrant musk, her eyes of [...], [...] of pure gold. Her voice [...]. If you produce an animal made in this way, we shall believe in you, follow you and [...]’.

An elderly man rose and spoke. [...] ‘These people [...] and Ṣāliḥ [...]. [...] Is there no one among you who [...] puts forward better arguments before the king?’ [...] The king said to him: ‘Describe her in your turn, then.’ The man continued: ‘If you are a prophet and messenger as you claim, pray to your god for us to bring a she-camel out of this rock. Let her have a coat [...] or wool [...], partly tawny [...]. Her legs shall be of gold, her halter of silver, her droppings of fragrant musk, her teeth of red ruby [...] like lamps. If He brings her forth for us with these qualities, we shall believe in you, acknowledge you as truthful and shall not [...] anything you ask.’ [...] Then they said: ‘O al-Rabīʿ [...]’.

Another said: ‘You are right [...]. Is it so difficult to shape her with these qualities? [...] O king, let me describe the she-camel to him.’ The king permitted him. ‘Ṣāliḥ, if you are a prophet and messenger as you claim, pray to your Lord to bring out of this rock a she-camel whose length [...] and width [...]. [...] We shall smell the fragrance of her sweat [...]. If you [give us] a she-camel made in this way, we shall believe in you and follow you. Otherwise, we shall kill you, heap insults upon you and insult all the scholars.’ The king, who until then had been leaning on his elbow, sat upright in his seat [...].

The king said to his people: ‘My people, [...] today you have been unable to agree on the description of the she-camel. But you, Ṣāliḥ, listen to my words and understand what I tell you [...].’ Then he said to him: ‘Ṣāliḥ, if you are a prophet and messenger as you claim, ask your Lord to bring out of this rock a she-camel [...] near the end of her pregnancy [...]. One of her teats shall give milk and the other wine [...].’ [Several elements of the description and the figures given remain indistinct.] ‘If you bring forth for us a she-camel made in this way, we shall believe in you, acknowledge you as truthful and shall not fail in what

you ask [...].' Kaʿb al-Aḥbār says that Ṣāliḥ withdrew apart from the people [...], turned the palms of his hands towards heaven and said: 'O God! [...]'

> The page is physically distinct from the first folio 70 verso. Several epithets and names of stones in the description of the she-camel are of doubtful reading. Ṣāliḥ's prayer continues on the following page.

PART ONE · ENGLISH TRANSLATION

Folio 71r Image 0147

Ṣāliḥ prays, the rock splits and the she-camel emerges

Photograph · 654 Arabic · 347 Contents · 5

[...] 'My Master, these people have asked me for something I lack the strength to accomplish. You know it better than I do, and You have the power to do it.' [...] God revealed to Ṣāliḥ: 'Return to your people and say: [...] what you have asked [...]. I have power over all things.' Ṣāliḥ returned to them. 'My people, if you obtain what you have asked for, [...]?' 'Yes,' they told him, '[...] but on one condition.' [...] They speak of associating partners with God [...], of their possessions, their lord, a wife [...] and a drink for [...] the earth. Ṣāliḥ told them: 'Gather tomorrow with the people of your nation [...].' [Part of the exchange is effaced.]

'I know of no other condition,' he was told. [...] 'My people, what is it, then?' They requested [...] a drink flowing like milk [...] and said: 'Our Lord, there is no god but Him.' Their vessels would receive milk, honey, clarified butter and wine. The bucket would fill [...] without measure. [...] The whole company [...] without one of them [...] touching another. 'My people, this will be given to you through the power of the One who [...].' 'There remains another condition.' 'What is it?' They spoke of the she-camel's milk, honey, clarified butter and wine [...] and of their own animals. [The verbs specifying what they ask remain uncertain.]

Ṣāliḥ told them: ‘My people, believe in me and acknowledge that I speak the truth!’ ‘We shall agree only on all our conditions. [...] Do, then, what you promise us.’ [...] God revealed to Ṣāliḥ [...] that he should go to the stone, which would split in two. [...] The whole people was summoned [...]. The stone [...] and the she-camel [...]. Then they said: ‘There is no god but God, the One, without partner. We bear witness that Ṣāliḥ is Your servant and Your messenger.’

Kaʿb al-Aḥbār reports that when the king and his companions saw this, the king believed, as did seventy thousand of his people. Almost all of them believed. [...] The king’s nephew called out to them: ‘Woe to you! What are you doing? Where are you going? [...] [You] and the people of the kingdom [...] will you abandon your gods [...] to worship Ṣāliḥ [...]?’ [...] After believing in God and His messenger, they returned to associating partners with God [...] and to their idols.

> Ink showing through the parchment obscures some verbs in the prayer, the elderly men imposing a condition, and the dignitaries’ titles. Uncertain changes of speaker are indicated by brackets.

PART ONE · ENGLISH TRANSLATION

Folio 71v Image 0148

The she-camel, the animals of Ṯamūd and the killing

Photograph · 655 Arabic · 349 Contents · 5

[...] through the misfortune and destruction God had destined for them. Seeing that the people [...] in their unbelief, Ṣāliḥ took hold of the she-camel’s bridle and began to kiss [...]. He told them: ‘My people, here is God’s she-camel, a clear sign for you [...]. Let her eat [...] and do her no harm, lest [...] seize you!’ Kaʿb al-Aḥbār continued: ‘The she-camel approached [...].’ The text returns to the milk, honey, clarified butter and wine, and to the people who went home [...]. ‘[...] so that it does not perish entirely.’ They drew from it [...].

The she-camel remained among them all. When she [...] she came out from between the two mountains. [...] The distance given in the text is three miles. [...] Those who obeyed God and His prophet Ṣāliḥ [...]. The story then mentions passages between the mountains [...], young animals [...] and an old woman. She wanted [...] to have [...] the herds [...] killed. 'May [...] rid us of this she-camel! [...] if her hamstrings are cut [...].' [Several lines concerning the instigation of the killing remain indistinct.]

[...] 'What do you think of [...] if I went out to him [...]? [...]' [...] Concerning the she-camel [...]. [...] He went to a young man named [...]. This man is described as a man of [...] with [...] eyes. On seeing her [...] uncover herself [...], he exclaimed that she had no equal in the world. He asked her: 'For whom do you intend yourself?' She answered: 'For the one who brings down the she-camel.' The accursed man, hearing [...] the she-camel [...], rose. The people set out [...] and agreed among themselves [...] to cut her hamstrings that day [...]. [Several sentences concern watering, the animal's nostrils and the attackers. Their reading does not allow the sequence to be reconstructed with certainty.]

The transmitter says: 'The one who brought down the she-camel [...]'. God says [...]. [...] They all perished [...]. He cut her hamstrings, and she collapsed to the ground. [...] At the she-camel's cry [...], the calf fled towards the mountain and turned its face [...]

> Some names of those who instigated the killing and several sentences in the last third resist reading. The final words rejoin the narrative of Ṣāliḥ preserved on folio 72r in the main hand.

PART ONE · ENGLISH TRANSLATION

Folio 72r Image 0149

The she-camel, the cry and the end of the Ṯamūd

Photograph · 656 Arabic · 351 Contents · 5

[...] towards the direction of prayer and said: 'Lord, my mother! Lord, my mother!' Then the Cry struck them. It is also reported that God's messenger Ṣāliḥ told them: 'Enjoy your dwellings for three more days. This is a promise

that will not be belied. Here is the sign by which you will recognise the punishment. On the first morning your faces will be yellow, on the second red and on the third black.' In the morning, everyone's face—old and young, men and women—looked as though it had been coated with yellow perfume. In the evening they all cried together: 'One day of the respite has passed; the punishment is upon you!' On the second morning, their faces were red as though dyed with blood. They cried out, raised their laments and wept. They recognised the punishment. In the evening they all cried: 'Two days of the respite have passed; the punishment is upon you!' On the third morning, their faces were black as though coated with pitch. They all cried: 'The punishment is upon you!' They put on their shrouds and anointed themselves with aromatics. They used aloes and muqr as aromatics, and tanned hides as shrouds. Then they threw themselves to the ground, turning their eyes now towards heaven, now towards the earth. They did not know whence the punishment would come, from the sky above them or the earth beneath their feet. They lay prostrate and trembling. On the fourth morning a cry came from heaven, mingling the sound of every thunderbolt and the voice of everything on earth that has a voice. Their hearts burst within their chests, and in the morning they lay in their dwellings.

According to the commentary, they killed the she-camel on a Wednesday. God destroyed them on the fourth day, Saturday morning. These words are reported from the Messenger of God, may God bless him and grant him peace: 'When the Cry seized them, God destroyed them all between the easts and the wests, except a single man who was in God's sanctuary. God's sanctuary preserved him from God's punishment.' He was asked: 'Who was it, Messenger of God?' 'Abū Riġāl,' he answered. When he passed near the city of the Ṯamūd, he told his companions: 'Let none of you enter the city. Do not drink their water.' He showed them the calf's grazing place where it had climbed the hill. The man who killed the she-camel was named Qudār, son of Sālif, son of Ǧiḏ'. He was reddish-blond, blue-eyed, with tawny hair and a sparse beard, and short in stature. End of the story of Ṣāliḥ.

The story of Šu'ayb, may God bless him and grant him peace. What happened to him with his people, what Midian, the Thicket and the Shade are, and other accounts concerning him. God Most High says [...]

PART ONE · ENGLISH TRANSLATION

Folio 72v Image 0150

Šuʿayb, Midian and the people of the Thicket

Photograph · 657 Arabic · 353 Contents · 5

‘And to Midian, their brother Šuʿayb.’ He also says: ‘The people of the Thicket called the messengers liars, when Šuʿayb said to them: “Will you not fear God?”’ Muḥammad ibn Isḥāq says that Midian was the son of Abraham, the intimate friend of the Merciful. He reports that Abraham had seven sons. Ishmael’s mother was Hagar, his concubine who had borne him a son, and Isaac’s mother was Sarah, daughter of Lāban, son of Matūbil, son of Nāḥūr. Midian, Madūn, Yanšabān, Zamrūn, Ašbaq and Šağ had as their mother Qanṭūr, daughter of Maqṭūr, descended from the ancient Arabs. Abraham sent Midian, Ašbaq and Šağ far away and kept his other sons with him. Those three went to Khorasan and settled there, founding families. The Turks of Khorasan are said to descend from them. It is also said that Šuʿayb descended from Midian and that he was the son of Mīkīl, son of Šağar, son of Levi, son of Jacob, son of Isaac. Others call him the son of Yūnab, son of Midian, son of Abraham. It is reported that his Syriac name is Yaġrūb.

According to some commentators, Šuʿayb was sent after Joseph, blessing and peace be upon him. He received two missions. The first took him to the people of Midian, who, besides associating partners with God, cheated in measures and weights. They called him a liar, and God seized them with the Cry. The second took him to the people of the Thicket. God seized them on the Day of the Shade. For others, the people of the Thicket and Midian are one and the same people. Those who distinguish two missions cite these two statements of God: ‘And to Midian, their brother Šuʿayb’, and ‘The people of the Thicket called the messengers liars when Šuʿayb said to them: “Will you not fear God?”’ Ibn ʿAbbās, may God be pleased with him, says that Midian, son of Abraham, the intimate friend of the Merciful, was the brother of Isaac and Ishmael, peace be upon them. The city of Midian received his name. He had married one of Lot’s two daughters and had children by her. To this refer the Most High’s words: ‘

Remember that you were few and He multiplied you.' All these descendants came from a single wife.

Most commentators explain 'Layka' as 'the thicket', a tangle of trees. God sent Šuʿayb to them. They lived in the desert, and their tree was the doum palm, which produces muql. They cheated people by giving short weight and measure, and among them were collectors of tithes. It is to them that the words 'Do not station yourselves on every path to threaten' are addressed, that is, on every road. Šuʿayb forbade them to act in this way. They persisted and called him a liar. The punishment of the Day of the Shade seized them.

> The reading of some proper names remains uncertain. The manuscript announces seven sons but lists eight.

PART ONE · ENGLISH TRANSLATION

Folio 73r Image 0151

The burning shade and the genealogies of ʿĀd

Photograph · 658 Arabic · 355 Contents · 5

Ibn Zayd says that the people were overwhelmed by heat that gave them no respite in their houses. A cloud rose above them like a canopy. They rushed beneath it. When they had all gathered there, it rained fire upon them. Once the shade had dispersed, God made the sun burn above them. They were consumed like locusts in a frying pan. It is said that Šuʿayb died with those who had believed in him and that their graves are west of the Kaaba, between the House of Council and the gate of the Banū Salm. God knows best. Such is the story of Šuʿayb. God knows best.

The account of Hūd, may God bless him and grant him peace, of what happened to him with his people, the ʿĀd, and of the genealogists' disagreement concerning him. God, glorious and mighty, says: 'And to the ʿĀd, their brother Hūd.' Opinions differ concerning this ʿĀd. He is said to be the son of Iram, son of ʿAwṣ, son of Shem, son of Noah. Other genealogists explain the words 'the ʿĀd, Iram' by making Iram the grandfather of ʿĀd: ʿĀd would be the son of

ʿAwṣ, son of Iram, son of Shem, son of Noah. As for Hūd, he was the son of Šāliḫ, son of Arfaḫšaḏ, son of Shem, son of Noah. That is why God calls him 'their brother': their lineages meet in Shem, son of Noah. Both ʿĀd and Ṯamūd trace their ancestry to Iram, hence the names 'the ʿĀd of Iram' and 'the Ṯamūd of Iram'. According to others, there were two peoples called ʿĀd. The first ʿĀd were supposedly Iram, and there were other ʿĀd. Ibn ʿAbbās says that the first formed Hūd's people, who were destroyed by the wind. They had descendants among the contemporaries of Lot's people. Other ʿĀd lived in the time of the ancient Persians. Hūd, may God bless him and grant him peace, was the first to speak Arabic. He had four sons from whom the Arabs are said to descend: Qaḥṭān, Muqḥiṭ, Qāḥiṭ and Fāliġ. Fāliġ was the father of Muḍar and Qaḥṭān the father of Yemen. The other two left no descendants.

It is also said that Iram is the name of their city or, according to others, of a tribe. Some maintain that Iram was a strong man and that they were compared to him. His name became their epithet, like the word 'flame'. The expression 'endowed with columns' is said to mean 'endowed with strength'. According to another interpretation, they had stakes, tents and livestock. In spring they went out in search of pasture. When the earth turned yellow and the grass dried up, they returned to their dwellings. As for what God, glorious and mighty, reports of Hūd's words to his people, 'He will send down abundant rain upon you from heaven' [...]

> The spelling of two genealogical names is uncertain. The page reads 'gate of the Banū Salm'.

PART ONE · ENGLISH TRANSLATION

Folio 73v Image 0152

The promised rain and the wind sent upon the ʿĀd

Photograph · 659 Arabic · 357 Contents · 5

[...] he meant that God would provide them with rain when they needed it, shower after shower. 'And He will add strength to your strength', that is, vigour to your vigour, by restoring life to the land through rain. For two years they

had had no more offspring. Hūd told them: ‘If you believe, God will restore life to your land.’ ‘He has given you greater breadth of constitution’, that is, greater height. God had granted them a stature He had given to no other people. Their men were extraordinarily strong. The tallest measured some sixty cubits and the shortest twelve. According to Abū Ǧaʿfar al-Ṭabarī, the people of ʿĀd lived in al-Šiḥr, in Yemen, and the adjoining region of Ḥaḍramawt as far as Oman.

Al-Suddī says that Hūd came to the ʿĀd, exhorted them and reminded them of what God has related in the Quran. They called him a liar, refused to believe in him and challenged him to bring the punishment. He told them: ‘God alone has knowledge of it. I convey to you what I have been charged to transmit.’ The rain failed, and they suffered very great distress. Hūd had called upon God against them. God sent upon them the ‘barren wind’, a wind that does not fertilise trees. On seeing it, they said: ‘Here is a cloud coming to water us.’ When it drew near, they saw it hurling people and camels between heaven and earth. It carried off a woman in her litter and lifted her so high that she looked like a locust. They rushed into their houses. The wind entered after them, killed them there, then tore them out ‘on an ill-fated day’, that is, a day of misfortune, ‘lasting’, since the punishment continued for ‘seven nights and eight consecutive days’. The wind annihilated and destroyed everything in its path. God says that when it brought them out, ‘it uprooted people’ from their houses, ‘like uprooted palm trunks’. It cast down the tent and lifted the woman in her litter like a locust. ‘It destroys everything at its Lord’s command’, that is, it ruins everything, hurling the debris against other debris to destroy it. ‘At its Lord’s command’ means: among the things it was commissioned to destroy, for it did not destroy [...]

PART ONE · ENGLISH TRANSLATION

Folio 74r Image 0153

The wind of ʿĀd and the sending of Jonah

Photograph · 660 Arabic · 359 Contents · 5

[...] Hūd or those who had believed with him. Ibn ʿAbbās says: ʿGod sent upon the ʿĀd only a breath of wind the size of this ring', and he took off his ring. The tradition of the commentators relates that only seventy men believed among Hūd's people and seventy among Ṣāliḥ's people. After the deaths of Hūd and Ṣāliḥ, the believers of both peoples dispersed. Those of Ṣāliḥ ended up in Ǧābalqā, those of Hūd in Ǧābarsā. They remain there. One is in the east and the other in the west. Each has a thousand gates. From one gate to the next is a parasang. Every night, seventy thousand men guard each gate, without the watch ever coming round to them again. Were it not for the remaining believers of Hūd and Ṣāliḥ, God would not grant them even the respite of a blink of an eye. The inhabitants of these two cities descend from Tāriš, son of Japheth. They outnumber Gog and Magog and are nine times as numerous as the inhabitants of the world. God, glorious and mighty, knows best. Such is what has reached us of the story of Hūd, peace be upon him. God knows best.

The story of Jonah, may God bless him and grant him peace. What happened to him with his people, his entry into the ship and into the belly of the fish, and other accounts concerning him. God says: ʿAnd the man of the fish, when he went away in anger and thought We would not constrain him. He called out in the darkness: "There is no god but You! Glory be to You! I have been among the wrongdoers."' He also says: 'If only there had been a city that believed and benefited from its faith, apart from Jonah's people! When they believed, We removed from them the punishment of disgrace in this life and granted them respite until an appointed time.'

The transmitters and all the commentators say that Jonah and his people lived in Palestine. A king of Nisibis invaded them. He carried nine and a half tribes into captivity; two and a half tribes remained beyond the Jordan. God

had told them: ‘If your enemy takes you captive or a misfortune strikes you, call upon Me and I shall answer you.’ Taken captive, they despaired and ceased calling upon Him for a long time. When the days of their punishment ended, a revelation came [...]

PART ONE · ENGLISH TRANSLATION

Folio 74v Image 0154

Jonah and King Hezekiah

Photograph · 661 Arabic · 361 Contents · 5

[...] from God to a prophet of the children of Israel named Isaiah: ‘Go to Hezekiah, who is king, and tell him to send a strong and trustworthy prophet to the children of Israel.’ His kingdom had five prophets. ‘I shall put it into the hearts of their kings and nobles to let them depart with him.’ Isaiah reported these words to Hezekiah. The king told him: ‘It was you who received this command. Send, then, for the man you know.’ ‘I was only commanded to tell you.’ ‘Whom do you recommend?’ ‘Send for Jonah, son of Mattā. He is strong and trustworthy.’ Hezekiah summoned him. He said to him: ‘The prophet Isaiah came and told me that God commanded me to send a strong and trustworthy prophet to the children of Israel, for the days of their punishment have passed. God will put it into the hearts of their kings and nobles to let them depart with him. You are strong and trustworthy. Go, then, to the children of Israel.’ Jonah asked: ‘Did God name me specifically?’ ‘No. But you are strong and trustworthy, and God commanded me to send a strong and trustworthy man.’ ‘There are others besides me among the children of Israel. Send one of them.’ Hezekiah told him: ‘By the rights of kingship, you shall go!’ Faced with this command, Jonah said: ‘I shall take provisions.’

Angry with the king, he departed and reached the Sea of the Romans. Some people had loaded their ship. ‘Take me with you,’ he told them. They recognised him and took him aboard. Out at sea, the ship rolled and took on water, then came to a standstill. The sailors said: ‘There is someone among you who has disobeyed. Without wind, the

ship behaves in this way only if it carries someone disobedient.' The merchants said: 'This has happened to us before. We draw lots with our arrows, and whoever's arrow is drawn, we throw him into the sea. Better for one man to drown than all the passengers.' Jonah's arrow was drawn. 'Surely we have disobeyed more than God's prophet,' the merchants said. In the second drawing his arrow came out again, and then a third time. Jonah said: 'By God, I am the one who has disobeyed! You will not move forward until you have thrown me into the sea.' Wrapped in his cloak, he approached the side and threw himself into the water.

The fish commanded to swallow him had been following the ship since he boarded. God had revealed to it: 'Take him without scratching his flesh or breaking a bone.' The fish swallowed him and plunged into the sea with him as he said: 'There is no god but You. Glory be to You! I have been among the wrongdoers.' To this refer God's words: 'He took part in the drawing of lots and was among those selected.' The fish carried him far away, until it emerged into the Nile [...]

PART ONE · ENGLISH TRANSLATION

Folio 75r Image 0155

The king's deliverance and the sending of Jonah

Photograph · 662 Arabic · 363 Contents · 5

[...] of Egypt. Then it carried him into the Persian Sea, entered the marshes with him, then the Tigris, which it ascended as far as Nisibis. There, after forty nights, it cast him out onto open ground, directly onto the earth. Jonah resembled a plucked nestling without a single hair. God caused a gourd plant to grow above him. He sheltered in its shade and ate its fruit until he regained his strength. One day the plant fell, torn out by the root. God had sent termites that had gnawed it. Overcome with deep grief, Jonah cried: 'Lord, I sheltered beneath this plant from the sun and wind, I ate its fruit, and now it has fallen!' God revealed to him: 'Jonah, you grieve over a plant that grew in an hour and was

uprooted in an hour! Yet you do not grieve for the hundred thousand people or more to whom you did not go, although their deliverance has come? Go!'

Jonah headed towards them, entered their land and told the children of Israel: 'I have been sent to you.' They said: 'We believe you, but we are slaves. Go and tell our princes. If they command it, we shall leave with you.' He appeared before the kings: 'God sends me to ask you to let the children of Israel depart with me.' They answered: 'We know nothing of what you say. If we knew you to be truthful, we would do so. But we came into your land and carried you away captive. If you spoke the truth, God would have protected you.' For three days he went from one to another, renewing his appeal. All refused. God revealed to him: 'If they do not believe you tonight, punishment will reach them in the morning.' He warned them, they refused again, and he left them.

When they noticed his absence, they regretted their conduct. They went to lay Jonah's case and their own before their scholars. These said: 'Search the city. If he is there, nothing he announced will happen. Otherwise, punishment will descend upon you.' They searched for him; some people said they had seen him leave. In the evening they closed the city gates, leaving their cattle and sheep outside. They separated the women from their children and waited for morning. At dawn they saw something red descending upon them from heaven. They tore the necklines of their garments. Pregnant women expelled what they were carrying. Children cried, cows lowed and ewes bleated. They sent for Jonah. He returned, they believed in him, and the punishment was averted. They allowed [...] to depart

PART ONE · ENGLISH TRANSLATION

Folio 75v Image 0156

Jonah's departure

Photograph · 663 Arabic · 365 Contents · 5

[...] with him, the children of Israel. According to another account, he withdrew from his people angry with his Lord because He had averted the punishment he had announced

to them. When God sent Jonah to the inhabitants of his city, they rejected his message and evaded him. God revealed to him: 'On such-and-such a day I shall send punishment upon them. Leave their midst.' He told his people what God had announced. 'Watch him,' they said to one another. 'If he leaves, by God, what he announces will happen.' On the night before the appointed morning, Jonah departed under cover of darkness. He was seen, and they grew afraid. The people left the city and went to level ground, separated every animal from its young, then cried out in supplication to God to reverse His sentence. God granted them this grace.

Jonah was waiting for news. 'What has become of the inhabitants of that city?' he asked a passer-by. The man answered: 'When their prophet left them, they understood that he had spoken the truth about the promised punishment. They went out onto level ground, separated every animal from its young, cried out to God and turned back to Him. He accepted their repentance and deferred the punishment.' Then Jonah became angry: 'By God, I shall never return to them to be taken for a liar. I announced punishment for such-and-such a day, and it was averted!' Angry with his Lord, he continued towards the sea, for he was impatient by nature. When the burdens of prophethood, which very few can bear, were laid upon him, he bent beneath them like a young camel beneath a pack saddle. He cast them away from him and fled.

Isḥāq ibn Bišr reports that Jonah invoked God against his people: 'Lord, my people persist in unbelief. Send punishment down upon them.' God revealed to him: 'I shall send it down upon them.' Jonah withdrew after warning them that punishment would come three days later. His family departed with him. God commanded Gabriel, peace be upon him, to tell an angel to take a barley grain's weight of the scorching wind of Gehenna and carry it to the inhabitants of the city of Jonah's people. The angel did so. Seeing the punishment, they were stunned and recognised that Jonah had told them the truth. They sent to ask the prophets of the children of Israel how to escape the ordeal in which [...]

PART ONE · ENGLISH TRANSLATION

Folio 76r Image 0157

The repentance of Jonah's people and the fish

Photograph · 664 Arabic · 367 Contents · 5

[...] they were immersed. The prophets told them: 'All of you, turn to God and repent before Him.' They went out to a place called 'the mound of repentance' because they repented there, and 'the mound of ashes' because they covered their heads with ashes. Dressed in hair shirts, they separated the animals from their young and, for forty days, cried out to God with tears and supplications, asking for His protection. God knew the sincerity of their intention and charged Gabriel with averting the punishment from them. They had seen only its signs before it struck them. They believed, and the punishment was averted. Had it already reached these unbelievers, their faith would no longer have benefited them: 'when they saw Our severity', such is God's rule. Jonah's people are mentioned after Pharaoh because he believed only on seeing the punishment, and it did not benefit him.

Abū l-Ǧald says: 'Punishment was enveloping Jonah's people. They went to an old man, one of the last of their scholars: "Punishment is upon us. What do you advise?" He answered: "Say: O Living One when there was no living being, O Living One who restores life to the dead, O Living One, there is no god but You!"' They said it. The punishment was averted, and they were granted respite until an appointed time.

As for the words 'the man of the fish, when he went away in anger', the first account relates his anger to his people, who had called him a liar. The second relates it to his Lord: impatient by nature, he wanted the punishment to envelop them as he had announced. Ibn ʿAbbās, may God have mercy on him, nevertheless said: 'Whoever claims that Jonah went away angry with his Lord speaks falsely. To be angry with God is unbelief, and this cannot be attributed to a prophet.' For some interpreters of the Quran, Jonah was angry neither with his Lord nor with his people. Here the word conveys a sense of wounded honour. He

had announced punishment and departed. The people had repented, and the punishment had been averted. On his return, finding them alive, he left feeling hurt, without anger towards his Lord. The scholars have differed on this point, and God knows best. For some commentators, 'he thought We would not constrain him' is understood as in 'one whose sustenance has been restricted'. According to others, he thought he could escape his Lord's power. The devil had caused him to stumble to the point of suggesting this thought to him. Yet Jonah devoted himself to worship [...]

PART ONE · ENGLISH TRANSLATION

Folio 76v Image 0158

Jonah in the belly of the fish

Photograph · 665 Arabic · 369 Contents · 5

[...] and to glorifying God. God, glorious and mighty, did not wish to abandon him to the devil. He seized him and cast him into the belly of the fish. He remained there for forty days and nights. God preserved his breath and did not cause him to die there. In the belly of the fish he turned back to his Lord, reflected within himself and said: 'Glory be to You! I have been among the wrongdoers.' God, in His mercy, brought him out of it in consideration of the worship and praise he had offered Him before. He placed him among the righteous. God says: 'Had he not been among those who glorify God, he would have remained in its belly until the day they are raised from the dead.'

The scholars differ concerning the words 'He called out in the darkness: there is no god but You.' Some see in them the darkness of night, of the sea and of the fish's belly. According to others, it is the darkness of a fish's belly inside another fish's belly, in the sea. God is said to have revealed to the first fish that it must crush neither Jonah's flesh nor his bones; then another fish is said to have swallowed it.

Abū Hurayra reports that the Prophet, may God bless him and grant him peace, said: 'When God wished to imprison Jonah in the fish's belly, He revealed to it: "Take him without scratching his flesh or breaking a bone." The fish took him and dived to its dwelling. On reaching the bottom of the sea, Jonah heard a sound.

"What is that?" he wondered. In the fish's belly, God revealed to him: "It is the creatures of the sea glorifying Me." Jonah joined in their praises. The angels heard him: "Lord, we hear a faint voice in a foreign land." He told them: "It is My servant Jonah. He disobeyed Me, and I confined him in the fish's belly, in the sea." "Is this the good servant from whom a good deed ascended to You every day and every night?" "Yes."' The Messenger of God continued: 'The angels then interceded for him. At God's command, the fish cast him onto the shore', as God says: 'We cast him onto open ground while he was ill.' God also says: 'We answered him and delivered him from his affliction. Thus do We deliver the believers.' In other words, just as We delivered Jonah from the anguish of his imprisonment when he called upon Us, We deliver believers from their distress when they cry out to Us and invoke Us. These words are reported from the Prophet, may God bless him and grant him peace: 'The name of God which, when He is invoked [...]

PART ONE · ENGLISH TRANSLATION

Folio 77r Image 0159

Jonah's prayer and the beginning of David's story

Photograph · 666 Arabic · 371 Contents · 5

[...] by it, obtains an answer, and when a request is made by it, obtains the gift, is the supplication of Jonah, blessing and peace be upon him.' He was asked: 'Messenger of God, was it reserved for Jonah, or does it apply to all Muslims?' He answered: 'It belongs particularly to Jonah and to all believers when they use it in prayer. Do you not hear the Most High's words: "He called out in the darkness: There is no god but You! Glory be to You! I have been among the wrongdoers. We answered him and delivered him from his affliction. Thus do We deliver the believers"?' Such is the story of Jonah, God's blessings be upon him. God knows best.

The story of David, may God bless him and grant him peace. What happened to him with Ṭālūt and Goliath, the circumstances of the trial to which the two angels subjected him, the mountains that glorified God with him, and other accounts. David was the son of Yassā—according to others, Īšā—son of ʿŪbar, son of Būʿar, son of Šalmūn, son of Naḥšūn, son of ʿAmīnāḏāb, son of Iram, son of Ḥaṣrūn, son of Fāriṣ, son of Judah, son of Jacob, son of Isaac, son of Abraham. He lived for seventy years. Naḥšūn was a high-ranking chief in the time of Moses, son of ʿImrān, peace be upon him. God says: 'David killed Goliath. God gave him kingship and wisdom and taught him what He willed.' He also says: 'We taught him to make armour for you to protect you from your blows.' And again: 'Remember Our servant David, endowed with strength and quick to turn back to God. We subjected the mountains to him, singing with him in the evening and at sunrise, and the birds gathered together, all returning to him.' And: 'We gave him wisdom and discernment in speech.'

Here is what the commentators relate concerning the words 'David killed Goliath'. David was in Ṭālūt's army. He distinguished himself by his strength and boldness in battle. When Ṭālūt advanced at the head of his troops, Goliath, may God curse him, cried out: 'Send out a man to face me. If he kills me, my kingdom is yours. If I kill him, your kingdom is mine.' David was brought to Ṭālūt. They agreed that, if he killed Goliath, Ṭālūt would give him his daughter in marriage and let him dispose of his possessions. Ṭālūt equipped him with arms, but David was reluctant to use them: 'If God does not grant me victory, weapons will be of no use to me.' He went out with his sling and a bag full of stones [...]

PART ONE · ENGLISH TRANSLATION

Folio 77v Image 0160

David faces Goliath

Photograph · 667 Arabic · 373 Contents · 5

[...] then stood before him. Goliath asked him: ‘Are you the one who will fight me?’ ‘Yes.’ ‘Woe to you! You come at me as one goes out against a dog, with a sling and stones. Today I shall scatter your flesh and feed it to the birds and beasts of prey.’ ‘It is you, enemy of God, who are worse than a dog!’ David took a stone and hurled it with his sling. It struck Goliath between the eyes and penetrated to his brain. He fell, his companions fled, and David cut off his head. On returning to Ṭālūt, several men claimed to have killed Goliath. One brought his sword, another a piece of his armour or his body. David had hidden the head. Ṭālūt said: ‘The one who brings his head is the one who killed him.’ David brought it and demanded what had been promised to him.

Ṭālūt regretted his promise. ‘Kings’ daughters must receive a bridal payment. You are a bold and courageous man. Give her three hundred foreskins of our enemies as her bridal payment.’ He hoped David would be killed. David went on campaign, captured three hundred men, cut off their foreskins and brought them to Ṭālūt. The king had to give him his daughter. Then regret seized him again. He wished to have David killed, so David fled into the mountains. David came back down to the camp, took the jug Ṭālūt used for drinking and ablutions, cut some hairs from his beard and a fringe from his garment, and returned to his post. He called to him: ‘Inspect your guard! If I had wished to kill you last night, I would have done so. As proof, here are your jug, some hairs from your beard and the fringe of your garment.’ He sent them to him. Ṭālūt understood that David could have killed him. Moved, he granted him safety and promised him before God that he would have no harm to fear from him. Then he went back. Towards the end, however, Ṭālūt began plotting his death again. Until his death, Ṭālūt suffered defeats whenever he faced an enemy.

According to some commentators, David passed a stone that said to him: ‘David, take me with you! Put me in your bag. It is with me that you will kill Goliath [...]

PART ONE · ENGLISH TRANSLATION

Folio 78r Image 0161

The sling stones and David’s kingship

Photograph · 668 Arabic · 375 Contents · 5

[...] for I am Jacob’s stone.’ David picked it up and put it in his bag. Further on, another stone said to him: ‘Take me. It is with me that you will kill Goliath.’ Further on still, a stone said to him: ‘Take me, David. It is with me that you will kill Goliath, for I am Abraham’s stone.’ He put it in his bag, then placed the three stones in his sling. For the first he said: ‘In the name of my father Abraham’; for the second: ‘In the name of my father Isaac’; for the third: ‘In the name of my father Israel.’ He swung the sling. The three stones became one. He released it and struck Goliath between the eyes. His head was shattered, and David killed him. Every man he struck perished, until no one remained before him.

It is related that one day David said to his father: ‘Father, everything I aim at with my sling, I bring down.’ ‘Rejoice, my son! God has placed your livelihood in your sling.’ Another time: ‘Father, I went into the mountains and found a lion lying down. I climbed onto it and took it by the ears. It did not attack me.’ ‘Rejoice, my son. This is a good thing God has given you.’ Another day: ‘Father, when I walk among the mountains and glorify God, there is not a mountain that does not glorify Him with me.’ ‘Rejoice, my son. This is a good thing God has given you.’ It is said that he tended flocks. God knows best.

‘Remember Our servant David, endowed with strength and quick to turn back to God.’ Strength here means his vigour in worship and fasting, and the power of his blows in God’s cause. It is reported of him that he fasted

one day and broke his fast the next—the most rigorous fast—and that he prayed for half the day. ‘Quick to turn back’ denotes one who often returns to God. When he glorified Him in the evening or at dawn, as the sun rose and spread its light, the mountains glorified Him with him. The birds gathered to sing with him: this is what their gathering means. God says: ‘We strengthened his kingship’, that is, ‘We fortified it and made it powerful’. According to the commentary, every night thirty-three thousand [...]

PART ONE · ENGLISH TRANSLATION

Folio 78v Image 0162

David’s judgement and his request to be tested

Photograph · 669 Arabic · 377 Contents · 5

[...] men stood guard at his sanctuary. It is also said that a man brought a complaint before him against another, accusing him of taking his cattle. The defendant denied it. David asked the plaintiff to produce evidence, which he could not do. In a dream, David saw God command him to put the defendant to death. He hesitated: ‘It is only a dream.’ But a revelation then came to him, enjoining him to kill the man. The defendant said: ‘God is not taking me to task for this fault. But I treacherously killed this man’s father.’ David had him put to death. In this way God increased the respect he inspired and strengthened his kingship.

‘We gave him wisdom’, that is, prophethood. According to others, he received the rule of judging by evidence or by oath. ‘Discernment in speech’ denotes judgement between people. He decided without hesitation and, when he pronounced a sentence, ruled decisively. It is also understood as the formula ‘Let us now proceed’, which David is said to have been the first to utter. God says: ‘Has the account of the litigants reached you? They climbed the wall of the sanctuary and entered David’s presence, and he became afraid’, and so on in the verses devoted to this episode.

According to the commentators and transmitters, David prayed a great deal. One day, in his secret conversation with his Lord, he said: 'Lord, You favoured Abraham by taking him as an intimate friend, and You favoured Moses by speaking to him directly.' God told him: 'David, We tested Abraham and Moses, and they were patient. We have preserved you without testing you.' 'Lord, then put me to the test!' 'We shall test you.' One day, while he was in the sanctuary where he worshipped, a bird alighted nearby. It pleased him, and as he rose to catch it, the bird flew away. David leaned out to see where it would land and saw a woman bathing. His shadow fell upon her. Knowing that a man was there, she loosened her hair to cover herself with it. David asked who she was and who her husband was. He was told: 'She is Uriah's wife. Her husband has gone with an army to the land of Balqā', where they are besieging the inhabitants.' David wrote to his nephew, his sister's son and commander of the army: 'When you receive this letter, summon Uriah among those who volunteer. Let them go to the fortress and not leave it until they have taken it or perished there.' When [...]

PART ONE · ENGLISH TRANSLATION

Folio 79r Image 0163

The death of Uriah and the two litigants

Photograph · 670 Arabic · 379 Contents · 5

[...] the letter arrived, the commander summoned Uriah, informed him and called him to this task. At his call, thirty men volunteered to accompany him. They reached the fortress. The inhabitants stoned every last one of them to death. The troops grieved over this. On reading the report, David said: 'Such is war, now in your favour, now against you.' He allowed the woman to complete her waiting period as a widow, then sent to ask for her hand, married her and consummated the marriage.

One day, while he was in his sanctuary, surrounded by guards, two men entered. They were two angels in human form. Having entered without permission,

they frightened him. ‘Do not fear. We are two litigants. One of us has wronged the other. Judge between us with justice,’ they said, according to the words God reports from them. David invited them to speak. One said: ‘This brother of mine owns ninety-nine ewes. I have only one. He told me: “Entrust her to me.”’ David answered: ‘He has wronged you in asking for your ewe in addition to his own’, as far as the words ‘and they are very few’. Then one of the two looked at his companion and laughed. From this laughter David understood that he had been put to the test. He asked his Lord’s forgiveness and fell down in prostration for forty days. He wept so much that his tears caused grass to grow. He rose only for a prayer or an unavoidable need. God accepted his repentance.

He was told: ‘Raise your head, David! You have been forgiven.’ ‘Lord, how can I be sure? You are an equitable judge who commits no injustice in His sentences. What will happen on the Day of Resurrection, when Uriah holds his head in his right or left hand, blood spurting from his severed veins before Your Throne, saying: “Lord, ask him why he killed me”?’ God revealed to him: ‘I shall call Uriah and ask him to surrender you to Me. He will surrender you, and I shall give him Paradise as a reward.’ ‘Now, Lord, I know that You have forgiven me.’ Until God took his soul, David no longer dared raise his eyes fully to heaven, so ashamed was he before his Lord. It is said that he inscribed his fault on the inside of his right hand. He no longer brought food or drink to his mouth without weeping at the sight of it. He never addressed the people without opening his hand so that they could see the mark of his fault in his palm. Muǧāhid says [...]

PART ONE · ENGLISH TRANSLATION

Folio 79v Image 0164

David’s plea for forgiveness and the gift of the Psalter

Photograph · 671 Arabic · 381 Contents · 5

[...] that when David had committed the fault, he remained prostrate before God for forty days. The plants watered by his tears grew until they covered his head. He cried: ‘Lord, my forehead is grazed raw, my eyes have run dry, and still no answer has come to David concerning his fault!’ A voice called to him: ‘Are you hungry, that you should be fed? Are you ill, that you should be healed? Have you been wronged, that your defence should be taken up?’ He gave a sob that caused everything that had grown around him to wither. Then he obtained forgiveness. His fault was inscribed in his hand. Whenever he saw it and remembered it, his sobs almost tore his limbs apart. He could not bring his drink to his mouth before filling it with his tears. It was said that one tear of David equalled those of all creatures, and that one tear of Adam equalled both David’s tears and those of all creatures. On the Day of Resurrection, David appears with his fault written in his palm, saying: ‘Lord, my sin, my sin! Bring me forward.’ He is brought forward, but does not feel safe. ‘Lord, move me back.’ He is moved back, but does not feel safe. May God bless him and grant him peace.

Among the accounts concerning him and the signs of his prophethood is also this. God sent down the Psalter to him. He taught him to make coats of mail and softened iron for him. To none of His creatures had God given such a voice. When David recited the Psalter, wild animals approached to listen to his voice, so close that one could seize them by the neck. The demons fashioned their flutes and cymbals only in imitation of the different tones of his voice. Thus ends the story of David. God, glorious and mighty, knows best.

The story of Solomon, may God bless him and grant him peace. How he received power over the wind, the demons and the birds. The episode in which he reviewed the horses, the

question of magic, what happened to him with Bilqīs, daughter of Šarāḥīl, the body cast upon his seat, and other accounts. God says: ‘To David We gave Solomon. What an excellent servant, ever quick to return!’ He also says: ‘We tested Solomon and cast a body upon his seat. Then he returned to God. He said: “Lord, forgive me and give me a kingship befitting no one [...]

PART ONE · ENGLISH TRANSLATION

Folio 80r Image 0165

Solomon, the winds and the ring

Photograph · 672 Arabic · 383 Contents · 5

[...] after me. You are the Bestower of gifts.” We subjected the wind to him. At his command, it blew gently wherever he wished to go. And the demons, all builders or divers.’ The commentators report that God tested Solomon by casting upon his seat the body of a demon that had assumed human form. He is called Ṣaḫr or, according to others, Āṣaf. God had commanded Solomon to build the sanctuary of Jerusalem, telling him: ‘Build it without the sound of iron being heard there.’ He sought a way to do it and could not find one. He was told of a sea demon called so-and-so. He had him sought out. This demon came to a spring in the sea every seven days. Its water was emptied and replaced with wine. On his return, he found the wine and said to it: ‘You are a pleasant drink, but you take judgement away from the wise and make the ignorant more ignorant.’ He went away. His thirst became so intense that he returned to drink and lost his reason. The seal was shown to him, or he was marked with it between the shoulders. He submitted. Solomon’s kingship depended upon his ring.

Brought before Solomon, he heard: ‘We have been commanded to build this House without the sound of iron being heard there.’ Hoopoe eggs were brought and covered with a glass bell. The hoopoe came and circled it; she could see her eggs but could not reach them. She then brought diamond, placed it on the glass and cut into it until she could reach her eggs. The diamond was taken to cut stone. When Solomon went to the latrines or the baths, he refrained from entering with

his ring. One day he went to the baths with the demon Ṣaḫr. This episode occurred at the time of a fault committed concerning one of his wives. At the entrance to the baths, he handed his ring to the demon. The demon threw it into the sea, where a fish swallowed it. Solomon was stripped of his kingship. The demon received his appearance, went to sit upon his seat and throne, and was given power over the entire kingdom, except his wives. He administered justice. People found his ways strange and said: 'God's prophet is undergoing a trial.' A man wished to test him. Believing he was speaking to the prophet, he asked: 'Prophet of God, if one of us is in a state of major ritual impurity on a cold night and deliberately omits the ritual bath until sunrise, do you see any harm in it?' 'No.' This lasted forty nights. God's prophet then recovered his ring from a fish's belly. On his return, no jinn or bird appeared before him without prostrating itself. According to several commentators, Solomon had a hundred wives. Among them was [...]

PART ONE · ENGLISH TRANSLATION

Folio 80v Image 0166

The ring and the usurper

Photograph · 673 Arabic · 385 Contents · 5

[...] the one he preferred and trusted most. When he was in a state of major ritual impurity or went to relieve himself, he removed his ring and entrusted it only to her. One day she said to him: 'My brother has a dispute with so-and-so, and I would like you to judge in his favour.' 'Yes,' he answered, though he did not do so. He was put to the test. He handed her the ring before going out. The demon assumed his form and told her: 'Give me the ring.' She handed it to him. He went to sit in Solomon's place. On his return, Solomon asked her for the ring. 'Have you not already taken it back?' 'No.' He immediately departed, wandering. The demon judged between people for forty days. God then restored to Solomon his ring, found in the fish's belly, and restored his kingship to him.

Some commentators say that Solomon had a son and feared the demons might harm him. The demons hoped Solomon's death would end their servitude. 'If he leaves a son,' they said, 'what we endure will not cease.' Fearing for his son, Solomon had him raised in the clouds. The child died and was laid upon his seat. God may have punished him for his fault by taking his son from him. According to Ibn 'Abbās, may God have mercy on him, God had enjoined him to marry only women from among the children of Israel. He married a woman from another people who practised idol worship. He was enamoured of her. She told him: 'My father loved me tenderly. His death overwhelmed me, and I lacked the strength to bear it. If you allowed me to make an image in his likeness and put it in a room, seeing it would comfort me.' He permitted her to do so. She made an idol, which was worshipped for forty days in his house. God deprived him of his kingship for forty days, as long as the idol had been worshipped.

'Lord, forgive me and give me a kingship befitting no one after me' means: no descendant of Adam who is not a prophet. 'Let me find in it a sign of Your forgiveness and of the restoration of my prophethood.' God answered his request by subjecting the wind to him. This kingship was to belong to no one after him. 'It blew at his command, gently, wherever he wished to go', that is, it was gentle, pleasant and swift: the south wind took him wherever he wished. It carried him from Jerusalem in the morning and brought him to Qazvīn for the midday halt [...]

PART ONE · ENGLISH TRANSLATION

Folio 81r Image 0167

The throne, the armies and the language of birds

Photograph · 674 Arabic · 387 Contents · 5

[...] then left Qazvīn in the afternoon to spend the night in Kabul. God says: 'And to Solomon, the wind: its morning journey was a month's, and its evening journey a month's.' And: 'The demons, all builders or divers.' The builders made for him

‘whatever he wished: sanctuaries, statues and bowls as large as basins’. The divers brought him jewels from the seas. Others carved bowls and cauldrons for him. The rebels were in irons, ‘bound together in fetters’, chains tying their hands to their necks. ‘This is Our gift. Give or withhold without having to reckon’, that is: from the kingship We have granted you, give what you wish to whom you wish, and deny it to whom you wish. You will have no account to render of it and no obligation on that score.

‘When, in the evening, the thoroughbred steeds that stand resting on three legs were presented to him’, that is, the horses. Ibrāhīm al-Taymī reports that there were twenty winged horses. According to Ibn Zayd, a demon had brought them for Solomon from a pasture in the sea to distract him from the afternoon prayer. Others say these horses came from the spoils brought back by his army. He became absorbed in reviewing them until sunset; he missed the afternoon prayer. Asked about ‘the middle prayer’, ʿAlī ibn Abī Ṭālib, may God be pleased with him, answered: ‘It is the afternoon prayer, the one concerning which Solomon was tested’, until the sun ‘disappeared behind the veil’, that is, set. Ibn Masʿūd used to say that it hid behind a green ruby and that the sky’s green colour came from it. ‘Bring them back to me’ refers to the horses. ‘He began to pass his hand over their legs and necks.’ According to some, he stroked their manes and necks out of affection. According to others, he struck their hocks and necks to kill them. God knows best what this action consisted of.

‘Solomon inherited from David. He said: “O people! We have been taught the language of birds and given of all things.”’ He inherited the knowledge David had received in his Book and the kingship reserved for him over his people. It was Solomon who succeeded his father, to the exclusion of David’s other sons. He told his people: ‘O people! We have been taught the language [...]

PART ONE · ENGLISH TRANSLATION

Folio 81v Image 0168

The birds in Solomon's service

Photograph · 675 Arabic · 389 Contents · 5

[...] of birds.' Muḥammad ibn Kaʿb al-Quraẓī says: 'It has reached us that Solomon's camp extended over a hundred parasangs: twenty-five for humans, twenty-five for jinn, twenty-five for wild animals and twenty-five for birds.' He possessed a thousand glass dwellings set upon wood. In them he housed three hundred freeborn wives and seven hundred concubines. At his command, the violent wind lifted him, then the gentle wind carried him away. As he travelled between heaven and earth, God revealed to him: 'I have just added to your kingship. From now on, whatever words a creature utters, the wind will come and inform you of them.'

When the ant says, 'Let Solomon and his armies not crush you', she means: let them not trample you, kill you, break you, or inflict some other form of crushing that leads to destruction. It is said that Solomon's ants were the size of flies. 'He smiled, laughing at her words.' The laughter of the prophets, God's blessings be upon them, most often takes the form of a smile. 'He reviewed the birds and said: "Why do I not see the hoopoe?"' Abū Miǧlaz reports that Ibn ʿAbbās, sitting beside ʿAbd Allāh ibn Salām, asked him why, among all the birds, Solomon watched the hoopoe and noticed its absence. ʿAbd Allāh answered: 'He had halted during a journey without knowing whether water was far away or near. Who can determine the distance to water? he asked. He was told that the hoopoe knew. That is why he looked for it.'

Ibn ʿAbbās says that six hundred seats were arranged for Solomon. The nobles among humans came and sat near him, then the nobles among the jinn beside the humans. He called the birds, which shaded them, then the wind, which carried them. In one morning he covered a month's journey. One day, in a deserted plain, he lacked water. He sent for the hoopoe. It would come and strike with its beak the place where water lay, then the demons removed the earth as one strips

off a skin and drew water from it. It is said that this hoopoe saw water within the earth as one sees it through glass. Solomon looked for it and questioned the crane, then chief of the birds. 'Prophet of God, I have sent it nowhere, and I do not know where it is.' Solomon, may God bless him and grant him peace, grew angry and threatened to punish it or slaughter it. He punished a bird by depriving it of its wing feathers [...]

PART ONE · ENGLISH TRANSLATION

Folio 82r Image 0169

The hoopoe and the Queen of Sheba

Photograph · 676 Arabic · 391 Contents · 5

[...] then exposing it to the sun, all plucked. 'Unless it brings me clear proof', a clear argument justifying its absence. 'It did not remain long': the hoopoe's absence was brief. Solomon questioned it about its delay and failure to appear. 'I have encompassed what you have not encompassed', that is: I have learned what you have not learned. 'I bring you certain information from Sheba.' I come from the city of Sheba with truthful news. This gave the hoopoe an excuse before Solomon and averted the announced punishment. Solomon did not know that anyone other than himself had a kingdom on earth. Moreover, he loved fighting for the faith. The hoopoe was pointing out to him another's kingdom and an unbelieving people who worshipped something other than God: fighting these people would earn him a distinguished reward in the hereafter and allow him to add another's kingdom to his own. The hoopoe therefore had an acceptable excuse for its absence.

It then said to Solomon: 'I found a woman ruling over them', that is, over the people of Sheba. Qatāda reports that she was a woman called Bilqīs, daughter of Šarāḥīl, the Ḥimyarite. One of her parents belonged to the jinn, and the back of one of her feet resembled an animal's hoof. Her kingdom was considerable. Her counsellors numbered three hundred and twelve, and each had ten thousand men under

his command. According to others, she had a thousand qayl—the term means ‘king’—and each qayl had a thousand men; a hundred thousand men is also reported. God knows best. She lived in a region called Ma’rib, three days’ journey from Sanaa. It is reported that she appeared before her subjects every Friday, examined their affairs and attended to their needs. Her throne rose thirty cubits high. It combined the colours of gold and silver, kinds of gems and rubies. Gold columns supported a veil of fine silk, behind which she could see her subjects without being seen by them. Once their affairs were settled, she returned to her palace and did not emerge again until the same day of the following week.

PART ONE · ENGLISH TRANSLATION

Folio 82v Image 0170

The Queen of Sheba seeks advice

Photograph · 677 Arabic · 393 Contents · 5

‘And she has been given of all things’ therefore means: of everything that kings of her rank receive in this world. ‘And she possesses an immense throne’ means a throne eminent in value and rank. The hoopoe continued: ‘I found her and her people prostrating themselves before the sun instead of God. The devil has made their deeds seem beautiful to them.’ The words from ‘I have encompassed what you have not encompassed’ to ‘God, there is no god but Him, Lord of the immense Throne’ are attributed to the hoopoe. When it had finished and presented its excuse, Solomon answered: ‘We shall see whether you have spoken the truth or are among the liars’, in all that you put forward in your defence. ‘Take this letter of mine, cast it to them, then withdraw and see what they answer.’

According to the commentary, Bilqīs had a window facing the sun as it rose and would prostrate herself before it. The hoopoe came and perched in the opening, blocking it. Finding that the sun was late, Bilqīs rose to look. As she rose, the hoopoe cast the letter to her from beneath its wing and flew away. Bilqīs found the letter and read it. It contained what God reports: ‘It comes from Solomon. In the

name of God, the Merciful, the All-Merciful. Do not exalt yourselves against me, and come to me in submission.' Such are the letters of prophets: they keep to few words, without prolixity, with eloquence and wisdom.

The queen gathered the nobles of her people, those designated by the word 'council'. 'O members of the council,' she said, 'a noble letter has been cast to me.' It is said that she called it noble because it bore a seal, and only the letters of kings were sealed. After reading it, she said to them: 'Give me your advice in this matter', that is: show me what course to follow. 'I decide no matter in your absence.' 'When kings enter a city, they corrupt it', that is, they lay it waste and kill its inhabitants. She was responding to their words 'We are powerful': I fear that you will be defeated and that he will enter your country. Your strength would then be of no help to you. 'They abase the mightiest of its inhabitants.' God affirms: 'That is how they act.' And there crept [...]

PART ONE · ENGLISH TRANSLATION

Folio 83r Image 0171

The test of the pearls and the queen's arrival

Photograph · 678 Arabic · 395 Contents · 5

[...] into her heart a deep respect for the letter. 'I shall send them a gift and see what the envoys bring back to me.' She is reported to have said: 'With this gift, we shall put Solomon to the test and find out whether he is a king or a prophet. If a prophet, he will refuse our gift and expect nothing from us but our adherence to his religion. If a king, he will accept the gift and go away.'

Ibn ʿAbbās relates that she sent for twelve boys with feminine manners, dyed their feet and hands, combed their hair and dressed them as girls. She had the hair of twelve girls shaved off, dressed them as boys and instructed them to answer Solomon using the masculine forms correctly. She sent him perfumes, silks and other things as well, two pearls, one with a winding passage through it while the other was unpierced, a gold brick wrapped

in silk, and a cup. She said to her messenger—for it was, they say, a woman: 'Stand before him with those accompanying you, and sit down only at his command. If he is tyrannical, he will not have you sit down. If he is gentle and wise, he will allow you to do so.' She also told her: 'Ask him to pass a thread through the pierced pearl, to pierce the other without iron or the intervention of a human or a jinn, to distinguish the boys from the girls, and to fill the cup with water that comes neither from the earth nor from the sky.'

The messenger and her retinue appeared before Solomon and remained standing. 'Whoever wishes may remain standing,' he said, 'and whoever wishes may sit down.' They sat down, and she delivered her message. Solomon asked: 'Who will pass a thread through this pearl?' A worm before him replied: 'I will, if you will place my sustenance in fruit.—I grant you that.' The worm did so. 'And who will pierce the intact pearl?' The termite said: 'I will pierce it if you place my sustenance in wood.—I grant you that.' It did so. Solomon summoned the young maidservants and the boys, set water before them and ordered them to perform their ablutions. The girls took water in their left hand and poured it over their right forearm, then took more water [...]

PART ONE · ENGLISH TRANSLATION

Folio 83v Image 0172

The palace and the throne of Sheba

Photograph · 679 Arabic · 397 Contents · 5

[...] and poured it over their left forearm as well. Thus he distinguished the boys from the girls. The cup was presented to him. He had horses run until they were exhausted and, when they were sweating, ordered the cup to be filled with their sweat. Then he took a gold vessel of his own and threw it among the animals' dung. In the messenger's eyes, her own gift seemed paltry. He said to her: 'Would you supply me with riches? What God has given me is better than what He has given you.' The prophethood

and kingship he has received are better than the goods of this world allotted to them. ‘It is you who rejoice in your gift.’

Ibn ‘Abbās says that the hoopoe brought Solomon’s letter. On her return, the messenger reported to the queen what she had seen. ‘This comes from heaven,’ Bilqīs told her people. ‘Let us beware of fighting him; we do not have the strength to resist him.’ She placed her throne in the innermost of seven chambers, one inside another, surrounded it with guards and set out for Solomon. The hoopoe informed him of her arrival. He then said to the members of the council: ‘Which of you will bring me her throne before they come to me in submission?’ Once they had submitted and placed their affairs in his hands, he would no longer be allowed to seize it. Solomon wished to take the seat while he was still allowed to, for if they came as Muslims, he could take none of their possessions.

‘An ‘ifrīt among the jinn said: “I will bring it to you before you rise from your place. I have the strength for it and am trustworthy.”’ His ‘place’ was his judgement seat. He administered justice until noon. The jinn was strong enough to carry the throne and trustworthy enough to be entrusted with jewels, gold and silver. ‘I want someone faster than you,’ said Solomon. ‘The one who had knowledge of the Book’ knew, it is said, the Supreme Name. According to Ibn ‘Abbās, that Name is ‘O Living One, O Self-Subsisting One!’ According to others: ‘O You who possess majesty and munificence, our God and the God of all creatures, the One God!’ For al-Ḥasan, he was a Muslim whose invocation was answered. He is also called Āṣaf, son of Baraḫyā. ‘I will bring it to you before your gaze returns to you’, that is, before that on which your gaze rests reaches you and you see it close at hand; or again, before the thing reaches you from the point to which your sight extends. The ‘ifrīt prostrated himself and the Supreme [...]

PART ONE · ENGLISH TRANSLATION

Folio 84r Image 0173

The transfer of the throne and the glass palace

Photograph · 680 Arabic · 399 Contents · 5

[...] Name of God was invoked: ‘O Living One, O Self-Subsisting One!’ The queen’s throne sank beneath the earth, then emerged beside Solomon’s seat. He said to the ‘ifrīt: ‘Raise your head! God has brought the throne.’ ‘When he saw it set before him’, that is, when Solomon saw the throne that had come from Ma’rib to Syria, he said: ‘This is a favour from my Lord’, a blessing by which He has distinguished me and a gift He has granted me, ‘to test me and see whether I give thanks or am ungrateful’. ‘Make her throne unrecognisable to her. We shall see whether she can find her way or is among those who cannot find their way.’

Ibn ‘Abbās says that when the queen arrived, Solomon wished to put her to the test. ‘Make her throne unrecognisable to her’ by adding something to it and removing something from it: we shall see whether she is perceptive enough to recognise her throne or whether, lacking discernment, she will fail to recognise it. It is said that he had the throne altered and the palace built because the demons had claimed to him that she was devoid of reason and had feet shaped like a donkey’s hooves. He wished to check, and found her perfectly sensible. ‘When she arrived, she was asked: “Is your throne like this?” She said: “It looks as though it is the very one.”’ She hesitated while recognising the resemblance, for she had left her throne behind her.

‘She was told: “Enter the palace.” When she saw it, she took it for a deep expanse of water and bared her legs.’ When the woman had set out, Solomon had ordered the demons to build him a palace whose floor resembled a glass terrace, with water flowing beneath it. He wished to test her intelligence and discernment, as she had done by sending young maidservants and young boys for him to distinguish their sex; he was thus repaying her in kind. The demons built the palace with glass as clear as water. Water was made to flow beneath it. A seat was placed there for Solomon, on which he sat, surrounded

by birds, jinn and humans. The queen was then brought in to show her a kingship more glorious and a power greater than her own. Thinking she saw water she would have to cross, she bared her legs. ‘It is,’ he told her, ‘a palace with a smooth floor made of glass.’

PART ONE · ENGLISH TRANSLATION

Folio 84v Image 0174

The queen and Solomon, then the story of Job

Photograph · 681 Arabic · 401 Contents · 5

That is, a tall structure of white glass. When she stood before Solomon, he called her to the worship of God and reproached her for venerating the sun instead of God. She answered in the manner of the zindīqs. The enormity of her words made Solomon fall prostrate, and the people prostrated themselves with him. Seeing what he was doing, she was overcome with astonishment. He raised his head: ‘Wretched woman, what have you said?’ She was made to forget her words, and she said: ‘Lord, I have wronged myself. With Solomon, I submit to God, Lord of the worlds.’ She embraced Islam and remained faithful to it.

According to Muḥammad ibn Kaʿb al-Quraẓī, the jinn feared that Solomon would marry Bilqīs and wanted to dissuade him. They told him that her foot was like a donkey’s and that her mother was a female jinn. Solomon wished to put their claims to the test. He had the palace built and aquatic animals, fish and frogs, placed in it. When she saw it, she said to herself: ‘Has the son of David found no other torment with which to kill me than drowning?’ She took it for ‘an expanse of water’, that is, a pool. When she bared her legs, it was seen that no woman had more beautiful feet or legs. After their marriage, she told Solomon that iron had never touched her. He asked the demons to find something that would remove the hair. ‘Lime paste,’ they said. Solomon was the first to prepare it. She applied it to her legs and to the places that

needed it. God, glorious and mighty, knows best. Solomon is described as having a short neck, long legs and a short back.

The story of Job, may God bless him and grant him peace. The commentaries differ on the duration of his ordeal and its cause. Other accounts concerning him are added to these. God says that Job called upon his Lord: 'Satan has touched me, harm [has touched me], and You are the most merciful of the merciful.' He also says: 'We found him patient. What an excellent servant, ever ready to return!' Ibn Munabbih, may God have mercy on him, and several commentators relate that Job, upon him be God's blessings, was [...]

PART ONE · ENGLISH TRANSLATION

Folio 85r Image 0175

Job, his possessions and his piety

Photograph · 682 Arabic · 403 Contents · 5

[...] the most fervent worshipper of his time and the wealthiest. He did not satisfy his hunger before feeding the hungry, nor clothe himself before clothing the naked. God praised him, saying: 'We found him patient. What an excellent servant, ever ready to return!' He commanded His angels to pray for him. Iblīs, may God curse him, was seized with resentment and jealousy towards Job. He swiftly ascended to stand before God, in the place where he usually stood: 'My God, I have examined the case of Your servant Job. You have lavished gifts upon him and he has thanked You for them. You have granted him health and he has praised You. But You have never tested him with adversity or misfortune. I guarantee You this: if You strike him with misfortune, he will cease to believe in You, forget You and worship someone other than You.' A voice from heaven answered: 'Accursed one, do you not know that Job is a righteous servant and that you will not be able to lead him astray?—Lord, You have given him possessions and children who delight his eyes in this world. Thus I cannot lead him astray. But give me power over his possessions.—Go. I give you power over his possessions, since you claim that it is for them that he thanks Me. You have no power over his body or his spirit.'

The enemy of God swooped down towards the earth and gathered the ʿifrīts and the greatest of the demons. Job possessed all of Batanaea, in Syria, from its western to its eastern edge. He had a thousand ewes and their shepherds, five hundred plough teams tended by five hundred slaves. Each slave had a wife and child. For every team, a she-ass carried the tools. Each had two, three, four or five young, sometimes more. Iblīs gathered the demons: 'What strength and knowledge do you possess? I have been given power over Job's possessions. This is a calamity that men cannot endure.' An ʿifrīt said: 'If I wish, I can become a whirlwind of fire and burn everything I encounter.—Then go to the camels and their keepers.' He headed towards the camels, which had lowered their heads and stood in their pastures. The people noticed nothing until a whirlwind of fire rose from beneath the earth, driven by the blast of the scorching wind. No one could approach it. It burnt the camels and their keepers, to the very [...]

PART ONE · ENGLISH TRANSLATION

Folio 85v Image 0176

Job's trial and his servants' lament

Photograph · 683 Arabic · 405 Contents · 5

[...] last. When he had finished, Iblīs, riding a young camel, assumed the form of their keeper. He sought Job and found him standing in prayer. 'Job!—Here I am.—Do you know what the one you have chosen, whom you worship and whose oneness you profess, has done to you, your camels and their keepers?—Those possessions belong to Him. He lent them to me and has more right to them than I do. If He wishes, He takes them back. I have long prepared my soul for my own loss and the loss of my possessions.—Your Lord hurled upon them a fire from heaven that burnt them, beasts and keepers, to the very last. I left the people standing before them, struck with astonishment. Some say that Job worshipped nothing and was merely deluded. Others say that if Job's god had the power to prevent anything, he would have protected his friend. Others say that it was he who did this to gladden his enemy with the misfortune and strike his friend with affliction.'

Job said: ‘Praise be to God when He gave to me and when He took back from me. Naked I came out of my mother’s womb, naked I shall return to the dust, and naked I shall appear before God. You should not rejoice when God lends you something and then lose heart when He takes back His loan. God has more right than you to your person and to what He has given you. If He had seen any good in you, servant, He would have gathered your soul with the other souls, rewarded me for losing you, and you would have become a martyr. But He knew of some evil in you and left you behind for that reason. He separated you from the calamity and removed you from the ordeal as tares are separated from pure wheat.’

Iblīs returned in humiliation to his followers. ‘What strength do you possess? I have not wounded his heart.’ One of their great ʿifrīts said: ‘If I wish, I let out a cry. No living thing can hear it without its breath of life escaping.—Go to the sheep and their shepherds.’ Having reached their midst, he let out a cry. They all fell dead, to the very last, as did their shepherds. Iblīs assumed the appearance of the shepherds’ steward and found Job standing in prayer. He spoke to him in the same terms, and Job gave him the same answer. He returned to his followers: ‘What strength do you possess? For I [...]

PART ONE · ENGLISH TRANSLATION

Folio 86r Image 0177

The trial involving Job’s children

Photograph · 684 Arabic · 407 Contents · 5

[...] have not shaken Job’s heart.’ One of their great ʿifrīts said: ‘I have the power, if I wish, to become a squall that sweeps away everything in its path, leaving nothing.—Then go to the teams, the ploughed fields, the she-asses and their young grazing freely.’ Without anyone noticing anything, a squall arose and swept it all away as though nothing had ever existed. Iblīs assumed the features of the steward of the ploughed fields and found Job standing in prayer. He spoke to him in the same terms as the first time, and Job gave him the same answer.

Seeing that he had destroyed his possessions without obtaining anything from him, Iblīs swiftly ascended again to the place where he stood before God. ‘My God, Job thinks that as long as You let him enjoy life and his children, You will give him other riches. Will You give me power over his children? That is the ordeal that leads astray, the misfortune against which men’s hearts and patience have no strength to hold out.’ God said: ‘Go. I give you power over his children, but you have no power over his heart, his body or his spirit.’ The enemy of God swooped down with a roar upon Job’s children, who were gathered in their palace. He shook the building over them until its foundations came apart, slammed its walls against one another, lifted it and overturned it with them inside. They remained there upside down.

Iblīs came to Job in the guise of the master who taught his children wisdom. He was wounded, his face battered, tears streaming down his cheeks, almost unrecognisable, so greatly had he altered and disfigured himself. At the sight of him, Job was seized with terror and grief, and tears came to his eyes. ‘Job, you see the state in which I arrive, I who escaped! If only you had seen the torments and mutilations your children suffered!’ He ceaselessly moved Job to pity, magnifying his children’s misfortune, until he gave way to tears. Job took a handful of dust and scattered it over his head. Iblīs seized the opportunity and hurried to ascend again, delighted at Job’s distress. But Job immediately recovered himself, understood and asked forgiveness. The angels assigned to him ascended with the news of his repentance. They reached God before Iblīs, and God already knew of the repentance [...]

PART ONE · ENGLISH TRANSLATION

Folio 86v Image 0178

Iblīs asks for power over Job’s body

Photograph · 685 Arabic · 409 Contents · 5

[...] of Job, may God bless him and grant him peace. Iblīs stood before God, rebuffed and humiliated. ‘My God, if Job has taken the loss of his possessions so little to heart, it is because he imagines that as long as You let him live, You will restore his possessions and his children to him. Will You

give me power over his body? I guarantee You this: if You try him in his body, he will forget You, cease to believe in You and disavow Your blessings.' God said: 'Go. I give you power over his body. But you have power neither over his tongue, nor over his heart, nor over his spirit.'

The enemy of God rushed down with a roar and found Job prostrate. Without giving him time to raise his head, he approached along the ground at the level of his face and blew into his nostril a puff that set his body aflame. His flesh swelled; warts like the fat tails of sheep grew on his body, and he was seized with an irresistible itching. He scratched himself with his nails until they all fell off, then with bones, rough stones and pieces of coarse sackcloth. He scratched so much that his flesh wore away and came off in shreds. When his skin deteriorated, changed in appearance and became foul-smelling, the people of the town carried him onto a mound and made him a shelter of branches. Everyone abandoned him except his wife, who went back and forth to obtain what he needed and remained devoted to him. Three of his companions shared his religion. Seeing his ordeal, they forsook him without abandoning his religion. They suspected him and reproached him.

After hearing them, Job turned to his Lord: 'Lord, why did You create me? If You have kept me from good, why did You not leave me uncreated? Would that I had been nothing but a flow of blood expelled by my mother! Would that I had died in her womb, knowing nothing and without her knowing me! What sin have I committed that no one else has committed? What deed have I done for You to turn Your noble face away from me? If only You had made me die to reunite me with my fathers! Death would have been sweeter to me.' One of his three companions said to him: 'Job, your case is beyond us. If we speak to you, we cannot see what words would find a place within you. If we remain silent before your misfortune, it pains us. We have seen you perform deeds for which we hoped to see you receive [...]

PART ONE · ENGLISH TRANSLATION

Folio 87r Image 0179

Job in sickness

Photograph · 686 Arabic · 411 Contents · 5

[...] a different reward from what we see. A man reaps only what he has sown and is requited only for what he has done. I call God to witness: no one can measure His greatness or count His blessings. He sends water down from heaven, and through it restores life to what was dead and strength to the weak. Before His wisdom, the wisdom of the wise is lost; before His knowledge, the learning of the learned goes astray. Their helplessness leaves them struggling in darkness. The one who hopes for God's support is the strong one. For the one who trusts in Him, He suffices. It is He who breaks, who sets bones and who heals.'

Job replied: 'That is why I had kept silent and bitten my tongue. I know that His punishment has changed the radiance of my face. I am His servant. What He decrees concerning me befalls me, and I have strength only for what He gives me to bear.' This saying of Job is also reported: 'Perhaps God will be pleased with me. When I wake, I wish to sleep in the hope of rest; but once asleep, I am close to giving up my soul. My fingers are falling off. I lift a mouthful with both hands, and only with great difficulty do they reach my mouth. The flesh of my throat and of my head has come away. There is no longer a partition between my two ears, so that through one the other can be seen. My brain flows out through my mouth, my eyelashes have fallen out. It is as though fire has burnt my face. My eyeballs hang down over my cheeks. My tongue has swollen so much that it fills my mouth: I can put no food into it without choking. My lips have swollen to the point that the upper one covers my nose and the lower one my chin. My entrails have torn apart. Food passes through my belly and comes out as it went in; I do not feel it and it does me no good. My legs have lost their strength. Like two skins full of water, I cannot lift them. My fortune has vanished; I hold out my hand. The one I used to feed gives me only a mouthful and

makes me feel indebted for his kindness by heaping reproaches upon me. My sons and daughters have perished. Had one of them remained, they would have supported me in my ordeal. Yet true torment is not the torment of this world. That torment leaves men, or they leave it through death. Happy is the one who will find rest in the abode whose inhabitants do not die and from which they never move away. The fortunate one is the one who finds happiness there, the unfortunate one the one who finds misfortune there.' These words are also reported from Job, upon him be blessing [...]

PART ONE · ENGLISH TRANSLATION

Folio 87v Image 0180

Job's prayers in affliction

Photograph · 687 Arabic · 413 Contents · 5

[...] and peace, spoken in one of his lamentations: 'Lord, if You cause me to perish, who will oppose You concerning Your servant and question You about Your action? Nothing turns aside Your wrath except Your mercy. Nothing benefits Your servant except supplicating You. Lord, turn towards me in Your mercy. Let me know what sin I have committed, or why You have turned Your noble face away from me and made me like a defilement after honouring me. Nothing escapes You: You count the drops of rain, the leaves of the trees and the grains of dust. My skin is like rotten cloth; wherever I grasp it, it comes away in my hand. Grant me nearness to You and deliverance from affliction through that power by which You raise dead servants and revive dead lands.'

This other prayer is attributed to him: 'Lord, all ordeals have united against me. My God, You have made me like a defilement after honouring me. I know, Lord, that no secret is hidden from You, that nothing absent escapes You. Who could believe that he keeps anything secret from You, when You know what passes through hearts? Through this ordeal, I have learnt of You what I did not know before. Since experiencing Your action, my fear has grown. Formerly I

knew Your power only by hearsay; today my eyes see it. Forgive me. I shall return to none of the things You abhor.'

God said to him: 'Job, My judgement has been fulfilled in you. In My clemency I turned My wrath away from you when you faltered. I have forgiven you. I restore your family and your possessions to you, and as much again.' Then He said to him: 'Strike the earth with your foot', that is, set it in motion. 'Here is cool water for washing and drinking.' Two springs gushed forth. He drank from one, washed in the other, and God delivered him from his affliction. According to al-Ḥasan, Job remained lying on a heap of sweepings for seven years and some months, without asking God to remove his affliction. Yet there was no one on earth dearer to God than Job. People said: 'If this man's Lord cared for him, He would not have made him suffer this.' It was then that he invoked his Lord: 'Harm has touched me, and You are the most merciful of the merciful.' Ibn Šihāb reports on the authority of Anas ibn Mālik [...]

Folio 88r Image 0181

The suspicion of one of Job's companions

Photograph · 688 Arabic · 415 Contents · 5

[...] that the Messenger of God, may God bless him and grant him peace, said: 'The prophet Job remained in his ordeal for eighteen years. His kin and strangers all forsook him, except for two of his brothers who came to see him morning and evening. One said to the other: "Know this, by God: Job has committed a sin that no one in the world had committed.—Why?—For eighteen years, God has not taken pity on him enough to deliver him from his affliction." When they returned to him, the man could not help telling him about it. Job said: "I do not know what you mean. God knows only that when I passed two men quarrelling and heard them mention God, I would go home to offer an expiation for them. I found it abhorrent that God should be named in anything but complete truth."

To relieve himself, Job had to go out. His wife held him by the hand until he had finished. One day he was delayed, and where he was, God revealed to him: "Strike with your foot. Here is cool water for washing and drinking." Finding the wait long, she went to meet him and see. He was coming towards her, delivered by God from his affliction, in all the radiance of his restored health. She said: "May God bless you, man! Have you perhaps seen the prophet of God who was afflicted? By God, I have seen no one who resembles him as much as you do when he was healthy.—It is I, here he is!" He had two threshing floors, one for wheat and one for barley. God sent two clouds: one, having reached the wheat floor, poured gold into it until it overflowed; the other filled the barley floor with silver until it overflowed.'

'Abd al-Raḥmān ibn Ǧubayr relates that when Job had been tried in his possessions, his children and his body, and had been cast onto the rubbish heap, his wife would go out to earn enough to feed him. The devil, jealous of this support, went to the sellers of bread and grilled meat who gave her alms: 'Drive away this woman who comes to you. She tends her husband and touches him with her hands. People will become disgusted with your food [...]

PART ONE · ENGLISH TRANSLATION

Folio 88v Image 0182

The allusion to sacrifice and Job's oath

Photograph · 689 Arabic · 417 Contents · 5

[...] because she comes to your premises.' When she went out, he would come to meet her, may God curse him, feigning grief at what Job was enduring. 'Your husband persists in his obstinacy and refusal. By God, if he uttered a single word, all affliction would be removed from him, and his possessions and children would be restored to him.' She came and reported this to Job. 'It is the enemy of God who met you and whispered these words to you,' he replied. 'Woe to you! Your conduct resembles that of an adulterous woman. If her lover brings something, she welcomes him and lets him in. If he brings nothing, she drives him away

and shuts the door on him. When God gave us possessions and children, we believed in Him. If He takes back what belongs to Him, should we disavow Him and worship another? If God raises me from this illness, I shall give you a hundred blows.'

Ibn Munabbih says that as Job's ordeal continued, all his family left except his wife, who took care of him. One day she searched in vain for something to feed him and finally cut off a braid of her hair to sell it for a loaf of bread. She brought him the bread for his evening meal. The ordeal lasted so long that passers-by said: 'If this servant mattered in God's eyes, He would deliver him from this affliction.'

Job having triumphed over the devil, who could obtain nothing from him, the latter went to meet his wife in a form that differed from that of the sons of Adam in build, size and height. His mount, in turn, differed from human mounts in its size, splendour and beauty. 'Are you the companion of Job, the man undergoing the ordeal?—Yes.—Do you recognise me?—No, by God.—I am the god of the earth. It is I who have done this to your husband because he worshipped the god of heaven and forsook me. He angered me. Let him prostrate himself once before me, and I shall restore all your possessions and your children to you both: they are with me.' He made them appear to her in the depths of the valley where he had met her. It is also reported that he told her: 'If your husband ate a meal without pronouncing God's name, he would recover from his affliction.' The enemy of God wanted to reach Job through his wife. She returned to him and reported what [...]

PART ONE · ENGLISH TRANSLATION

Folio 89r Image 0183

Job's prayer and the return of health

Photograph · 690 Arabic · 419 Contents · 5

[...] he had told her and what he had shown her. 'So the enemy of God has come to tempt you and turn you away from your religion!' Job swore that if God restored his health, he would give her a hundred blows. He was called: 'Strike with your foot: here is cool water

for washing and drinking. In it is your healing. I have given you your family and as many others with them, your possessions and as much again, your lifespan and as many more years, so that you may be a sign for those who come after you, a lesson for the afflicted and a consolation for the patient.' Job was the son of Rāziḥ, son of Amūṣ, son of Līfazar, son of al-ʿĪṣ, son of Isaac. He is described as a man with a reddish complexion, light eyes tending towards blue, prominent cheekbones and a robust constitution. He lived two hundred years.

The story of Joseph, may God bless him and grant him peace. What happened to him with his brothers, peace be upon them, how he was thrown into the well, how he was sold, his stay in prison and other accounts concerning him. God, mighty and majestic, says to His prophet Muḥammad, may God bless him and grant him peace: 'We relate to you the most beautiful of stories by revealing this Quran to you, though before it you were among those who knew nothing of it.' And: 'When Joseph said to his father: "My father, I saw eleven stars, the sun and the moon. I saw them prostrating themselves before me."'

According to the commentary transmitted by Isḥāq ibn Bišr, Jacob felt for Joseph what he felt for none of his brothers. His mother had died giving birth to his brother Benjamin. Asleep on his father's lap, Joseph saw himself in a dream going out into the countryside with his brothers to gather wood. Each tied his bundle, and Joseph tied his own. The bundles prostrated themselves before Joseph's. He sprang up. 'What is it, my son?' Jacob asked. He told him what he had seen. 'My son, in this dream I see an ordeal awaiting you.' But he did not forbid him to tell his brothers about it. Joseph told them the dream, and they became angry with him. His father learnt of it and began to fear what they might do. Then Joseph had a second dream. The sun, the moon and eleven stars descended from heaven and fell prostrate before him. He told [...]

PART ONE · ENGLISH TRANSLATION

Folio 89v Image 0184

Joseph tells his father his dream

Photograph · 691 Arabic · 421 Contents · 5

[...] his dream to his father. ‘My son, this second dream is more serious than the first. Do not tell it to your brothers, lest they devise a scheme against you’, that is, lest they seek to destroy you out of jealousy and hatred. The eleven stars represent his brothers; the sun, his mother; the moon, his father. According to another interpretation, they are his father and his maternal aunt.

‘Kill Joseph or cast him into some land, and your father’s face will turn only towards you.’ The brothers said to one another: ‘Kill Joseph or abandon him somewhere on earth. Our father, freed from the care he lavishes on Joseph, will look only at us. Joseph turns him away from us and draws his gaze towards himself.’ ‘After that, you will be righteous people’: they intended to repent of Joseph’s murder and of the sin they were preparing to commit against him, so that, once Joseph was dead, they could become righteous again through their repentance. ‘One of them said: “Do not kill Joseph.”’ According to Qatāda, the speaker was Reuben, the eldest of the brothers, son of Joseph’s maternal aunt. For Muǧāhid, it was Simeon. Another names Judah. ‘Cast him instead into the depths of the well. Travellers will pick him up, if you are determined to act.’

Isḥāq ibn Bišr says: ‘On learning of Joseph’s dream, his brothers agreed to kill him and remove him from their father. While they were deliberating, Joseph passed by them. They ran to embrace him and covered him with kisses. “We are eager for you to come out with us to play and watch us hunt.—Gladly.—Then ask your father to let you go with us.—I will.”’ They gathered at their father’s and asked him to send Joseph with them so that he might romp and play. Jacob said: ‘He is a child; your region is infested with wild beasts. I fear that you may turn away from him for a moment and that the wolf may eat him, since he cannot defend himself.—How could the wolf overcome

him when he is in the midst of our group? If we lost him, we would truly be lost! Joseph would like to go out with us.' Jacob asked Joseph: 'What do you say, my son?—Yes, father. I find kindness and gentleness in my brothers. I would like you to give me permission to go out [...]

PART ONE · ENGLISH TRANSLATION

Folio 90r Image 0185

His brothers lower Joseph into the well

Photograph · 692 Arabic · 423 Contents · 5

[...] with them.' He gave him permission. Joseph left with his brothers, who took turns carrying him. 'We shall kill him and say that the wolf ate him.' When they had agreed to kill him, the eldest seized him, threw him to the ground and crouched on his chest. 'Gently, my brother! Do not kill me. By God, I shall be your slave as long as I live.—There you are, the man of dreams! Ask your dream, then, to snatch you from our hands.' He was twisting his neck to kill him. Joseph called to his brother Judah: 'Fear God concerning me! Come between him and me.' Judah was moved to pity, although his brothers had resolved to kill Joseph. 'Shall I show you something better for you and more merciful to the boy?—What is it?—Cast him into this well so that travellers may pick him up.—Yes.'

They took him away, removed his tunic, bound his hands and lowered him into a deep, dark well. 'My brothers! Give me back my tunic to cover my nakedness.' They refused. 'Call the sun, the moon and the eleven stars to keep you company.—I saw nothing!' Cast into the well, he wept: 'My father! Jacob! If only you could see what the sons of the maidservants are doing to your son!' They called to him. He answered them, believing that they had taken pity. They wanted to crush him with a rock to kill him, but Judah prevented them.

God sent Joseph an angel who untied him and helped him reach a stone in the water. He sat on it. He wore a tunic around his neck: God had clothed Abraham in it

when he was in the fire. Abraham had given it to Isaac, and Isaac to Jacob. At Joseph's birth, Jacob had feared the evil eye for him, rolled the tunic up as an amulet, slipped it into a reed and hung it around his neck. The angel clothed Joseph in this tunic. The well lit up and its water became sweet, so that it served him as both food and drink. He remained in the well for three days, while his brothers tended the flocks all around. On the fourth day a caravan arrived from Yemen, led by Mālik ibn Duʿr al-Laḫmī. They halted [...]

PART ONE · ENGLISH TRANSLATION

Folio 90v Image 0186

Joseph is sold and the brothers return

Photograph · 693 Arabic · 425 Contents · 5

... around the well. They sent their water-carrier to draw water. Two men approached the well. One of them lowered his bucket, and Joseph clung to it. The man called to his companion: 'Good news! It is a boy.' His companion looked at him and said: 'If we say we found him, the others will claim a share with us. If we say we bought him, they will question us. Let us say that the people at the watering place entrusted him to us as merchandise and sold him to us.' When they had brought him out, his brothers arrived. 'He is one of our slaves,' they said. 'He has run away.' They said to Joseph in Hebrew: 'If you do not admit that you are our slave so that we can sell you, we shall take you back from these men and kill you.' He therefore acknowledged that he belonged to them. They sold him for thirty dirhams, or twenty according to some, twenty-two according to others. There were eleven of them. Hence the words: 'They sold him for a paltry price, a few counted dirhams. They attached no value to him.'

A commentary relates that, in the well, God revealed to Joseph that one day he would tell his brothers what they had done to him by throwing him there, selling him and treating him as they had. His brothers knew nothing of this revelation. Ibn ʿAbbās relates that later, when his brothers appeared before Joseph, who had

become king, he recognised them without being recognised. He had the cup brought. He struck it with his hand, and it rang. ‘This cup tells me,’ he said, ‘that on your father’s side you had a brother named Joseph. Your father kept him closer to him than you. You took him away and cast him into the depths of the well.’

He struck the cup again, and it rang. ‘It tells me that you went and told your father, “The wolf has eaten our brother”, and that you brought his shirt stained with false blood.’ They said to one another: ‘This vessel is telling him our story!’ According to the commentary, this is what is attested by the words: ‘We revealed to him: “You will make their conduct known to them while they know nothing of it.”’ They did not know that God, in the depths of the well, had revealed all this to you.

‘They returned to their father in the evening, weeping. “Father, we went off to race one another and left Joseph with our belongings. The wolf devoured him.”’ According to some commentators, when Jacob heard their voices he grew afraid. ‘My sons, what has happened to you? Has something happened to your flocks?’ They answered that it had not. ‘Then what has become of…’

PART ONE · ENGLISH TRANSLATION

Folio 91r Image 0187

The lie about the shirt and the sale in Egypt

Photograph · 694 Arabic · 427 Contents · 5

… Joseph?’ They said: ‘Father, we went off to race one another. We left Joseph with our belongings, and the wolf devoured him.’ The old man wept and began to cry out as loudly as he could. ‘Where is the shirt?’ They brought it to him. False blood stained it. He covered his face with it and wept until his face was dyed with the blood on the shirt. He told them: ‘This blood is false.’ In other words, you are lying when you say that the wolf devoured him. They had taken the blood of a ewe or a kid, smeared the shirt with it and brought it to their father. Jacob said: ‘This wolf must have been very compassionate.

How did it eat his flesh without tearing his shirt? My son, Joseph, what have the sons of the maidservants done to you?'

He told them: 'Your souls have made a certain undertaking seem fair to you', that is, what you undertook against Joseph, even to killing him. 'Mine shall be a beautiful patience' in the face of what you have done to him. This is patience without despair, in which one complains only to God. Al-Ṭawrī, may God have mercy on him, says that three things belong to patience. One does not recount one's suffering or misfortune, and one does not praise oneself. It is said that Jacob's eyebrows had drooped and that he held them up with a piece of cloth. 'What has brought you to this state?—Long years and many sorrows.' God revealed to him: 'Jacob, are you complaining of Me?' He replied: 'Lord, it is a fault I have committed. Forgive me for it.'

'The Egyptian who had bought him said to his wife: "Give him a good welcome."' Ibn 'Abbās says that he was in charge of the king's treasures and guarded his possessions. His name was Qiṭfīr or, according to another reading, Iṭfīr son of Ruǧayb. He bought Joseph at the age of seven, clothed him, put earrings on him and brought him to his wife. He had no child. 'Give him a good welcome,' he told her. 'Perhaps he will be useful to us by taking charge of our estate, or we shall take him as a son.' They would adopt him and find joy in doing so. The dignitary said this to his wife without either of them knowing what Joseph would become or what rank he held with God. God says: 'Thus We established Joseph in the land, to teach him to interpret accounts. God is master of His purpose, but...'

PART ONE · ENGLISH TRANSLATION

Folio 91v Image 0188

Joseph's wisdom and the powerful man's wife

Photograph · 695 Arabic · 429 Contents · 5

... 'most people do not know.' God protects Joseph, so that no one can gain a hold over him. He leads him where He wills, without anyone being able to

turn Him from it. Those who thought little of Joseph and sold him for a paltry price, like the Egyptians among whom he found himself after being sold, did not know what God would make of him or how his story would end.

Ibn Masʿūd, may God have mercy on him, says that three people showed remarkable discernment. The dignitary, when he told his wife to welcome Joseph well. The daughter of Šuʿayb, when she recognised Moses' worth and said: 'Father, take him into your service. The best man you can hire is one who is strong and trustworthy.' Finally, Abū Bakr, may God be pleased with him, when he appointed ʿUmar to succeed him in the caliphate.

God says: 'When he had attained his full strength, We gave him judgement and knowledge.' For Ibn ʿAbbās, this full strength falls between eighteen and thirty years of age. God made Joseph wise and learned. Not every learned person is wise. The wise person is one who uses his knowledge for what brings him closer to God and turns him away from what displeases Him. 'The woman in whose house he lived sought to seduce him', so that he would yield to her unlawful desire. She shut the doors and said: 'Come!', that is, 'I am yours.' He answered: 'May God protect me. My master has received me so well that I could not betray him.' She kept offering herself and he kept refusing, until Satan slipped between them and brought their faces close together. Joseph felt desire for her and forgot his commitment. According to this account, so it had been with Adam and David. Even one who knows God may, under trial, forget what he knew. Hence God's words about the desire she felt for Joseph.

Wishing to seduce him, she began to speak to him of his beauty to awaken his desire. 'How beautiful your eyes are!' He answered: 'They will be the first part of my body to liquefy and flow onto the earth.' She said to him: 'How beautiful it is, your...'

PART ONE · ENGLISH TRANSLATION

Folio 92r Image 0189

The witness and the torn shirt

Photograph · 696 Arabic · 431 Contents · 5

... hair!' He answered her: 'It will be the first to fall from my body.' She said: 'How beautiful your face is!—It is for the earth, which will devour it.' She eventually aroused his desire. They entered the house, and she shut the doors. As he was about to untie his garment, the figure of Jacob appeared in the room, his finger between his teeth. 'Joseph, will you join yourself to her? As long as you refrain, you are like the bird high in the sky, which no one can reach. If you do it, you will resemble the dead bird fallen to the ground, unable to defend itself. As long as you refrain, you are like the untameable bull that cannot be put to work. If you do it, you will be like the dead bull whose horn bases the ants enter, while it cannot defend itself.' Joseph tied his garment again and sought to leave. She caught up with him, seized his shirt from behind and tore it. The shirt finally came away from him and fell. Joseph threw it towards the door.

According to Ibn ʿAbbās, when Joseph desired her, she lay on her back and he sat beside her as a man beside his wife, removing his clothes, a voice was heard: 'Joseph, will you commit adultery? You would be like the bird that has lost its feathers and wants to fly away when it no longer has any plumage.' According to Muḥammad ibn Kaʿb al-Qurazī, Joseph raised his head and saw written on a wall of the room: 'Do not approach adultery. It is an abomination, and what an evil path!' And also: 'Over you are guardians, noble scribes who know what you do.'

Al-Suddī says that they found his master, that is, the husband, accompanied by a cousin of the woman. It is to this cousin that the words 'A witness from her family testified' refer. When she saw them, she asked: 'What recompense does the man deserve who sought to harm your family? He sought to seduce me. I repelled him and tore his shirt.' Joseph answered: 'It was she who sought to seduce me. I

refused and fled. She caught up with me and tore my shirt.' The cousin said: 'The proof is in the shirt. If it is torn in front, she is telling the truth and he is among the liars. If the shirt is torn from behind, she has lied...'

PART ONE · ENGLISH TRANSLATION

Folio 92v Image 0190

The Egyptian women's banquet

Photograph · 697 Arabic · 433 Contents · 5

... 'and he is among those who tell the truth.' The shirt was brought. Finding it torn from behind, he said: 'This is indeed one of your devices, women! Your devices are great.' Then, seeing that she had lied and that the shirt had been torn from behind, a sign that the man was fleeing, this witness, who belonged to her family, added: 'Joseph, turn away from this affair.' In other words, keep to yourself the way she behaved in seeking to seduce you. Say nothing of it to anyone. Then he said to the woman: 'Ask forgiveness for your fault.' That is: ask your husband's forgiveness, beg him not to punish you for the fault you have committed, to forgive it and keep it secret. 'You are among those who commit faults.'

In the city in Egypt, the women began talking about Joseph and the wife of the great dignitary, and the affair became known. They said: 'The wife of the great dignitary seeks to seduce her young slave. Love has pierced the covering of her heart.' Love for Joseph had reached that covering and slipped beneath it until it took possession of her heart. By these remarks, the women were scheming to be shown Joseph, whose beauty and grace had been praised to them. 'When she heard of their scheme, she sent for them and prepared places for them to recline.' She arranged a place for their meal, with cushions and pillows to lean on. She had food and drink set before them. To each she gave a knife, citron and honey. They cut into the citron with the knife and ate it with the honey.

Then the dignitary's wife said to Joseph: 'Appear before them, so that they may see you and excuse me on your account. How many reproaches and rebukes they have addressed to me for my love for you!' 'When they saw him, they found him extraordinary', in other words, they were seized with admiration and respect. According to Ibn 'Abbās, when they saw Joseph and the share of beauty and grace that God had granted him, they began to menstruate at the sight of him, as happens to them before a man in the full bloom of youth. They cut their hands with their knives, thinking they were cutting the citrons, unaware of their actions. 'God forbid!' they exclaimed, that is: may God preserve us from it! 'This is no human being', for we have never seen a man comparable to him in beauty. Rather, he is one of the noble angels, since we have seen no one like him.

It is reported of the Prophet, peace be upon him, that he said: 'Joseph and his mother were allotted two-thirds of beauty, and all the rest of mankind the final third.' Ibn al-Kalbī related, on the basis of descriptions he considered authentic concerning the appearance...

PART ONE · ENGLISH TRANSLATION

Folio 93r Image 0191

Joseph's beauty and his imprisonment

Photograph · 698 Arabic · 435 Contents · 5

... of the prophets, that Joseph, upon him be God's blessing and peace, had a fair complexion and curly hair, thick legs and arms, a small navel, large eyes and regular features. His appearance was the most like Adam's of all. His face shone with light. His father Jacob, upon him be blessing and peace, was handsome, with slender cheeks and a long bridge of the nose projecting above the lip. Isaac, may God bless him, was stout, fair-complexioned, of medium height and had little body hair.

The dignitary's wife then said to the women who had cut their hands: 'The one whom you looked at only once, and who, with a single glance, made you lose your reason and discernment to the point of cutting your hands, is the very one for whose love you reproached me and whose love has entered my heart. You said: Love for her young servant has entered the heart of the dignitary's wife, and we see her in manifest error.' Then she admitted to them that she had sought to seduce him and that their remarks about her conduct with him were true. She said: 'Yes, I sought to seduce him, and he kept himself from me.' In other words, he refused to obey and withdrew after untying his trousers, and I do not know what made him change his mind. 'But if he does not do what I order him, he will be imprisoned and will be among the humiliated.'

Joseph, may God bless him, therefore chose prison over the shameful act to which she invited him. He said: 'Lord, I prefer prison to what they invite me to', rather than openly disobey You in a matter in which You have shown me a proof from You. Do not let me return to it. 'If You do not turn their devices away from me, I shall incline towards them', in other words, I shall let myself be attracted and distracted by them, 'and I shall be among the ignorant', ignorant of what is due to You if I become guilty of an act You forbid. 'His Lord answered him and turned their devices away from him.' He resisted the woman in all her attempts.

'Then they thought it best to imprison him, after seeing the signs.' God, glorious and mighty, says that the dignitary, husband of the woman who had sought to seduce Joseph, decided to have him confined after they had seen the marks of his innocence: the shirt torn from behind and the cuts on the women's hands. Ibn 'Abbās used to say: God made this confinement a punishment for the desire Joseph had felt for the woman, and an expiation...

PART ONE · ENGLISH TRANSLATION

Folio 93v Image 0192

The two fellow prisoners

Photograph · 699 Arabic · 437 Contents · 5

... for his fault. Ibn ʿAbbās used to say that throughout his ordeals, Joseph, may God bless him, had stumbled three times. First, he coveted the woman and was imprisoned. Then he said: 'Speak of me to your master', and remained in prison for several years, Satan having made him forget to remember his Lord. Finally, he said to his brothers: 'You are certainly thieves', and they answered: 'If he steals, a brother of his stole before him.'

'Two young men entered prison with him.' They were two servants of the ruler of Egypt. It is reported that the first attended to his drink and the other to his food. Both were then out of favour with the king. When Joseph entered prison, the inmates asked him what he knew how to do. 'I interpret dreams,' he said. One of the two young men suggested to his companion: 'Come, let us put this Hebrew slave to the test.' They questioned him without having seen anything in a dream. The baker said: 'I see myself carrying bread on my head, from which birds are eating.' The other said: 'I see myself pressing wine.' According to Mujāhid, they had indeed had a dream that they had come to relate to Joseph.

Joseph told them: 'I implore you in God's name, do not love me. By God, no one has ever loved me without their love bringing me an ordeal. My father loved me, and his love brought me an ordeal. Then my master's wife fell in love with me, and her love brought me the ordeal you see. So do not love me, and may God bless you both!' Yet they persisted in loving him and seeking his company wherever he was, admiring what they discovered of his intelligence and judgement.

The prisoners said to him: 'We see you among those who do good.' This is what his beneficence consisted of, upon him be blessing and peace: if a

prisoner fell ill, he cared for him. If someone was in need, he organised a collection for him. If a man was too cramped, he made room for him. In the prison he found people who had lost all hope, weighed down by ordeals and long afflicted. He would tell them: 'Take heart again. Be patient; you will receive recompense for it. There is recompense for this, there is a reward for this.' They answered: 'Young man, may God bless you! How beautiful your face is, how fair your person and how excellent your character! Your presence among us is a blessing. We would no longer wish to be elsewhere after what you have taught us about recompense and expiation. Who are you, then, young man?' He said: 'I am Joseph, son of God's chosen one...

PART ONE · ENGLISH TRANSLATION

Folio 94r Image 0193

Joseph explains the dreams and remains in prison

Photograph · 700 Arabic · 439 Contents · 5

... Jacob, himself the son of Isaac, the victim offered to God, son of Abraham, God's intimate friend.' The prison keeper told him: 'Young man, by God, if I could, I would set you free. But I shall welcome you well and ease your captivity. Choose whichever room in the prison you wish to stay in.'

Joseph said: 'No meal intended to nourish you will reach you without my having given you its interpretation before it arrives.' If he spoke to them in this way, it was because he was reluctant to give them the meaning of their dreams. He knew that the explanation would be painful for one of them and that the dream would sadden the one carrying the bread. He avoided the subject, turned to another and spoke to them of something about which they had not questioned him, to show them that he possessed knowledge. But they did not let him divert them from their request. The interpretation was raised again, and they insisted on receiving it. He diverted them from it a second time by saying: 'My two companions in prison, are scattered lords better than God, the One, the All-Dominant?' God's account continues as far as these words: 'But

most men do not know.' They persisted until he finally gave them the interpretation: 'My two companions in prison, one of you will serve wine to his master. As for the other, he will be crucified and the birds will eat from his head.' They said: 'We saw nothing; it was only a game.' He answered: 'The matter on which you consult me has been decided.' In other words, everything is settled, and God's judgement upon you both, as I have announced it to you, will be fulfilled.

'To the one of the two whom he thought would be saved, he said: Speak of me to your master.' Joseph said to the companion whom he knew would be saved: 'Speak of me to your master. Tell him of the injustice done to me. My brothers sold me, and I was imprisoned without having committed a crime.' Satan made Joseph forget to remember his Lord and ask Him for deliverance. Throughout that time, he did not implore Him. He asked the king's servant to speak of him to his master, hoping to be released by this means. He did not entrust his deliverance to God. God then gave Satan a hold over him, to the point of making him forget his Lord. He therefore remained in prison for several years in addition to the five years of confinement that had already passed.

This saying is reported of the Prophet, peace be upon him: 'May God have mercy on my brother Joseph! Had he not said: Speak of me to your master, he would not have remained seven years after the first five.' Al-Ḥasan would then weep and say: 'And we, when an ordeal befalls us, go and complain of it before men!' And according to...

PART ONE · ENGLISH TRANSLATION

Folio 94v Image 0194

Gabriel's visit to Joseph in prison

Photograph · 701 Arabic · 441 Contents · 5

... Ibn Munabbih, when the term God had set for the imprisonment of Joseph, may God bless him and grant him peace, came to an end, Gabriel came to see him in prison. He greeted him and said: 'Do you recognise me, O truthful one?' Joseph answered: 'I

see a beautiful and pure figure, and I perceive a pleasant fragrance, quite different from that of sinners.' Gabriel said: 'I am the envoy of the Lord of the worlds. I am the Faithful Spirit.' Joseph asked: 'What brings you to the place where sinners are brought, you who are foremost among those close to God, the lord of the messengers and the trustee of the Lord of the worlds?' Gabriel, upon him be blessing and peace, answered: 'Do you not know, O truthful one, that God purifies dwellings through the purity of the prophets, and that He has purified this prison and its surroundings through your purity and that of your forefathers?'

Joseph said: 'How can you count me among my truthful fathers and grant me the reward of the righteous? I am captive among these criminals. I have been put in the same place as them and treated on a level with the unjust.' Gabriel, peace be upon him, answered: 'Because despair has not wounded your heart, slavery has not sullied your freedom, prison endured for God has not seemed to you an unbearable burden, you have not entered your master's bed, and you have not disobeyed God in order to obey your master. Nor has the ordeal of this world made you forget that of the hereafter. That is why God has given you the names of the truthful and promised you the rewards of the righteous.'

'Do you have news of Jacob, O Faithful Spirit?' Joseph asked. He answered: 'God has given him a beautiful patience and tried him through the sorrow you cause him. He holds back his grief. His sorrow for you equals that of a hundred mothers bereft of their child, and God has granted him for it the reward of a hundred martyrs. His pain does not mean that he has refused to submit to God's command and decree. Your father knows God too well to lack patience in an ordeal, or gratitude when something is taken from him. But God has concealed your fate from him for twenty-four years. He does not know whether you are alive and he can still hope to see you again, or whether you are dead and he must await from God the recompense for this loss. Had he known either fate, he would have accepted it. But God has hidden it from him to raise him in rank. Thus He acted towards your forefathers. Thus, too, your two fathers, Abraham and Isaac, showed patience when they were tried and confronted with the fire that was to burn the father, the sacrifice of his son and exile from the land of his people...

PART ONE · ENGLISH TRANSLATION

Folio 95r Image 0195

The seven cows and the seven ears of grain

Photograph · 702 Arabic · 443 Contents · 5

... choosing God, mighty and majestic, above all others and devoting themselves entirely to Him. Abraham recognised that God compensated for all this. God saved him and established him in His Paradise. And you, the truthful one, He has made you share in the good things He gave them. You are the people of the House, the blessed, the purified. May God's mercy and His blessings be upon you, people of the House! He is worthy of praise and glory. Rejoice, then, O truthful one, for here is the good news God announces to you, the comfort He brings you and the compensation He grants you. The time has come when God will send you to the people of Egypt and subject its kings to you. Tonight the king will have a dream that will be the cause of your deliverance.'

When Gabriel had left Joseph, upon them be blessing and peace, and evening had come, the king saw in a dream seven fat cows that seemed to emerge from the sea, followed by seven lean cows. The lean ones approached the fat ones, seized them by the tail and devoured them, leaving only their veins. They remained lean and grew no fatter from having eaten them. He also saw seven green ears of grain. Seven dry ears approached and ate them to the very last, leaving nothing, while remaining just as dry themselves. This dream terrified him. He summoned the learned men, the men of discernment and the nobles of his people. He related his dream to them and said: 'Interpret it, if you know how to interpret dreams.' They answered: 'These are confused dreams, by no means a true vision. And we do not know the interpretation of such dreams.'

'The one of the two who had been saved spoke.' This refers to one of the young men who had related their dream to Joseph, the king's servant. 'He remembered after a time', when the term of Joseph's imprisonment had elapsed, the story of Joseph and the request he had made of him. 'After a time' means

after a certain interval. 'I,' he said, 'will make the interpretation of this dream known to you. Send me, then, to Joseph, and I shall bring it back to you.—Who, then, is Joseph?' the king asked. The great dignitary who had been his master had died. His wife had turned away from Joseph, and he had been forgotten. The cupbearer told his story to the king, who said to him: 'Go and see him.'

He went to him and said: 'Joseph, O truthful one', you who spoke truly in interpreting our dreams. Then he related the vision to him. Joseph answered: 'The seven fat cows are seven years of plenty. The seven lean ones are seven years of scarcity that will sweep everything away...

PART ONE · ENGLISH TRANSLATION

Folio 95v Image 0196

The inquiry about the women and the wife's confession

Photograph · 703 Arabic · 445 Contents · 5

... until not a blade of vegetation remains on the earth. The same applies to the ears of grain.' He then advised them what to do during the years of plenty to survive the years of scarcity, and spoke to them the words God reports in His Book: 'You will sow for seven consecutive years. What you reap, leave in the ears, except for the little you will eat.' 'Except for the little you will have kept safe', that is, what you will have stored and preserved.

On his return, the cupbearer informed the king, who said: 'Bring him to me.' The cupbearer returned to Joseph: 'The king summons you.' Joseph told him: 'Return to your master', that is, to your lord, 'and ask him about the women who cut their hands. My master knows their devices well.' By this he meant that the great dignitary, his master, knew them well. When the cupbearer had returned to him, the king gathered the women together with the dignitary's wife and questioned them: 'What was the matter with you when you sought to seduce Joseph?' In other words, what was your conduct in

this affair? They answered: 'God forbid!', that is, may God preserve us from it! 'We know of no evil in him', no misconduct. The dignitary's wife said: 'Now the truth comes to light', that is, it is now established and manifest. 'It was I who sought to seduce him, and he is among those who speak the truth' in their words.

Then Joseph said: 'This, so that he may know that I did not betray him in his absence.' I sent the king's messenger back to him, refused to answer his summons and come out to meet him, and asked him to question the women who had cut their hands about their conduct. I did so only so that the dignitary might know that I did not betray him in his absence with his wife: I committed no shameful act with her while he was away from me, and I would not have gone to join her without his knowledge. 'And God does not bring the devices of traitors to fruition.'

'I do not declare myself innocent. The soul continually incites to evil.' Joseph says that he does not declare himself free of every fault and misstep, which would be to proclaim himself pure. The souls of God's servants command them to do what they desire, even when their desires run counter to what pleases God, unless my Lord shows mercy to whomever He wills among His creatures and preserves him from following those desires. 'My Lord is the Forgiving, the Merciful.' We read in the commentary that when Joseph, upon him be blessing and peace, said: 'This, so that he may know that I did not betray him in his absence', one of the angels asked him: 'Not even on the day when you desired...

PART ONE · ENGLISH TRANSLATION

Folio 96r Image 0197

Joseph is given an office and meets the powerful man's wife again

Photograph · 704 Arabic · 447 Contents · 5

... what you desired?' Joseph then answered: 'I do not declare myself innocent. The soul continually incites to evil.'

‘And the king said’: this is the great king of Egypt who, once Joseph’s innocence had been recognised and his integrity and knowledge established, said: ‘Bring him to me; I shall reserve him for my personal service’, that is, I shall make him one of my intimates and friends. He was brought to him. When the king had spoken to him and his innocence had become evident to him, he told him: ‘From this day, you have a secure position with us and are trustworthy.’ In other words, your position among us is established and you can be entrusted with anything. It is reported in the commentary that the great dignitary said to Joseph: ‘I want you to share everything with me, except that I do not want you to share my wife, nor do I want my slave to eat with me.’ Joseph answered: ‘You disdain to eat with me? I would have more reason than you to take offence at it. I am the son of Abraham, God’s intimate friend, the son of Isaac destined for sacrifice, and the son of Jacob, whose eyes turned white with grief.’

Joseph, may God bless him, wished the king to entrust him with his country’s food, its taxes and the administration of its resources. He told him: ‘Entrust me with the storehouses of the land; I know how to guard and I am knowledgeable.’ This means: ‘I guard what you entrust to me, and I know the affairs you place in my charge.’ The same meaning is given a second time: ‘I guard what you entrust to me, and I know the affairs you place in my charge.’ According to another explanation: ‘I know how to keep accounts and I know languages.’ The king granted his request and handed over all his power to him. He invested him with Iṭfīr’s office after relieving the latter of his duties. Iṭfīr died in those days.

King al-Rayyān ibn al-Walīd gave Joseph Rāʿīl, Iṭfīr’s wife, in marriage. When she entered his home, Joseph, who had recognised her, said to her: ‘Is this not better than what you once wanted?’ She answered him: ‘O truthful one, do not blame me. I was a beautiful and graceful woman living in comfort, power and worldly possessions, as you saw. My husband did not approach women, while you had the beauty and appearance that God had given you. My desire overcame me, and what you saw happened.’ It is related that he found her a virgin and united with her. She bore him two sons, Ifrāthīm son of Joseph and Manasseh son of

Joseph. It is said that the king with whom he was embraced Islam. God knows best.

PART ONE · ENGLISH TRANSLATION

Folio 96v Image 0198

Joseph recognises his brothers

Photograph · 705 Arabic · 449 Contents · 5

‘Joseph’s brothers came and entered his presence. He recognised them, while they did not recognise him.’ Isḥāq ibn Bishr explains why they came to Joseph. His power had become firmly established, he had emerged from his ordeal, and the years of plenty during which he had ordered stores to be laid up in anticipation of the years he foretold had passed. People were afflicted on every side. From every land they travelled to Egypt to seek provisions. Hunger reached the country where Jacob lived. Seeing people’s distress, Joseph treated everyone alike: a man could leave with only one camel-load, never two. Thus provisions were distributed equitably and a greater number could obtain supplies.

Jacob sent his sons to Egypt and kept Benjamin, Joseph’s brother, with him. When they entered, Joseph recognised them without their recognising him. He looked at them: ‘Explain your business to me: your presence intrigues me.—We come from the land of Syria.—What brings you here?—We have come to seek provisions.—You are lying. You are spies. How many are you?—Ten.—You are eleven thousand: each of you commands a thousand men. Tell me your story, then.—We are brothers, sons of a truthful man. There were twelve of us. Our father loved one of our brothers, who went into the wilderness with us and perished there. He was our father’s favourite.—With whom did your father find comfort after him?—With another of our brothers, younger than he.—How [...] is your father truthful if he loves the younger ones more than the elder ones?

Bring me this brother so that I may see him. If you do not bring him to me, I shall give you no more measure of grain. Do not come near me again!'

'We shall persuade his father to entrust him to us,' they answered. 'Yes, we shall do so.—Then leave one of you as a hostage until your return.' They left Simeon. Then Joseph told his young servants: 'Put their merchandise back in their baggage', that is, the dirhams with which they had made their purchases. According to Ibn 'Abbās, Joseph gave this order because he feared that their father might have no money left and that they would not come back to him again.

> In the reply concerning the number of brothers, the manuscript appears to give 'eleven thousand', whereas the printed edition gives 'ten thousand'. One word is uncertain in the question about the father's preference. The attribution line gives Isḥāq ibn Bishr in the witness, as against Muḥammad ibn Isḥāq in the printed edition.

PART ONE · ENGLISH TRANSLATION

Folio 97r Image 0199

Jacob asks his sons for a pledge

Photograph · 706 Arabic · 451 Contents · 5

According to another interpreter, Joseph gave this order because he knew that his brothers would not allow themselves to keep the dirhams. On finding their provisions together with their money, they would return to give it back: they were prophets and took nothing without paying its price. Perhaps Joseph would also have been ashamed to accept from his father and brothers the price of food they needed. He therefore returned their father's money to them without making known to them the reason for this generous favour.

'When they returned to their father, they said: "Our father, the measure has been denied us."' They had been denied a measure beyond what they had received: each man had obtained only one camel-load. 'Send our brother with us', Benjamin: he will obtain his own load in addition to those of our camels. 'We shall watch over him', so that no harm befalls him on the way. It is

reported that when he was about to send him with them, Jacob told his sons: 'When you are with the king of Egypt, convey my greeting to him. Tell him: "Our father prays for you and invokes God on your behalf for the good you have done us."'

Then Jacob told them: 'Shall I entrust him to you otherwise than I entrusted his brother to you before? God is the best of guardians and the most merciful of those who show mercy.' Understand: you had already told me concerning Joseph: 'Send him with us tomorrow so that he may romp and play. We shall watch over him.' You have guaranteed the protection of both, whereas God guards better than you. When they opened their baggage and found their merchandise returned in it, they said: 'Our father, what more can we ask? Here is our merchandise, returned to us.' They therefore no longer had to ask for what would displease their father. 'Send our brother so that we may receive a measure.' They had no need [...] to hire him out or leave him as a pledge. 'So fear nothing for him.' They thus sought to reassure Jacob by reminding him of the treatment they had received when their merchandise was returned to them.

Jacob told them: 'I shall send him with you only if you solemnly pledge before God to bring him back to me, unless you are surrounded.' That is: bring your brother back to me, unless you all perish together or he is taken from you by force. That is an excuse I could accept from you. 'When they had given him their pledge', that is, their word, Jacob said: 'God is guarantor of what we say', you and I. He is witness to our faithfulness to all that we declare together...

> The construction of a clause concerning hiring out and pledging remains uncertain in interpretation.

PART ONE · ENGLISH TRANSLATION

Folio 97v Image 0200

The separate entrances and Benjamin's welcome

Photograph · 707 Arabic · 453 Contents · 5

... and He is its guarantor, the one who answers for it. Then Jacob told his sons: 'My sons, do not all enter through a single gate. Enter through different gates.' Most commentators say that his sons were handsome and imposing in appearance. Since they were all sons of the same man, he feared the evil eye for them if they arrived together along the same road. He therefore ordered them to enter separately through the gates of Egypt. Then he told them: 'But I can do nothing for you against God.' In other words: I cannot avert from you anything God has willed, small or great, for His decree is carried out among His creatures. 'Judgement belongs to God alone. In Him I have put my trust.' It is in Him that I trust, and to Him that I entrust your affairs. 'Let those who put their trust in anyone put it in Him.'

When they obeyed their father by taking different gates, as he had ordered them, 'that could do nothing for them against God, but Jacob thus satisfied a desire he held in his heart'. They had therefore fulfilled their father's wish by entering along different routes and had relieved him of his fear that, by all arriving along the same road, they might fall victim to the evil eye. His soul was reassured by the thought that they would not have to suffer harm from this cause.

'When they presented themselves to Joseph, he took his brother to himself', that is, his brother by both father and mother. This is how he took him in. When they arrived, Joseph recognised his brother, settled them in lodgings and had food and drink served to them. When night came, he brought them bedding. 'Let the brothers sleep two to each bed.' As the boy was left alone, Joseph said: 'This one will sleep with me, in my bed.' Benjamin spent the night with him. Until morning, Joseph breathed in his scent and held him close. When they found themselves alone, he told him: 'It is I, your brother Joseph. Do not grieve over anything

they did to us before. God has done us good. Reveal nothing to them of what I have told you.' 'When he had furnished them with their provisions, he put the cup in his brother's baggage.' This means that Joseph had loaded onto his brothers' camels the provisions they were to take away and had seen to...

PART ONE · ENGLISH TRANSLATION

Folio 98r Image 0201

The king's cup and the thief's fate

Photograph · 708 Arabic · 455 Contents · 5

... their needs when he put in his brother's baggage the vessel with which he measured grain. The siqāya was a drinking vessel: the king drank from it and measured grain with it. 'Then a herald proclaimed: People of the caravan, you are thieves!' They turned towards the herald and the people who were there: 'What are you missing?—We are missing the king's cup.' It is said that this cup had the shape of the makkūk, a grain measure. 'Whoever brings it back will have a camel-load' of provisions. 'And I guarantee it', that is, I answer for it.

'By God!' they said. 'You know well that we have not come to spread disorder in the land and that we are not thieves.' Had we been thieves, we would not have brought back the price of our purchases found in our baggage. Joseph's people said to his brothers: 'What will be the penalty for theft if you are lying in claiming that you have not come to spread disorder and are not thieves?' The brothers answered: 'The penalty will be the one with whom the stolen object is found. He himself will be the penalty.' In other words: the one in whose baggage it is found will be handed over in person to the one he has robbed, to become his slave. Then a new clause begins: 'He himself is its penalty. Thus do we punish the unjust.' Joseph began with their bags before that of his brother by both father and mother. He searched his brother's bag last and drew the cup from it.

It is reported that each time he searched one of the men's belongings, Joseph asked his Lord's forgiveness, for fear of committing a fault: he knew where the object he claimed to be seeking was. When only his brother remained, knowing that what he sought was in his baggage, he said: 'I do not think this boy took it. It therefore matters little to me whether I search him or not.' When he lifted the baggage, he drew the object sought from it. 'Thus We arranged the matter for Joseph.' This means: We acted thus so that he could separate his brother by both father and mother from his paternal half-brothers. They themselves had acknowledged his right to take him from them, detain him and come between them and him. To the question 'What will the penalty be if you are lying?', they had answered that the penalty for stealing the cup was the enslavement of the one in whose baggage it was found. Such was their rule by virtue of their religion. God therefore arranged the matter for Joseph as He has described. Joseph took his brother from them, and he remained with him by their own judgement and through the action...

PART ONE · ENGLISH TRANSLATION

Folio 98v Image 0202

The king's law and the old belt

Photograph · 709 Arabic · 457 Contents · 5

... of God on his behalf. 'He could not have taken his brother under the king's law unless God had willed it.' Joseph could not have taken his brother from his companions under the law and authority of the king of Egypt, for the king did not enslave anyone for theft. It was therefore necessary for God to will and permit it through the arrangement He had made for Joseph. The brothers and companions of the one in whose bag the cup had been found handed him over of their own accord in accordance with the judgement they had pronounced against him.

'We raise in rank whom We will. Above every possessor of knowledge there is one who knows.' Above every learned person is one more learned than he, up to God. Joseph knew more than his brothers, but above Joseph there are those

who know more than he, up to God, who is above everyone possessing knowledge. How could Joseph allow himself to have the travellers addressed with the cry: 'People of the caravan, you are thieves!', when they had neither stolen the cup nor known anything about it? He knew that his brothers had been thieves on other occasions. He ordered the herald to call them thieves while thinking of a theft other than that of the cup.

Some scholars saw this as a fault on Joseph's part. According to them, God punished him for it through this reply from his brothers: 'If he has stolen, a brother of his had already stolen before him.' They meant Joseph. It is related that he had stolen an idol from his maternal grandfather, broken it and thrown it onto the road. His brothers reproached him for it. Mujāhid said: 'Joseph's first ordeal came to him from his paternal aunt. A daughter of Isaac and the eldest of his children, she wore Isaac's belt, which was always inherited by the oldest member of the family. Whoever stole it from its holder was handed over to the latter without any possibility of dispute, and he could do with him as he pleased.' When Joseph was born to Jacob, his aunt took him to nurse and kept him with her. She had never loved anyone as much as him. When he had grown and was a few years old, Jacob wished to take him back. He came to his sister: 'My sister, give Joseph back to me.'

PART ONE · ENGLISH TRANSLATION

Folio 99r Image 0203

The hidden belt and the punishment for theft

Photograph · 710 Arabic · 459 Contents · 5

'By God,' she said, 'I cannot bear his being absent for an hour.—By God, I shall take him back from you.—Leave him with me for a few more days so that I may look at him and find peace. Perhaps I shall thus console myself for his departure.' As soon as Jacob had gone out, she took Isaac's belt and tied it on Joseph beneath his clothes. Then she announced: 'I have lost Isaac's belt. See who has taken it, who has laid hands on it.' She searched for it, then said: 'Search the people of the

household.' They were searched, and it was found on Joseph. 'By God, he is handed over to me: I shall do with him as I please.' Jacob came, and she told him what had happened. 'It is for you to decide,' he said. 'If he has done this, he is handed over to you. I can do nothing about it.' She kept him, and Jacob could not take him back as long as she lived. According to this tradition, this is what the brothers had in mind when Joseph detained Benjamin and they said: 'If he has stolen, a brother of his had already stolen before him.' At these words, Joseph said to himself: 'It is your situation that is worse. God knows best what you are saying', that is, He knows your lies about my brother Benjamin.

Al-Suddī, may God have mercy on him, said: 'When the cup was found in the baggage of Joseph's brother, the brothers exchanged reproaches: "Sons of Rachel, you never cease to bring misfortunes upon us!" [Benjamin answered:] "You went away with my brother and caused him to perish in the wilderness. The one who put the cup in my bag is the one who put the dirhams in yours." They said: "Do not speak of the dirhams, lest you be seized on their account."' At Joseph's, he had the cup brought, struck it and held it to his ear. 'This cup tells me that there were twelve of you. You went away with your brother, then sold him.' On hearing this, Benjamin rose, prostrated himself before Joseph and said: 'King, ask your cup about my brother: is he alive?' Joseph struck it. 'He is alive,' he said, 'and you will see him.—Then do with me as you will. If he learns what is happening to me, he will come to deliver me.'

Joseph went back inside and wept. Then he performed his ablutions. Benjamin came out and said: 'King, I would like you to strike your cup so that it may tell you the truth. Ask it who stole it to put it in my bag.' Joseph struck it: 'My cup is angry. It says: "How can you ask me who my master is? You saw clearly whom I was with."' Now...

PART ONE · ENGLISH TRANSLATION

Folio 99v Image 0204

Anger and the son who stays in Egypt

Photograph · 711 Arabic · 461 Contents · 5

... when Jacob's sons grew angry, no one could withstand them. Reuben flew into a rage: 'King, by God, either you let us go, or I shall let out such a cry that every pregnant woman in Egypt will lose the child she carries!' All the hairs on Reuben's body stood on end and pierced his clothes. Joseph told his son: 'Go to Reuben and touch him.' At the child's touch, his anger subsided. 'Who is this?' he asked. 'Surely there is someone here descended from Jacob.—Who, then, is Jacob?' said Joseph. Reuben grew angry again: 'King, do not speak of Jacob! He is God's Israel, son of the one whom God destined for sacrifice, son of God's intimate friend.' Joseph told him: 'If you speak the truth, then you are of their lineage.'

'Mighty lord,' they said, 'he has an aged father, an old man who loves him dearly', speaking of Jacob. 'Take one of us in place of our brother Benjamin. We see you act as a man of goodness.' Joseph answered them: 'God preserve us from taking anyone except the one with whom we found our property! We shall not take an innocent man in place of the guilty one. If we acted thus, we would be unjust.' According to the commentary, Joseph told them: 'When you see your father, greet him on my behalf and tell him: "The king of Egypt prays for you, that you may not die before seeing your son Joseph again and that you may know there are truthful men like him in Egypt."'

'When they lost all hope of him', that is, when Joseph's brothers understood that he would not release Benjamin and take one of them in his place, that he would not do what they asked, 'they withdrew to confer'. They drew apart from everyone else: 'What do you think?' The eldest, Simeon or, according to another tradition, Reuben, the one who had formerly forbidden them to kill Joseph, said: 'Do you not know that your father took a pledge from you

before God?' They had promised to bring the boy back to him together, unless they were surrounded. 'And long before this, you failed in your duty towards Joseph. I shall not leave this land', Egypt, 'until my father permits me', until he allows me to leave Egypt while leaving Benjamin there. Without that, I shall not depart. Then Reuben told them: 'Return to your father Jacob and tell him: Our father, your son has stolen. We testify only to what we know', that is, what we are able to ascertain...

PART ONE · ENGLISH TRANSLATION

Folio 100r Image 0205

Jacob's grief

Photograph · 712 Arabic · 463 Contents · 5

... for ourselves. The king's cup was found in his bag alone, not in ours. 'We could not guard what was hidden from us', that is: we did not know that your son would steal and that things would come to this. Our promise to guard our brother covered only what we could guard him against. 'Ask the city where we were', the people of Egypt, 'and the caravan with which we returned', the people of the caravan bringing news of your son. If you suspect us, ask them whether what we report of his theft is true.

Jacob told them: 'Rather, your souls have suggested a matter to you', a plan you wished to carry out. In the face of the loss of my son, 'beautiful patience', without panic or complaint. 'Perhaps God will bring them all back to me', will restore all my sons to me. 'He is the Knowing', who knows my distress at being deprived of them and my grief over them. He is 'the Wise' in the way He governs His creatures. If Jacob says, 'Perhaps God will bring them all back to me', it is because he was thinking of Joseph, his brother and Reuben together.

'He turned away from them', that is, Jacob turned away from his sons 'and said: What grief for Joseph!' The term denotes the utmost sadness and

regret. ‘His eyes turned white with grief’, from weeping so much. ‘He restrained his affliction’: he was filled with it but held it back; his grief kept returning within his breast, without his uttering any evil word. They said: ‘By God, you will not cease recalling Joseph until you waste away’, your body exhausted, your mind troubled, near death, ‘or become one of those who perish’, the dead. He answered them: it is not to you that I complain. ‘I complain only to God of my distress’, my care, ‘and my grief’. Jacob told them this because of the harshness they showed him and their hurtful words. ‘And I know from God what you do not know’: I know that Joseph’s dream is true and that I shall prostrate myself before him.

Mujāhid said: ‘It was reported to me that Gabriel, in human form, came to Joseph while he was in Egypt. As soon as he saw him, Joseph recognised him and rose to go and meet him. “Angel of sweet fragrance and pure garments, held in honour with your Lord, do you know anything of Jacob? Is he alive?—Yes.—What has caused him to lose his sight?—His grief over you.—Angel held in honour with your Lord, what has he received for this?—He has received the reward of...”’

PART ONE · ENGLISH TRANSLATION

Folio 100v Image 0206

The brothers recognise Joseph

Photograph · 713 Arabic · 465 Contents · 5

... seventy martyrs.’ And never, even for one hour of the night or day, did he think ill of God. When Jacob began to hope that he would see Joseph again and that God would restore him to him, he said: ‘My sons, go and enquire about Joseph and his brother’, Benjamin, ‘and do not despair of the relief that comes from God’. Do not lose hope that God will remove the grief we feel over Joseph and his brother through deliverance from Him,

and that He will allow me to see them both again. Only the unbelievers despair of God's relief and mercy.

It is said that the angel of death came one day to see Jacob. He asked him: 'Have you taken Joseph's soul among those you have taken?—No.' If the angel had not told him this from the outset, it was because God had willed to subject him to the ordeal until the appointed term. Then Jacob's sons presented themselves to Joseph: 'Mighty lord, misfortune has struck us and our families', that is, the distress caused by drought and famine. 'We come with merchandise of little value.' It was of such poor quality that it could be sold only at a loss. According to another explanation, there was so little of it that they could obtain the price required only if they were granted a favour. It is said that it was a little clarified butter and wool. 'Give us full measure and be charitable to us.' They were asking to be excused the difference between the two prices, between the value of the two goods. God will reward you for it as He rewards those who give charity to the weakest of His servants.

Joseph then told them: 'Do you know what you did to Joseph and his brother?' According to the commentary, when his brothers told him: 'Mighty lord, misfortune has struck us and our families. We have brought only merchandise of little value. Give us full measure and be charitable to us', Joseph was overcome with tenderness and his tears began to flow. He then disclosed to them what he had concealed from them: 'Do you know what you did to Joseph and his brother when you were ignorant of the consequences of your deeds?' His brothers then said: 'Are you, then, Joseph?—Yes, I am Joseph, and this is my brother. God has been gracious to us: He has reunited us after you separated us.' One who fears God remains mindful of Him by avoiding acts of disobedience; he masters himself and refrains from what God has forbidden him. God does not let the reward of his goodness or the recompense of his obedience be lost.

PART ONE · ENGLISH TRANSLATION

Folio 101r Image 0207

Forgiveness and the shirt intended for Jacob

Photograph · 714 Arabic · 467 Contents · 5

His brothers told him: 'God has preferred you over us', in forbearance and knowledge. In what we did by separating you from your father and your brother, as in our other actions towards you, we did nothing but commit faults. 'I do not reproach you for it,' he said. There will be no change in my attitude towards you, nor any injury to the respect and duty of brotherhood that exist between us. Then he prayed for them: 'May God forgive you' for what you committed against me; may He overlook the injustice you did me. 'He is the most merciful of those who show mercy' towards whoever repents of his sin and returns to obedience to Him. After making himself known to them and asking for news of his father Jacob, who, they told him, had lost his sight from grief over him, he instructed them: 'Take this shirt of mine and cast it over my father's face: he will regain his sight.'

It was Abraham's shirt, in which God had clothed him when he was in the fire. It was made of the silk of the Garden. Abraham then clothed his son Isaac in it, and Isaac his son Jacob. Jacob rolled it inside a silver tube that he hung around Joseph's neck, for he feared the evil eye for him. Joseph's brothers had removed his shirt when they cast him into the well. The angel appointed to guard him then unfolded the shirt [from the tube] and clothed him in it. The darkness of the well gave way to light, and Joseph found comfort there. This shirt bore the fragrance of the Garden. 'Send this shirt to your father,' Gabriel told Joseph. 'It touches no sick or afflicted person without restoring their health.'

When the caravan of Jacob's sons left Joseph and headed towards Jacob with the shirt, their father said: 'I smell Joseph's fragrance, if you do not accuse me of being astray.' In other words, if you do not call me foolish or ignorant, or blame me for my words. It is related that the wind asked its Lord for

permission to bring Jacob Joseph's fragrance before the messenger arrived. He granted it permission, and the wind rose strongly and brought it to him from eight nights' journey away. Al-Ḥasan said: 'It was reported to us that at that moment eighty parasangs separated them, Joseph being in Egypt and Jacob in Canaan.' It has also been said that a month's journey separated them. God knows best. They then told Jacob: 'By God, you are...'

PART ONE · ENGLISH TRANSLATION

Folio 101v Image 0208

Jacob regains his sight and leaves for Egypt

Photograph · 715 Arabic · 469 Contents · 5

... still in your old error.' They meant his love for Joseph and his remembrance of him: 'You do not forget him; you find no consolation for his absence.' 'When the bearer of good news came, he cast the shirt over his face, and Jacob regained his sight.' Mujāhid reports that this messenger was Judah, Jacob's son and Joseph's brother on his father's side. Joseph had sent him to him. 'It was I,' Judah had said, 'who brought Jacob the bloodstained shirt and told him that the wolf had eaten Joseph. Today, it is I who will carry the shirt. I shall tell him that Joseph is alive, to gladden him as I once saddened him.' He cast the shirt over the face of his father Jacob, who began to see with both eyes again after being blind. Jacob turned to those of his children who were present: 'My sons, had I not told you that I knew from God that He would restore my son Joseph to me and reunite us? You did not know what I knew: Joseph's dream spoke truly, and God had decreed that you and I would fall prostrate before him. I was certain of His decree.'

When they saw what their father had told them come true and understood their error, they said: 'Our father, ask forgiveness for our sins. In all that we have done, we have committed faults.' He answered them: 'I shall ask my Lord to forgive you. He is the Forgiving, the

Merciful.' The Messenger of God said: 'My brother Jacob made them wait until Friday night.' According to Ibn Masʿūd, he made them wait until the hours before dawn.

When Jacob, his sons and their families entered Joseph's presence, he 'welcomed his two parents' and told them: 'Enter Egypt, if God wills, in safety', that is, safe from the king of Egypt. His 'two parents' were then, according to one interpretation, his father and his maternal aunt. His mother had died, and Jacob had married her sister. Others say that they were indeed Joseph's father and mother. 'He raised his two parents onto the throne', that is, onto the ceremonial seat. Jacob, his sons and Joseph's mother fell prostrate before him. At that time, prostration was a way of greeting and honouring kings, as the angels had prostrated themselves before [Adam] to honour him. It was a mark of honour distinct from worship. Then Joseph said...

PART ONE · ENGLISH TRANSLATION

Folio 102r Image 0209

From Joseph to the names of the other prophets

Photograph · 716 Arabic · 471 Contents · 5

... to his father: 'Father, this is the interpretation of my dream of long ago', the one in which I had seen the eleven heavenly bodies, the sun and the moon prostrate before me. 'My Lord has made it a reality. He has been good to me' by bringing me out of the king's prison where I was confined and bringing you from the countryside. Jacob and his sons indeed lived in the pastures of Palestine, where he had camels and sheep.

The traditions relate that forty years elapsed between Joseph's dream and its fulfilment. According to al-Ḥasan, it was eighty years. He used to say that Joseph was seventeen when he was cast into the well; eighty years elapsed until his reunion with Jacob, then he lived another twenty-three years and died at one hundred and twenty. It is related that when Jacob entered Egypt with his sons, their families and their children, they numbered fewer than a hundred; when they departed, they

numbered more than six hundred thousand. According to Ibn Masʿūd, there were six hundred and seventy thousand. It was of them that Pharaoh, may God curse him, said: ‘These people are only a handful.’

Some commentaries relate that God revealed to Jacob: ‘If I tried you, it was because you feared the wolf for Joseph. And where was I in relation to you?’ It is also related that the wolf was brought to Jacob. ‘Wild beast, why did you eat my son?—Prophet of God, I have never seen your son in my life.—What, then, brought you to the land of Canaan?—I came for wolves who are my kin. From here to my village, there are eighty parasangs.’

The ancestors of the tribes are Jacob’s sons. These are the forms of their names in the account: Rūbān, Shamʿūn, Lāwī, Yahūdhā, Yasākhir, Zabūlun, Binyāmīn, Dhān, Tifyāl, Kād, Ashar and Yūsuf. The lists differ; Rūbīl and Qamāt are also found. Ibn ʿAbbās said: ‘All the prophets descend from the sons of Israel, except for eleven: Adam, Idrīs, Nūḥ, Hūd, Ṣāliḥ, Lūṭ, Ibrāhīm, Shuʿayb, Ismāʿīl, Isḥāq and Muḥammad, upon him be God’s blessing.’ Wahb ibn Munabbih said: ‘The prophets, all together…’

PART ONE · ENGLISH TRANSLATION

Folio 102v Image 0210

The Arab prophets and Ishmael’s faithfulness

Photograph · 717 Arabic · 473 Contents · 5

… one hundred and twenty-four thousand prophets, all children of Israel except eleven. The messengers number three hundred and thirteen. All descend from Jacob except twenty. Among them, four were Syriac-speaking—Adam, Seth, Idrīs and Noah—and four were Arabs—Hūd, Shuʿayb, Ṣāliḥ and Muḥammad, peace be upon them. Here end the accounts of Joseph.

The account of Ishmael and Isaac, may God bless them. God, mighty and majestic, says: 'Mention Ishmael in the Book. He was faithful to his promise. He was a messenger and a prophet. He enjoined prayer and almsgiving upon his family, and he was pleasing to his Lord.' According to the commentary, from the day of his birth, Ishmael, may God bless him, received the language of the Arabs through inspiration. This saying is reported of the Prophet, peace be upon him: 'The Arabs descend from Ishmael, son of Abraham.'

Muḥammad ibn Isḥāq used to say that the first descendants of Ishmael to speak Arabic were the sons of Raʿla, daughter of Muḍāḍ son of ʿAmr, of the tribe of Jurhum. According to another version, they were the sons of Raʿla, daughter of Yashjub, son of Yaʿrub, son of Lawdhān, son of Jurhum. The Jurhum spoke ancient Arabic. In saying 'the Arabs', the Prophet, peace be upon him, did not mean to include the Jurhum, for they had disappeared. He meant ʿAdnān and Qaḥṭān. God knows best.

It is reported that God called Ishmael 'faithful to his promise' because he had arranged to meet a man at a place and promised to come there. He came, but the other man forgot. Ishmael spent the day and night there until the man arrived the next day. 'You have not left this place?—No.—I had forgotten.—I was not going to leave before you came.' That is why he was called 'faithful to his promise'. When he promised something to God or to one of His servants, he neither lied nor broke his word; he fulfilled his promise and remained faithful to it.

It is reported that Ishmael buried his mother Hagar in the Ḥijr, and that he himself was buried with her in the Ḥijr, on the side of the Kaaba. Isḥāq ibn ʿAbd Allāh ibn Abī Farwa used to say that the location of no prophet's grave is known, with three exceptions: Ishmael's grave beneath the waterspout, Hūd's grave in a dune against a mountain...

PART ONE · ENGLISH TRANSLATION

Folio 103v Image 0212

Isaac, Esau and Jacob; the opening of Elijah's story

Photograph · 719 Arabic · 477 Contents · 5

... among the mountains of Yemen, on which grows a tree always covered with dew, although it is the hottest place on earth, and the grave of Muḥammad, upon him be God's blessing and peace.

As for Isaac, upon him be blessing and peace, it is related that his wife carried two boys in the same womb, Jacob and Esau. When she was about to give birth, Jacob wanted to emerge first. Esau told him: 'By God, if you come out before me, I shall turn sideways in my mother's womb and kill her!' Jacob drew back. Esau came out before him; Jacob grasped him by the heel and emerged behind him. Esau was so called because he had come out as he did, before Jacob. Jacob, for his part, was so named because he had grasped Esau's heel. Jacob was the elder in his mother's womb. Esau was his father's favourite and Jacob his mother's favourite. Esau was a hunter.

When Isaac was old and blind, he said: 'Esau, give me game to eat and come near me so that I may pray for you as my father prayed for me.' Esau was hairy and Jacob beardless. Esau went to seek game. His mother, who had heard these words, told Jacob: 'Slaughter a he-goat, roast it, clothe yourself in its skin, present it to your father and tell him: I am Esau, your son.' He did so. Isaac prayed that God would bring forth prophets and kings from his descendants. On his return, Esau learnt what had happened and threatened Jacob. 'I still have a prayer for you,' his father told him, and he prayed that his descendants might be as numerous as grains of dust and that none but one of their own should rule over them. Fearing his brother, Jacob left to join his maternal uncle. He travelled by night and hid by day. That is why he was called Israel, which here means 'God's captive'.

It is said that he married his uncle's two daughters, Āliyā and Rachel, the younger. Hence these words: 'And to unite two sisters, except for what already belongs to the past.' Āliyā gave birth to Judah, Reuben and Simeon. Rachel gave birth to Joseph and Benjamin, then died. Isaac lived one hundred and fifty years or, according to another tradition, one hundred and eighty. God knows best.

The account of Elijah, Elisha and Dhū l-Kifl, upon them be God's blessing and peace. God, mighty and majestic, says: 'Elijah was certainly among the messengers. He said to his people: Do you not fear God? Do you invoke Baal and forsake the best of creators?' Isḥāq ibn Bishr says that...

PART ONE · ENGLISH TRANSLATION

Folio 103r Image 0211

Elijah, Baal and the drought

Photograph · 718 Arabic · 475 Contents · 5

... Elijah descended from Aaron, peace be upon him. He was Elijah son of Yasīn, son of Finḥāṣ, son of al-ʿAyzān, son of Aaron, son of ʿImrān. It is said that he was al-Khiḍr's cousin, their mothers being sisters. It is also said that Elijah and Elisha were two messengers and that their fathers were brothers. When God called the prophet Ezekiel back to Himself, upon him be God's blessing, grave disorders arose among the children of Israel. They mingled with idol worshippers. Some groups set up idols themselves, while others remained faithful to their covenant, until God sent Elijah. God raised up prophets among the children of Israel. The prophet carried out His command, and the king deferred to his instructions and counsel.

The children of Israel had an idol called Baal. God sent Elijah to Baalbek. The place was called Baalbek because Baal was worshipped there and the locality was named Bekk. Each of the kings of the children of Israel ruled over a group and a region. They worshipped idols. Alone among his people, the king with whom Elijah was followed the right path. But idolaters came to him and kept leading him astray until he told Elijah: 'You call us only to error. I see all the

kings of the children of Israel worshipping idols. They live as we do; they eat and drink. Their earthly existence has not come to an end as you claimed.'

It is said that it was his wife who had made this conduct appear attractive to the king. Before him, she had been the wife of a tyrannical king who had left her a widow. She had had a gold statue made in her husband's image, adorned it with precious stones, set it on a throne and invited people to worship it. Elijah withdrew from the king's presence. The king and his entourage began to worship Baal, led by the queen.

Seeing this, Elijah said: 'My God, the children of Israel persist in refusing to believe in You. Change the blessings You have lavished upon them.' God revealed to Elijah: 'I have placed their sustenance in your hands, until you grant them permission for it.' He said: 'My God, withhold rain from them for three years!' God therefore withheld the rain. Elijah sent a disciple named Elisha, distinct from the Elisha called al-Khiḍr, to the king with this message: Elijah tells you: 'You have chosen...

PART ONE · ENGLISH TRANSLATION

Folio 104r Image 0213

The return of rain and Elisha's mission

Photograph · 720 Arabic · 479 Contents · 5

... the worship of Baal over the worship of God. You have followed the whim of your wicked wife, who has ruined you, and believed the liars who claimed to be prophets before you. Prepare yourself, then, for punishment and ordeals.' God withheld the rain until the livestock perished and the population was exhausted. Elijah went to the summit of a mountain, where God sent him his sustenance. Seeing his predicament, the king sent word to the men his wife had assigned to Baal's service: 'Ask Baal to deliver us from the misfortune afflicting us.' They brought out the statue and all their other idols, sacrificed victims to them and prayed, in vain. The king said: 'Elijah's God answered more swiftly than these.' He sent for Elijah and told him on his arrival: 'Elijah, pray to your Lord for us.' He

prayed. Before their eyes, a cloud rose and God sent rain. They repented and returned to Him, then resumed their former practices.

Elijah prayed to God to rid them of him. God revealed to him: 'Keep watch on such-and-such a day. When you see a beast the colour of fire, mount it.' When the day came, the beast approached and stopped before him. He leapt onto it. God clothed him in light and took away his pleasure in eating and drinking. Al-Ḥasan used to say that Elijah has charge of the deserts and al-Khiḍr of the seas. Both have been granted the ability to remain in this world until the first blast of the trumpet. He added that al-Khiḍr remained among those people and called them to the same message as Elijah, until God called him back to Himself, may God bless him. It is found in the commentary that Elijah is said to be Idrīs, peace be upon him, and that Ibn Masʿūd read: 'Idrīs was indeed among the messengers; peace upon Idrāsīn.'

As for Elisha, peace be upon him, Ibn ʿAbbās used to say that he was Elijah's paternal cousin. Isḥāq ibn Bishr related that he was Elisha son of al-Khaṭūb: a young prophet of the children of Israel. His mother sheltered Elijah for him and kept his presence secret when he was being sought. Elisha suffered from an ailment. Elijah prayed to God, and God healed him. Elisha then followed Elijah, believed in him and remained devoted to him, accompanying him wherever he went. It was he who carried Elijah's message to the king when God withheld the rain from them. When...

PART ONE · ENGLISH TRANSLATION

Folio 104v Image 0214

The story of Ḏū l-Kifl

Photograph · 721 Arabic · 481 Contents · 5

... Elijah was taken up, Elisha remained after him among his people, faithful to his law, until God called him back to Himself.

As for Dhū l-Kifl, upon him be God's blessing and peace, Ibn ʿAbbās, may God have mercy on him, used to say that he was Joshua son of Nūn and that he lived before

David. He was called Dhū l-Kifl, ‘the man of the guarantee’, in the following circumstances. In his time there reigned an Amalekite tyrant, or, as is also said, a king of the children of Israel. He was violent, and Dhū l-Kifl worshipped God secretly without his knowledge. The king was told: ‘There is a man in your kingdom who undermines your authority and calls people to worship someone other than you.’ He sent for him to kill him. When he was brought before him, he said to him: ‘What is this I have been told about you? Are you worshipping someone other than me?’ Dhū l-Kifl answered him: ‘Listen to me without hastening to act against me. One who has power should guard against haste, precisely because he has power.—Say what you wish.’

Dhū l-Kifl praised and glorified God, then said: ‘Do you claim to be a god? If you are the god of those over whom you rule, you have many partners among those over whom you do not rule. And if you are the god of creatures, who is your god?—Wretched man! Who would be my god?—God, who created the heavens, the earth and all they contain. So fear God.’ The king asked: ‘What will the one who worships your God receive, this God who supposedly created the creatures, if you are to be believed?—Paradise.—What is that?’ He described it to him. The king’s heart softened and he wept, for God wished felicity for him. ‘Who will guarantee it to me?—I will; I guarantee it. I shall give you a written pledge of it. When you present it to God, He will give you your due and more.—Then make me this document.’

He wrote for him: ‘In the name of God, the All-Merciful, the Most Merciful. This is the document drawn up by so-and-so, who stands as guarantor before God, mighty and majestic, on behalf of King Canaan: if he repents and worships God, God will admit him to Paradise and preserve him from His punishment. He shows mercy to the believers, and His mercy has preceded His wrath.’ He sealed the document and gave it to the king. The king told him: ‘Teach me how to act.’ He taught him the profession of faith, the prescriptions of the law, purification and prayer. The king told him: ‘Keep my secret until I join the ascetics.’ Then he abdicated and joined them. The people of his kingdom noticed his disappearance and went in search of him. They found him standing...

PART ONE · ENGLISH TRANSLATION

Folio 105r Image 0215

Ḏū l-Kifl's guarantees and Pharaoh's persecution

Photograph · 722 Arabic · 483 Contents · 5

... standing in prayer. On seeing him, they fell prostrate before him. He turned towards them: 'Prostrate yourselves before God and do not prostrate yourselves before any of His creatures.' He warned them of the punishment. Then death came to him. 'Do not leave,' he told his companions. 'This is the last time I shall be with you. When I am dead, bury me.' He took out the document, gave it to them to read and said: 'Bury it with me.' He died. They washed his body for burial and carried him to Dhū l-Kifl. Gabriel told the latter: 'God has granted Canaan what you guaranteed in this document. He tells you: Thus do I treat those who obey Me.' Dhū l-Kifl showed the document to the people. They believed in him and followed him. The believers exceeded one hundred and twenty thousand, and God guaranteed them the same promise. Thus God called him Dhū l-Kifl.

Mujāhid gave another explanation: Dhū l-Kifl was a righteous man who had pledged to a prophet to relieve him of his people's affairs and administer justice equitably. He did so, hence his name. According to Abū Mūsā al-Ashʿarī, he had instead undertaken to continue a righteous man's works after his death. He performed a hundred prayers each day beside him. God therefore pronounced a fine commendation upon him. God, glorious and mighty, knows best.

Accounts of Moses, upon him be God's blessing and peace: what happened to him with Pharaoh, the children of Israel and the magicians, the story of his staff, his quest for a firebrand, his nursing and other episodes concerning him. God, glorious and mighty, says: 'We recite to you in truth part of the story of Moses and Pharaoh for people who believe.' Then He says: 'Pharaoh had exalted himself arrogantly in the land and divided its inhabitants into factions. He kept one of them in a state

of weakness, slaughtering its sons and keeping its women alive. He was among those who spread corruption.'

We read in the commentary that Pharaoh saw in a dream a fire coming from Jerusalem. It enveloped the houses of Egypt, burnt the Copts, spared the children of Israel and devastated the houses of Egypt. Pharaoh summoned the magicians, the soothsayers and the specialists in tracks, and questioned them about his vision. 'From the land from which the children of Israel came,' they answered him, 'a man will emerge who will cause ruin...' They meant Jerusalem.

PART ONE · ENGLISH TRANSLATION

Folio 105v Image 0216

Moses in the little chest on the Nile

Photograph · 723 Arabic · 485 Contents · 5

... and through whom Egypt will perish. Pharaoh ordered concerning the children of Israel that every boy born to them should be slaughtered and every girl kept alive. He told the Copts: 'Bring back your slaves who work outside, and assign these dirty tasks to the children of Israel.' Pharaoh assigned the children of Israel the tasks previously performed by the Copts' young slaves, and the Copts brought their servants back.

God wished to show favour to the children of Israel, establish them in the land of Egypt and give them Pharaoh's kingship as an inheritance after drowning him in the waters. He then inspired Moses' mother: 'When you have given birth to Moses, nurse him. When you fear for him' what you have seen happen to the children of Israel, 'cast him into the waters and do not fear' for him, either Pharaoh or the waters. 'We shall restore him to you and make him one of the messengers' to the children of Israel. The commentators say that she nursed him for four months. When he began to weep and cry a great deal for the breast, she placed him in an orchard. She came to nurse him every day and every night, and that sufficed for him.

She then summoned a carpenter, who fashioned a small chest for him. She placed its key inside, laid Moses in it and cast it into the Nile. The current carried the chest along, now lifting it, now lowering it, until it pushed it between trees near Pharaoh's house. According to the account, this is where his name Moses, 'water and tree', came from, upon him be blessing and peace.

Pharaoh's maidservants went out to bathe. They found the chest and carried it to his wife Āsiya, who thought it contained money. As soon as she looked at the child, her heart filled with compassion and love for him. It is said that whoever saw Moses loved him at once. Hence the words of God, mighty and majestic: 'I have cast upon you a love from Me.' When she informed Pharaoh, he wished to slaughter the child as he did the sons of Israel. Āsiya continued to deal gently with him and calm him until he left the child to her. He told her: 'I fear he may be one of the children of Israel and that our destruction may come at his hands.' Other commentators say that it was Pharaoh's daughter who found Moses...

PART ONE · ENGLISH TRANSLATION

Folio 106r Image 0217

Āsiya and the test of the ember

Photograph · 724 Arabic · 487 Contents · 5

... and that she suffered from leprosy. She went to the Nile and saw there the chest being battered by the waves. She took it, opened it and found a little boy inside. No sooner had she looked at his face than she was healed of leprosy and became one of the most beautiful women again. She went to tell her mother: 'This child is certainly blessed! As soon as I looked at him, I was healed of my leprosy and regained all my health and beauty.' Pharaoh said: 'He is one of the children of the sons of Israel. Bring him, so that I may slaughter him.' His wife told him: 'He will be the delight of my eyes and yours.' She implored him to spare him: 'Do not kill him. Perhaps he will be useful to us' on our estate, 'or we shall make him our son', so that he may keep us company and be the delight of

our eyes. To these words from his wife, Pharaoh had answered: ‘The delight of your eyes, yes, but not of mine.’

He wished to kill him a second time because the child had tried to pull out his beard and had slapped him. She told him: ‘He is only a little boy who has no discernment yet.’ Pharaoh answered her: ‘He is an enemy to me and to you.’ She soothed him, saying: ‘If you wish to test his discernment, place before him a basin of jewels and a basin of embers.’ He placed them before the child. Moses stretched out his hand to take the gold, but Gabriel seized his hand and guided it towards the embers. The child took an ember and put it in his mouth. A speech impediment remained as a result. God, glorious and mighty, reports his prayer: ‘Untie the knot of my tongue so that they may understand my words.’

‘The heart of Moses’ mother became empty’ of everything and every concern except the remembrance of her son Moses. What would have happened if God had not strengthened her heart and communicated His revelation to her when He ordered her to cast the child into the waters? He had told her: ‘I shall restore him to you and make him a messenger.’ God strengthened her heart by granting her patience, ‘so that she might be among those who believe’ in what He had revealed to her about her son.

According to some commentators, Satan came to Moses’ mother and told her: ‘Mother of Moses, you did not want Pharaoh to kill your son, which would have earned you merit and a reward. You took it upon yourself to kill him: you cast him into the waters and drowned him.’ She grieved over this, then God strengthened her heart...

PART ONE · ENGLISH TRANSLATION

Folio 106v Image 0218

Moses' sister finds the child and brings him back to his mother

Photograph · 725 Arabic · 489 Contents · 5

[...] and she remembered the promise God had made to her in these words: 'Do not fear and do not grieve. We shall restore him to you and make him a messenger.' Moses' mother told his sister: 'Follow his trail', that is: follow his tracks to see what will be done with him and whether you hear news of him. 'Is my son alive, or have the beasts and the fish of the sea eaten him?' She had forgotten what God had promised her. Moses' sister therefore followed the child's trail and saw him from afar, without approaching, for fear that their kinship might be discovered. This is the meaning of 'She saw him from the side, without their realising it': they did not understand that she was his sister.

God then prevented Moses from taking the breast of the wet nurses, who were forbidden to him before his own mother. The women eagerly and gently hastened to feed him, but he accepted none of them. His sister then told them: 'Would you like me to direct you to a household that will feed him and take charge of him, and whose people will be devoted to him?' Since she had said 'will be devoted to him', they answered her: 'So you know this child! Show us his family.—I do not know him. I meant that these people are devoted to the king.' God kept His promise to Moses' mother and restored him to her so that the sight of him might gladden her, her grief disappear, and she might know that God's promise is true. He remained with her, grew up, 'attained his full strength', and his youth blossomed. God gave him judgement and knowledge before prophethood.

He entered the city 'without its inhabitants' knowledge'. He had entered it following in Pharaoh's footsteps. Once grown, Moses rode Pharaoh's mounts and wore the same clothes as him, to the point that he was called Moses, son of Pharaoh. One day Pharaoh rode away on his mount while Moses was not with him. On his

arrival, Moses learnt that Pharaoh had left and followed him. The time of the midday halt overtook him in a place called Memphis. He entered the city at noon, the markets closed and the approaches deserted. It is of him that God says: 'He entered the city without its inhabitants' knowledge and found there [...]

PART ONE · ENGLISH TRANSLATION

Folio 107r Image 0219

Moses kills an Egyptian and comes to the Israelite's aid a second time

Photograph · 726 Arabic · 491 Contents · 5

He found there 'two men fighting. One was of his party and the other of his enemies': the latter was an Egyptian of Pharaoh's people. 'The one of his party called him for help', that is, the Israelite against his Egyptian enemy. 'Moses struck him with his fist', squarely in the chest. Saʿīd ibn Ǧubayr says that Moses, who had an impetuous temperament and considerable strength, passed an Egyptian who was subjecting a man among the believers submitted to God to forced labour. The latter called Moses, who struck the other 'and finished him off', in other words, killed him. 'What I have done in killing this man is the work of the devil', who drove me to it by arousing my anger until I struck him and he died. 'Lord, I have wronged myself' by taking a life You had not ordered me to take. 'Forgive me.' And God forgave him.

Qatāda used to say: 'Moses knew well how to find a way out of his fault by saying: "Lord, I have wronged myself. Forgive me."' Then he said: 'Lord, because of the favour You have granted me', that is, Your forgiveness and indulgence, 'I shall never support the criminals'; I shall not lend them a helping hand. It was as though he swore an oath to this effect. This took place before he had received revelation.

'In the morning he was in the city', Pharaoh's city, 'fearful and watchful', awaiting news and what would be said about his crime and the man

he had killed. In swearing never to help criminals, Moses had attached no qualification to his oath. He was put to the test and found himself facing a similar situation. ‘In the morning he was in the city, fearful and watchful’, awaiting news, ‘when the one who had sought his help the day before called out loudly to him’: the Israelite who had appealed to him against an Egyptian was calling him for help against another Egyptian. Moses told him: ‘You are plainly astray.’ He was addressing the Israelite: ‘Your straying is quite clear: yesterday you were fighting one man and today another.’ When Moses wished to attack Pharaoh’s man, his enemy and the Israelite’s, the latter thought that he himself was the target: ‘Do you want to kill me as you killed someone yesterday? You only want to act as a tyrant [...]

PART ONE · ENGLISH TRANSLATION

Folio 107v Image 0220

The warning, the flight and the arrival at the watering place in Midian

Photograph · 727 Arabic · 493 Contents · 5

[...] in the land.’ They indeed regarded any man who had taken two lives as a tyrant. ‘A man came running from the far end of the city.’ It is reported that someone had heard the Israelite’s words and disclosed them to the dead man’s family. Pharaoh then had Moses sought and ordered his execution. A man came to warn him of this order and advised him to leave Egypt, the land of Pharaoh and his people. He is said to have been the believer of Pharaoh’s household. He is called Simʿān, or Šamʿūn. According to some, he was the son of a female relative by marriage; according to others, the son of a paternal uncle of Pharaoh, his father’s brother. ‘The notables are deliberating about you,’ he told him: they are consulting with Pharaoh to kill you. ‘Leave! I give you sincere advice.’ He left the city ‘fearful and watchful’, fearing that he would be put to death for the killing he had committed. ‘Lord, deliver me from the unjust people.’

Moses went out and headed towards Midian, though he did not know the way. ‘May my Lord guide me on the straight path!’, that is, show me which direction to take. It is said that God sent an angel who informed him. At the sight of the angel, who held a short spear in his hand, Moses prostrated himself in fear. ‘Do not prostrate yourself,’ the angel told him. ‘Follow me.’ He followed him, and the angel guided him towards Midian. It is also said that Moses fled towards Midian without provisions, shoes, a mount or a single dirham. He fed on tree leaves for eight days: such was the distance from Egypt to Midian. The land was then inhabited by the people of Šuʿayb.

‘When he reached the watering place of Midian, he found there a crowd watering’ their small livestock and other herds. Apart from the crowd stood ‘two women holding back’ their ewes. ‘What is the matter with you?’ Moses asked them. Why do you not water your ewes at the same time as the others? ‘We do not water them until the shepherds withdraw’, that is: we are too weak to water the flock before the shepherds have taken theirs away. ‘Our father is a very old man’, unable to water the ewes, and we have no one to help us. According to Ibn ʿAbbās, Moses approached the people at the watering place and asked them to give him a bucket [...]

PART ONE · ENGLISH TRANSLATION

Folio 108r Image 0221

Moses draws water, asks for food and receives an invitation

Photograph · 728 Arabic · 495 Contents · 5

[...] of water. ‘If you wish,’ they answered, ‘we shall give you the bucket and you can draw it yourself.—Yes.’ It took forty men together to haul this bucket up from the well. Moses took it, drew water alone, poured it into the trough and asked for God’s blessing. He brought the two women’s ewes forward. The contents of that single bucket sufficed to quench their thirst. He then lifted a stone that took forty men

to raise, placed it over the mouth of the well and told them: 'Return to your father with your ewes.' Then 'he withdrew into the shade', which is understood as 'in the direction of the qibla' or, according to others, 'into the shade of a tree'. Three miles separated the place where he took shelter from the place where Šuʿayb was. 'Lord, I am in great need of whatever good You send down to me,' he said. In other words: I am poor and need the sustenance You dispense to me. He was exhausted and uttered these words within the two women's hearing in the hope that they would feed him, so intense was his hunger.

According to Ibn ʿAbbās, when Moses was fleeing Pharaoh, he became so hungry that his intestines showed through the wall of his belly. After drawing water for the two women and withdrawing into the shade, he wished to eat his fill. This is what he calls a 'good' in his invocation. The two women returned to their father and told him what Moses had done for their flock. They arrived earlier than usual, with the ewes already watered. Šuʿayb sent one of his daughters to invite Moses. She approached modestly, her face covered with a fold of her garment; she was not a woman to go about everywhere. 'My father invites you to reward you for watering our ewes.' Moses went to the father, Šuʿayb, and told him of his troubles with Pharaoh and his people. 'Do not fear; you have escaped the unjust people', that is, Pharaoh and his followers, for he has no authority in our land.

It is reported that Moses told the young woman to set out. She was walking ahead of him when a gust of wind gave him a glimpse of her buttocks. 'Walk behind me and show me the way if I go wrong,' he told her, for fear of looking again and yielding to temptation or committing a sin. One of the two told her father: 'Father, hire him' to tend your flock, 'for the best [...]

PART ONE · ENGLISH TRANSLATION

Folio 108v Image 0222

Moses' strength and trustworthiness. Marriage and the years of service

Photograph · 729 Arabic · 497 Contents · 5

[...] of those you can hire is the strong and trustworthy man'. He is strong enough to tend your livestock and care for it; his loyalty is such that you need fear no betrayal in what you entrust to him. Ibn ʿAbbās relates that her father was surprised by these words and the qualities she attributed to this man. 'What do you know of his strength and loyalty?—His strength? I saw him draw water for us, and I have never seen a man stronger at this task. As for his loyalty, he looked in my direction when I appeared before him. Realising that I was a woman, he lowered his head and did not raise it. He did not look at me until I had conveyed your message to him. Then he told me: "Walk behind me and describe the way to me." It was very windy. He would not have acted thus had he not been trustworthy.' Her father was reassured, believed her and shared her judgement of Moses.

It is said that these two women were named Ṣafūrā and Liyā. Moses' wife was Ṣafūrā, daughter of Yṯrūn, priest of Midian: the word 'priest' here denotes a doctor of the Law. The two women's father, called Yṯrūn according to some, is said to have been the son of the prophet Šuʿayb's brother. According to others, he was Šuʿayb himself, then chief of the people at the watering place. God knows best.

'I wish to give you one of my two daughters in marriage on condition that you work in my service for eight years. If you complete ten, that will be of your own accord. I do not wish to make the matter burdensome for you', by demanding ten years instead of eight. 'You will find me, if God wills, among the righteous', faithful to my word and good company. The two women's father told him that what had been agreed bound them both, and that each was obliged to keep the pledge made to his companion. 'Whichever of the two terms I complete', the eight or the ten years, you may not wrong me by demanding more. '

God is guarantor of what we say.' He gave him his daughter in marriage, and Moses stayed with him to assist him and work tending his ewes. Ibn Wahb relates that Moses, may God bless him [...]

PART ONE · ENGLISH TRANSLATION

Folio 109r Image 0223

The staff entrusted to the father of the two women

Photograph · 730 Arabic · 499 Contents · 5

[...] and grant him peace, asked the two women's father: 'Which of the two do you wish to give me in marriage?—The one who invited you.—I can marry her only if you hold her innocent of whatever you may have suspected her of.—Yes, that is indeed how I regard her.' He gave her to him in marriage. Then he ordered his daughter to fetch Moses one of the staffs used by shepherds. The one the young woman laid her hand on had been left in safekeeping by an angel in human form; it is said that this was Gabriel. On seeing it, the old man told her: 'Do not give him this one. It was entrusted to me.' She cast it aside to take another, but it was always the same one that fell into her hand. The old man sent his daughter back several times. Each time she brought back only that staff. Seeing this, Moses took it, and the old man let him go to tend the flock. He later regretted it and went out in search of him. 'Give me the staff.—It is my staff,' Moses answered, refusing to return it. They quarrelled and agreed to take as arbiter the first man who came to meet them.

An angel came on foot to judge between them. 'Put the staff on the ground. It will belong to whichever of you can lift it.' The old man tried but could not raise it. Moses took it in one hand and lifted it. The old man left it to him and turned to his daughter: 'My little one, your husband is certainly a prophet!' It is said that this is the staff God gave Moses as a sign. It measured ten cubits, and Adam left Paradise with it. Gabriel later took it back from Adam, then handed it to Moses; may God bless them all.

The Messenger of God was asked which of the two terms Moses had fulfilled. He answered: ‘The more complete one, the one that fully honoured the commitment. Moses, more than anyone, was bound to keep his word.’ When God wished to send him, complete his investiture with prophethood and fulfil the promise made to his mother: ‘We shall restore him to you and make him a messenger’ [...]

PART ONE · ENGLISH TRANSLATION

Folio 109v Image 0224

The fire seen in winter and the call at the bush

Photograph · 731 Arabic · 501 Contents · 5

[...] Moses set out with his family and his ewes, carrying his fire-striker and holding his staff in his hand. By day, he used it to knock down leaves for his flock. In the evening, he lit a fire with his fire-striker and spent the night beside it with his family and his ewes. In the morning, he set off again with them, leaning on his staff. On the night when God wished to honour him by speaking to him, he took the wrong path and no longer knew which way to go. He took out his fire-striker to make a fire for his family, but no spark caught. He struck for fire until he was exhausted. A fire shone in the distance. Having seen it, he told his family: ‘Stay here; I have seen a fire. Perhaps I can bring you a burning brand from it’ to warm you—this is the firebrand also mentioned, for it was winter—‘or find guidance by the fire’. This refers to a clue enabling him to find the lost path again, whether a guide informed them or a recognisable sign allowed them to orient themselves. ‘When he approached it, he was called: “Moses! I am your Lord. Remove your sandals.”’

The commentators say that Moses headed towards the fire and found it in a thorn bush. When he approached it, the fire receded. He withdrew, seized with fear; as he was about to leave, the fire drew closer to him. Then speech was addressed to him from within the bush, on the side of the valley to his right, in its

blessed place. On hearing the voice, he was reassured. God told him: ‘Moses, remove your sandals. You are in the holy valley.’ He removed them, cast them aside and walked barefoot.

It is reported from our Prophet that, on the day his Lord addressed him, Moses wore a woollen tunic, a woollen cloak, woollen trousers and sandals cut from the hide of a donkey that had not been ritually slaughtered. This is said to be why God told him: ‘Remove your sandals. You are in the holy valley.’ According to al-Ḥasan, they were made of cattle hide, but God wished Moses to tread the sacred ground with his feet to receive a share of its blessing.

PART ONE · ENGLISH TRANSLATION

Folio 110r Image 0225

The voice at the bush, the prayer and the question about the staff

Photograph · 732 Arabic · 503 Contents · 5

In the surah of the Ants, God says: ‘A voice called: Blessed be the one who is in the fire and those around it.’ Its meaning is: holy be the one who is in the fire, and holy those around it. According to Ibn ‘Abbās, the one in the fire was God; the fire was His light in the tree, and the angels surrounded it. He then said: ‘I have chosen you’ to carry My message; ‘listen’, then, to My revelation, retain it and put it into practice. Know that ‘I am God; there is no god but Me. Worship Me’ by professing My oneness, associating nothing with Me, ‘and perform the prayer’ to remember Me through it and submit your wishes and pressing needs to Me. According to another interpretation, the meaning is: perform the prayer when you remember it. In the surah Ṭā-Hā, He speaks to him of the coming of the Hour when accounts will be rendered and everyone requited. In the surah of the Ants, He enjoins him to declare Him free of all evil: ‘Say: Blessed be the one who is in the fire and those around it. Say: Glory be to God, Lord of the worlds!’

According to the commentary, when the Lord spoke to Moses, at the place where He called him and where Moses had come [...], He addressed him in every language before speaking to him in his own. 'Lord, by Your might, I do not understand!' Only at the end did He speak to him in his language and in a voice resembling his own. 'Lord, is this how You speak?—If I spoke to you with My own speech, you would be nothing.—Does anything in Your creation have speech resembling Yours?—No. The closest thing to it is the most violent crash of a thunderbolt you may hear.' A tradition relates that Moses was asked to what created thing he had compared his Lord's speech. 'To a gentle thunder,' he answered.

When God wished to show Moses the signs with which He would send him to Pharaoh and his notables, and to change his staff, a piece of dry wood, into a moving serpent, He told him: 'What is that you hold in your right hand, Moses?' He was drawing his attention to the staff and making him acknowledge that it was wood. 'It is my staff,' he answered. 'I lean on it and knock down leaves with it for my ewes', in other words: I strike [...]

> A short passage is barely legible in the second half, at the beginning of the account concerning the languages. The lacuna is marked.

PART ONE · ENGLISH TRANSLATION

Folio 110v Image 0226

The serpent and the hand brought to the opening of the garment

Photograph · 733 Arabic · 505 Contents · 5

[...] the dry trees with this staff to knock down the leaves on which my ewes browse. 'And it serves me for other uses as well': You know that besides leaning on it and knocking down leaves, I use it to carry the provision bag and the waterskin, and for most of my needs. God told him: 'Cast it down, Moses!' He cast it down, and behold, it was 'a serpent moving'. Before, it had been a piece of dry wood.

The serpent passed a tree and devoured it, then a rock and swallowed it. Moses could hear the stone falling into its belly. He fled. He was called: 'Moses, take it!' He did not take it. A second time: 'Take it and do not fear!' He did not take it. The third time he was told: 'You are among those who are safe. We shall make it a staff again as before.' Moses then seized it while it was still a serpent, now without fearing it. Afterwards he mastered it so well that he could cast it at Pharaoh and the magicians of his people and take it back at will.

God addressed him again in these words: 'Do not fear. In My presence, the messengers have nothing to fear, except one who has committed an injustice and then replaced evil with good.' In other words: do not fear this serpent; My messengers and My prophets, whom I have singled out for prophethood, have nothing to fear in My presence, unless one of them has committed an injustice by doing something other than what he was permitted to do. God frightens His prophets only on account of a fault. Moses' fault had been to take a life. By killing that man, he had wronged himself, as God relates. Then he implored His forgiveness, and God granted it to him. This is the meaning of: 'He said: Lord, I have wronged myself. Forgive me! He forgave him. He is the Forbearing, the Merciful.'

Then God told him: 'Put your hand into the opening of your garment. It will come out white, without any harm.' The commentators explain this instruction by the fact that Moses was wearing a sleeveless woollen tunic that day. Had it had a sleeve, God would have told him to put his hand into it. He says elsewhere: 'Press your hand to your wing', that is: place it under your arm.

PART ONE · ENGLISH TRANSLATION

Folio 111r Image 0227

The white hand and Moses' requests for his mission

Photograph · 734 Arabic · 507 Contents · 5

The 'two wings' are the two arms. It is said that [Moses], peace be upon him, was a dark-complexioned man. [He put his hand into his garment and drew it out] white as snow, without leprosy. Then he put it back in, and it came out as it had been, the colour of his skin. Moses then knew that he had met his Lord. The words 'another sign' mean: here is another indication, another proof of the truth of your mission to the one to whom We send you, after the first sign We showed you by changing the staff into a moving serpent.

Then God told him: 'Go to Pharaoh; he has exceeded all bounds.' Call him to profess God's oneness and obey Him. Moses then asked God to open his breast so that he might retain the revelation God would entrust to him and have the boldness to speak to Pharaoh. He asked Him to make the fulfilment of his mission easy for him and to untie the knot in his tongue. This came from the ember Pharaoh had had placed before him to test his intelligence after the child had pulled his beard and struck his face. Pharaoh had then considered killing him. Moses also prayed to God to give him a minister, that is, a helper from his own family, Aaron, to strengthen his arm and speak on his behalf. It is said that Aaron was older than Moses, may God bless them both.

God told him: 'You have been granted what you asked for, Moses', whether the opening of your breast, ease in your mission or your other requests. 'Already, on another occasion, We showed you favour', before this time, 'when We revealed to your mother', after she had given birth to you in the year when Pharaoh was having every newborn male killed, that she should place you in the chest and cast it into the waters so that they would cast you onto the bank. There an enemy of Mine and of

yours would take you in. ‘And when I made you dear to [My servants], you were being reared under My eyes’, that is, nourished and kept under My gaze. ‘[Then you came] at the appointed time, Moses’: you came at the hour We had chosen to send you as a messenger to Pharaoh [...]

> Two unwritten or abraded spaces in the first lines, and other words at the end of the page. The French additions in square brackets follow the text restored by the editor.

PART ONE · ENGLISH TRANSLATION

Folio 111v Image 0228

The mission to Pharaoh and the fate of past generations

Photograph · 735 Arabic · 509 Contents · 5

[...] and at the time assigned to this mission, when speech would reach you from the bush, in accordance with My purpose to speak to you, make you a prophet and send you. ‘I have fashioned you for Myself’ and chosen you for My message. ‘Go, then, to Pharaoh; he has exceeded all bounds’ and persisted in error. Convey My message to him, you and your brother. ‘Do not slacken in remembering My name’: do not weaken or tire of remembering Me in what I prescribe and forbid you. When you reach him, ‘speak a gentle word to him’: address him by his honorific name and ask him: ‘Would you wish to purify yourself?’ Perhaps he will heed your exhortations when faced with the signs you show him, and fear the punishment.

Moses and Aaron said: ‘Lord, we fear’, if we call Pharaoh to what You have prescribed for us, ‘that he will attack us first’, that he will hasten to punish us before we can act, ‘or that he will exceed all bounds’. God has related in the surahs Ṭā-Hā and the Poets the words Moses and Aaron addressed to Pharaoh and his notables, their exchanges and the explanations they gave him about God. Pharaoh asked: ‘What, then, is the Lord of the worlds?’, then: ‘Who, then, is the Lord of you both, Moses?’ Moses

had described the immensity of his Lord's power and the blessings He lavishes upon His creatures. Pharaoh then asked: 'What of the peoples of old, [who before us did not acknowledge what you say and did not believe] in your call, nor reserve their worship for God, if [things are as you describe and if] all things are His creatures?' Moses answered: 'Knowledge of all those past peoples and all their deeds is recorded in a book with my Lord. All their deeds are preserved there.' If He hastened the destruction of those generations, what He did is just. If He deferred their punishment until the Day of Resurrection, what He did is equally just.

Elsewhere God recalls Moses and Aaron's meeting with Pharaoh and their exchanges: 'Moses said: Pharaoh, I am a messenger from the Lord of the worlds, bound to say nothing of God but the truth.' He also says: 'Pharaoh turned away, gathered his devices, then returned.' In other words, when Pharaoh came to Moses and Aaron, he turned away and withdrew from the message that [...]

> Two erased segments in the middle of the folio. The French words in square brackets follow Tottoli's reconstruction.

PART ONE · ENGLISH TRANSLATION

Folio 112r Image 0229

The gathering of the magicians and Moses' fear

Photograph · 736 Arabic · 511 Contents · 5

[...] both had brought him in truth. He gathered his magicians and came to the appointed meeting. Moses told them: 'Woe to you, magicians! Do not forge a lie against God or attribute to Him words that are not His, lest He exterminate you with a punishment', uprooting you by destroying you to the very last. The magicians and Pharaoh's notables then discussed among themselves. 'If this man is a magician,' they said, 'we shall overcome him. If he comes from heaven, the matter is momentous.' Then 'they conferred in secret',

signalling to one another: ‘These two men are magicians who wish through their magic to drive you out of your country’, that is, Egypt.

When Pharaoh sought his notables’ advice, they answered him: ‘Make him and his brother wait’, in other words, defer their case and keep them both, ‘and send men to the cities to gather’: all your magicians will assemble before you, and the most learned among them will be brought to you. The magicians assembled on a day of gathering and festival. [Before Pharaoh, they asked:] ‘Shall we have a reward’ for our victory over Moses ‘if it is we who prevail?’ The commentators report that fifteen thousand magicians, among the most versed in their art, had assembled for Pharaoh. Others count eighty thousand; according to still others, there were thirty thousand and some. One commentary claims that they agreed to bewitch Moses by giving him a lion’s head, a pig’s body and a monkey’s hands.

When the magicians arrived, they told Moses: ‘Choose: either you cast down your staff, or we cast down ours.—Cast them down,’ he answered. They cast down their ropes and staffs, giving the spectators’ eyes the illusion that they were moving. They terrified the people through this spell cast upon their eyes, to the point of making them fear that the staffs were serpents. There were, it is said, three hundred and sixty loads of ropes and staffs. They had produced, as God says, ‘powerful magic’. It was then that ‘Moses felt fear within himself’: ‘By God, they were staffs in their hands, and now they have become serpents. My staff, too, does no more than that.’ God told him: ‘Moses, cast down your staff!’ When [...]

> A transition left blank in the photograph. The French addition in square brackets follows Tottoli.

PART ONE · ENGLISH TRANSLATION

Folio 112v Image 0230

The great serpent, the magicians' profession of faith and the king's anger

Photograph · 737 Arabic · 513 Contents · 5

[...] Moses cast down his staff, it turned into a serpent and began to 'swallow what they had fabricated', that is, their lies and illusions. None of their ropes or staffs lay in its path without its swallowing it. Ibn Munabbih says that when Moses cast down the staff, it charged the spectators and put them all to flight. Twenty-five thousand of them perished, killing one another in the crush as they fled. Pharaoh rose and fled inside, then made his way to the top of the palace. The staff, now a gigantic serpent, appeared with its mouth open, one jaw at the base of the palace and the other at the top. Forty cubits separated them. Then it headed towards Pharaoh to seize him. At the sight of it, he was seized with terror and sprang up to flee. At once, fear made him lose control of his bowels, something that had never happened to him. He cried: 'Moses, take this serpent back! I shall believe in you and let the sons of Israel leave with you.' Moses took it, and it became a staff again. The magicians recognised that this came from heaven and was not magic. They fell prostrate and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'

God says: 'The truth prevailed, and what they were doing was brought to nothing.' It became manifest to all who witnessed it that Moses was a prophet sent by God, who called to the truth and destroyed what the magicians produced through magic and falsehood. Pharaoh addressed these reproaches to those who had believed in Moses' message: 'You believed in what Moses brought before I permitted you to believe in it! This is indeed a stratagem you devised in the city.' It is reported that Moses had met the chief of the magicians and told him: 'If I overcome you, will you believe in me and testify that I have come with the truth?—Tomorrow I shall bring magic that no magic can defeat,' said the magician.

‘By God, if you overcome me, I shall believe in you and testify that you are in the right.’ Pharaoh was watching them. Hence his words: ‘This is indeed a stratagem you devised in the city’ when you met, ‘to drive out its inhabitants.’ He began cutting off one man’s right hand and [...]

PART ONE · ENGLISH TRANSLATION

Folio 113r Image 0231

The magicians and Moses’ departure

Photograph · 738 Arabic · 515 Contents · 5

... left foot, or cutting off his left hand and right foot. Then he crucified them on palm trunks. They prayed thus: ‘Our Lord, pour patience upon us’ in the torment we are suffering, ‘and make us die submitted’ to You, in the religion of Your friend Abraham, may God bless him and grant him peace. May we not die in the association of partners with God and the unbelief to which Pharaoh calls us! They were magicians at the beginning of the day and martyrs at its end. It is said that when the magicians prostrated themselves after believing, they did not raise their heads before seeing Paradise and Hell.

Then they said: ‘We shall not prefer you’, Pharaoh. We shall not follow you by calling Moses a liar for your sake. We shall prefer you neither to ‘the manifest proofs that have come to us’ through him and the clear arguments, nor to ‘the One who fashioned us’ and created us. ‘Decide, then, concerning us whatever you have to decide’, and do what you have to do. ‘You decide only concerning this present life’, that is, you can punish us only in this world. Only here do you have power, and after that you have none.

Then God revealed to Moses: ‘Take My servants away by night. You will be pursued’, and also: ‘Depart by night with My servants and make a dry path for them through the sea.’ According to Ibn ‘Abbās, when God commanded Moses to take the children of Israel away by night to lead them across the sea, they told Pharaoh: ‘We have a festival and wish to go out to celebrate it.’ They borrowed from him the

ornaments and mounts. Moses led them away by night. They numbered six hundred and three thousand and some. Pharaoh said: 'They are only a small band, few in number.'

Joseph, may God bless him and grant him peace, had instructed them to take his bones with them when leaving Egypt. They forgot and lost their way. Moses told them: 'If you have lost your way, it is because of Joseph's bones. Who can tell me where they are?' The daughter of Asher, son of Jacob, showed him the place. She said: 'I saw my uncle when he buried him.' Moses went back to fetch the bones, and they continued on their way. In the morning, Pharaoh and his people discovered that the children of Israel had disappeared. Pharaoh was informed of their departure, and his army pursued them at sunrise. Such is the meaning of the words of God, mighty and majestic: 'They pursued them at sunrise.' Pharaoh's vanguard numbered one million five hundred thousand men, not counting...

PART ONE · ENGLISH TRANSLATION

Folio 113v Image 0232

The children of Israel at the edge of the sea

Photograph · 739 Arabic · 517 Contents · 5

... its two wings. It is related that this army did not count men of twenty, who were too young, or those of sixty, who were too old. When Moses, may God bless him and grant him peace, reached the sea, he said: 'This is where I was commanded to come.' He told the children of Israel: 'Enter the sea.' They said: 'We are afraid.' Joshua asked him: 'Did God command you to do this?—Yes.—And you, are you commanding me to do it?—Yes.' His horse dashed into the water. He travelled across the surface to the other shore without even his mount's hoof disappearing beneath the water. At this sight, the children of Israel rushed forward in turn, but sank. Moses told them: 'This is because of your disobedience.'

'When the two hosts caught sight of each other', Pharaoh's host and Moses', 'Moses' companions said: "We shall be overtaken."' Moses said:

‘By no means! My Lord is with me and will guide me.’ He prayed to his Lord. A fog enveloped Pharaoh’s people. Believing it thick enough to mean that night had fallen, they stopped. Moses said to the sea: ‘Part for me, so that I may cross you.’ It answered him: ‘No disobedient person passes over me, and I have not been commanded to open for you.’ Moses said: ‘Lord, the sea refuses to part for me.’ God revealed to him: ‘Strike the sea with your staff.’ It parted, and each section rose like a lofty mountain. Twelve paths formed in the sea. They entered them and crossed to the other side.

Pharaoh approached the sea. The paths were still laid out in it. His guide told him: ‘Moses has cast a spell on the sea, and it has become as you see it.’ Pharaoh answered: ‘It is from fear of me that it has parted!’ He was riding a stallion. Gabriel, peace be upon him, arrived on a mare in heat. He took the head of the procession along one of the paths, ahead of Pharaoh, and Pharaoh’s stallion rushed after the mare. The angels cried to his men: ‘Catch up with the king!’ When the last of them had entered the sea and the first were about to leave it, the waters closed over them. They drowned to the very last. The children of Israel heard the roar of the sea. They asked Moses: ‘What is it?—God has drowned Pharaoh and his people.—Take us back,’ they said, ‘so that we may look at them.’ Back near the shore, they said: ‘Moses…’

PART ONE · ENGLISH TRANSLATION

Folio 114r Image 0233

Pharaoh’s body and the appointed meeting at Sinai

Photograph · 740 Arabic · 519 Contents · 5

… pray to God to bring them out for us so that we may look at them.’ Moses prayed to his Lord, and the sea cast the bodies onto the shore. It is said that since that time the sea has never kept a drowned person without casting them out. The children of Israel took as many weapons as they wished. That day, the Samaritan caught sight of the horse of

Gabriel, peace be upon him. The thought came to him to take a handful from the horse's track. Whatever he cast it upon would become flesh and blood.

The children of Israel then said: 'Pharaoh is not dead.' God brought him out before their eyes, like a red bull, and cast him lifeless onto a height. God, mighty and majestic, says: 'Today We shall save your body, so that you may be a sign for those who come after you.' 'Your body' here means your remains. According to another reading, the word denotes his breastplate. This saying is reported of Gabriel, peace be upon him: 'I kept filling Pharaoh's mouth with sand, for fear that he might believe and mercy might reach him.'

We read in the exegesis that Moses crossed the sea on the day of ʿĀšūrāʾ and received the Torah on the day of Sacrifice. Then Moses and the children of Israel who accompanied him returned to Egypt and settled there. God reminded them of His favour: 'Children of Israel, We saved you from your enemy.' And also: 'When We parted the sea for you, We saved you and drowned Pharaoh's people before your eyes.' When God had destroyed Pharaoh and his people by drowning them in the sea and had saved the children of Israel, Moses' Lord appointed a meeting with him and ordered him to come to meet Him. As he was about to go to his Lord, Moses put Aaron in charge of taking his place among his people.

As God has said, the appointment was set for thirty nights of the month of Ḏū l-Qaʿda, and God completed them with ten nights of Ḏū l-Ḥiǧǧa. It is related that when he went away to converse alone with his Lord, Moses cleaned his teeth with a carob twig. The angels told him: 'We were breathing the fragrance of musk coming from your mouth, and you have spoiled it with your tooth-stick!' Ten nights were therefore added for him. 'Moses said to his brother Aaron: "Take my place among my people"', that is: 'be my representative among them until I return. Guide them towards good by bringing them to obey God and worship Him. Do not let them worship either calf or idol.'

PART ONE · ENGLISH TRANSLATION

Folio 114v Image 0234

Moses asks to see his Lord

Photograph · 741 Arabic · 521 Contents · 5

During his private conversation with his Lord, Moses said: 'Lord, show Yourself to me so that I may look at You.' God answered him: 'You will not see Me. But look at the mountain.' This is why Moses asked to see his Lord. After hearing His voice, he felt an ardent desire to behold Him. He said: 'Lord, show Yourself to me so that I may look at You.' God told him: 'No human being can look at Me in this world. Whoever looks at Me dies.' Moses said: 'My God, I have heard Your speech and I ardently desire to see You. I would rather look at You and then die than live without seeing You.—Look at the mountain. If it remains in place, then you will see Me.' He surrounded the mountain with fire. Then He manifested Himself to it and reduced it to dust.

This is what other transmitters relate. Moses, may God bless him and grant him peace, longed to see his Lord and asked Him for this. His Lord answered him. When Moses reached Mount Sinai, God drew near him in the cloud and spoke to him. Moses celebrated His glory, praised Him, proclaimed His greatness and holiness, supplicating and shedding tears of sorrow. Then he began to extol Him: 'Lord, how great You are and how great is Your power! Nothing existed before You. You are the One, who dominates all things. Your Throne, beneath Your majesty, was a blazing fire, and before it You placed an enclosure. How great You are, Lord, how great is Your power! You have placed five hundred years' journey between Yourself and Your angels. When You wish something to be accomplished among Your hosts in heaven, on earth or in the sea, You send forth from Your presence the wind, which none of Your creatures sees except You alone. None of Your angels can bear anything of Your majesty or Your Throne, or hear Your speech.

'Yet You have showered me with blessings. You have granted me an immense favour and shown me all Your goodness. You have made me great among the peoples of the earth,

great in the eyes of Your angels. You have made me hear Your speech and given me Your wisdom. If I undertake to enumerate Your blessings, I cannot count them. If I wish to thank You for them, I am unable. I invoked You against Pharaoh, Lord, asking for signs and severe punishment. With my hand I struck the sea with my staff. It parted for me and those who accompanied me. I invoked You when...

PART ONE · ENGLISH TRANSLATION

Folio 115r Image 0235

The answer to Moses and the descent of the angels

Photograph · 742 Arabic · 523 Contents · 5

... You brought me across the sea and drowned Your enemy and mine. I asked You for water for myself and my people. With the staff I held in my hand, I struck the rock. From it You gave us drink, myself and my people. For my people I asked You for food that no one before them had eaten. You commanded me to invoke You towards the east and towards the west. I called upon You east of my people, and You gave me manna. From the west, from the direction of the sea, You brought them quails. I complained to You of the heat, and You spread the shade of the cloud over them. I do not have the strength to enumerate all these good things or count them. If I wish to thank You for them, I am unable. Today I have come to You full of ardour, requests and supplications. Grant me what You have denied others. I ask it of You and implore You, to whom belong greatness, majesty and dominion. Show Yourself to me so that I may look at You. I have come to love the thought of contemplating Your face, which none of Your creatures has seen.'

His Lord told him: 'Moses, no one sees Me and remains alive.' Moses answered: 'Lord, I would rather see You and die than live without seeing You.' God said: 'Moses, you have made a request of Me. I have answered it and granted you what you implore. If you have the strength to look at Me, go and hew two tablets. Then look for the rock at the very top of the mountain. Behind the rock and before it, the

passage is narrow. There is just enough room for you to sit there, son of ʿImrān. Then look. I shall descend towards you with My hosts, in small and great numbers.'

Moses did as his Lord commanded him. He hewed two tablets, carried them onto the mountain and sat on the rock. When he had settled there, God gave an order to His hosts in the nearest heaven. He told the heaven: 'Spread your sides around the mountain.' The heaven heard God's words and carried out His command. Then God sent lightning, darkness and fog over the surroundings of the mountain where Moses was, for four parasangs in every direction. He then ordered the angels of the nearest heaven to pass before Moses and present themselves to him. They filed past in the form of cattle, their mouths overflowing with words of sanctification and glorification, in a voice as mighty as the crash of a violent thunderclap in...

PART ONE · ENGLISH TRANSLATION

Folio 115v Image 0236

The armies of the heavens appear before Moses

Photograph · 743 Arabic · 525 Contents · 5

Moses said: 'Lord, I could well have done without this! My eyes see nothing any more; they have lost their sight before the rays of light that bathe my Lord's angels.' [The qualifier describing the rays is uncertain.] God then ordered the angels of the second heaven: 'Descend towards Moses and present yourselves to him.' They descended like lions, amid the tumult of their songs of glory and holiness. The frail servant, son of ʿImrān, was terrified by what he saw and heard. Every hair on his head and every hair on his skin stood on end. Then he said: 'I regret, Lord, what I asked of You. Can anything deliver me from the place where I am?' The best of the angels, their chief, told him: 'Moses, be patient until you see what you asked for. You have yet seen only a little out of much.'

God ordered the angels of the third heaven: 'Descend and present yourselves before My servant Moses.' They arrived like eagles, amid a tremendous crash and

tumult. Their mouths overflowed with praises and words of sanctification like the din of a great army. A flame like fire enveloped them. Moses, may God bless him, was terrified; he despaired of living and feared the worst. The best of the angels, their chief, told him: 'Remain in your place, son of 'Imrān, until you see what you will be unable to endure.'

God ordered the angels of the fourth heaven: 'Descend to present yourselves before Moses, My servant.' They approached him. Nothing that had already passed resembled them. Their colours were those of flames, and the rest of their persons was like white snow. Their voices rose in songs of glory and holiness. No voice among those he had already heard equalled theirs. His knees knocked together, his heart trembled and his weeping redoubled. The best of the angels, their chief, told him: 'Son of 'Imrān, be patient until you see what you asked for. You have yet seen only a little out of much.'

God then ordered the angels of the fifth heaven: 'Descend and present yourselves before Moses son of 'Imrān.' They descended towards him in seven colours. Moses could not follow them with his gaze. He had never seen anything resembling them, never heard voices like theirs. His entrails filled with fear, his sorrow increased...

> [The qualifier describing the rays is uncertain.]

PART ONE · ENGLISH TRANSLATION

Folio 116r Image 0237

The angels and the mountain

Photograph · 744 Arabic · 527 Contents · 5

... and his tears multiplied. The best of the angels, their chief, told him: 'Remain in your place, son of 'Imrān, until you see what you will be unable to endure.' God then gave this order to the angels of the sixth heaven: 'Descend towards My servant who has asked to see Me, Moses son of 'Imrān, and present yourselves to him.' They descended. Each held in his hand something like a great palm tree of fire, more

radiant than the sun. Their garments were like flames. When they celebrated God's glory and holiness, the angels of the heavens who had preceded them answered them. All said in their mighty voices: 'Glory and holiness to the Lord of majesty, eternal, who does not die!' Each of these angels had four faces on his head. On seeing them, Moses raised his voice and joined their song. He wept and said: 'Lord, remember me and do not forget Your servant! I do not know whether I shall come out of this ordeal. If I go out, I shall burn. If I stay, I shall die.'

The foremost of the angels and their chief told him: 'Son of 'Imrān, your entrails are close to filling with terror, your heart to failing from fear, and your tears to redoubling from sorrow. Wait patiently for the One you have sat down to contemplate, son of 'Imrān.' Moses' mountain was immense. God, great is His praise, ordered His Throne to be borne and told the angels surrounding it: 'Pass with Me before My servant so that he may see Me. He has yet seen only a little out of much.' The mountain opened before the majesty of the Lord, great is His glory. The light of the Merciful One's Throne covered Moses' mountain. The angels of heaven all raised their voices together. The mountain shook, and the frail servant Moses, son of 'Imrān, fell stricken, face down on the ground, deprived of his breath.

God, in His mercy, restored life to him. Breath enveloped him. God overturned the rock where he stood and gave it the shape of a dome, so that Moses would not burn. The breath raised him, as a mother lifts her little one to give it the breast. Standing, Moses celebrated God's glory and holiness. He said: 'I believe that You are my Lord. I hold it true that no one sees You and remains alive. Whoever looks upon Your angels feels his heart fail. How great You are, Lord, and how great are Your angels! You are the Lord of lords, the God of gods and the King of kings. Nothing equals You and nothing stands before You...

PART ONE · ENGLISH TRANSLATION

Folio 116v Image 0238

Moses' loss of consciousness and his return to his people

Photograph · 745 Arabic · 529 Contents · 5

... nothing, and You are the Lord of the worlds.' For forty days after he was struck down, no one could see Moses without dying from the light of the Lord of majesty. God, mighty and majestic, says: 'When his Lord manifested Himself to the mountain, He reduced it to dust, and Moses fell stricken. When he came to himself, he said: "Glory be to You! I turn back to You, and I am the first of the believers."' That is: 'I am the first to believe, to hold it true and to acknowledge that none of Your creatures sees You in this world without perishing at once.'

It is reported in the exegesis that the mountain was torn up and sank into the earth until it fell into the sea. It will not reappear before the Day of Resurrection. God knows best. God, mighty and majestic, revealed one day to the mountains: 'I shall manifest Myself upon one of you.' They rose up to appear taller, while Mount Sinai humbly lowered itself. God revealed to it: 'It is upon you that I shall descend, because of your humility.'

Ibn 'Abbās says that when Moses, may God bless him, approached death, he said: 'This comes from Adam. God had given us an abode where death had no place, and Adam's fault brought us down here.' God told him: 'Would you like Me to send Adam to you so that you may debate with him?—Yes,' Moses answered. God sent Adam to him, and Moses questioned him. Adam said: 'Moses, was it you who asked God to send me to you?' Moses told him: 'Without you, we would not be here!' Adam answered: 'Did God not give you "an exhortation concerning everything and a detailed account of everything"? Do you not know, then, that "no misfortune befalls the earth or your persons without being in a book before We bring it about"?' Moses answered: 'Indeed.' Thus Adam set his argument against him. May God bless them both and grant them peace.

Moses, may God bless him and grant him peace, therefore went to meet his Lord and converse with Him. God had saved him and the children of Israel from Pharaoh and his people. He had brought them across the sea and appointed a meeting with them on the right side of the Mount. Moses hastened towards his Lord, leaving Aaron to lead the children of Israel in his footsteps. That is why he said: 'Here they are, following my steps. I have hastened towards You, Lord, to please You.' God said: 'After your departure, We have put your people to the test', that is, tried the Israelites to know their faith, 'and the Samaritan has led them astray', through the lowing he made them hear...

PART ONE · ENGLISH TRANSLATION

Folio 117r Image 0239

The Samaritan and the golden calf

Photograph · 746 Arabic · 531 Contents · 5

... from the calf, and through the way the jewellery became flesh and blood. Ibn ʿAbbās says that when Pharaoh ordered the children of the sons of Israel to be slaughtered, a woman sometimes escaped surveillance and no one knew anything of her child. She would then place him where he could not be seen. An angel was sent to him to feed him and give him drink until he could mingle with people. Gabriel himself, peace be upon him, took care of the Samaritan. That is why the latter recognised him when, on the day of the sea crossing, he saw him on his mount. He took a handful from the track it had left. Once the calf was fashioned, he threw this handful into it. The calf began to low.

It is also reported from Ibn ʿAbbās, may God have mercy on him, that the Samaritan came from a people who worshipped cattle and that he loved their worship. According to this account, he was not one of the sons of Israel. He had come to join them and displayed his submission to God while retaining in his heart a love of cattle worship. His name was Mūsā ibn Ẓafar. For others, he was a foreigner from Kirmān. Still others made him one of the great men of Israel, from a tribe called al-Sāmir. Its members, says

the author, still inhabit the land of Syria and are known as Samaritans. According to Makḥūl, the Samaritan told the people that Moses had failed to keep his appointment. He attributed this to what they had done with the jewellery [a few uncertain words]. They gathered all the jewellery.

He was a goldsmith. When the metal had melted, he gave it the shape of a calf. Then he took the handful and put some in its mouth and at its rear. The spirit entered it, and it became flesh and blood. It lowed once, and they worshipped it for [...] days. Aaron told them: 'My people, this calf serves to test you. It is the Merciful One who is your Lord. Follow me and obey my command.' They answered: 'We shall remain devoted to its worship until Moses returns.'

A commentary relates that when God, mighty and majestic, had told him: 'We have tried your people after your departure, and the Samaritan has led them astray', Moses, informed of what had happened, asked: 'Lord, it was the Samaritan who ordered them to make themselves a calf. But tell me, who breathed the spirit into it?' His Lord answered him: 'I did.' Moses said: 'Lord...'

> The number of days and a few words in Makḥūl's tradition remain uncertain in the photograph.

PART ONE · ENGLISH TRANSLATION

Folio 117v Image 0240

Repentance and the seventy men

Photograph · 747 Arabic · 533 Contents · 5

'... then it is You who have led them astray.' Those who had worshipped the calf then regretted their conduct. This is the meaning of the words 'When they struck their hands in regret and saw that they had gone astray' and left the straight path, they said: 'If our Lord does not have mercy on us and forgive us, we shall be losers.' Moses told them: 'My people, you have wronged yourselves by taking the calf as a god after my departure to meet my Lord and speak to Him. Turn back to the One who created you. Let some among

you put the others to death.' According to Saʿīd ibn Ǧubayr, they rose against one another with daggers and killed one another until Moses waved his garment. They then threw down what they held in their hands. Seventy thousand dead were found.

According to Ibn ʿAbbās, those who had devoted themselves to worshipping the calf sat down. Those who had not done so stood with daggers in their hands. Thick darkness enveloped them, and they began killing one another. When the darkness lifted, there were seventy thousand dead. Repentance was granted to each of those who had been killed, as well as to each of those who remained alive.

Then they told Moses: 'Ask your Lord for us that we may see God openly.' Here, says the account, is the origin of their request. Having returned to his people and seen the fault committed [...], Moses chose seventy men from among them, each time taking the best. He told them: 'Go to God and repent before Him of what you have done. Ask Him to accept the repentance of those of your people you have left behind. Fast, purify yourselves and wash your clothes.' He led them to Mount Sinai, to the place and time appointed by his Lord, to whom he went only with His permission and knowledge. After carrying out his orders, the seventy, who had set out to meet God, said: 'Moses, ask your Lord to let us hear His speech.' He answered: 'I will.'

When Moses approached the mountain, a pillar of cloud descended upon them and eventually enveloped the whole mountain. Moses approached it, entered the cloud and told the men: 'Come closer.' Whenever his Lord spoke to him, such a bright light shone on his forehead that no one among...

> A few words in the passage about the choice of the seventy men remain uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 118r Image 0241

The cloud, Moses' prayer and the refusal to enter the land

Photograph · 748 Arabic · 535 Contents · 5

[...] the sons of Adam could look at him unless a veil was interposed. The men approached and, when they entered the cloud, fell prostrate. They heard God speaking to Moses, giving him His commands and prohibitions: 'Do this; do not do that.' When God had finished giving him His commands, the cloud withdrew from Moses. He turned towards them. 'Moses,' they said, 'we shall not believe you until we have seen God openly.' The trembling seized them, in other words the thunderbolt, and they all died. Moses stood imploring his Lord, invoking Him and supplicating Him: 'Lord, had You willed, You could have destroyed them before, and me with them. They have acted foolishly. Will You destroy those sons of Israel whom I left behind for what the foolish among us have done? That would be their ruin. I chose seventy men from among them, the best one after another. Shall I return to them without a single man with me? In what will they believe me henceforth, and what will they entrust to me? We turn back to You.'

Moses did not cease to implore his Lord and pray to Him until He restored their souls to them. He asked Him to accept the repentance of the sons of Israel after their worship of the calf. God accepted their repentance as He has mentioned in His Book: some put the others to death, and He restored to life the seventy whom Moses had chosen, after causing them to die. Then God ordered them to march towards Jericho, which lies in the territory of Jerusalem. When they were very near, Moses sent twelve chiefs. What then befell them, the mighty men of the land and Moses' people, God has related in His Book.

Some of them told Moses: 'Go, then, you and your Lord, and fight, both of you! As for us, we shall remain sitting here.' Moses grew angry and prayed against them: 'Lord, I have authority only over myself and my brother. Separate

us from this rebellious people.' Moses had acted hastily. God said: 'It will be forbidden to them for forty years. They will wander upon the earth.' When wandering was imposed upon them, Moses regretted what he had done. Those of his people who had obeyed him came to tell him: 'What have you done to us, Moses?' God answered his regrets with this revelation: 'Do not grieve for this rebellious people.' Then he ceased to grieve [...]

PART ONE · ENGLISH TRANSLATION

Folio 118v Image 0242

What shall we live on in the desert?

Photograph · 749 Arabic · 537 Contents · 5

... over them. They said: 'Moses, how shall we live here? Where is the food?' God sent manna down upon them. Taranǧubīn, a sweet manna, fell upon the trees. There was also salwā, a bird resembling the quail. Each person came to inspect the bird. If it was fat, it was slaughtered. Otherwise it was released and returned once fattened. They then said: 'Here is the food. But where is the drink?' Moses asked his Lord for water. At God's command, Moses struck a stone from the Mount with his staff. They carried it with them. When they halted, Moses struck it with his staff and twelve springs gushed from it. Each tribe knew its spring and drank from it. At each new stopping place, they found the stone with them, in the position it had occupied at the previous stop.

They said: 'Here are the food and drink. Where is the shade?' God sheltered them beneath a cool and pleasant cloud. This, the commentary explains, is the one in which God will come on the Day of Resurrection, according to the words 'in the shade of the clouds', and the one in which the angels came on the day of Badr. They asked: 'Here is the shade. Where are the clothes?' Their clothes lengthened as the children grew, and none tore. They wandered for forty years, unable to settle anywhere, until the adults who had disobeyed God had died and the little ones had grown up. Children were born who

had not taken part in the disobedience. For some, Moses and Aaron wandered with them. Other commentators say that neither wandered with the people, since the wandering was a punishment and prophets are not punished.

As for God's words 'He cast down the Tablets and, seizing his brother by the head, drew him towards himself', they refer to the moment when Moses found his people devoted to worshipping the calf. As he approached, he heard the voices and said: 'I hear the sound of people amusing themselves.' When he saw them with his own eyes, gathered around the calf, he cast down the Tablets and broke them. Then he seized his brother by the head and drew him towards himself, filled with anger and indignation.
Qatāda says that Moses cast down the Tablets because of a distinction he had found in them...

> A few connecting words and the term denoting the manna remain difficult to read.

PART ONE · ENGLISH TRANSLATION

Folio 119r Image 0243

The people Moses discovers in the Tablets

Photograph · 750 Arabic · 539 Contents · 5

... which had been reserved for a people other than his own. This weighed upon him. He said: 'Lord, I find in the Tablets a community, the best raised up among mankind. They enjoin what is right and forbid what is blameworthy. My God, let them be my people.' He answered: 'It is the community of Aḥmad.' Moses said: 'Lord, I find in the Tablets a people who will be last in the order of creation and first to enter Paradise. Let them be mine.' He answered: 'It is the community of Aḥmad.' He said: 'I find in the Tablets a community whose Gospels are in their breasts. They recite them from memory, whereas those who preceded them read their book by looking at it. Let them be my people.' He answered: 'It is the community of Aḥmad.'

Moses said: ‘I find in the Tablets people who believe in the first Book as in the last. They fight the excesses of error and will go so far as to fight the one-eyed Impostor. Let them be my people.’ He answered: ‘It is the community of Aḥmad.’ He said: ‘I find in the Tablets a people who can feed on their alms and still receive the reward for them. Formerly, if a man’s alms were accepted, God sent down upon them a fire that devoured them. If they were rejected, they were left to the beasts and birds. But God takes alms from the rich of this community to give them to its poor. Lord, let them be my people.’ He answered: ‘It is the community of Aḥmad.’

‘Lord, I find in the Tablets a people among whom, if someone intends to do a good deed and does not perform it, it is nevertheless recorded for him as a good deed. If he performs it, it is recorded for him from ten to seven hundred times. Let them be my people.’ He answered: ‘It is the community of Aḥmad.’ He said: ‘Lord, I find a people whose members answer God’s call and whose prayers receive an answer. Let them be my people.’ He answered: ‘It is the community of Aḥmad.’

Then Moses cast down the Tablets and said: ‘My God, make me a member of the community of Aḥmad.’ Two favours were given to him that no prophet had received. The first was these words of God: ‘Moses, I have chosen you from among mankind for My messages and My speech.’ He was fully satisfied with them. The second was His words: ‘Among Moses’ people there is a community that guides according to the truth and, through it…’

> A few terms in the comparison of alms are uncertain in reading.

PART ONE · ENGLISH TRANSLATION

Folio 119v Image 0244

The writing of the Tablets, their seven parts and the murderer who questions Moses

Photograph · 751 Arabic · 541 Contents · 5

[...] ‘administers justice.’ Moses was fully satisfied with this. God wrote for him in the Torah while he heard the scratching of the reed pens. It comprised seven parts. When Moses cast down the Tablets, they broke and six-sevenths were taken away. What was taken away contained ‘the detailed explanation of everything’ of which God speaks: ‘On the Tablets We wrote for him an exhortation concerning everything and a detailed explanation of everything.’ In the remaining seventh, guidance and mercy remained. To it refer these words: ‘He took up the Tablets. In their text were guidance and mercy for those who fear their Lord.’

It is also said that the Torah weighed as much as the load of seventy camels and that it took six days to read one part of it. According to Ibn ʿAbbās, the Tablets were made of chrysolite and emerald from Paradise. Another says they were made of hail. According to Saʿīd ibn Ǧubayr, they were made of a single ruby, with writing in gold. The Merciful One had written on them with His hand.

Why they slaughtered the cow. God says: ‘God commands you to slaughter a cow.’ The commentators relate that a man without offspring among the sons of Israel was killed by his close relative—his paternal cousin, it is said—who wished to take his possessions and marry his daughter. The murderer carried away the body and laid it in another tribe’s territory. They passed responsibility for the murder back and forth until they took up arms. The wisest asked: ‘Will you kill one another when Moses, God’s messenger, is among you?’ They went to the prophet, informed him of the murder and said: ‘Prophet of God, we see no one but you who can reveal to us who killed him.’ Moses proclaimed: ‘I adjure by God whoever knows anything of this affair to let us

know.’ No one knew anything. Then the murderer himself came to Moses: ‘You are God’s prophet. Ask your Lord to restore the victim to life.’ Moses invoked his Lord, who revealed to him: ‘God commands you to slaughter a cow.’ They refused and asked: ‘Are you mocking us?—May God preserve me from being among the ignorant!’ Then they questioned him [...]

> The folio breaks off in mid-sentence. After the intercalated images, the text of the copy resumes with Mary. The missing section corresponds to a lacuna in the manuscript.

PART ONE · ENGLISH TRANSLATION

Folio 119r bis Image 0245

The city in Yemen and its palaces

Photograph · 752 Arabic · 543 Contents · 5

... how they were to establish the city’s width and length and lay its foundations. Muʿāwiya asked: ‘Abū Isḥāq, how many kings were under Shaddād’s orders and in his service?’ He answered: ‘There were [sixty?] kings. The kings stationed with each king [...] themselves.’ Muʿāwiya resumed: ‘[...] Abū Isḥāq, return to our account. May God have mercy on you.’

‘The stewards and craftsmen set out. They crossed deserts and wildernesses in search of a site on which to establish the city and its plantations. At last they reached a vast plain without a mountain. They examined it and looked: it contained [...]. They said to one another: This is indeed the description of the place the ruler ordered us to seek.’ He continued: ‘They took the measurements of length and width prescribed to them, established for this [...] and carried out the work. They chose the sites of the avenues where fruit trees and other trees would be planted. They made rivers flow there, then laid the foundations with blocks of stone from Yemen. They kneaded the clay of the foundations with incense and gum arabic.

Once the foundations were finished, they made the rivers flow through the city. Each emir arrived with what he had amassed of gold, silver, rubies,

chrysolites, pearls, musk, ambergris and saffron. They continued at the work for as long as God willed, until the construction was completed.' Muʿāwiya said: 'Abū Isḥāq, they must have spent a long time building it!—Yes, Commander of the Faithful. I found it written in the Torah that they spent about three hundred years building it.'

Muʿāwiya asked: 'Abū Isḥāq, how long did Shaddād live?—He lived nine hundred years.—Abū Isḥāq, what an astonishing story you have told me! May God have mercy on you.—Yes, Commander of the Faithful. God named it "Iram of the Pillars, whose like has not been created in the land", because of the pillars supporting it. In the whole world, [there is no other] city built of gold, silver, pearls and rubies.'

Kaʿb al-Aḥbār continued: 'Commander of the Faithful, when the stewards came to announce to him that the work was complete, he told them: Go there. Build me a fortress to protect it, and establish around the fortress a thousand...

> The words surrounding the number of kings and several words concerning the building work and the terrain remain uncertain. Losses of paper affect the end of the description.

PART ONE · ENGLISH TRANSLATION

Folio 119v bis Image 0246

Šaddād learns that the city has been built

Photograph · 753 Arabic · 545 Contents · 5

... palaces, and on each of these palaces, a thousand marked posts where watchmen will keep guard during the hours of the night. Let ministers lodge in each of the palaces. On leaving my residence, let them go to the fortress, the palaces and these pavilions. Then return and tell me that the work is complete.' Kaʿb al-Aḥbār continued: 'Shaddād son of ʿĀd ordered a thousand of his ministers, chosen from those close to him, to prepare to depart for this city. He ordered men to take up their places at these posts. For the preparations, he gave orders concerning the staff, men and

maidservants. Once settled, they were to receive provisions and gratuities, and [...] the departure for the city. These preparations and this move took ten years.

Then the king set out with those he wished [...] from his people, to live in the city. He was only a day and a night's journey from it when God sent stones from heaven upon him and his companions. They rained as though from the mouths [of waterspouts?]. He caused them all to perish. None reached the city or entered it, and [...] anyone to enter it or see it until now.' Kaʿb added: 'Commander of the Faithful, such is the description of the city of the Pillars, whose like has not been created in the land. In your time, a Muslim who has lost his way will enter it. He will see gold and silver there, and people will not believe what he tells them.'

Muʿāwiya asked: 'Abū Isḥāq, can you describe this man to us?—Yes. He is a blond man, short in stature, with a mole at the level of his eyebrows. He will go into the deserts in search of his camels, come upon the city and enter it. [...] He will sell some of the gold, silver, pearls and chrysolites he finds there. Perhaps he will also have the musk, ambergris and saffron tested.'

Muʿāwiya told him: 'The man who entered [this city] is sitting [...].' He sent for him, and he was brought to him. Kaʿb al-Aḥbār turned towards him and said: 'Commander of the Faithful, by God, I think this man is none other than he. He entered it. Ask him about what I have told you.' Muʿāwiya resumed: 'Abū Isḥāq, is the one who told me this indeed the one you described to us in your account [...]?—Yes. By God, he entered it and saw it with his own eyes. The Muslims will enter it.' Muʿāwiya said: 'Abū Isḥāq, God has favoured you among the learned. You have received knowledge of ancient times that has been granted to no one else.' He answered: 'Commander of the Faithful, there is nothing on earth that God created without describing and explaining it to His servant Moses [...].'

> A few words concerning the departure and the dialogue are erased. The manuscript mentions stones from heaven; the image describing their fall remains uncertain. The visitor's personal name cannot be read in the surviving part of the dialogue.

PART ONE · ENGLISH TRANSLATION

Folio 119r ter Image 0247

The young woman, her suitor and the man who brings them together

Photograph · 754 Arabic · 547 Contents · 5

... among good works [...]. This is what happened. They had a daughter who was among the most beautiful and graceful of women. A young man, one of her neighbours, asked for her hand in marriage. He was among those living in the deepest poverty. [...] The old woman refused [...] until [...] from God [...]. Both were poor, in profound destitution, with nothing [...].

[...] the merchant [...] saw them during the night [...] while people were asleep. The young man who had married her stood outside, at the door; the young woman was on the other side, inside. Each was weeping, so greatly did they long to be reunited. The young woman's mother stood there. Seeing their tears, she too wept and told them: 'Be patient, both of you. May God, the Generous, unite you for your good and give you, from His treasures, what you hope for.'

[...] through you both [...] who had been sent [...] in sleep [...]. It was painful for them to walk [...]. God, glorified be He, showed them [...]. He came down from his upper room [...]. The old woman said: 'I implore you [...].' [...] After the matter had been recounted, he declared: 'By God, I shall not spend the night at ease [...] until I have united you, if God wills, in a way that pleases God and His Messenger.' He went home and brought back for them clothes, bedding and [...]. Then he called some neighbours, who witnessed the marriage, and gave the couple what they would need for the week. For the old woman's house, he also took [...] a blanket and a bed.

Here is part of the prayer the old woman offered for him: '[...] You have relieved two distresses [...] and united them with the approval of God and His Messenger.

May God deliver you from the distresses of this world and those of the next! [...] May He bless what your hand possesses and make it a blessed good [...]. May He exempt you from accounting for it [...].' [...] He wished to purify his possessions and took from them the zakāt, the prescribed alms, so as to draw closer [to God] through it [...] and so that He might admit him to the Garden. [...] the king [...]

> An intercalated account, independent of the edition of Ṭarafī. Original photograph checked at a width of 1,925 pixels. The ink and the lower edge leave uncertain fragments of sentences at the beginning, the circumstances of the benefactor's arrival and part of the final prayer. The mention of zakāt is legible.

PART ONE · ENGLISH TRANSLATION

Folio 119v ter Image 0248

The end of the tailor's story. A session on the death of Bilāl

Photograph · 755 Arabic · 549 Contents · 5

[...] so that his arrival [...] might be a good [...] what God had commanded concerning him. The man awoke, seized with fear. He pondered what he had seen. The dream returned to him [...] three times. [...] the tailor, the master of the house [...] what he had seen in his sleep. He sent his messenger [...] concerning him.

When the tailor arrived before him, he gave thanks to God for it: 'Praise be to God who has delivered me from [...].' Then the young man [...] the old woman. He enquired, point by point, into what had happened and the old woman's prayer. [...] On the night when he had united them, he fell asleep. In a dream he saw two men in white clothes [...] the good news that God [...] had forgiven his fault because of what he had done for the old woman's daughter and her mother's prayer on his behalf. From then on, the young man [...] his possessions to the poor and needy.

God [...] in His grace, what you have asked [...] if you have praised God and opened your heart to good works [...]. He, the Benevolent towards His servants, has granted us the ability to do good and guided us towards the straight [...] path. We ask Him, great is His power, to grant us the ability to perform the acts of obedience

that [...] and to have mercy on us on the day when we meet Him. ‘My God, purify [...] through repentance, and our possessions through the proper payment of zakāt. Through sincere repentance, let us attain what we hope for. Let our lives end with the best deeds and our affairs reach a happy outcome, through Your mercy, O [...].’ In His hand is dominion over all things, and He has power over all things. May God bless [...] as well as his family and descendants, and grant them peace.

‘Session on the death of Bilāl ibn Ḥamāma.’ These words are reported from Ibn ‘Abbās, may God be pleased with him: ‘When the Messenger of God died, upon him be blessing and peace, Bilāl ibn Ḥamāma, may God have mercy on him, was of all people the one who [...] most over him. When he sat, he wept; when he walked [...]; when he stood, he wept; so that [...] his call to prayer, from grief [...].’ He endured [...] since the Prophet’s death. He took a staff in his hand and [...] went to the house of Fāṭima, may God be pleased with her. He knocked at her door, and she came out [...].

> The title of the final piece and the name Bilāl ibn Ḥamāma are legible. The edges of the last lines are cut away. The object accompanying the staff and the precise effect of the weeping on the call to prayer remain uncertain. Several clauses in the tailor’s account, as well as words in the prayer, remain lacunose.

PART ONE · ENGLISH TRANSLATION

Folio 120r Image 0249

Mary leaves her people

Photograph · 756 Arabic · 551 Contents · 5

... Ḫuwaylid. These are the best women of Paradise. It is also reported from the Prophet, through Anas ibn Mālik, that he said: ‘The best women in the world number four: Mary daughter of ‘Imrān, Āsiya daughter of Muzāḥim and wife of Pharaoh, Ḫadīğa daughter of Ḫuwaylid, and Fāṭima daughter of Muḥammad.’ May God bless them.

God then told her: 'Mary, be devoted to your Lord. Prostrate yourself and bow with those who bow.' She grew up and remained standing in prayer for so long that her feet swelled and blood almost flowed from them. When God wished to announce Jesus to Mary, peace be upon him, she separated herself from her family and withdrew apart towards the place of the winter sunrise [a few uncertain words]. Hence God's words: 'Mention Mary in the Book, when she withdrew from her family to an eastern place.'

Ibn ʿAbbās used to say: 'I know better than anyone why the Christians took the east as their direction of prayer.' It is because of God's words: 'She withdrew from her family to an eastern place.' They turned in prayer towards the birthplace of Jesus. It is also said that she settled on the side where the sun rises because among her people the east was considered better than the west. 'She separated herself from them with a veil', in other words, a partition. For others, this means a protection against the sun.

'We sent Our Spirit to her' denotes Gabriel, peace be upon him, who appeared to her in the form of a well-proportioned man. Gabriel wished to spare her the fright of seeing him in his own appearance and assumed a man's features. She feared that he would attack her and said: 'I seek refuge in God against you. Do not subject me to what God forbids you, if you fear Him.' The expression applies to one who fears God and keeps away from what He forbids. [...] Gabriel told her: 'I am only your Lord's messenger, come to give you a pure boy.' She asked: 'From where will a child come to me? Will it be from a husband I shall marry and by whom he will be given to me, or will God Himself begin to create him? No man descended from Adam has touched me within a lawful marriage, and I have not been a woman who prostitutes herself', that is, an adulterous woman who would conceive him through...

> The beginning resumes a proper name whose first part has been lost as a result of the manuscript lacuna. A few connections remain uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 120v Image 0250

Gabriel's breath and Mary's pregnancy

Photograph · 757 Arabic · 553 Contents · 5

... fornication.' Gabriel told her: 'Thus it will be. Your Lord has said: "That is easy for Me."' It is not difficult for Me to create him and give him to you without a man uniting with you. 'So that We may make him a sign for mankind', that is, a mark and a proof for My creatures, and a mercy from Us for you and for those who believe in him and hold it true that he comes from a breath from Me. 'It was a matter decreed' means that God had decided it in His judgement and His prior knowledge. God created him from His Spirit, and she conceived Jesus, peace be upon him. One account says that Gabriel breathed into the neckline of her tunic. The breath reached the womb, then he withdrew. According to al-Suddī, Mary had gone out wearing her cloak. Gabriel took hold of its edge and breathed into the neckline of the tunic, which was slit at the front. The breath entered her breast, and she conceived.

Her sister, Zechariah's wife, came to see her one night [beginning of sentence uncertain]. Mary opened the door to her, and she embraced her. Zechariah's wife confided that she felt pregnant. Mary told her: 'I too am pregnant.' Zechariah's wife continued: 'I felt what is in my womb prostrate itself before what is in yours.' To this refer God's words: 'confirming a word from God, and noble of heart'.

According to some commentators, the son of her maternal uncle was with her in the sanctuary. His name was Joseph; he served alongside her and spoke to her from behind the veil. He was the first to notice her pregnancy. He was distressed by it, not understanding how this had happened to her, and the matter occupied him to the exclusion of everything else. He was a wise and pious man. Before Mary erected a veil to seclude herself, he stayed with her. When they ran out of water, they took their

two pitchers, went to the cave where the water was, filled the pitchers and returned.

He heard the angels announce to Mary that God had chosen and purified her, and he marvelled at what he heard. When her pregnancy became manifest, he recalled the exceptional favours God had bestowed upon her. Zechariah had sheltered her in the sanctuary, where Satan had no access to her. When her belly grew round, Joseph did not know what to think.

> The commentary reports several versions of Gabriel's breathing. A few connecting words are less clear.

PART ONE · ENGLISH TRANSLATION

Folio 121r Image 0251

Joseph's questions and the birth

Photograph · 758 Arabic · 555 Contents · 5

… and feared he would never know what had happened to her. One day he told her: 'Mary, can a crop grow without seed?' She said: 'Yes.—Can a tree grow without rain falling upon it?—Yes.—And can a child be born without a man?—Yes. Do you not know that God, blessed and exalted be He, made crops grow without seed on the day He created them? Do you not know that through His power He made trees grow without rain, then through that same power gave rain the ability to sustain what He had created? Would you say that God could not make trees grow without resorting to water and that without it He would not have had the power?' Joseph said: 'I do not say that. I know that God has power over whatever He wills. He says to it, "Be", and the thing is.' Mary continued: 'Do you not know that God created Adam and his wife Eve without woman or man?' At these words, Joseph concluded that what was happening to her came from God. He understood that he could not suspect her and entrusted her affair to the One who had so ordained it.

When the pains of childbirth became severe, a voice told her: 'Leave the sanctuary.' She went out and drew away from Jerusalem. As she walked, the

contractions seized her. She took refuge beside a donkey's manger and the base of a palm tree, which she clasped. The angels gathered around her, arranged in a circle. She said: 'Ah, if only I had died before this day!', so ashamed was she before people, 'and become a forgotten thing, completely effaced!', in other words, something of which the memory is lost and which people cease to seek.

When the time of childbirth drew near [...], a voice told her: 'Do not grieve; your Lord has made a stream flow at your feet.' She was thirsty, and He brought a river out of the earth for her. The dry trunk of the palm tree became covered with greenery. Palm fronds sprang from the dry wood, and at that very moment it bore fresh, perfectly ripe dates, tender and new. [...] 'Shake the trunk of the palm tree towards you. It will drop fresh, perfectly ripe dates upon you. Eat the fruit of this palm tree, drink from this river and gladden your eyes.' The commentary explains this last expression. If someone questions you [...]

> A few words at the end of the folio remain uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 121v Image 0252

Mary shows the child to her people

Photograph · 759 Arabic · 557 Contents · 5

Gabriel told her: 'Tell him: "I have vowed a fast to the Merciful One."' This means that she would remain silent concerning Jesus: 'Today I shall speak to no human being about him', until the child spoke on her behalf and explained his birth and lineage. It was noticed that she was missing from the sanctuary, and people went out to seek her. A sound was heard in the direction of the palm tree beneath which she was [uncertain words]. The men ran there. When she saw them coming, she took the child and went to meet them. Hence the words: 'She came to her people carrying him.'

A cousin of Mary, to whom she had been promised, appeared. He was told: 'Mary is pregnant through fornication, and the king is going to have her killed.' He went to her, carried her away

and fled with her. On the way, he wished to kill her. Gabriel told him that the child came from the Holy Spirit. He spared her and remained with her. When they saw her, her father ʿImrān tore his cloak and put dust on his head. They told her: 'Mary, you have done an unheard-of thing', in other words, you have brought something astonishing and caused an immense event.

They then told her: 'O sister of Aaron!' The Aaron to whom Mary was compared is said to have been a pious man. They gave this name to pious men. A tradition relates that at Aaron's funeral forty thousand people followed his procession, all named Aaron. According to others [...] it was to his piety that Mary's was compared. 'Your father ʿImrān was not an evil man', and your mother was not a woman who prostitutes herself. Since her parents and her people were good people and she herself had shown conduct that earned her comparison with Aaron, they were astonished that she should present herself to them in this way. As they accused her and spoke thus, she signalled to them to address Jesus.

They told her: 'How could we speak to a child in the cradle?' In their eyes, such a child had neither the intelligence nor the ability to speak. Thinking she was mocking them, they became very angry and said: 'Are you mocking us by asking us to...'

> A few words in the explanation of Aaron's name remain uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 122r Image 0253

Jesus speaks in the cradle

Photograph · 760 Arabic · 559 Contents · 5

... speak to this child? The mockery she inflicts on us is even more painful to us than her fornication.' Then Jesus, may God bless him and grant him peace, propped himself on his left side. He raised his index finger, spoke on his mother's behalf and manifested his prophethood. 'I am God's servant. He has given me the Book, made me a prophet and blessed me wherever I may be.' In other words, He had so decided

while I was still in my mother's womb. A commentary relates that when Jesus spoke these first words, which exonerated his mother, John, aged three, immediately said: 'I testify that you are God's servant and His messenger.' Hence the words: 'God announces to you John, who will confirm a word from God.' Zechariah exclaimed: 'God is greatest!' and clasped him to his breast. Jesus said what God relates in His Book, then remained silent until manhood.

It is reported that when 'Imrān's wife gave birth to Mary, she said: 'Lord, I have named her Mary. I place her and her descendants under Your protection against Satan the stoned.' God answered her. He protected Mary and her descendants and gave Satan no hold over her. In a tradition, the Messenger of God says that Satan pricks every child at birth, and that this prick makes the child utter its first cry. Mary daughter of 'Imrān was an exception. At her birth, her mother had prayed: 'Lord, I place her and her descendants under Your protection against Satan the stoned.' A veil was stretched before her, and the blow struck the veil.

Wahb ibn Munabbih relates that at Jesus' birth the demons came to Iblīs. 'This morning,' they told him, 'the idols have bowed their heads.' He answered: 'Something has happened. Stay here.' He flew to the two horizons of the earth without finding anything. He went towards the seas and found nothing. He took flight a third time and discovered that Jesus had been born beside a donkey's manger, at the foot of a palm tree. The angels formed a circle around him. Iblīs returned and told the demons: 'A prophet was born tonight. No woman had ever conceived or given birth without my being near her, except this one. Abandon hope that anyone will worship...'

PART ONE · ENGLISH TRANSLATION

Folio 122v Image 0254

Jesus' first words and early years

Photograph · 761 Arabic · 561 Contents · 5

... an idol after this night. But attack the sons of Adam through their heedlessness and haste.' Abū Saʿīd al-Ḫudrī and Abū Hurayra report that when God again loosened Jesus' tongue, after the words he had spoken in the cradle to exonerate his mother, he began by praising God and proclaiming His holiness. 'My God, You who are near in Your loftiness, exalted in Your nearness, who rise above Your creation, You created in the air, through Your words, seven heavens arranged in order. Still in the state of smoke, they answered You in fear and came to obey Your command. Your angels proclaim Your holiness in them.

You placed in the heavens a light that divides the darkness, and the brightness of the sun during the day. You placed there thunder that celebrates Your praise, and lights that guide in the darkness the one who has lost his way. Blessed are You, my God, in the kingdom of Your heavens. You spread the earth upon the surging waves and subdued it, so that what was untameable in it obeyed. You made the seas gush forth, after the seas the rivers, after the rivers the small watercourses, and after these the abundant springs. Then You brought forth the trees with their fruits. On the surface of the earth You raised the mountains like pegs, and their summits obeyed You.

Blessed are You, my God. Who could, in describing You, reach what You are? Who could, in praising You, praise You according to Your measure? You send down rain, lead the clouds and judge in truth. You are the best of judges. There is no god but You. You commanded us to ask Your forgiveness for every sin. There is no god but You. Among Your servants, those who fear You are those who discern. We testify that You are not a god we have invented, nor a Lord whose remembrance will perish. You have no partners who would decide with You, such that

we would invoke them and abandon You. No one helped You create so as to cause us to doubt You. We testify that You are the One, the One on whom all depends. You do not beget and have not been begotten. No one is Your equal.'

When Jesus reached the age of young boys, his mother weaned him from the milk he took at her breast. He ate food and drank water. God made him speak with wisdom and clarity. Then slanders against his mother and him multiplied among his people, may God bless them both…

> The prayer was reread in light of the Arabic edition, particularly the passage concerning the heavens and the waters. The connection between the two sides remains partly uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 123r Image 0255

Jesus at school and the deeds attributed to him

Photograph · 762 Arabic · 563 Contents · 5

… and he was called 'the son of the prostitute'. To this refer the words about 'the enormous slander they uttered against Mary'. At seven, his mother entrusted him at school to a man who was to instruct him like the other boys. The teacher taught him nothing that he was not already the first to know. He told the children what was being prepared to eat in their homes. 'Go home,' he would tell one. 'Your family are eating such-and-such a thing.' The news spread among the Jews, and his mother feared for him. God revealed to her that she should take the child to Egypt. Hence the words: 'We made the son of Mary and his mother a sign, and gave them refuge on a peaceful height supplied with water.'

After thirteen years, according to this passage, God sent down the Gospel upon him and taught him the Torah. When he was thirty, God sent him to the sons of Israel to confirm the earlier Torah and announce a messenger who would come after him, named Aḥmad. He received signs and wonders. He restored the dead to life, fashioned birds from clay and restored sight to those born blind. Iblīs, may God's

curse be upon him, encountered him alone and said to himself: ‘Here is my opportunity.’ He approached Jesus and told him: ‘Are you that Jesus who was formed without a father? Your dignity is great.’ Jesus said: ‘Greatness belongs to God, who formed me.’ He continued: ‘Are you Jesus son of Mary, whose greatness extends to healing the man born blind, the leper and the sick?’ Jesus said: ‘Greatness belongs to God, by whose permission these things were accomplished.’

Whenever Iblīs wished to magnify Jesus by bringing forward one of these wonders, Jesus answered him that it belonged to God, blessed and exalted be He. Iblīs despaired of overcoming him and returned to his meeting place. When his demons had assembled, he told them: ‘This servant—I have no way to attack him. But I shall lead many people astray because of him. I shall stir up differing opinions among them and turn them into factions that will take this man and his mother as deities besides God.’

Kaʿb relates that when God sent Jesus son of Mary and granted him His gifts, the first to follow him were the disciples. He passed by them while they were washing clothes for people. He told them: ‘If you washed your companions of their faults, you would have a reward that does not pass away, and it would be…’

> The readings of the Arabic edition made it possible to clarify the episodes concerning the school and the disciples who worked as launderers.

PART ONE · ENGLISH TRANSLATION

Folio 123v Image 0256

The disciples and the arrest of Jesus

Photograph · 763 Arabic · 565 Contents · 5

… better for you than the wages of which nothing will remain to help you triumph on the Day of the Appointment.’ They asked: ‘How shall we wash them of their faults?’ He said: ‘You will help me bring them out of the darkness of their faults and lead them to the light of repentance.’ They followed him and gave him their aid. Hence the words: ‘Jesus son of Mary asked the disciples: “Who will be my helpers in

God's way?" The disciples answered: "We are God's helpers."' They were twelve men.

When Jesus told the sons of Israel: 'I am God's messenger to you, confirming the Torah that preceded me', they disputed this. The Torah, the account explains, prescribed retaliation in kind, whereas the Gospel brought forgiveness, tenderness and mercy. He called them to believe in Muḥammad. God had revealed to him that he must announce to them the trustworthy prophet who would ride a camel and wear the crown, that is, the turban. He described him to them. God then told him: 'Jesus, I am going to raise you to Me.—Why is that, Lord?—When you have conveyed My message, I shall raise you to heaven. Then I shall send you back down to earth at the end of time to help Muḥammad's community kill the one-eyed, unbelieving Impostor.'

Kaʿb relates that when God wished to raise Jesus and revealed to him: 'I shall recall you and raise you to Me', Jesus told the disciples: 'Here is the time when the shepherd is taken back and, after him, the flock scatters.' They understood that the hour of separation had come. He told them: 'I shall not leave you before my enemy has seized me. Do not oppose it, but rise with me.'

His companions were speaking about him while he was being sought to be killed. A man whom this account calls Yūḥannā showed them where he was, in a dark house on the side of a mountain, during the night. They entered, seized him and placed a crown of thorns on his head. They struck him, saying: 'If you are a prophet, defend yourself.' At dawn, they erected a piece of timber to crucify him. God, blessed and exalted be He, then sent the angels. They carried Jesus away and put Yūḥannā, the one who had pointed him out, in his place. God changed his appearance [...]. They were looking...

> The informer's name and a few details of the arrest have variant readings.

PART ONE · ENGLISH TRANSLATION

Folio 124r Image 0257

Another account of the raising and the request for the table

Photograph · 764 Arabic · 567 Contents · 5

... at Yūḥannā raised upon the timber. He told them: ‘I am your companion Yūḥannā, the one who showed you where Jesus was.’ This made them even angrier. They killed him, thinking he was Jesus. Wahb ibn Munabbih reports another version. Those seeking Jesus surrounded the house where he was with his companions. According to this account, he had seventeen disciples with him. God gave them all Jesus’ appearance, so that he could no longer be distinguished. They said: ‘[...] Show us which one is Jesus, or we shall kill you all.’ Jesus asked his companions: ‘Which of you will exchange his life today for Paradise?’ One of them answered: ‘I will.’ He went out and told them: ‘I am Jesus.’ They took him, killed him and crucified him. Thus, this version continues, they mistook one for the other, and Jews and Christians believed that it was Jesus.

God raised Jesus that day. When he descends again, safety will reign on earth. Lions will graze with camels, tigers with cattle and wolves with ewes. Children will play with snakes. He will remain on earth for forty years and then die an ordinary death.

Why did they ask him for the table spread with food? Ibn ʿAbbās relates that Jesus travelled the earth. Whenever he set out, people followed him, some to be healed of an illness, others to learn. He most often led them into the countryside, in fertile regions. When they halted somewhere, they bought food. Once he entered a deserted region. They had to stop without any food and suffered cruelly from hunger. They told the disciples: ‘If your companion truly acts in truth, let him ask his Lord to feed us in this wilderness.’ The disciples spoke to Jesus about it. It is said that their spokesman was Simon the Rock, so called because he had the firmness of rock.

Then they spoke the words reported in the Book. Jesus told them: ‘Fear God, if you are believers.’ They answered that they wished to eat from the table, for their hearts to be reassured by it and to know that he had told them the truth. ‘And we shall be…’

> A few words of the speech at the beginning of the folio are uncertain. The two successive accounts give different numbers of disciples.

PART ONE · ENGLISH TRANSLATION

Folio 124v Image 0258

The table descends and the loaves multiply

Photograph · 765 Arabic · 569 Contents · 5

… among those who have witnessed it.’ God said: ‘I shall send it down to you.’ It descended upon them on a Sunday. According to another tradition, it descended twice, in the morning and in the evening. God had said: ‘I shall inflict on him a punishment that I shall inflict on no one else in the world’, which the gloss explains thus: ‘I shall change his form and make him a sign for those who come after him.’ They answered: ‘We agree to it.’ God sent down the table twice.

According to another account, Jesus asked Simon the Rock: ‘What food do you have with you?’ He answered: ‘Two fish and five loaves.’ Jesus asked for them, cut them into small pieces, performed his ablutions and prayed. God blessed this food. Jesus placed some before each group. They all ate their fill. They numbered more than five thousand, and they believed in Jesus. On another occasion, at their request, Jesus prayed, and his Lord sent down a table on which there were five loaves and two fish. Jesus cut them up as he had the first time. They ate and were satisfied. Back in their villages, they recounted what had happened. Among those who had been absent, some believed them and others doubted their word. […] Those whom Satan had deceived returned to their unbelief. Jesus cursed them. They passed the night and, in the morning, had become pigs. People came to look at them and throw them food. They remained thus for four days, then perished.

Jesus was of medium height, with a reddish complexion, like a man coming out of the baths, curly hair and a broad chest. According to another tradition, his complexion mingled red and white, and his hair was straight. It seemed to stream with water even when nothing had wetted it, and his locks fell between his shoulders. His age was one hundred and twenty years. It is reported that the Prophet, having reached sixty, announced his approaching death to Fāṭima. He told her: 'There is no prophet whose life does not last about half as long as that of his predecessor. Now Jesus lived one hundred...'

> The two portraits of Jesus and the different accounts of the table are preserved in the order of the copy.

PART ONE · ENGLISH TRANSLATION

Folio 125r Image 0259

Ezekiel and those who had fled death

Photograph · 766 Arabic · 571 Contents · 5

... and twenty years. Between Moses and Jesus, may God bless them, there were, the text says, a thousand prophets, the first being Moses and the last Jesus. As death approached, Moses summoned seventy doctors of the sons of Israel, entrusted the Torah to them and placed Joshua son of Nun at their head. Three generations after Moses, they divided and quarrelled out of rivalry for worldly possessions.

Mention of the prophets whom God, mighty and majestic, evoked without naming them to His prophet Muḥammad. They are four: Ezekiel, Simeon, Jeremiah and al-Ḫaḍir. Also mentioned are the three in the surah Yā Sīn, in these words: 'Set forth for them as an example the people of the city, when the messengers came to it. We sent them two. They called them liars, and We strengthened them with a third.' Ezekiel is then associated with the words: 'Have you not seen those who left their homes by the thousand, for fear of dying? God told them: "Die", then restored them to life.'

According to Ibn ʿAbbās, four thousand people had fled the plague. They said: 'Let us go to a land where there is no death.' On the way, God told them: 'Die.'

They all died, to the very last. Ezekiel passed by them and prayed to his Lord to bring them back to life. God restored them to life. According to Wahb ibn Munabbih, some sons of Israel, weighed down by misfortunes and tried by the times, complained of their lot. 'Would to God that we were dead,' they said, 'to be delivered from what we endure.' God revealed to Ezekiel: 'Your people have cried out against the ordeal and claimed that death would bring them rest. But what rest would death give them? Do they think I am incapable of resurrecting them after their death? Go to such-and-such a cemetery. There are four thousand of them there.'

According to Ibn Munabbih, it is of them that God says: 'Have you not seen those who left their homes by the thousand, for fear of dying?' God told him: 'Stand among them and call them.' Their bones had been scattered by birds and wild beasts. Ezekiel called them, saying: 'O bones, God commands you to...'

PART ONE · ENGLISH TRANSLATION

Folio 125v Image 0260

The bones come together and Israel asks for a king

Photograph · 767 Arabic · 573 Contents · 5

... gather together!' Each person's bones came together. Ezekiel cried a second time: 'O bones, God commands you to clothe yourselves in flesh!' They became covered with flesh, then skin grew over the flesh and they became bodies. Ezekiel called a third time: 'O souls, God commands you to return to your bodies!' They returned to life, by God's permission, and all together proclaimed His greatness.

The story of Simeon, peace be upon him, is connected to the words: 'Have you not seen the notables of the sons of Israel after Moses, when they said to one of their prophets: "Appoint a king for us so that we may fight in God's way"?' According to al-Rabīʿ, when Moses felt death approaching, he placed his young companion Joshua son of Nun at the head of the sons of Israel. Joshua governed them according to the

Torah, God's Book, and the practice of their prophet Moses. At his death, he appointed another man to succeed him, who likewise followed God's Book and Moses' practice. Another succeeded him and followed his predecessor's conduct. Others came afterwards. Some of their conduct was disapproved of and, in the end, all of it.

The sons of Israel then went to Simeon. He had received this name because his mother had prayed to God to grant her a child. Before she died, when she was already old, God answered her prayer and gave him to her. She called him Simeon, which, according to the account, meant that God had heard her prayer and answered it. It is also said that this prophet was named Samuel son of Bālī.

They told him: 'Appoint a king for us so that we may fight in God's way.' He answered: 'Could it be that, if fighting were prescribed for you, you would refuse to fight?' The text refers to the end of the verse. He told them: 'God has appointed Ṭālūt as king for you.' He has answered your wish and granted you what you asked for. They replied: 'How could he rule over us? He is from the tribe of Benjamin, son of Jacob. Now the tribe of Benjamin possesses neither kingship nor prophethood. We have more right to kingship...'

> The spelling of a few names in the succession varies between the witnesses.

PART ONE · ENGLISH TRANSLATION

Folio 126r Image 0261

Ṭālūt, the measure of the rod and the sign of the ark

Photograph · 768 Arabic · 575 Contents · 5

[...] 'than he does, since we are from the tribe of Judah, son of Jacob.' 'He has not been given abundant wealth': he was indeed a water-carrier. It is also said that he was a shepherd. God knows best. He told them: 'God has chosen him over you' and 'given him greater breadth in knowledge and stature'. Some

commentaries say that God had addressed a revelation to him: this is said to be the knowledge in question. As for his stature, when the sons of Israel gathered, Ṭālūt stood above them from the shoulders up. He was called Ṭālūt because of his great height. His name was Šāwul, son of Kīs, which in Arabic gives Ṭālūt, son of Qīr. It is reported that the prophet Samuel was brought a rod of the exact height of the man who would be appointed king among them. 'Your man,' he said, 'will be the height of this rod.' They measured themselves without reaching its height. Ṭālūt was measured: his height matched it.

They then asked for a sign attesting his kingship. Samuel, or Simeon, told them: 'The sign of Ṭālūt's reign that you asked me for to prove that I speak truly will be that the ark will come to you, containing a sakīna from your Lord.' When the sons of Israel encountered an enemy, they placed the ark before them and advanced with it. No enemy could resist them, nor any adversary defeat them. Yet they eventually neglected God's command and increasingly disagreed with their prophets. Several times God deprived them of the ark, returning it to them each time. Then He took it from them one final time, never to return it. According to another tradition, the sons of Israel had possessed the ark since the time of Moses and Aaron. They passed it down as an inheritance. God deprived them of it through the hands of kings among the unbelievers, then returned it to them as a sign of Ṭālūt's kingship. The prophet described the ark and the blessings it contained: 'In it are a sakīna from your Lord and a remnant of what the house of Moses and the house of Aaron left behind. The angels carry it.' 'Alī used to say of the sakīna that it was a gentle breath, whose face resembled that of a human being. For Muǧāhid, it had [...]

PART ONE · ENGLISH TRANSLATION

Folio 126v Image 0262

The contents of the ark and its return on a cart

Photograph · 769 Arabic · 577 Contents · 5

[...] a head like that of a female cat and two wings. Ibn Munabbih reports on the authority of several men among the sons of Israel that the sakīna was the head of a dead female cat. When it uttered a cry inside the ark like a cat's mewing, they were certain of victory, and victory came to them. According to Ibn ʿAbbās, the sakīna was a golden basin from Paradise in which the hearts of prophets were washed. The 'remnant' included fragments of the Tablets, which were made of pearls, rubies and chrysolites, Moses' staff, Aaron's staff, their clothes and their sandals. Ibn ʿAbbās says that the angels brought the ark between heaven and earth, before the people's eyes, until they set it down in their midst.

Among the accounts concerning the ark, Ibn Munabbih relates this one. When Jerusalem was destroyed and the books burnt, Jeremiah stood on the side of a mountain and asked: 'How will God restore this city to life after its death?' God caused him to die. Seventy years after his death, God brought back a number of the sons of Israel. They rebuilt the city for thirty years, bringing the total to a hundred. At the end of the century, God restored his soul to him. The city was repopulated, returned to its former state.

When God wished to return the ark to them, He revealed to one of their prophets: 'If you wish the disease to cease afflicting you, remove this ark from your midst.' Their ailment was fistula. They asked: 'By what sign shall we recognise it?' He said: 'Bring two young cows that have never yet worked. At the sight of the ark, they will offer their necks to the yoke so that it may be fastened to them. The ark will then be secured on a cart, which will be harnessed to the two cows. Let them go: they will go to the place where God wishes to lead them.' They did so. Four angels were charged with leading them. The cows walked briskly. Having reached the edge of a

pasture, they broke their yoke, snapped their ropes and went away. David and those accompanying him went down towards the ark. At the sight of it, David ran towards it, full of joy. His wife told him: ‘You have shown such levity that it would take little [...]

PART ONE · ENGLISH TRANSLATION

Folio 127r Image 0263

David answers his wife. Ṭālūt tests his soldiers

Photograph · 770 Arabic · 579 Contents · 5

[...] for people to take a dislike to you for what you have done.’ He answered her: ‘Would you restrain me from obeying my Lord? After this, you will no longer be my wife.’ He separated from her. Several traditions concern the ark. We have confined ourselves to those whose chain of transmission is the most reliable. God knows best.

‘When Ṭālūt set out with the troops...’ According to the commentators, he left Jerusalem that day at the head of eighty thousand fighting men. Among the sons of Israel, none stayed behind except the sick man detained by his illness, the old man by his advanced age, or the man legitimately prevented, too weak to accompany him. The men complained to him of thirst and the lack of water between them and the enemy. They asked him to pray to God to make a river flow along their path. Ṭālūt told them: ‘God will test you with a river’, that is, put you to the test to know how obedient you will be. It is said that this river lies between Jordan and Palestine. ‘Whoever drinks from this river is not one of mine’, in other words, is neither among those faithful to me nor among the people of my religion. ‘Whoever does not taste it’ will belong to my religion and my faithful followers, except for the one who scoops up a single handful with his hand. Most accounts say that the mass of the soldiers drank this water. Whoever drank it was thirsty; whoever scooped up a single handful had his thirst quenched.

It is said that four thousand men crossed the river with him and sixty-six thousand turned back. Whoever had drunk from it became thirsty, and whoever had drunk only a handful had his thirst quenched. According to another tradition, those who did not drink numbered three hundred and ten and some, as many as the fighters at Badr. 'When Ṭālūt and those who believed with him had crossed the river, they said: "Today we do not have the strength to face Goliath and his troops." Those who thought they would meet God said: "How many small bands have defeated great ones by God's permission! God is with the patient."' The story of Ṭālūt with David and Goliath has already been told among the accounts of David [...]

PART ONE · ENGLISH TRANSLATION

Folio 127v Image 0264

Jeremiah or Ezra before Jerusalem in ruins

Photograph · 771 Arabic · 581 Contents · 5

[...] at the beginning of this book. The story of Jeremiah or, according to others, Ezra, may God bless him and grant him peace, relates to the words of the Most High: 'Or like the one who passed by a city whose walls had collapsed upon its roofs.' The commentators differ both on the passer-by's name and on that of the city. For some, the man was Ezra; for others, Jeremiah son of Bilqiyā. It is also said that Jeremiah is al-Ḫaḍir. According to Ibn Munabbih, Jeremiah belonged to the lineage of Aaron son of 'Imrān. The city he passed is said to have been Jerusalem. Ezra is said to have passed it after its destruction by the Babylonian Nebuchadnezzar. According to Ibn Zayd, it is the city where God caused to perish 'those who left their homes by the thousand for fear of death'.

Some commentaries give the following reason. While Jeremiah, or Ezra, was in Egypt, God revealed to him: 'Go to the land of Aelia: this land is not yours.' He mounted his donkey and travelled part of the way with a basket of grapes and figs. He also had a new waterskin, which he filled with water.

The outline of Jerusalem, its villages and the surrounding places of prayer came into view. The sight of the devastation was indescribable; Jerusalem's rubble rose like an immense mountain. He said: 'How will God restore this city to life after its death?' He continued until he found somewhere to stay, tied his donkey with a new rope and hung up his waterskin. God wished to show him His power to restore the dead to life by making the man himself an example of that power. He cast him into a deep sleep. Once the man was asleep, He withdrew his soul for a hundred years. After seventy years, God sent an angel to a great king of Persia. 'God commands you to set out with your people to rebuild Jerusalem, Aelia and its territory, until you restore all their former prosperity.' The king answered him: 'Grant me three days to prepare and gather the tools this task requires.' The angel granted them to him. The king mustered three hundred stewards and gave each [...]

PART ONE · ENGLISH TRANSLATION

Folio 128r Image 0265

The rebuilt city and the donkey's bones

Photograph · 772 Arabic · 583 Contents · 5

[...] of the stewards a thousand labourers and the equipment he needed. His stewards set out for the city with three hundred thousand labourers. When they began work, God restored life to Jeremiah's eye, or Ezra's, while the rest of his body remained dead. He looked at Aelia, with its villages, its places of prayer, its rivers and its crops. He saw work being done there, rebuilding and the renewal of all things. After thirty years, bringing the total to a hundred, the city had regained its former state. God then restored his soul to him. He looked at his food and drink: they had not changed. He looked at his donkey standing as it had on the day he tied it, without having eaten or drunk. The rope around the donkey's neck had not changed and looked new despite a hundred years of wind, cold and heat. Jeremiah's body, however, had wasted away. God made new flesh grow on him and revived his bones before his eyes. God told him: 'Look at your food and drink: they

have not changed', that is, they have neither changed nor aged over these years. 'And look at the bones', that is, look at your donkey returning to life: 'See how We revive its bones, then clothe them in flesh.'

According to the commentary, God sent a wind that brought back the donkey's bones from all the plains and mountains to which birds and wild beasts had carried them. It is also said that the man heard these words: 'Bones! I shall put a breath of life into you. Let each bone return to its place!' They quivered, and each returned to its place before his eyes. The donkey was reconstituted, all bones, without flesh or blood. Then God, exalted be His majesty, clothed the bones in flesh and blood. The donkey stood up, of flesh and blood but without life. An angel approached on foot, seized the donkey by the nostril and breathed life into it. The donkey began to bray. God's power had become manifest to this man. He had seen mighty signs in himself and his donkey, the city with all it contained restored to its former prosperity, and his food and drink remaining intact, although they spoiled faster than any other food or drink. He turned inward and addressed his soul: 'My soul, I know that God has power over all things.'

PART ONE · ENGLISH TRANSLATION

Folio 128v Image 0266

The return after a hundred years, the Torah and the identity of al-Ḫaḍir

Photograph · 773 Arabic · 585 Contents · 5

If he said, 'I have remained a day or part of a day', although he had remained a hundred years, it was because God, glorious and mighty, took his soul at the beginning of the day and restored it at the end of the day, a hundred years later. When he was asked, 'How long have you remained?', he answered: 'A day or part of a day.' At first he thought the sun had set, which in his eyes made a day. Then, noticing a part of the sun that had not yet set, he said: 'Or part of a day.' He was answered: 'Rather, you have remained a hundred years.'

As for God's words, 'And so that We may make you a sign for mankind', the commentators relate that he was resurrected after a hundred years with black hair and beard. When he appeared before the sons of Israel, their grandsons had white hair. 'I am Ezra,' he told them. They refused to recognise him: 'Our fathers told us that Ezra had been killed in the land of Babylon.' Nebuchadnezzar had killed those who knew the Torah by heart. Ezra recited it before them. A man said: 'My father reported to me from my grandfather that the Torah is buried in such-and-such a place, in a jar.' They went there, dug it up and examined it: it was exactly as Ezra had recited it to them. Then they believed him. They said: 'God placed the Torah in his heart only because he is His son.' How far God is above what they say!

As for the story of al-Ḫaḍir, may God bless him and grant him peace, it has been said that he was Jeremiah. For others, he was a learned and righteous man; still others say an angel. The name given is Ḫaḍrūn, son of Cain, son of Adam. According to another opinion, his name is Elisha. It is said that al-Ḫaḍir and Elijah were cousins through their mothers, that they meet every year at ʿArafāt or, according to others, at the mosque of al-Ḫayf, and that they feed on truffles and celery. This saying is reported from the Prophet: 'He took the name al-Ḫaḍir because he sat upon a white expanse, and at his touch it stirred, having become green.' It is also said that whenever he prayed or sat somewhere, everything turned green around him. According to a tradition from Ibn ʿAbbās, the following is the reason for Moses' journey with his young companion Joshua and their meeting with this learned man, al-Ḫaḍir. Moses had asked God to direct him to [...]

PART ONE · ENGLISH TRANSLATION

Folio 129r Image 0267

What Moses learns at the meeting of the two seas

Photograph · 774 Arabic · 587 Contents · 5

[...] a learned man whose knowledge he could add to his own. Moses asked his Lord: 'Lord, which of Your servants is dearest to You?—The one who remembers Me and does not forget Me.—Which administers justice best?—The one who judges in truth and does not follow his passions.—Lord, which of Your servants is the most learned?—The one who seeks others' knowledge to add it to his own. Perhaps he will encounter a saying that leads him to the right path or turns him away from perdition.—Lord, is there, then, anyone on earth more learned than I?—Yes.—Who is it?—Al-Ḫaḍir.—Where shall I seek him?—On the shore, near the rock where the fish will escape.'

Moses set out in search of him, and what God has related came to pass. He reached him near the rock, and the two greeted each other. 'I would like you to accept me as a companion,' Moses said. Al-Ḫaḍir answered: 'You will not have the patience to remain with me.—Yes, certainly.—Then, if you accompany me, do not question me about anything until I speak of it to you myself.' They set out. God has related in His Book what happened to them with the boat, the boy and the wall. Then al-Ḫaḍir led Moses to the meeting of the two seas, where the Sea of the Romans and the Sea of Persia join. The Sea of the Romans is to the west and the Sea of Persia to the east. There is no place on earth richer in water. God sent a swallow, which began to draw from it with its beak. 'In your opinion,' al-Ḫaḍir asked Moses, 'how much water has it taken?—So very little!—Moses, in relation to God's knowledge, my knowledge and yours amount to what this swallow has drawn from this water.'

The commentary reports from the Prophet, peace be upon him, that Moses rose to address the sons of Israel. He was asked: 'Who is the most learned of men?—I am.' He was reproached for not referring knowledge back to God. God told him: '

Indeed, I have a servant at the meeting of the two seas.—Lord, how can I meet him?' He was told: 'Take a salted fish and put it in a basket. Where you lose it, there you will find that man.' He did so, accompanied by his young servant [...]

PART ONE · ENGLISH TRANSLATION

Folio 129v Image 0268

The fish and the rock, the boat and the boy

Photograph · 775 Arabic · 589 Contents · 5

They both followed the seashore until they reached a rock on the coast. Nearby gushed the spring called the spring of life. Joshua sat down to perform his ablutions there and put down the basket. Water splashed onto the fish, which came to life, leapt into the water and began beating its tail. What it touched became dry [continuation uncertain]. Hence the words: 'It made its way through the sea like a tunnel.' Joshua wished to tell Moses, but forgot to speak to him about the fish. They walked that day and until the next. Moses, who until then had not grown tired on the way, told his companion: 'Bring our meal. This journey has tired us greatly.'

Joshua remembered the fish and recounted what had happened to it. 'Did you see what happened when we took shelter at the rock? I forgot the fish. Only Satan made me forget to tell you about it.' Moses said: 'That is what we were seeking.' They retraced their steps and reached the rock. A man stood there, praying and celebrating God. They waited. Moses greeted him. The man answered him: 'Peace be upon you, prophet of the sons of Israel.' Moses asked: 'Who told you I was their prophet?' Al-Ḫaḍir answered him: 'The One who told you about me.'

Moses understood that al-Ḫaḍir was more learned than he. There followed the events God relates in His Book: the breach in the boat, the killing of the boy and the straightening of the wall. Al-Ḫaḍir explained his three acts to Moses. 'The boat belonged to poor people who worked at sea. I wished to damage it' by making this breach in it. A king was behind them. He seized every boat

in good condition and left those that were damaged. Such was his habit, although he had the power to take both. He is given the name Hadad son of Badr.

He then said: ‘The boy had believing parents’, but he did not believe. We knew that he might overwhelm them with rebellion and unbelief. ‘We wished their Lord to give them in exchange a child better than he in purity…’

> The end of the description of the fish’s trail and a few words concerning the journey are uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 130r Image 0269

The orphans’ treasure and al-Ḫaḍir’s advice

Photograph · 776 Arabic · 591 Contents · 5

… ‘and more tender towards his family.’ According to Saʿīd ibn Ǧubayr, God gave the parents a daughter in place of the boy al-Ḫaḍir had killed. According to Ibn Ǧurayǧ, the mother was already carrying a boy submitted to God, better than the first in purity, that is, in righteousness and religion. ‘More tender’ means that he would show more mercy and filial devotion than the one who had been killed.

‘As for the wall, it belonged to two orphan boys in the city. Beneath it was a treasure that belonged to them.’ According to Ibn ‘Abbās, this treasure consisted of buried sheets containing knowledge. Another specifies that there were two and a half lines, the third remaining unfinished. ‘I marvel that one who is assured of his sustenance still exhausts himself, that one who is certain of having to render accounts gives himself over to heedlessness, and that one who is certain of dying gives himself over to joy.’ Also quoted is: ‘Even if it be the weight of a mustard seed, We shall bring it forth. We suffice to reckon the accounts.’

For al-Ḥasan, the treasure was a gold tablet bearing the inscription: ‘In the name of God, the Merciful, the Compassionate. I marvel that one who believes in the

divine decree should grieve, that one who is certain of death should give himself over to joy, and that one who knows this world and its vicissitudes should find peace in it. There is no god but God, and Muḥammad is the messenger of God.' Another version reads: 'In the name of God, the Merciful, the Compassionate. I marvel that one who knows death can laugh, that one who firmly believes in the divine decree should exhaust himself in efforts, and that one who is certain of death should think himself safe. I bear witness that there is no god but God and that Muḥammad is His servant and His messenger.'

According to some transmitters, when Moses and al-Ḫaḍir met and then parted, as God relates in His Book, they exchanged counsel. Al-Ḫaḍir said: 'Moses, let your concern be your return to God. Do not involve yourself in what does not concern you. When you are safe, do not think that fear is ruled out. When you are afraid, do not despair of finding peace again. Do not abandon the good that you have the power to do. Reflect upon the matters in which you act openly.' Moses said to him: 'Tell me more.' He replied: 'Beware of obstinacy. Do not walk without having reason to do so. Do not laugh without cause for wonder. Do not reproach any who have sinned...'

PART ONE · ENGLISH TRANSLATION

Folio 130v Image 0270

What one learns in order to put it into practice

Photograph · 777 Arabic · 593 Contents · 5

... 'for their faults once they have repented. Weep instead over your own fault, son of 'Imrān.' Moses in turn gave al-Ḫaḍir counsel: 'Beware of becoming angry except for God. Give your approval to no one except for God. Neither love this world nor hate it.'

Al-Ḫaḍir also said to him: 'The speaker tires less than the listener. So do not weary your companions when you speak to them. Know that your heart is a vessel. Consider what you fill it with. Turn away from this world and leave it behind you. It is not your home, and you have no permanent abode in it. It has been

given to the servants so that they may take from it what they need to continue their journey towards their return. Accustom yourself to silence, and you will encounter wisdom. Clothe your heart in the fear of God, and you will attain knowledge. Train yourself in patience, and you will escape sin.

Moses, open no door that you would not know how to close. Close no door that you would not know how to reopen. Son of ʿImrān, take it as certain that you have received only a small share of knowledge. In trying to force a way through, one proceeds blindly and burdens oneself with what exceeds one's strength. How could someone whose appetite for the world is never appeased and whose desire is never extinguished be a worshipper? How could someone who despises his lot and accuses God over what He has decreed for him be detached? Will someone ruled by his desire refrain from the things he covets? What will the pursuit of knowledge bring him if ignorance holds him entirely in its grasp? [...] How will he journey towards his life hereafter when he turns wholly towards the present one?

Moses, learn what you learn in order to put it into practice. Do not learn it in order to talk about it. Otherwise, its loss will fall to you and its light will go to another. Moses, make detachment and fear of God your garment, and knowledge and remembrance of God your speech. Multiply your good deeds, for you will sometimes commit faults. Let fear make your heart tremble, for this pleases your Lord. Do good, for you will sometimes do evil. You have received an admonition, if you know how to retain it.' He also said to him: 'Moses, if you want knowledge, make yourself available for it. Knowledge belongs to whoever devotes himself to it. Beware of excessive speech, for the chatterer pours out idle words. Too much talking mars scholars and exposes the faults of fools. Remain measured, for this...'

> One clause in the series of questions about ignorance remains uncertain to read.

PART ONE · ENGLISH TRANSLATION

Folio 131r Image 0271

The city's three messengers

Photograph · 778 Arabic · 595 Contents · 5

... 'becomes you better than a torrent of words. Keep away from fools. Turn away from the ignorant man, remain silent out of patience, and withdraw from him with resolve. He has still more foolishness and ignorance to pour out upon you.'

As for the three messengers mentioned without being named in the surah Yā Sīn, several versions are current. Qatāda reports that their city was Antioch, in Roman territory. Jesus son of Mary sent two of his disciples there. The inhabitants called them liars. God sent them a third as a reinforcement, firmer in faith and more zealous for His cause. A man came running to the messengers. The inhabitants of the city had agreed to kill all three of them. This man, who was a believer and is named Ḥabīb, learned of it. He worked with silk. He was ill, and leprosy had already afflicted him severely.

He was a charitable man. In the evening, he divided what he had earned. With one half he fed his household. He gave the other half in alms. When he learned that his people had decided to kill the messengers, he was at the farthest gate of the city. He ran towards them, reminded them of God, and called upon them to follow the messengers. 'Follow those who ask no wage of you.' He exhorted them to follow the guidance they brought, for they were themselves rightly guided.

He publicly made known his faith and his devotion to the worship of God alone. 'Why should I not worship Him who created me and to whom you will return?' One version connects these people with those of al-Rass. [...] They killed the believer and threw him into the rass, that is, the well. Their women are said to have been the first to practise magic. For others, these were the people of the Trench. Two messengers had been sent to them, then a third. The first two were called Ṣādiq and

Maṣdūq, the third Sallūm or, according to others, Šamʿūn. Most accounts make these messengers disciples of Jesus son of Mary and send them to the people of Antioch. As for Ḥabīb, who came running to call them to faith, it is reported that they killed him by trampling and stoning him...

> The antecedent of certain sentences about the people of the Well is uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 131v Image 0272

The man who brought bread to the prisoner every day

Photograph · 779 Arabic · 597 Contents · 5

... until he died. As for the people of the Well, God knows best who they were. Some of the early scholars considered them another people. Qatāda mentions a city in Yamāma called al-Falağ. Other locations are attributed to ʿIkrima [uncertain passage]. According to Muğāhid and Ibn ʿAbbās, it was a well whose name was al-Rass. A people lived beside it and cast their prophets into it. According to a tradition transmitted by Muḥammad ibn Kaʿb al-Quraẓī, the messenger of God said: 'The first to enter Paradise on the Day of Resurrection will be that black slave.' God had sent a prophet to the inhabitants of a city. No one believed in him except a black man.

The inhabitants attacked the prophet. They dug a well, threw him into it, and placed an enormous stone over it. Now this man would go to gather wood and carry it on his back. He sold the wood and used the money to buy food and drink. He carried them to the well and lifted the stone with God's help. He lowered the food and drink to the prisoner, then put the stone back in place.

He did this for as long as God willed. One day he went to gather wood as usual and tied it into a bundle. As he was about to lift it, drowsiness

overcame him. He lay down and fell asleep. He remained sunk in sleep for seven years. Then he woke, turned onto his other side, and slept for seven more years. When he rose, he took his bundle, convinced that he had slept barely an hour of the day. He went to the village, sold the bundle, bought food and drink as usual, and returned to the pit where the prophet had been. He looked for him but could not find him. In the meantime, his people had changed their minds. They had drawn him out of the well, believed in him, and acknowledged his truthfulness.

The prophet would ask them what had become of the black man. They would reply that they did not know. He continued thus until God called him back to Himself. The messenger of God used to say: 'That black man will be the first to enter Paradise.'

Several place names in the traditions about the people of al-Rass are uncertain.

PART ONE · ENGLISH TRANSLATION

Folio 132r Image 0273

The number of prophets and the intervals between them

Photograph · 780 Arabic · 599 Contents · 5

Here end the stories of the prophets mentioned in the Quran, may God bless them all. They number thirty-one. Twenty-four are expressly named, and seven are mentioned without their names being given. I have related the disagreements among scholars concerning their names. I shall now devote a separate chapter to them, in which I shall take up their names one after another. The Quran does not mention them in this order. God willing, I shall give some details about their lineages, their ages, the intervals separating them, and the appearance of some of them.

Those who are named in the Quran and whose stories we have written are Adam, Idrīs, Noah, Hūd, Ṣāliḥ, Abraham, Lot, Šuʿayb, Ishmael, Isaac, Jacob, Joseph, Moses, Aaron, Elisha, Jonah, Elijah, Ḏū l-Kifl, Job, David, Solomon, Zechariah,

John and Jesus. Those mentioned without being named are Ezekiel, Jeremiah, Simeon, al-Ḫaḍir, and the messengers of the surah Yā Sīn, Ṣādiq, Muṣaddiq and Sallūm, or Šamʿūn according to another version. The tribes are also mentioned without their names being given. I have mentioned them in the story of Joseph.

Ibn al-Kalbī reports from Ibn ʿAbbās, may God have mercy on him, the following intervals between the prophets. From Adam to Noah, two thousand two hundred years. From Noah to Abraham, one thousand one hundred and ninety-three years. Another version gives 'forty-two years'. From Abraham to Moses, five hundred and seventy-five years. Another version gives 'sixty-five years'. From Moses to David, five hundred and seventy-nine years.

From David to Jesus, one thousand and fifty-three years, or, according to others, one thousand and ninety-nine or two thousand two hundred years. From Jesus to Muḥammad, six hundred years. From his being sent on his mission until the year two hundred and thirty-nine, two hundred and fifty-two years. Al-Hayṯam reports...

Folio 132v Image 0274

Transmitted chronologies and the prophets' lifespans

Photograph · 781 Arabic · 601 Contents · 5

[...] al-Hayṯam ibn ʿAdī reports from one of the People of the Book: 'From Adam to the Flood, two thousand two hundred and fifty-six years. From the Flood to the death of Abraham, one thousand and twenty years. From the death of Abraham to the entry of the children of Israel into Egypt, seventy-five years. From Jacob's entry into Egypt to Moses' departure, four hundred and thirty years. From Moses' departure to the building of Jerusalem, five hundred and fifty years. From the building of Jerusalem to the reign of Nebuchadnezzar [...]. Until the reign of Ḏū l-Qarnayn, four hundred and thirty-six years. From Ḏū l-Qarnayn to the year two hundred and thirty-nine, one thousand two hundred and thirty-nine years.' God knows best.

According to others, only one thousand five hundred years separated Adam from Noah. There was no unbelief between them. All people were believers until the time of Noah, and it was in Noah's time that unbelief appeared. Concerning Hūd, the accounts differ. From Moses to Jesus, one counts a thousand prophets, of whom Moses is the first and Jesus the last. Wahb ibn Munabbih says that forty-nine fathers separate Adam from our prophet Muḥammad, may God bless him and grant him peace.

As for the length of their lives, Ibn al-Kalbī reports from Ibn ʿAbbās that Adam lived nine hundred and thirty years; this is also the number given in the Torah. Eve survived him by seven years. According to a tradition distinct from that of Ibn ʿAbbās, he lived a thousand years and was buried in Syria, in Jerusalem. Idrīs lived three hundred and sixty-five years. Noah lived one thousand two hundred and fifty years. For the time up to the day when God addressed revelation to him, the text reads 'one thousand one hundred and eighty years'. He then called upon his people to acknowledge his prophethood for four hundred and twenty years. He boarded the ark when he was seven hundred years old [...]

> One stage of the chronology is missing in this witness after the name of Nebuchadnezzar. The figures transmitted for Noah's life do not agree with one another. The number 1,180 is indeed what the visible text gives.

PART ONE · ENGLISH TRANSLATION

Folio 133r Image 0275

The end of the account, the colophon and two added notes

Photograph · 782 Arabic · 603 Contents · 5

[...] and fifty years, making seven hundred and fifty years at the time of embarkation. He lived another three hundred years. Lamech, Noah's father, lived seven hundred and seventy-seven years. Abraham lived one hundred and twenty years; another tradition gives 'eighty-eight years and ninety-five years'. Isaac lived one hundred and fifty years or, according to another estimate, one hundred and eighty. Jacob lived one hundred and forty-seven years.

‘Here end the Stories of the Prophets, with praise to God and with His gracious help. May blessings be upon our lord Muḥammad and upon his family.’ The copyist places the completion in the last ten days of Ṣafar in the year 777 of the Hijra. He also gives what probably reads ‘the twenty-sixth day of the month of yūniya’. The year 777 corresponds to 1375 for this part of the year; the day of the month and the month’s name in the second calendar are left as read in the colophon.

[First note beneath the colophon.] ‘May God bless him and grant him peace. The birth of our prophet Muḥammad took place on the twelfth night of the month of Rabīʿ the First, the scholars say [...]’. The ending is indistinct.

[Second note, below the line.] Another hand records that the Muslims lost a first city, whose name and date are difficult to read, perhaps Wāšqa in 506. It continues: ‘Then Zaragoza was taken, in the year 512. Then Lleida was taken, in the year 518.’ These are the numbers written in this note.

> The colophon and the two notes beneath it are separate. The second calendar remains to be confirmed; the first note is faded, and the first city name and its date remain uncertain in the second.

ABOUT THE TRANSLATION

Reading Notes

Who is speaking?

The Arabic word qāla, ‘he said’, often changes subject. Depending on the sentence, the voice is that of a prophet, a character in his story, or the person transmitting the account. When a name is given, the translation retains it. Phrases such as ‘it is reported’ signal a new testimony.

A book of many voices

Quotations from the Quran intertwine with their explanation. A scene such as that of the Tablets may contain words spoken by Moses, a verse, and several traditions about the material of the Tablets. The divine names and formulas of blessing are rendered in English within the narrative.

‘God knows best’

This formula sometimes concludes two differing versions. It belongs to the voice of the person transmitting the passage. The indication ‘uncertain reading’, by contrast, comes from the present transcription and concerns the deciphering of the words.

Contents · 5 Sources · 246

REFERENCES

Sources and Illustrations

The photographs

Vatican Apostolic Library, Borg. ar. 125, folios 47r to 133r. The link beside each photograph opens its image in DigiVatLib. Reproduction for personal study.

Open the digitised manuscript ↗

The work and its Arabic edition

Roberto Tottoli, ‘The Qiṣaṣ al-anbiyā’ of Ibn Muṭarrif al-Ṭarafī (d. 454/1062)’, Al-Qanṭara, XIX, 1998, pp. 131–160.

Consult the study ↗ Roberto Tottoli (ed.), The Stories of the Prophets by Ibn Muṭarrif al-Ṭarafī, Berlin, Klaus Schwarz, 2003. Arabic edition consulted for collation.

Digitised edition catalogue entry ↗

Parallel account of Iram

Abū al-Šayḫ al-Iṣfahānī, Kitāb al-ʿAẓama, ‘Mention of Iram of the Pillars’. This version sheds light on the account inserted at images 0245–0246.

Read the parallel tradition ↗

Illustrations

Adam on pilgrimage. Folio from the Majmaʿ al-tavārīkh of Ḥāfiẓ-i Abrū, circa 1425. The cover image comes from this other manuscript. The Metropolitan Museum of Art, New York, 57.51.37.5.

Adam on pilgrimage · museum catalogue entry ↗ Jonah and the Whale, circa 1425. This second folio from the same collection opens the English translation. The Metropolitan Museum of Art, New York, 57.51.37.4.

Jonah and the Whale · museum catalogue entry ↗

ARABIC TRANSCRIPTION

Folio 47r Image 0097

Title page and ownership inscriptions

Photograph · 604 English · 13 Contents · 5

سفر فيه قصص الأنبياء صلوات الله وسلامه عليهم [...] وأسماء بعض وأعمارهم [...] من أن خلق آدم عليه السلام [...] ألفه الشيخ المقرئ أبو عبد الله أحمد بن مطرف الكناني القرطبي رحمه الله وعفا عنه. [...] الشيخ المعلم [...] أبي [...] الفقيه أبي عمران موسى بن مفرج الأنصاري رحمه الله وعفا عنه.

ولو لم يكن في العلم من [...] العلم [...] لما [...] الناس [...] درهم.

[...] يوم الاثنين التاسع عشر ليونيه عام ثمانين ٨٨٠ [...] في حوز غرناطة من [...] ونزل [...] من [...] يسمى [...] على [...] قلوبة وجبل بني محمد [...] نسيت كنيته وعلى هذه الزمرة [...] يقول [...] ما أعرف من ذكر [...] وذكر [...] وجارية معه [...] وذكر [...] الثمانية وعشرين [...] النجوم علم [...] فحصلت ما يلي [...] وحضر معي أنا أبو سليمان فقيه [...].

ما زلت [...] وأنت أنا لك من خالص الحِبّ [...] الله أعلم [...] منزلتي منكم أو من بعدكم [...] وآخر العمر [...] [...]

ARABIC TRANSCRIPTION

Folio 47v Image 0098

The author’s opening

Photograph · 605 English · 14 Contents · 5

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله. قال أبو عبد الله محمد بن أحمد بن مطرف الكناني الطرفي رضي الله عنه.

الحمد لله باعث الرسل بما شرع من الملل حجة على عباده وتقدما إليهم بوعده وإيعاده لتكون للذين أحسنوا الحسنى وتكون عاقبة الذين أساؤوا السوء وجعل محمدا عليه السلام آخر المرسلين وخاتم النبيين وأحقهم بالشفاعة وأكثرهم أهل طاعة جعل الكتاب الذي أنزل عليه مهيمنا على سائر الكتب المتقدمة وأمته شهودا على سائر الأمم السالفة فضيلة خص بها محمدا عليه السلام ورحمة أنعم بها على أهل الإسلام. فالحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله وصلى الله على صفوته من خلقه وخيرته من بريته أفضل صلاة وأزكاها وأرضاها له وأعلاها وعلى النبيين والمرسلين وسلم عليه وعليهم أجمعين.

ولما كانت الأنبياء والرسل أفضل بني آدم عليه السلام خصوا بالفضائل العظام والمعجزات المعجبات للأوهام المثبتة للتوحيد في العقول والأفهام كانت قصصهم وأخبارهم وأحاديثهم وآثارهم من أفضل ما يجمع ويلخص وأعجب ما يدرس ويقص كما قال جل ثناؤه لقد كان في قصصهم عبرة لأولي الألباب.

وقد رأيت أن أجمع قصص من ذكر منهم في الكتاب على أصح ما روته الرواة ونقلته الثقات وأن أستخرج في هذا الكتاب ما جرى لهم مع أممهم في وقت مبعثهم وأن أورد فيه من ذلك ما يلزم كل ذي همة أن يحرص على علمه وينشط إلى مطالعته ووعيه وبالله أستعين وعليه أتوكل وهو حسبي ونعم الوكيل.

فألفيت في كتاب الله عز وجل مما قصه على نبيه محمد صلى الله عليه وسلم ليقتدي بها [...] بسنتهم إذ قال فاصبر كما صبر أولو العزم من الرسل و[...] فبهداهم اقتده وقال جل وعز ما يقال لك إلا [...] من قبلك أحدا وثلاثين

ARABIC TRANSCRIPTION

Folio 48r Image 0099

List of prophets and opening of the story of Adam

Photograph · 606 English · 15 Contents · 5

نبيا صرح منهم باسم أربعة وعشرين وكنى عن سبعة باختلاف فيهم فمن صرح باسمه آدم وإدريس ونوح وهود وصالح وإبراهيم ولوط وشعيب وإسماعيل وإسحاق ويعقوب ويوسف وموسى وهارون واليسع ويونس وإلياس وذو الكفل وأيوب وداود وسليمان وزكرياء ويحيى وعيسى وممن كنى عنه حزقيل وأرميا وشمعون والخضر وثلاثة في يس في قوله واضرب لهم مثلا أصحاب القرية إذ جاءها المرسلون إذ أرسلنا إليهم اثنين فكذبوهما فعززنا بثالث وذكر الأسباط ولم يسمهم وسترى أسماءهم في قصة يوسف صلى الله عليهم أجمعين وسلم تسليما.

قال أبو عبد الله وهذا حين نبتدئ الكتاب والله جل وعز الموفق للصواب إن شاء الله تعالى.

ذكر ما كان من ابتداء خلق آدم عليه السلام وجعله في الأرض خليفة بعد الجن وما جرى في أمره مع الملائكة إذ أمروا بالسجود له وما كان من قصته مع إبليس وحواء والحية في أكل الشجر واستزلاله إياهما وخروجه من الجنة وكيف أهبطوا منها وإلى أين أهبطوا ولم سمي إبليس إبليس واختلاف أهل العلم فيه هل كان من الملائكة أو من الجن ولم

سموا جنا وملائكة وما كان من تلقيه الكلمات من ربه عند توبته عليه وما كان من قتل أحد ابنيه أخاه وغير ذلك من قصصه صلى الله عليه وسلم.

قال محمد بن إسحاق رحمة الله عليه كان أول ما خلق الله جل وعز النور والظلمة ثم ميز بينهما فجعل الظلمة ليلا أسود وجعل النور نهارا مضيئا ثم سمك السموات من دخان يقال والله أعلم من دخان الماء حتى استقللن ولم يحبكن وقد أغطش في السماء الدنيا ليلها وأخرج ضحاها فجرى فيها الليل والنهار وليس فيها [...] قمر ولا نجوم ثم دحا الأرض فأرساها بالجبال وقدّر [...] الأقوات وبث فيها [...] من الخلق ففرغ من الخلق وقدّر [...] أقواتها في أربعة أيام [...] استوى

ARABIC TRANSCRIPTION

Folio 48v Image 0100

The sky, the first inhabitants of the earth and the substance of Adam

Photograph · 607 English · 17 Contents · 5

إلى السماء وهي دخان كما قال فحبكهن وجعل في السماء الدنيا شمسها وقمرها ونجومها وأوحى في كل سماء أمرها فأكمل خلقهن في يومين ففرغ من خلق السموات والأرض في ستة أيام. ثم استوى في اليوم السابع فوق سمواته ثم قال للسموات وللأرض ائتيا طوعا أو كرها قالتا أتينا طائعين.

ثم كان أول من سكن الأرض الجن فأفسدوا فيها وسفكوا الدماء وقتل بعضهم بعضا فبعث الله إبليس في جند من الملائكة فقتلهم إبليس ومن معه حتى ألحقهم بجزائر البحور وأكناف الجبال ثم خلق آدم في ساعة من يوم الجمعة على عجل فتلك الساعة التي تقوم فيها القيامة فخلق آدم صلى الله عليه وسلم من طين لازب واللازب اللزج الطيب من حمإ مسنون أي منتن. قال ابن عباس وإنما كان حمأ بعد التراب فخلق منه آدم صلى الله عليه وسلم بيده فمكث أربعين سنة جسدا ملقى.

فكان إبليس يأتيه فيضربه فيصلصل أي يصوّت فهو قول الله عز وجل من صلصال كالفخار يقول كالشيء المنفوخ الذي ليس بمصمت ثم يدخل في فيه ويخرج من دبره ويدخل في دبره ويخرج من فيه ثم يقول لست

شيئا للصلصلة ولشيء ما خلقت لئن سلطت عليك لأهلكنك ولئن سلطت علي لأعصينك.

وقال ابن مسعود وابن عباس إن الله عز وجل لما فرغ من خلق ما أحب استوى على العرش فجعل إبليس على ملك سماء الدنيا وكان من قبيلة من الملائكة يقال لهم الجن قال وإنما سموا جنا لأنهم كانوا خزان الجنة وكان إبليس مع ملكه خازنا فوقع في صدره كبر فقال ما أعطاني هذا إلا لمزية لي فلمّا وقع ذاك الكبر في نفسه اطلع الله على ذلك منه فقال الله إني جاعل في الأرض خليفة قالوا ربنا وما يكون ذلك الخليفة قال يكون له ذرية [...] الأرض ويتحاسدون ويقتل بعضهم [...] قالوا أتجعل فيها [...] فيها ويسفك الدماء ونحن نسبح بحمدك و[...] لك أي نعظمك ونحن [...] بالحمد والشكر وننزهك من

ARABIC TRANSCRIPTION

Folio 49r Image 0101

The three angels, the differently coloured soils and Adam’s coming to life

Photograph · 608 English · 18 Contents · 5

السوء ونبرئك منه قال إني أعلم ما لا تعلمون يعني يعلم من شأن إبليس ما لا تعلمون. وقال ابن مسعود وابن عباس فبعث الله جبريل إلى الأرض ليأتيه بطين منها فقالت الأرض إني أعوذ بالله منك أن تقبض مني أو تشيني فرجع ولم يأخذ منها وقال رب إنها عاذت بك فأعذتها فبعث ميكائيل فعاذت منه فعاذها فرجع فقال كما قال جبريل فبعث ملك الموت فعاذت منه فقال وأنا أعوذ بالله أن أرجع ولم أنفذ أمره فأخذ من وجه الأرض وخلط ولم يأخذ من مكان واحد وأخذ من تربة حمراء وبيضاء وسوداء فلذلك خرج بنو آدم مختلفين فيهم الخبيث والطيب والأبيض والأسود والأحمر فصعد بالتراب فبُلّ حتى عاد طينا لازبا أي ملتزقا ثم ترك حتى أنتن وتغير فذلك حين يقول من حمإ مسنون أي منتن.

ثم قال الله للملائكة إني خالق بشرا من طين فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين فخلقه الله بيده لكي لا يتكبر إبليس عليه فيقول له أتتكبر على عملته بيدي ولم أتكبر أن أعمله بيدي بشرا وكان جسدا من طين أربعين سنة فلما نفخ الله فيه من روحه أتت النفخة من قبل رأسه فجعل لا يجري شيء منها في جسده إلا صار لحما ودما فلما انتهت النفخة إلى سرته نظر إلى جسده وأعجبه ما رأى من حسنه فذهب

لينهض ولم يطق ذلك فهو قوله عز وجل وخلق الإنسان عجولا أي ضجرا لا صبر له على سراء ولا ضراء.

وقيل إنه لما دخل الروح في عينيه نظر إلى ثمار الجنة فلما دخل الروح في جوفه اشتهى الطعام فوثب قبل أن يبلغ الروح رجليه عجلان إلى ثمار الجنة قال ولما تمت النفخة في جسده عطس فقال الحمد لله رب العالمين بإلهام الله فقال الله له يرحمك الله يا آدم.

ثم قال للملائكة الذين كانوا مع إبليس خاصة دون الملائكة الذين كانوا في [...] اسجدوا لآدم فسجدوا كلهم أجمعون إلا إبليس أبى واستكبر وكان من [...] لما كان قد حدث به نفسه من كبره واغتراره فقال لا أسجد وأنا خير منه وأكبر سنا [...] فلقد خلقتني

ARABIC TRANSCRIPTION

Folio 49v Image 0102

The angels question God and Adam learns the names

Photograph · 609 English · 20 Contents · 5

من نار وخلقته من طين يقول إن النار أقوى من الطين ولما أبى إبليس أن يسجد أبلسه الله أي آيسه من الخير كله وجعله شيطانا رجيما عقوبة لمعصيته. وأما قول الملائكة أتجعل فيها من يفسد فيها ويسفك الدماء فقال فيه أهل التفسير بأقوال قال بعضهم إن تأويل استخبار الملائكة ربهم على وجه استعلام الحكمة لا على الإنكار فكأنهم قالوا يا الله إن كان هذا كما ظننا فخبرنا بوجه الحكمة فيه.

وقال آخرون إن الله أعلم الملائكة أنه جاعل في الأرض خليفة وأن الخليفة فرقة تسفك الدماء وهي فرقة من بني آدم وأذن الله للملائكة أن يسألوه عن ذلك وكان إعلامه إياهم هذا زيادة في التثبيت في نفوسهم أنه يعلم الغيب فكأنهم قالوا أتخلق قوما يفسدون فيها ويعصونك وإنما ينبغي إذا عرفوا أنك خلقتهم أن يسبحوا بحمدك كما نسبح ويقدسوا كما نقدس ولم يقولوا هذا إلا وقد أذن الله لهم في ذلك ولا يجوز على الملائكة أن تقول شيئا تظننا فيه لأن الله قد وصفهم بأنهم إنما يفعلون ما يؤمرون.

وقال قتادة إن الملائكة قالت ما قالت من قولها أتجعل فيها من يفسد فيها ويسفك الدماء على غير يقين علم تقدم منها بأن ذلك كائن ولكن على

الرأي منها والظن وأن الله جل ثناؤه أنكر ذلك من قولها ورد عليها ما رأت بقوله إني أعلم ما لا تعلمون من أنه سيكون من ذرية ذلك الخليفة الأنبياء والرسل المجتهدون في طاعته ثم عاتبهم عز وجل على قولهم ما قالوا وأراهم قصور علمهم عما هم له شاهدون عيانا فكيف بما لم يروه.

وعلم آدم الأسماء كلها أي هذه الأسماء التي يتعارف بها الناس إنسان ودابة وأرض وسهل وجبل وحمار وبعير وبقر وشاة وسوط وخيل وما أشبه ذلك ثم عرض أصحاب الأسماء على الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم [...] أخبروني بأسماء هؤلاء التي حدثت [...] آدم إن كنتم تعلمون لم أجعل في الأرض خليفة أو إن كنتم تعلمون أن بني آدم [...] في الأرض ويسفكون الدماء وهذا الفعل من الله عز وجل

ARABIC TRANSCRIPTION

Folio 50r Image 0103

The limits of the angels' knowledge and the traditions about Iblīs

Photograph · 610 English · 21 Contents · 5

بملائكته وعتابه إياهم على ادعائهم ما ليس لهم به علم نظير عتابه لنبيه نوح إذ قال رب إن ابني من أهلي وإن وعدك الحق وأنت أحكم الحاكمين لا تسألن ما ليس لك به علم إني أعظك أن تكون من الجاهلين فلما اتضح لهم موضع خطائهم وبدت لهم زلتهم أنابوا إلى الله بالتوبة فقالوا سبحانك لا علم لنا إلا ما علمتنا أي تنزيها لك وتعظيما من أن يعلم الغيب غيرك كما قال نوح حين عوتب في مسألته فقال لا تسألن ما ليس لك به علم إني أعظك أن تكون من الجاهلين فقال مجيبا لربه إني أعوذ بك أن أسألك ما ليس لي به علم وإلا تغفر لي وترحمني أكن من الخاسرين وعرفوا أيضا بهذا الفعل أن الله عز وجل قد فضل عليهم آدم في العلم والكرم.

ثم قال الله لآدم يا آدم أنبئهم بأسمائهم فلما أخبر آدم الملائكة بأسماء الذين عرضهم عليهم وقال هذا يصلح لكذا وهذا يصلح لكذا وهذا اسمه كذا بتعليم الله إياه ذلك ولم يعرفوا هم ذلك أيقنوا خطأ قولهم وأنهم قد قالوا ما لم يعلموا كيفيته قال لهم ربهم ألم أقل لكم إني أعلم غيب السموات والأرض أي ما غاب عن أبصاركم فلم تعاينوه توبيخا لهم ومعاتبة.

ثم اختلف أهل التأويل في إبليس هل كان من الملائكة أو من غيرهم فقال ابن عباس في ذلك ثلاثة أقوال أحدها أنه قال كان إبليس من حي من الملائكة يقال لهم الحن خلقوا من نار السموم من بين الملائكة قال وكان اسمه الحارث وكان خازنا من خزان الجنة قال وخلقت الملائكة غير هذا الحي من نور قال وخلقت الجن الذين ذكروا في القرآن من مارج من نار وهو لسان النار الذي يكون في طرفها إذا التهبت.

والقول الثاني أنه قال كان إبليس قبل أن يركب المعصية من الملائكة اسمه عزريائيل وقيل عزازيل وقيل عزازين بالنون وكان من سكان الأرض وكان من أشد الملائكة اجتهادا وأكثرهم علما فذلك دعاه إلى الكبر والقول الثالث أنه كان إبليس على ملك سماء الدنيا وكان له سلطان سماء الدنيا وكان له سلطان الأرض وكان من الجن فسمي الجنان لأنه كان خازنا عليها كما يقال للرجل

ARABIC TRANSCRIPTION

Folio 50v Image 0104

The children of Iblīs, the origin of Eve’s name and the forbidden tree

Photograph · 611 English · 23 Contents · 5

مكي ومدني وكوفي. وقال ابن عباس بل هو من سبط من الملائكة يقال لهم الجن. وقال الحسن ما كان إبليس من الملائكة طرفة عين قط وإنه لأصل الجن كما أن آدم أصل الإنس. وقال مجاهد كان لإبليس خمسة أولاد فقسم الشر بينهم الثبو وزليفون وداسر وقال الزيادي زليفون وداسم الأعور ومسوط فالثبو صاحب المصيبات وزليفون الذي ينزغ بين الناس ودامس صاحب الوسواس والأعور صاحب الزنا ومسوط صاحب الراية يركزها وسط السوق فيغدو مع أول من يغدو فيطرح بين الناس الخصومة والجدال.

ثم قال الله يا آدم اسكن أنت وزوجك الجنة وذلك بعد أن لعن إبليس وأظهر التكبر وقبل أن يهبط إلى الأرض وعلم الله آدم الأسماء كلها فلما أسكن آدم الجنة جعل يمشي فيها وحيشا ليس له زوج يسكن إليها فنام نوما ثم استيقظ فإذا عند رأسه امرأة قاعدة خلقها الله من ضلعه فسألها آدم ما أنت قالت امرأة قال ولم خلقت قالت تسكن إليّ قالت له الملائكة ينظرون ما بلغ علمه ما اسمها يا آدم قال حواء قالوا لم سميت حواء قال لأنها خلقت من شيء حي.

وقيل إنه رأى كل شيء يشبه بعضه بعضا ولم ير في الجنة شيئا يشبهه فاستوحش فلما خلق الله حواء أنس فسمي إنسانا وقال لها ما أنت قالت أنثى وأنثى بالسريانية أنثى وقيل معناه امرأة فقال الله يا آدم اسكن أنت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين.

فأما الشجرة التي نهى الله عنها آدم وحواء فقيل إنها السنبلة وقيل الزيتونة وقيل هي الكرمة وقيل بل هي شجرة التين وذكر أن ابن عباس كتب إلى أبي الجلد يسأله عن الشجرة التي أكل منها آدم والشجرة التي تاب عندها فكتب إليه أبو الجلد سألتني عن الشجرة التي أكل منها آدم وهي السنبلة وسألتني عن الشجرة التي تاب عندها آدم وهي الزيتونة. فلما أراد الشيطان استزلالهما وإخراجهما من الجنة دخل إبليس في جوف الحية وكانت لها

ARABIC TRANSCRIPTION

Folio 51r Image 0105

The serpent and the accounts of the temptation of Adam and Eve

Photograph · 612 English · 24 Contents · 5

أربع قوائم وكأنها بختية من أحسن دابة خلقها الله فلما دخلت الحية الجنة خرج من جوفها إبليس فأخذ من الشجرة التي نهى الله آدم وزوجته عنها فجاء بها إلى حواء فقال لها انظري إلى هذه الشجرة ما أطيب ريحها وأطيب طعمها وأحسن لونها فأخذت حواء فأكلت منها ثم ذهبت بها إلى آدم فقالت له انظر إلى هذه الشجرة ما أطيب ريحها وأطيب طعمها وأحسن لونها فأكلا منها فبدت لهما سوآتهما أي ظهرت فروجهما وكان لباسهما النور فتهافت عنهما حتى رأى كل واحد منهما سوأة صاحبه فعند ذلك علما أنهما قد عصيا. وفي هذا دليل على أن أمر الكشف وإظهار السوءة قبيح من لدن آدم وحواء عليهما السلام.

فدخل آدم جوف الشجرة فناداه ربه يا آدم أين أنت قال أنا هاهنا يا رب قال ألا تخرج قال أستحيي منك يا رب قال ملعونة الأرض التي خلقت منها لعنة يتحول ثمارها شوكا ولم يكن في الجنة ولا في الأرض شجر كان أفضل من الطلح والسدر. ثم قال يا حواء أنت التي غررت عبدي فإنك لا تحملين حملا إلا حملته كرها فإذا أردت أن تضعي ما في بطنك أشرفت على الموت مرارا. وقال للحية أنت التي دخل الملعون في جوفها حتى غر عبدي ملعونة أنت لعنة تحول قوائمك في بطنك ولا يكون لك

رزق إلا التراب أنت عدوة بني آدم وهم أعداؤك حيث لقيت أحدا منهم أخذت بعقبه وحيث لقيك شدخ رأسك.

وقال ابن زيد إن الشيطان وسوس إلى حواء في الشجرة حتى أتى بها إليها ثم حسنها في عين آدم فدعاها آدم لحاجته فقالت له لا إلا أن تأتي هاهنا فلما أتى قالت لا إلا أن تأكل من هذه الشجرة قال فأكلا منها فبدت لهما سوآتهما قال وذهب آدم هاربا في الجنة فناداه ربه يا آدم أمني تفر قال لا يا رب

ARABIC TRANSCRIPTION

Folio 51v Image 0106

Eve’s condition, enmity and the words of repentance

Photograph · 613 English · 25 Contents · 5

ولكن حياء منك قال يا آدم أنى أتيت قال من قبل حواء أي رب قال الله جل ثناؤه فإن لها علي أن أدميها في كل شهر مرة كما أدمت هذه الشجرة وأن أجعلها سفيهة فقد كنت خلقتها حليمة وأن أجعلها تحمل كرها وتضع كرها فقد كنت جعلتها تحمل يسرا وتضع يسرا.

وقال ابن عباس إن عدو الله إبليس عرض نفسه على دواب الأرض أيها يحمله حتى يدخل به في الجنة معه حتى يكلم آدم وزوجته فكل الدواب أبى ذلك عليه حتى كلم الحية فقال لها أمنعك من بني آدم وأنت في ذمتي إن أنت أدخلتني الجنة فجعلته بين نابين من أنيابها ثم دخلت به فكلمهما من فيها وكانت كاسية تمشي على أربع قوائم فأعراها الله وجعلها تمشي على بطنها وكان ابن عباس يقول اقتلوها حيث وجدتموها اخفروا ذمة عدو الله فيها. وكان سعيد ابن المسيب يقول بالله ولا يستثني ما أكل آدم من الشجرة وهو يعقل ولكن حواء سقته الخمر حتى إذا سكر قادته إليها فأكل منها.

ثم قال الله لآدم وحواء والحية اهبطوا بعضكم لبعض عدو فأما عداوة إبليس آدم وذريته فحسده إياه واستكباره عن طاعة الله في السجود له حين قال لربه أنا خير منه خلقتني من نار وخلقته من طين فأما عداوة

آدم وذريته إبليس فعداوة المؤمنين إياه لكفره بالله وعصيانه ربه في تكبره عليه ومخالفته أمره وذلك من آدم وممن آمن من ذريته إيمان بالله عز وجل وأما عداوة إبليس آدم فكفر بالله. وأما عداوة ما بين آدم وذريته والحية فتلك العداوة التي بيننا وبينها كما روي عن رسول الله صلى الله عليه وسلم أنه قال ما سالمناهن منذ حاربناهن فمن تركهن خشية ثأرهن فليس منا.

ولكم في الأرض مستقر ومتاع إلى حين أي بلاغ إلى الموت وقيل إلى انقطاع الدنيا فتلقى آدم من ربه كلمات فتاب عليه أكثر أهل التفسير على أنها

ARABIC TRANSCRIPTION

Folio 52r Image 0107

Adam’s prayers and what he took from the Garden

Photograph · 614 English · 27 Contents · 5

قوله عز وجل قالا ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. وقال ابن عباس إن آدم قال أي رب ألم تخلقني بيدك قال بلى قال أي رب ألم تنفخ فيّ من روحك قال بلى قال أي رب ألم تسبق رحمتك غضبك قال بلى قال أي رب أرأيت إن أنا تبت وأصلحت أراجعي أنت إلى الجنة قال بلى. قال مجاهد هي اللهم لا إله إلا أنت سبحانك وبحمدك رب إني ظلمت نفسي إنك خير الغافرين اللهم لا إله إلا أنت سبحانك وبحمدك رب إني ظلمت نفسي فارحمني إنك خير الراحمين اللهم لا إله إلا أنت سبحانك وبحمدك رب إني ظلمت نفسي فتب علي إنك أنت التواب الرحيم.

وروي عن رسول الله صلى الله عليه وسلم أنه قال لم يحزن حزن آدم قط بكى أربعين عاما وسجد أربعين عاما تائبا حتى تقبل الله منه. وقال الحسن بكى آدم على الجنة ثلاث مائة سنة ثم قال إن الله عز وجل لما أهبطه إلى الأرض وأخرجه من الجنة أهبطه منها يوم الجمعة بين الصلاتين صلاة الظهر وصلاة العصر فأهبط على جبل الهند يدعى راسم وأهبطت حواء بجدة ثم اجتمعا بعرفات ونزلت الحية بأصبهان ونزل إبليس أولا نحو الأبلة بالمشرق.

ونزل آدم ومعه ريح الجنة فعلق شجرها وأوديتها ما هنالك أطيباها فمن ثم يؤتى بالطيب من ريح آدم عليه السلام وأنزل معه أيضا من طيب الجنة وأنزل معه الحجر الأسود وكان أشد بياضا من الثلج وعصا موسى وكانت من آس الجنة طولها عشرة أذرع على طول موسى وقيل إنها كانت لا يأخذها غير نبي إلا أكلته.

ثم أنزل عليه بعد العلاة والمطرقة والكلبتان فنظر آدم حين أهبط إلى الجبل إلى قضيب من حديد نابت على الجبل فجعل يكسر أشجارا قد يبست بالمطرقة ثم أوقد على ذلك القضيب حتى ذاب وكان أول شيء ضربه به مكان [...] يجعل بها ثم ضرب التنور وهو الذي يورثه نوح صلى الله عليه وسلم وهو الذي فار [...]

ARABIC TRANSCRIPTION

Folio 52v Image 0108

The first House, the Black Stone and the ruby of the Garden

Photograph · 615 English · 28 Contents · 5

بالعذاب. فلما هبط على الجبل قال أي رب أهذه أحب الأرض إليك فنعبدك فيها قال بل مكة فسار آدم صلى الله عليه وسلم حتى أتى مكة فوجد عندها ملائكة يطوفون بالبيت ويعبدون الله فقالوا مرحبا بآدم أبي البشر إنا منتظروك هاهنا منذ ألفي عام.

وقال ابن عباس إنه لما أهبطه الله جل وعز من الجنة قال إني مهبط معك ومنزل معك بيتا يطاف حوله كما يطاف حول عرشي ويصلى عنده كما يصلى عند عرشي فلما كان زمان الطوفان رفع فكانت الأنبياء يحجونه ولا يعلمون مكانه فلما حج آدم ووضع الحجر الأسود على أبي قبيس فكان يضيء لأهل مكة في ليالي الظلم كما يضيء القمر وكان الجنب والحيض يصمدون إليه ويمسونه فاسودّ وأنزلته قريش من أبي قبيس.

وقال عطاء قال آدم أي رب إني لا أسمع صوت الملائكة قال بخطيئتك ولكن اهبط إلى الأرض فابن لي بيتا ثم أحفّ به كما رأيت الملائكة تحف ببيتي التي في السماء فيزعم بعض الناس أنه بناه من خمسة أجبل من حراء وثبير ولبنان وجبل الطور وجبل الحمر.

وجاء عنه أيضا أنه لما أهبط الله آدم من الجنة كان رجلاه في الأرض ورأسه في السماء يسمع كلام أهل السماء ودعاءهم يأنس إليهم فهابته الملائكة حتى شكت إلى الله في دعائها وصلاتها فخفضه الله إلى الأرض فلما فقد ما كان يسمعه منهم استوحش حتى شكا ذلك إلى الله في دعائه وصلاته فوجه إلى مكة وكان موضع قدميه قرية وخطوة مفازة حتى انتهى إليها فأنزل الله عز وجل ياقوتة من ياقوت الجنة فكانت على موضع البيت الآن فلم يزل يطوف به حتى أنزل الله الطوفان فرفعت تلك الياقوتة حتى بعث الله إبراهيم صلى الله عليه وسلم فبناه فذلك قوله عز وجل وإذ بوأنا لإبراهيم مكان البيت ألا تشرك بي شيئا. قالوا فلما رأى الله جل وعز آدم وحواء متعرين وكان لباسهما النور أمر آدم صلى الله عليه وسلم أن يذبح كبشا من الضأن

ARABIC TRANSCRIPTION

Folio 53r Image 0109

Adam’s sowing and his sons’ offerings

Photograph · 616 English · 30 Contents · 5

من الثمانية الأزواج التي أنزل عليه من الجنة فأخذ كبشا فذبحه ثم أخذ صوفه فغزلته حواء ونسجته وهو معها فنسج آدم جبة لنفسه وحواء درعا وخمارا فلبساهما.

وروى أبيّ بن كعب عن رسول الله صلى الله عليه وسلم أنه قال كان آدم كأنه نخلة سحوق كثير شعر الرأس فلما وقع بالخطيئة بدت له عورته وكان لا يراها فانطلق فارا فاعترضت له شجرة فحبسته بشعره فقال لها أرسليني قالت لست بمرسلتك فناداه ربه يا آدم أمني تفر قال لا يا رب ولكني أستحي منك فقال الله ما كان لك فيما منحتك من الجنة وأبحتك منها مندوحة عما حرمت عليك قال بلى يا رب وعزتك ما حسبت أن أحدا يحلف بك كاذبا قال فبعزتي لأهبطنك إلى الأرض ثم لا تنال العيش إلا كدا.

قال وأهبط إلى الأرض من الجنة فعلم صنعة وذكر استعماله الحديد وأمر بالحرث فحرث وزرع ثم سقى حتى إذا بلغ حصد ثم درسه ثم ذراه ثم طحنه ثم عجنه ثم خبزه ثم أكله ولم يبلغه حتى بلغ به منه ما شاء الله أن يبلغ.

ذكر ما كان من أمر ابنيهما هابيل وقابيل ثم نذكر من قول أهل التفسير إن شاء الله. وقال ابن عباس وجماعة من أهل العلم إن حواء كانت تلد في كل بطن اثنين ذكرا وأنثى فولدت في بطن قابيل وأخته نبوذا من أجمل

النساء وولدت في بطن آخر هابيل وأخته إقليما فلما ولدا وكبرا أمر الله جل وعز آدم عليه السلام أن ينكح قابيل أخت هابيل وهابيل أخت قابيل فذكرت حواء ذلك لهما فرضي هابيل بما أمر به وسخط قابيل لأن أخته كانت أحسنهما فقال آدم إن الله أمرني بذلك فقربا قربانا فأيكما قبل قربانه فهي له.

فقرب هابيل وكان صاحب غنم حملا سمينا وقيل كبشا قائد غنمه ويقال إنه هو الكبش الذي فدى الله به الذبيح من ابني إبراهيم صلى الله عليه وسلم وقرب هابيل شر زرعه وأضمر في نفسه أنه لا يبالي قبل الله قربانه

ARABIC TRANSCRIPTION

Folio 53v Image 0110

The murder of Hābīl, the raven and the burial

Photograph · 617 English · 31 Contents · 5

أم لا وأضمر هابيل الرضى بالله وبصنعه في ذلك ثم دعا آدم صلى الله عليه وسلم وكان القربان إذا جاء ليقبل نزلت نار من السماء فأكلته فلما وضعا قربانهما نزلت النار فأكلت قربان هابيل وعدلت عن قربان قابيل فقال قابيل لهابيل لأقتلنك قال ولم قال لأن الله جل وعز تقبل قربانك ولم يتقبل قرباني وزوجك أختي الحسناء وزوجني أختك القبيحة. ويقال إنه قال له أتمشي في الناس وقد علموا أنك خير مني لتقبل الله قربانك وترديده علي قرباني فلا والله لا ينظر الناس إليك وإلي وأنت خير مني فقال لأقتلنك قال له أخوه وما ذنبي إنما يتقبل الله من المتقين.

وذكر إسحاق بن بشر عن جماعة أسند الخبر إليهم أن قابيل لم يدر كيف يقتله فأتاه إبليس فقال له إذا نام فارفع هذا الحجر على رأسه فاشدخ به ففعل فقتله ثم ندم فلم يدر كيف يصنع به فبعث الله غرابين فوقع أحدهما على جيفة ليأكل منها وجاء الآخر ليمنعه منها فاقتتلا فقتل أحدهما الآخر فلما قتله بحث الأرض برجليه ثم جر بمنقوره وألقاه فيما حفر وحثا عليه التراب فقال قابيل عند ذلك يا ويلتا أعجزت أن أكون مثل هذا الغراب ثم حفر لأخيه فدفنه.

وكان هابيل أول قتيل قتل في الأرض وأول ميت مات فيها فيقال إن الأرض التي شربت دم هابيل لعنها الله فتحولت سباخا وما يليها من

عروقها في جميع الأرض والله أعلم وهرب قابيل فاختلط بالوحش وكانت إذ ذاك أليفة مستأنسة فألقي عليه الجوع فكان يأخذ الظبية والوعلة فيشدخ رأسها ويأكلها فمن ثم حرمت الموقوذة ونفرت الوحش يومئذ. وكان عمر آدم صلى الله عليه وسلم تسع مائة وثلاثين سنة وكان سريانيا ودفن بالشام ببيت المقدس ويقال إن آدم في السماء الدنيا وفي الثانية يحيى وعيسى وهما ابنا خالة وفي الثالثة يوسف وفي الرابعة إدريس وفي الخامسة هارون وفي السادسة موسى وفي السابعة إبراهيم وأما صو-

ARABIC TRANSCRIPTION

Folio 54r Image 0111

A portrait of Adam. Idrīs and the angel in charge of the sun

Photograph · 618 English · 32 Contents · 5

[صو]رته صلى الله عليه وسلم فذكر ابن الكلبي أنه كان أبيض أبلج جعدا أعين عظيم الأليتين شديد البياض لم ير مثل وجهه ولا مثل طول عنقه، في جسده شعر كثير. فهذا ما كان من قصة آدم والله جل وعز أعلم.

ذكر قصة إدريس صلى الله عليه وسلم وما ذكر من سبب رفعه إلى السماء وغير ذلك من قصصه. قال عز وجل واذكر في الكتاب إدريس إنه كان صديقا نبيا ورفعناه مكانا عليا. قال ابن منبه رحمه الله وإسحاق بن بشر إن إدريس عليه السلام أول من نبأه الله بعد آدم صلى الله عليه وسلم، وأول من خط بالقلم، وأنزل الله عليه ثلاثين صحيفة، وهو أول من خاط الثياب ولبسها وكانوا من قبله يلبسون الجلود. وإنما سمي إدريس لكثرة ما كان يدرس الصحف التي أنزلت عليه. وكان اسمه أخنوخ ابن يارذ. وكان يصعد من عمله إلى السماء في كل يوم مثل أعمال أهل الدنيا في زمانه.

وإنه نظر ذات يوم إلى الشمس فعرف قدرة الله في عظمها وشدة حرها فدعا ربه أن يعين الملك الذي وكله بسياقتها فاستجاب الله له وزاد ذلك الموكل في قوته وهون عليه سياقتها. فقال الملك يا رب من أين أوتيت هذا؟ أمن غضب علي أم من رحمة لي خففت علي؟ فأوحى الله إليه أن عبدا لي يقال له إدريس دعا بأن أعينك فأجبته. فقال يا رب ائذن

لي فأهبط إلى الأرض فألقى هذا العبد الصالح. فأذن له فلقي إدريس في صورة رجل ذي هيئة، فقال له إدريس من أنت يا عبد الله؟ فقال أنا الملك الموكل بالشمس الذي دعوت له فاستجاب الله لك، وأنا أحب أن تطلب إلي حاجة. فقال له إدريس صلى الله عليه وسلم ما لي من حاجة.

وقال الحسن عن وهب ابن منبه إن الملائكة كانوا في زمان إدريس صلى الله عليه وسلم يصافحون الناس ويكلمونهم بصلاح أهل ذلك الزمان حتى كان زمان نوح فانقطع ذلك عنهم. وكان ملك الموت لإدريس صديقا وذلك أن ملك الموت في السماء الرابعة مسند ظهره ينظر

ARABIC TRANSCRIPTION

Folio 54v Image 0112

The records of deeds and the meeting with the Angel of Death

Photograph · 619 English · 34 Contents · 5

إلى أعمال بني آدم. فأخذ ذات يوم صحيفة من أعمال بني آدم فنظر فيها من الذنوب والخطايا غير قليل، فنظر في أخرى فوجد كذلك، ثم أخذ صحيفة إدريس فنظر فيها فلم ير فيها ذنبا ولا خطيئة. فقال يا رب أتأذن لي فأنزل إلى عبدك هذا فأواخيه؟ فأذن له فنزل في صورة البشر فسلم عليه وأقام معه يومه. فلما أمسى أتى إدريس رزقه فأفطر ودعا ملك الموت إلى ذلك فأبى. فلما فرغ إدريس من طعامه قام فصلى ما شاء الله من ذلك ثم أوى إلى مضجعه وملك الموت قائم يصلي حتى أصبحا فسارا. فمرا بشجرة مثمرة فقال ملك الموت لإدريس خذ من هذه الثمرة نفطر عليها. فقال إدريس ما لي وتكلف ما قد كفيت؟ إن الله سيأتيني برزقي. فلما أمسى أتاه الله برزقه فأفطر ودعا ملك الموت إلى ذلك فأبى، ثم باتا على تلك الحال. فلما أصبحا قال له إدريس يا هذا ما أنا بصاحبك أو تخبرني من أنت. وخاف إدريس صلى الله عليه وسلم أن يكون إبليس يريد أن يغويه ويدخل عليه العجب. قال أنا ملك الموت. قال إدريس إنا لله وإنا إليه راجعون، أمرت بي؟ قال لا والله ما أمرت بك ولو أمرت بك ما ناظرتك طرفة عين حتى أمضي أمر الله فيك ولكني نظرت في عملك فاستأذنت ربي في مؤاخاتك فأذن لي به.

قال ابن عباس إنه لما كان في اليوم الثالث من صحبتهما مر إدريس وملك الموت صلى الله عليهما وسلم بكرم قد أينع. فقال يا إدريس لو أخذنا من هذا الكرم فأكلنا. فقال له إدريس ما أرى صاحبه ههنا وإني لأكره أن آخذ شيئا بغير ثمن وإنك معي منذ ثلاثة أيام أدعوك إلى الحلال فتأباه فكيف تدعوني إلى الحرام؟ فبملح ما بيني وبينك، أي بحق صحبتنا، إلا أنبأتني من أنت. قال أنا ملك الموت. قال فإني أسألك حاجة. قال وما هي؟ قال تذيقني الموت. قال ما إلي من ذلك شيء ولا بد أن تذوقه. قال أحب ذلك فإني قد بلغتني شدته ولعلي أعلم ذلك فأكون له أشد استعدادا وأكثر حذرا وعملا. فأوحى الله إليه أن يقبض روحه ساعة ويرسله فقبض روحه ثم أرسله. فقال له كيف رأيت؟ قال لقد بلغني عنه

ARABIC TRANSCRIPTION

Folio 55r Image 0113

Idrīs sees the Fire, enters the Garden and pleads his case

شدة وكان شر ما بلغني عنه. ثم قال فإني أسألك حاجة أخرى. قال ما هي؟ قال أحب أن تريني النار. فقال ما إلي من ذلك شيء ولكني سأطلب فإن قدرت فعلت. قال فبسط جناحه فحمله عليه وصعد به إلى السماء حتى انتهى به إلى باب من أبواب النار فدقه. فقالوا من هذا؟ فقال ملك الموت. قالوا مرحبا بأمين الله، يا أمين الله هل أمرت فينا بشيء؟ قال لو أمرت فيكم بشيء لم أناظركم ولكن هذا إدريس سألني أن أريه النار فأحب أن تروه إياها. قال ففتح منها شيء فجاءت بأمر عظيم فخر إدريس مغشيا عليه فاختلسه ملك الموت فنحاه ناحية حتى أفاق وقد خبل واصفر. فقال له ملك الموت ما أحببت أن ينالك ذلك في صحبتي ولكنك سألتني فأحببت أن أسعفك.

وقال فإني أسألك حاجة أخرى لا أسألك غيرها. قال وما هي؟ قال تريني الجنة. قال وما إلي من ذلك شيء ولكني سأطلب فإن قدرت فعلت. فانطلق به إلى خزنة الجنة فاستفتح وقالوا من هذا؟ قال ملك الموت. قالوا مرحبا بأمين الله، يا أمين الله هل أمرت فينا بشيء؟ قال لو أمرت لم أناظركم ولكن هذا إدريس سألني أن أريه الجنة وأنا أحب أن تروه إياها. قال ففتح الباب فدخلها. فقال له ملك الموت بعد أن طاف فيها ساعة انطلق بنا. فانطلق إلى شجرة فتعلق بها ثم قال والله لا أخرج حتى

يخرجني الله منها. قال له ملك الموت إنه ليس بحينها وإنما طلبت إليهم لتراها فانطلق بنا. فأبى عليه وقيض له ملكا من الملائكة. فقال له ملك الموت اجعل هذا الملك بيني وبينك. قال نعم. قال ما تقول يا ملك الموت؟ فأخبره الخبر. قال ما تقول يا إدريس؟ قال هو كما قال ولكن الله جل وعز قال كل نفس ذائقة الموت فقد ذقته. وقال وإن منكم إلا واردها فقد وردتها. وقال لأهل الجنة وما هم منها بمخرجين فوالله لا أخرج منها حتى يكون الله الذي يخرجني. فسمع مناديا يهتف من فوقه بإذني دخل وبأمري فعل فخل سبيله. فذلك قوله جل ثناؤه ورفعناه مكانا عليا.

ARABIC TRANSCRIPTION

Folio 55v Image 0114

The raising of Idrīs. Noah, his genealogy and the years of his life

Photograph · 621 English · 36 Contents · 5

وقال ابن عباس وأبو سعيد الخدري وجماعة من أهل التفسير إنه في السماء الرابعة وإنه رفع كما رفع عيسى عليهما السلام. وقال بعضهم إن ملك الموت قبض روحه في السماء الرابعة وقال آخرون بل قبض روحه في السماء السادسة. والله أعلم أي ذلك كان. فهذا ما كان من قصة إدريس عليه السلام والله أعلم.

ذكر قصة نوح صلى الله عليه وسلم وما جرى له مع قومه وكم عاش وفي كم عام عمل السفينة وما كان طولها وعرضها وكم حمل فيها. وقصة ابنه وما جرى له في الدعاء فيه إلى الله عز وجل وغير ذلك من قصصه عليه السلام. وهو نوح بن لمك بن متوشلخ بن أخنوخ، وهو إدريس بن يارد بن مهلائيل بن قينان بن أنوش بن شيت بن آدم. وقال أبو عبيدة اسمه عبد الغفار وإنما سمي نوحا لكثرة نوحه على نفسه.

جاء في التفسير عن إسحاق بن بشر القرشي رحمه الله أن نوحا عليه السلام بعث إلى قومه وهو ابن أربع مائة سنة وثمانين سنة ولبث فيهم، كما قال جل ثناؤه، ألف سنة إلا خمسين عاما، إلى أن غرق الله الدنيا ثم عاش بعد ذلك تسعين سنة فكان عمره ألفا وخمس مائة وعشرين سنة. وذكر عون بن أبي شداد أن الله أرسل نوحا إلى قومه وهو ابن ثلاث مائة

سنة وخمسين سنة ولبث فيهم ألف سنة إلا خمسين عاما ثم عاش بعد ذلك ثلاث مائة وخمسين سنة فتلك ألف سنة إلا خمسين عاما. وقال أبو إسحاق الزجاج بل بعث نوح وله أربعون سنة ولبث في قومه ألفا إلا خمسين عاما وعمل السفينة في مائة عام ثم عاش بعد الطوفان ستين سنة، فتلك ألف سنة ومائة وخمسون سنة. والله عز وجل أعلم بحقيقة عيشه ومدة بقائه. ثم دعا قومه صلى الله عليه وسلم إلى الإيمان بالله وتوحيده والتصديق بما جاءهم به على ما قصه الله تعالى في كتابه حتى أوحى إليه أنه لن يؤمن من

ARABIC TRANSCRIPTION

Folio 56r Image 0115

Noah’s call and the command to build the vessel

Photograph · 622 English · 38 Contents · 5

قومك إلا من قد آمن فلا تبتئس بما كانوا يفعلون. ثم أمره بعمل السفينة.

ذكر ما قال المفسرون وأصحاب الأخبار في ذلك. قال إسحاق ابن بشر رحمه الله كان نوح عليه السلام يدعو قومه ليلا ونهارا وسرا وعلانية فكانوا يدخلون عليه فيخنقونه حتى يتركوه وقيذا ويضرب في المجالس وهو مع ذلك يدعو لهم ويقول يا رب اهد قومي فإنهم لا يعلمون. فاشتد عليه العذاب. قال يا رب قد ترى ما يفعل، فإن تكن لك في عبادك حاجة فاهدهم، وإن تكن غير ذلك فصيرني إلى أن تحكم لي وأنت خير الحاكمين. فأوحى الله إليه لما علم جل وعز أنه لم يبق في أصلاب الرجال ولا في أرحام النساء مؤمن يؤيسه من إيمان قومه. فقال يا نوح إنه لن يؤمن من قومك إلا من قد آمن فلا تبتئس بما كانوا يفعلون. فعند ذلك دعا عليهم لما أخبر بهذا فقال رب لا تذر على الأرض من الكافرين ديارا.

ثم قال الله له اصنع الفلك بأعيننا أي بمنظر منا ورعاية لك وبعلم منا. فقال يا رب وما الفلك؟ فقال بيت من خشب يجري على وجه الماء أحملك فيه ومن آمن بك وأغرق أهل معصيتي وأطهر أرضي. قال يا رب وأين الماء؟ قال إني على ما أشاء قدير. وأمره الله أن يغرس الساج فغرسه عشرين سنة وكف عن دعاء قومه وكفوا عنه إلا من الاستهزاء

فإنهم كانوا يسخرون منه. قال الله عز وجل وكلما مر عليه ملأ من قومه سخروا منه. جاء في التفسير أنهم كانوا يقولون هذا الذي يزعم أنه نبي قد صار نجارا يعمل بيتا ويذكر أنه يسير في الماء، وأين الماء وكيف يجري هذا البيت في البر؟ ونحو هذا. فلما أدرك الشجر أمره الله فقطعه وجففه وندب إليه جبريل عليه السلام يعلمه صنعة الفلك. فلما فرغ منه جعل فيه ثلاثة أبواب. وفجر الله له عين القطر حيث كان يعمل السفينة وأمره أن يطليها بالقطر. فلما فرغ منها جعل في الباب الأول السباع والدواب وألقى الله على الأسد الحمى

ARABIC TRANSCRIPTION

Folio 56v Image 0116

The three-storey ark and the testimony of Noah’s son

فشغل بنفسه عن الدواب ثم أطبق عليها وجعل في الباب الثاني الوحش والطير وأطبق عليها وجعل الناس وهم ثمانون رجلا وأربعون امرأة في الباب الثالث. وكان طول السفينة ست مائة وستين ذراعا وعرضها ثلاث مائة وثمانون ذراعا وعرضها في السماء ثلاث وثلاثون ذراعا. وقال قتادة ذكر لنا أن طول السفينة ثلاث مائة ذراع وطولها في السماء ثلاثون ذراعا وبابها في عرضها. وقال الحسن كان طول السفينة ألف ذراع ومائتي ذراع وعرضها ست مائة ذراع.

وقال ابن عباس قال الحواريون لعيسى بن مريم لو بعثت لنا رجلا شهد السفينة فيحدثنا عنها. قال فانطلق بهم حتى انتهى إلى كثيب من تراب فأخذ منه كفا ثم قال أتدرون ما هذا؟ فقالوا الله ورسوله أعلم. قال هذا كثيب سام ابن نوح. قال فضرب الكثيب بعصاه ثم قال قم بإذن الله فإذا هو قائم ينفض التراب عن رأسه قد شاب. فقال له عيسى هكذا هلكت؟ فقال لا ولكني مت وأنا شاب وظننت أنها الساعة فمن ثم شبت. فقال له عيسى حدثنا عن سفينة نوح. قال له كان طولها ألف ذراع ومائتي ذراع وكان عرضها ست مائة ذراع وكانت ثلاث طبقات، طبقة فيها الدواب والوحش وطبقة فيها الإنس وطبقة فيها الطير. فلما كثر أرواث الدواب أوحى الله إلى نوح أن اغمز ذنب الفيل فغمزه فوقع منه خنزير وخنزيرة

فأقبلا على الروث. فلما وقع الفأر بخرز السفينة يقرضه أوحى الله تعالى إلى نوح أن اضرب بين عيني الأسد فخرج من منخره سنور وسنورة فأقبلا على الفأر. فقال له عيسى عليه السلام كيف علم نوح أن البلاد قد غرقت؟ قال بعث الغراب ليأتيه بالخبر فوجد جيفة فوقع عليها فدعا عليه بالخوف فلذلك لا يألف البيوت.

ARABIC TRANSCRIPTION

Folio 57r Image 0117

The dove, the oven and the waters that meet

قال ثم بعث الحمامة فجاءته بورق زيتون بمنقارها وطين برجليها فعلم أن البلاد قد غرقت. قال فطوقها الخضرة التي في عنقها ودعا لها أن تكون في أنس وأمان، فمن ثم تألف البيوت. فقال الحواريون لعيسى يا رسول الله ألا ننطلق به إلى أهلينا فيجلس معنا ويحدثنا؟ قال كيف يتبعكم من لا رزق له؟ فقال له عيسى عد بإذن الله فعاد ترابا.

قال إسحاق بن بشر ثم قال نوح يا رب ما علامة الماء؟ فأوحى الله إليه إذا فار التنور. قال السدي ومجاهد فار الماء من التنور بعين وردة من أرض الجزيرة ويقال إنه فار بالكوفة. وقال علي بن أبي طالب معنى فار التنور إذا طلع الفجر، كأنه ذهب إلى تنوير الصبح. وقال التنور وجه الأرض، فاركب أنت وأصحابك السفينة. وقال بعضهم هو التنور الخابزة، وأن الماء فار من تنور في دار نوح عليه السلام وابنته تختبز فيه فجاءته فقالت له يا أبت فار الماء من التنور. وقال الحسن بل كان تنورا من حجارة كان لحواء حتى صار إلى نوح عليه السلام فقيل له إذا رأيت الماء فار من التنور أي اندفع فاركب أنت وأصحابك السفينة.

ثم حمل في السفينة من كل زوجين اثنين كما أمره الله فسخر الله له الخلق، فكان يأخذ بيده اليمنى الذكر وباليسرى الأنثى حتى أدخلهم السفينة إلا من سبق عليه القول بالغرق من أهله، وهو كنعان ابنه ووالغة

امرأته. وركب نوح ومن معه وأرسل الله جل وعز السماء بماء منهمر وفجرنا الأرض عيونا كما قال جل جلاله فالتقى الماء على أمر قد قدر. يقال والله أعلم إن الماء جاوز كل شيء بخمس عشرة ذراعا، وقيل بخمسين ذراعا. وعاينت الشياطين العذاب فطارت بين السماء والأرض. قالوا وجاء إبليس حين حشر الله جل وعز على نوح البهائم

ARABIC TRANSCRIPTION

Folio 57v Image 0118

Iblīs and the donkey. The ark on Mount al-Ǧūdī

Photograph · 625 English · 41 Contents · 5

فأخذ بذنب الحمار فلم يدخل السفينة حتى رفعه نوح وقال ادخل وإن كان معك الشيطان. فدخل وإبليس معه. فلما رآه نوح في السفينة قال له من أدخلك؟ قال أنت أذنت لي مع الحمار. قال له اخرج. قال إني منظر. فيزعمون أنه كان في ظهر الفلك. وسارت السفينة والتقى الماء على أمر قد قدر حتى غرق الله الجبال ومن عليها. قالوا وقد ركب نوح في عشر مضين من رجب واستوت سفينته على الجودي لعشر مضين من المحرم، ومضت فطافت بالبيت.

قالوا وكان آدم صلى الله عليه وسلم قد أوصى أن يحمل جسده في فلك نوح فتوارث الوصية ولده حتى فعلوا ذلك. وقال أبو جعفر الطبري رحمه الله لما اطمأن نوح في السفينة وأدخل معه كل من آمن به، وكان ذلك في الشهر الثاني من السنة التي دخل فيها نوح بعد ست مائة سنة من عمره، لسبع عشرة ليلة مضت من الشهر، وكان بين أن أرسل الله الطوفان وبين أن غاض الماء ستة أشهر وعشر ليال. وفي رواية أخرى أنه كان في الماء خمسون ومائة يوم بعد الأربعين التي أمطروا فيها، وأن السفينة طافت بالبيت سبعا.

وقيل لابن عباس كيف كانوا يعرفون مواقيت الصلوات في السفينة؟ فقال أعطى الله نوحا خرزتين إحداهما بيضاء كبياض النهار والأخرى

سوداء كسواد الليل. فإذا أصبحوا غلب بياض البيضاء سواد السوداء وإذا أمسوا غلب سواد السوداء على قدر الساعات. وأول من قدر ساعات النهار اثنتي عشرة ساعة وساعات الليل اثنتي عشرة ساعة نوح عليه السلام. وأوحى الله إلى نوح بعد أن دارت السفينة كلها أنها ستستوي على رأس جبل، وعلمت الجبال بذلك فتطلعت له وأخرجت أصولها من الأرض، وجعل الجودي يتواضع، فلما انتهت إليه استوت عليه. فقال الله تبارك وتعالى كذلك من تواضع لي رفعته ومن ترفع وضعته. قال إسحاق ابن بشر

ARABIC TRANSCRIPTION

Folio 58r Image 0119

The receding waters, the vine and the number of survivors

Photograph · 626 English · 42 Contents · 5

ولما كان يوم عاشوراء من المحرم قال الله جل وعز يا أرض ابلعي ماءك ويا سماء أقلعي. وبدت الندأة في السماء، وهي تسمى قوس قزح، وكانت آية الأمان من الغرق. وتطلع نوح فرأى الشمس ورأى الندأة. ويقال إن موضع الكعبة أول موضع نضب عنه الماء. فجاءته الحمامة وقد اختضبت رجلاها من الطين. وقال الله لنوح اهبط بسلام منا، فهبط من السفينة ومن معه. ويقال إن الموضع الذي خرجوا فيه يقال له قرية الثمانين وهي بالجزيرة قرية من قرى الموصل وتسمى تاقردى ويقال تارندى. قالوا ولما خرج نوح ومن معه مات الرجال والنساء إلا ولده، فذلك قوله عز وجل وجعلنا ذريته هم الباقين. فشق الأنهار وغرس الأشجار. وفقد حبلة العنب فنهض ليدخل السفينة في طلبها، فقال له الملك اجلس تؤت بها ولك فيها شريك فأحسن شركته. فقال نوح له سبع. فقال أحسن. فقال سدس. قال أحسن، إلى أن بلغ الثلثين. فقال له قد فعلت. فما كان فوق الثلث فهو لإبليس وأنت تأكله غضا وعنبا ورطبا ويابسا وحلوا وحامضا وعصيرا، فرضي بذلك.

وقوله عز وجل وما آمن معه إلا قليل. وروي عن ابن عباس أنه قال حمل معه ثمانين وما آمن معه إلا ثمانية خمسة بنين ونسوته. وقال قتادة ذكر لنا أنهم كانوا ثمانية أنفس، نوح وامرأته وثلاثة من بنيه وهم سام

وحام ويافث. فأصاب حام امرأته في السفينة فدعا نوح أن يغير نطفته بالسواد فجاء منه السودان. وقال ابن جريج بل كانوا عشرة بنوح وبنيه وأزواجهم. وقيل أيضا كانوا ثمانين رجلا أحدهم جرهم. وقال الأعمش إنما كانوا سبعة، نوح وثلاث كنائن وثلاثة بنين له سام وحام ويافث. وأسماء كنائنه مخلة وهي زوج سام، ونفيسا وهي زوج حام، وسحم وهي زوج يافث. ويقال هذه الأسماء إذا كتبت في زوايا برج نمت الفروخ وسلمت من الآفات وقد جرب هذا فوجد كذلك.

ARABIC TRANSCRIPTION

Folio 58v Image 0120

Noah’s son, the waters returned to the earth and the father’s prayer

Photograph · 627 English · 44 Contents · 5

ونادى نوح ابنه وكان في معزل. قال ابن عباس كان ابنه لصلبه وما بغت امرأة نبي قط. فقيل له ما كانت خيانة امرأة نوح وامرأة لوط؟ فقال خيانة امرأة نوح أنها كانت تقول لقومه إنه مجنون، وخيانة امرأة لوط أنها كانت تخبر الناس بالضيف إذا نزل به. وقال سعيد بن جبير هو ابنه لأن الله جل وعز خبرنا بذلك وغير جائز أن يخبر الله أنه ابنه فيكون غير ذلك. وقال مجاهد ليس هو ابنه، يبين ذلك قوله فلا تسألن ما ليس لك به علم. وكان اسم الذي تخلف عنه وانعزل يام وقيل كنعان. وقال قوم بل كان ابن امرأته ولم يكن له بولد، وحجتهم على ذلك قراءة علي وأبي رضوان الله عليهما ونادى نوح ابنها. والله أعلم. قال لا عاصم اليوم من أمر الله إلا من رحم أي إلا من ركب في السفينة، وحال بينهما الموج أي فرق.

وجاء في التفسير أن السماء والأرض التقى ماؤهما فطبق بينهما وجرت السفينة في ذلك الماء والموج كما قال الله. وقيل يا أرض ابلعي ماءك أي أدخليه في بطنك، فنشفت ماءها وبقي ماء السماء على الأرض فكانت منه البحور. وزعم إسحاق بن بشر أنه لما بلعت الأرض ماءها ارتفع ماء السماء حتى بلغ عنان السماء رجاء أن يرجع إلى مكانه. فصيح به إنك رجس وغضب، فرجع الماء وملح وتردد في الأرض فأصاب الناس منه أذى. فأرسل الله عليها الرياح فجمعته إلى مواضعه فصار فيها ملحا لا

ينتفع به. والجودي جبل بناحية الموصل. وقضي الأمر أي فرغ منه، فأهلك الله من أهلك وأنجى من أنجى.

ونادى نوح ربه فقال رب إن ابني من أهلي وإن وعدك الحق، أي قد وعدتني أن تنجي لي أهلي. قال يا نوح إنه ليس من أهلك الذي وعدتك أن أنجيهم لك. إنه عمل غير صالح، بكفره ومفارقته إياك وانعزاله عنك. فهذا ما كان من قصة نوح عليه

ARABIC TRANSCRIPTION

Folio 59r Image 0121

Abraham, his lineage and his debate with Nimrod

Photograph · 628 English · 45 Contents · 5

السلام. ذكر قصة إبراهيم صلى الله عليه وسلم وما جرى له من الحجاج مع نمروذ وطرحه في النار وما كان من قوله لأبيه آزر وتوبيخه قومه على عبادتهم الأصنام والكواكب والشمس والقمر وغير ذلك من قصصه عليه السلام. وهو إبراهيم ابن تارح بن ناحور بن أسرع بن أرغو بن فالغ بن عاثر بن شالخ بن أرفخشد بن سام بن نوح بن لمك بن متوشلخ بن أخنوخ بن يارذ ابن مهلاييل بن أنوش بن قينان بن شيث بن آدم صلى الله عليه وسلم. عاش مائة وخمسا وسبعين سنة ويقال مائة وخمسا وتسعين سنة. وكان عمر أبيه تارح مائتين وخمسين سنة، واختتن وهو ابن ثمانين سنة بالقدوم. وكانت أمه نونانية من بني أرفخشد.

قال الله عز وجل ألم تر إلى الذي حاج إبراهيم في ربه أن آتاه الله الملك، الآية. وقال أبو جعفر الطبري وجماعة من أهل العلم إن أول جبار كان في الأرض نمروذ بن كنعان بن كوش بن سام بن نوح صلى الله عليه وسلم، وهو صاحب الصرح. وكان الناس يخرجون فيمتارون من عنده الطعام، فخرج إبراهيم عليه السلام يمتار مع من يمتار. فإذا مر به ناس قال من ربكم؟ قالوا أنت. حتى مر به إبراهيم صلوات الله عليه فقال من ربك؟ قال له ربي الذي يحيي ويميت. قال أنا أحيي وأميت، أستحيي من أريد قتله فلا أقتله فيكون ذلك مني إحياء، وأقتل آخر فيكون ذلك مني إماتة له. قال له إبراهيم فإن الله يأتي بالشمس من المشرق فأت بها من

المغرب إن كنت صادقا أنك إله. وقال الله عز وجل فبهت الذي كفر، يعني انقطع وبطلت حجته. فلما حاجه رده بغير طعام. فرجع إبراهيم إلى أهله فمر على كثيب أعفر فقال ألا آخذ من هذا فآتي به أهلي فتطيب أنفسهم حين أدخل عليهم؟ فأخذ منه فأتى أهله فوضع متاعه ثم نام.

ARABIC TRANSCRIPTION

Folio 59v Image 0122

Abraham’s food, the mosquitoes and Nimrod’s two eagles

Photograph · 629 English · 46 Contents · 5

فقامت امرأته إلى متاعه ففتحته فإذا هي بأجود طعام رآه أحد فصنعت له منه فقربته إليه. فقال من أين هذا؟ قالت من الطعام الذي جئت به. فعلم أن الله جل وعز رزقه إياه فحمد الله على ذلك. ثم بعث الله إلى ذلك الجبار ملكا أن آمن به وأتركك على ملكك. قال وهل رب غيري؟ فجاءه الثانية فقال له مثل ذلك فأبى عليه. ثم أتاه الثالثة فأبى عليه. فقال له الملك اجمع جموعك إلى ثلاثة أيام. فجمع الجبار جموعه فأنزل الله الملك ففتح بابا من البعوض. فطلعت الشمس فلم يروها لكثرتها. فبعثها الله عليهم فأكلت لحومهم وشربت دماءهم فلم يبق إلا العظام والملك كما هو لم يصبه من ذلك شيء. فبعث الله بعوضة فدخلت في منخره فمكث أربع مائة سنة يضرب رأسه بالمطارق. وأرحم الناس به من جمع يديه ثم ضرب بهما رأسه. وكان جبارا أربع مائة عام فعذبه الله أربع مائة سنة كعدد ملكه فأماته الله. وهو الذي بنى صرحا إلى السماء فأتى الله بنيانه من القواعد فخر عليهم السقف من فوقهم وأتاهم العذاب من حيث لا يشعرون.

وهو الذي أخذ نسرين صغيرين فرباهما حتى استغلظا واستعلجا وشبا، فأوثق رجل كل واحد منهما إلى تابوت وجوعهما وقعد هو ورجل آخر في التابوت. ورفع في التابوت عصا على رأسها اللحم فطارا وجعل يقول

لصاحبه انظر ماذا ترى. قال أرى كذا وكذا، حتى قال أرى الدنيا كأنها ذباب. فقال صوب العصا، فصوبها فهبطا. ففزعت الجبال وظنت أن الساعة قد قامت فكادت أن تزول. قال الله جل ثناؤه وإن كان مكرهم لتزول منهم الجبال.

ذكر بنائه البيت ودعائه له بالأمن. قال الله جل وعز وإذ يرفع إبراهيم القواعد من البيت وإسماعيل ربنا تقبل منا إنك أنت السميع

ARABIC TRANSCRIPTION

Folio 60r Image 0123

The building of the House and Hagar’s search for water

Photograph · 630 English · 47 Contents · 5

العليم. وقال وإذ قال إبراهيم رب اجعل هذا البلد آمنا واجنبني وبني أن نعبد الأصنام. وجاء في التفسير أن موضع البيت كان ربوة حمراء كهيئة القبة، وذلك أن الله عز وجل لما أراد خلق الأرض أعلى الماء زبدة حمراء أو بيضاء وذلك في موضع البيت الحرام، ثم دحا الأرض من تحتها. فلم يزل كذلك حتى بوأه الله لإبراهيم فبناه على أساسه على أركان أربعة في الأرض السابعة. فلما أمره الله ببنيانه وتطهيره للطائفين والعاكفين والركع السجود وأذن في الناس بالحج، انطلق إبراهيم وإسماعيل وأخذا المعاول لا يدريان أين البيت فبعث الله ريحا يقال لها الخجوج لها جناحان ورأس في صورة حية، فكنست لهما ما حول الكعبة على أساس البيت الأول واتبعاها بالمعاول يحفران حتى وضع الأساس. فلما بنيا القواعد وبلغا مكان الركن قال إبراهيم لإسماعيل اطلب لي حجرا حسنا أضعه ههنا. قال يا أبت إني كسلان تعب. قال على ذلك فانطلق. فانطلق يطلب له حجرا وجاءه جبريل بالحجر الأسود من الهند وكان أبيض ياقوتة بيضاء مثل الثغامة، وكان آدم قد هبط به من الجنة فاسود من خطايا الناس. فجاءه إسماعيل بحجر فوجده عند الركن فقال يا أبه من جاءك بهذا؟ فقال جاءني به من هو أنشط منك.

وقال علي صلوات الله عليه إن الله جل وعز لما أمر إبراهيم ببناء البيت خرج معه إسماعيل وهاجر. فلما قدم مكة رأى على رأسه في موضع البيت مثل الغمامة أبيض فيه مثل الرأس يكلمه فقال يا إبراهيم ابن علي أو على قدري ولا تزد ولا تنقص. فلما بنى خرج وخلف إسماعيل وهاجر معه، فقالت هاجر يا إبراهيم إلى من تكلنا؟ قال إلى الله. قالت انطلق لا يضيعنا. قال فعطش إسماعيل عطشا شديدا وانقطع لبنها ولم ترضعه، وصعدت هاجر الصفا وتسمعت هل تسمع صوتا أو ترى إنسيا فلم تسمع شيئا ولا رأته، فانحدرت على الوادي وسعت وما تريد السعي كالإنسان المجهود الذي

ARABIC TRANSCRIPTION

Folio 60v Image 0124

Hagar, the spring of Zamzam and Abraham’s supplications

يسعى وما يريد السعي. فنظرت أي الجبال أدنى من الأرض فصعدت المروة فتسمعت هل تسمع صوتا أو ترى إنسيا. ثم رجعت إلى الصفا فنظرت وتسمعت ولم تر شيئا. فعلت ذلك سبع مرات فقالت له يا إسماعيل مت حيث شئت. فأتته وهو يفحص برجليه من العطش فناداها جبريل فقال لها من أنت؟ قالت أنا هاجر أم ولد إبراهيم. قال إلى من وكلكما إبراهيم؟ قالت وكلنا إلى الله. قال وكلكما إلى كاف. قال ففحص الأرض بإصبعه فنبعت زمزم فجعلت تحبس الماء. قال دعيه فإنه رواء. وكان رسول الله صلى الله عليه وسلم يقول رحم الله أم إسماعيل لولا أنها عجلت لكانت زمزم عينا معينا. وقال لها الملك لا تخافي الظماء على أهل ذلك البلد فإنها عين لشرب ضيفان الله. وقال لها إن أبا هذا الغلام سيجيء فيبنيان لله بيتا هذا موضعه. فبنياه وهما يقولان ربنا تقبل منا إنك أنت السميع العليم، ربنا واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك، رب اجعل هذا البلد آمنا واجنبني وبني أن نعبد الأصنام. فاستجاب الله لإبراهيم دعوته في ولده فلم يعبد أحد من ولده صنما بعد دعوته صلى الله عليه.

وذكر عبد الله بن عمرو ابن العاص أن رسول الله صلى الله عليه وسلم تلا قول إبراهيم رب إنهن أضللن كثيرا من الناس فمن تبعني فإنه مني

ومن عصاني فإنك غفور رحيم، وقول عيسى صلى الله عليه وسلم إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم. ورفع يديه وقال اللهم أمتي اللهم أمتي وبكى. فقال الله جل ثناؤه يا جبريل اذهب إلى محمد وربك أعلم فاسأله ما يبكيه. فأتاه جبريل عليه السلام فسأله فأخبره رسول الله صلى الله عليه وسلم بما قال. فقال الله جل وعز يا جبريل اذهب إلى محمد فقل له إنا سنرضيك في أمتك ولا نسوءك.

وقال ابن عباس فأول من سعى بين الصفا والمروة أم إسماعيل وإن أول من أحدث من نساء العرب جر الذيول أم إسماعيل. ومن دعائه صلوات الله عليه ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك

ARABIC TRANSCRIPTION

Folio 61r Image 0125

The pilgrimage and the question about the resurrection of the dead

Photograph · 632 English · 50 Contents · 5

المحرم ربنا ليقيموا الصلاة فاجعل أفئدة من الناس تهوي إليهم وارزقهم من الثمرات لعلهم يشكرون». فاستجاب الله جل وعز دعاءه وآمن بلدة مكة من الجبابرة وغيرهم أن يتسلطوا عليهم، ومن عقوبة الله أن تناله كما تنال سائر البلدان من خسف وانتقال وغرق وقحط وغيره من سخط الله ومثلاته.

وأما دعاؤه صلى الله عليه وسلم «فاجعل أفئدة من الناس تهوي إليهم»، فإنما سأله ذلك ليجعل قلوب خلقه نازعة إلى مساكن ذريته التي أسكنهم «بواد غير ذي زرع عند بيته المحرم»، وذلك منه دعاء لهم بأن يرزقهم حج بيته الحرام. وقال سعيد بن جبير لو قال إبراهيم «فاجعل أفئدة الناس تهوي إليه» لحجت اليهود والنصارى والمجوس، ولكنه لما قال «أفئدة من الناس» علم الله جل وعز أنه يريد المسلمين خاصة، فجعل قلوبهم تهوي إلى البيت ويأتونه حاجين «من كل فج عميق»، وحبب إليهم سكنى مكة. وكان رسول الله صلى الله عليه وسلم يقول «أنا دعوة إبراهيم وبشرى عيسى».

ومن دعائه صلوات الله عليه «رب أرني كيف تحيي الموتى». وذلك أنه مر بحوت ميت، نصفه في البر ونصفه في البحر، فما كان منه في البحر

فدواب البحر تأكله، وما كان منه في البر فالسباع ودواب البر وطيره تأكله. فقال له الخبيث «يا إبراهيم متى يجمع الله لحم هذا الحوت من بطون هؤلاء؟» فقال «يا رب أرني كيف تحيي الموتى. قال أو لم تؤمن؟ قال بلى ولكن ليطمئن قلبي». وكان رسول الله صلى الله عليه وسلم يقول «نحن أحق بالشك من إبراهيم». سأل ربه أن يريه كيف يحيي الموتى لعارض من الشيطان عرض في قلبه، فإذا عاين ذلك لم يقدر الشيطان بعد ذلك أن يلقي في قلبه مثل الذي ألقى فيه عند رؤيته ما رأى.

فأمره الله عز وجل أن يأخذ أربعة من الطير وهي الديك والطاووس والغراب والحمامة، فينتفها ويقطعها قطعا وأجزاء على كل جبل منهن جزءا. جاء في التفسير أنه ذبحهن ثم خلط بين دمائهن وريشهن ولحومهن ثم جعل على كل جبل منهن جزءا على سبعة أجبل وأمسك رؤوسهن

ARABIC TRANSCRIPTION

Folio 61v Image 0126

The four birds. Āzar and the kingdoms of the heavens

Photograph · 633 English · 52 Contents · 5

عنده ثم دعاهن بإذن الله، فنظر إلى كل قطرة من دم تطير إلى القطرة الأخرى، وكل ريشة تطير إلى الريشة الأخرى، وكل بضعة وكل عظم يطير بعضه إلى بعض من رؤوس الجبال، حتى لقيت كل جثة بعضها بعضا في السماء، ثم أقبلن يسعين حتى وصلت برأسها.

وقال السدي إنما كانت هذه المسألة عند البشارة التي أتته من الله أنه قد اتخذه خليلا، فسأل ربه أن يريه عاجلا من العلامة له على ذلك ليطمئن قلبه بأنه قد اصطفاه لنفسه خليلا، ويكون ذلك لما عنده من اليقين مؤيدا. فقال «رب أرني كيف تحيي الموتى» حتى أعلم أني خليلك. «قال أو لم تؤمن؟ قال بلى ولكن ليطمئن قلبي». والله أعلم.

«وإذ قال إبراهيم لأبيه آزر أتتخذ أصناما آلهة؟» قال السدي آزر أبو إبراهيم، وكان رجلا من أهل كوثى من قرية بالسواد، سواد الكوفة. وقيل هو آزر تارح مثل إسرائيل ويعقوب. ويقال آزر هو المخطئ المعوج الدين، وهو أشد كلمة قالها له. وقد قرئ «آزرُ» بالرفع على النداء، وكأنه قال «وإذ قال إبراهيم لأبيه يا معوج الدين يا مخطئ أتتخذ أصناما آلهة؟»

وقال الله عز وجل «وكذلك نري إبراهيم ملكوت السموات والأرض وليكون من الموقنين». وقال مجاهد المعنى نريه آيات السموات والأرض،

وذلك أنه تفرجت له السموات والأرض السبع حتى العرش فنظر فيهن، وتفرجت له الأرضون السبع فنظر فيهن. وقال السدي إن إبراهيم صلى الله عليه وسلم أقيم على صخرة وفتحت له السموات فنظر إلى ملك الله فيها، ونظر إلى مكانه في الجنة، وفتحت له الأرضون حتى نظر إلى أسفل الأرضين، فذلك قوله «وآتيناه أجره في الدنيا»، أي أريناه مكانه في الجنة. ويقال أجره في الدنيا الثناء الحسن.

وقال سلمان الفارسي لما أري إبراهيم الملكوت رأى عبدا على فاحشة فدعا عليه فهلك، ثم رأى آخر على فاحشة فدعا عليه فهلك ثم رأى آخر على فا

ARABIC TRANSCRIPTION

Folio 62r Image 0127

God’s patience and the secret birth of Ibrāhīm

حشة فدعا عليه فهلك. فقال الله جل وعز «انزلوا عبدي لا يهلك عبادي». وفي حديث غير هذا الحديث أنه نودي «على رسلك يا إبراهيم، فإنك عبد مستجاب لك وإني من عبدي على ثلاث، إما أن يتوب إلي فأتوب عليه وإما أن أخرج منه ذرية طيبة وإما أن يتمادى فيما هو فيه فأنا من ورائه».

«فلما جن عليه الليل رأى كوكبا قال هذا ربي». قال محمد بن إسحاق كان سبب ما رأى إبراهيم صلى الله عليه أن آزر كان رجلا من قرية من سواد الكوفة، وكان إذ ذاك ملك المشرق لنمروذ بن كنعان. ولما أراد الله أن يبعث إبراهيم حجة على قومه، ولم يكن فيما بين نوح وإبراهيم إلا هود وصالح، فلما تقارب زمان إبراهيم الذي أراد الله فيه ما أراد، أتى أصحاب النجوم نمروذ فقالوا له «تعلم أنا نجد في علمنا أن غلاما يولد في قريتك هذه يقال له إبراهيم يفارق دينكم ويكسر أوثانكم في شهر كذا من سنة كذا».

فلما دخلت تلك السنة بعث نمروذ إلى كل حبلى بقريته فحبسها عنده إلا ما كان من أم إبراهيم، امرأة آزر، فإنه لم يعلم بحبلها، وذلك أنها كانت حدثة لم تعرف الحبل في بطنها. فلما ولدن النسأ المحبوسات في ذلك

العام أمر بذبح كل ذكر ولد. فلما وجدت أم إبراهيم الطلق خرجت ليلا إلى مغارة كانت قريبا منها فولدت فيها إبراهيم وأصلحت من شأنه ما يصنع بالمولود ثم سدت عليه المغارة. وقيل إنها ولدته ثم لفته في خرق ووضعته في حلق في نهر يابس. ثم جعلت تطلع أمره في المغارة ما فعل، فتجده حيا يمص إبهامه ويجد فيها رزقا.

وكان آزر فيما يروى قد سأل أم إبراهيم عن حملها ما فعل، فقالت له «ولدت غلاما فمات»، فصدقها فسكت عنها. وصار اليوم فيما يذكرون على إبراهيم في الشباب كالشهر، والشهر كالسنة. ولم يمكث إبراهيم في المغارة إلا خمسة عشر يوما حتى قال لأمه «أخرجيني أنظر». فأخرجته عشيا فنظر وتفكر في خلق السموات والأرض وقال «الذي

ARABIC TRANSCRIPTION

Folio 62v Image 0128

The star, the moon, the sun and the idols of Ibrāhīm’s father

Photograph · 635 English · 55 Contents · 5

خلقني ورزقني وأطعمني لربي، ما لي إله غيره». ثم نظر في السماء فرأى كوكبا فقال «هذا ربي». ويقال إنه كان الزهرة. ثم أتبعه ببصره حتى غاب، «فلما أفل قال لا أحب الآفلين»، أي لا أحب من كان حاله أن يطلع ويصير على هيئة يتبين معها أنه محدث منتقل من مكان إلى مكان كما تفعل سائر الأشياء التي أجمعتم معي ليست إلها. ثم رأى القمر ثم رأى الشمس فقال ما حكاه الله عنه في كتابه.

ويروى أن أمه اختلفت إليه وهو في ذلك السرب ترضعه حتى بلغ وقت الفطام ففطمته، وكانت تتعاهده حتى عقل، فقال يوما لأمه «من ربي؟» قالت له «أنا». قال لها «فمن ربك أنت؟» قالت له «أبوك». قال «فمن رب أبي؟» قالت «اسكت». ثم عادت إلى أبيه فأخبرته الخبر وقالت «هو الذي كنا نخبر أنه يغير دين أهل الأرض».

ثم نظر إلى السماء فقال «ربي الذي خلق هذه الأشياء». ثم مضى إلى قومه فوجدهم يعكفون على أصنام لهم فقال «يا قوم إني بريء مما تشركون. إني وجهت وجهي للذي فطر السموات والأرض» مائلا إلى الإسلام ميلا لا رجوع معه، وهو الله لا أشرك به شيئا أبدا. ثم لم يزل إبراهيم عليه السلام موحدا لله، كاسرا لأصنام قومه، وحاجا لهم على

عبادتها ومعيرا لهم بذلك. قال الله جل وعز «ولقد آتينا إبراهيم رشده من قبل وكنا به عالمين»، كنا نعلم أنه ذو يقين وإيمان بالله وتوحيد له، «إذ قال لأبيه وقومه ما هذه التماثيل التي أنتم لها عاكفون»، يعني أصنامهم التي كانوا يعبدونها.

وقوله «وتالله لأكيدن أصنامكم بعد أن تولوا مدبرين»، جاء في التفسير أن إبراهيم صلى الله عليه وسلم حلف بهذه اليمين في سر من قومه وخفاء، وأنه لم يسمع ذلك منه إلا الذي أفشاه عليه حين «قالوا من فعل هذا بآلهتنا إنه لمن الظالمين. قالوا سمعنا فتى يذكرهم يقال له إبراهيم». «فجعلهم جذاذا»، أي جعل إبراهيم صلوات الله عليه الأصنام حطاما وقطعا.

ذكر سبب فعل إبراهيم بآلهة قومه ذلك. قالوا في التفسير إن إبراهيم صلى الله عليه قال له قومه «يا إبراهيم إن لنا عيدا فلو خرجت

ARABIC TRANSCRIPTION

Folio 63r Image 0129

The excuse of illness and the destruction of the idols

Photograph · 636 English · 56 Contents · 5

معنا لكنت قد أعجبك ديننا». ولما كان يوم ذلك العيد خرجوا إليه وخرج معهم إبراهيم صلى الله عليه. فلما كان ببعض الطريق ألقى نفسه وقال «إني سقيم، أشتكي رجلي»، فوطئوا رجليه وهو صريع. وقيل إنه ربط رأسه واشتكى جسمه وبقي لم يبرح من بيت الآلهة. فلما مضوا نادى في آخرهم وقد بقي ضعفأ الناس «تالله لأكيدن أصنامكم بعد أن تولوا مدبرين».

ثم رجع إلى بيت الآلهة فإذا هن في بهو عظيم، مستقبل باب البهو صنم عظيم إلى جنبه أصغر منه، بعضها إلى جنب بعض، كل صنم يليه أصغر منه حتى بلغوا باب البهو. وإذا هم قد حملوا طعاما فوضعوه بين يدي الآلهة وقالوا «إذا كان حين نرجع رجعنا وقد بركت الآلهة في طعامنا». فلما نظر إليهم إبراهيم وإلى ما بين أيديهم من الطعام قال «ألا تأكلون؟» فلما لم يجيبوه قال «ما لكم لا تنطقون؟ فراغ عليهم ضربا باليمين». فأخذ حديدة فعقر كل صنم في حافتيه ثم علق الفأس في عنق الصنم الأكبر ثم خرج. فلما جاء القوم إلى طعامهم نظروا إلى آلهتهم فقالوا «من فعل هذا بآلهتنا إنه لمن الظالمين».

فقال بعض أولئك الضعفاء الذين سمع يمينه «سمعنا فتى يذكرهم يقال له إبراهيم». «قالوا فأتوا به على أعين الناس لعلهم يشهدون». وذكر أهل التفسير أن القوم كرهوا أن يأخذوه بغير بينة. وقيل المعنى «لعلهم يشهدون» عقوبتنا إياه. ومعنى «لعلهم يرجعون» أي فعل ذلك إبراهيم ليعتبروا ويعلموا أنها إذ لم تكن تدفع عن أنفسها ما فعل بها إبراهيم، فهي من أن تدفع عن غيرها من أراده بسوء أبعد، فيرجعوا عما هم عليه مقيمون من عبادتها إلى ما هو عليه من دينه وتوحيد الله عز وجل.

«قالوا أنت فعلت هذا بآلهتنا يا إبراهيم؟ قال بل فعله كبيرهم هذا فسئلوهم إن كانوا ينطقون». يقول الله جل وعز لما قالوا له وهم عند مليكهم نمروذ «أنت فعلت هذا بآلهتنا يا إبراهيم» ما فعلت من الكسر، أجابهم «بل فعله كبيرهم هذا» وعظيمهم. فسلوا الآلهة من فعل بها ذلك وكسرها إن كانت تنطق وتعبر عن أنفسها. «فرجعوا إلى أنفسهم فقالوا إنكم أنتم الظالمون».

ARABIC TRANSCRIPTION

Folio 63v Image 0130

The sentence of burning and the words spoken as he fell into the fire

Photograph · 637 English · 58 Contents · 5

يعني تفكروا في مقال إبراهيم «بل فعله كبيرهم هذا فسئلوهم إن كانوا ينطقون» في أنفسهم، ورجعوا إلى عقولهم ونظر بعضهم إلى بعض، فقالوا «إنكم معشر القوم الظالمون في مسألتكم إياه وقولكم له من فعل هذا بآلهتنا يا إبراهيم؟ وهذه آلهتكم التي فعل بها ما فعل حاضرتكم فاسألوها، فإن كانت ناطقة ذات فهم ومعرفة فستخبر بكاسرها ومحطمها لا محالة». «ثم نكسوا على رؤوسهم» في الحجة عليهم لإبراهيم حين جادلهم حتى ظهرت الحجة عليه، فقالوا له «لقد علمت ما هؤلاء ينطقون»، فاعترفوا بعجز ما يعبدونه عن النطق. وقال قتادة أدركت القوم حيرة سوء.

«قالوا حرقوه وانصروا آلهتكم إن كنتم فاعلين». جاء في التفسير أن الذي قال ذلك رجل من الأكراد اسمه هبزر، فخسف الله به الأرض فهو يتجلجل فيها إلى يوم القيامة.

وجاء في التفسير أن قوم إبراهيم صلى الله عليه وسلم لما أرادوا إحراقه بنوا له بنيانا وحبسوه فيه، ثم جمعوا له حطبا حتى إن كانت المرأة لتمرض فتقول «لئن عافاني الله لأجمعن حطبا لإبراهيم». فلما جمعوا له وأكثروا من الحطب أصلوه حتى إن كان الطير ليمر بها فيحترق

من شدة وهجها وحرها. فعمدوا إليه ورفعوه على رأس البنيان، فرفع إبراهيم صلى الله عليه وسلم رأسه إلى السماء فقالت السماء والأرض والجبال «ربنا، إبراهيم خليلك يحرق فيك بالنار». فقال «أنا أعلم به وإن دعاكم فأغيثوه». وقال إبراهيم صلى الله عليه حين رفع رأسه إلى السماء «اللهم أنت الواحد في السماء وأنا الواحد في الأرض، ليس في الأرض أحد يعبدك غيري، حسبي الله ونعم الوكيل». فقذفوه في النار فناداها جبريل عن أمر الله إياه بذلك «يا نار كوني بردا وسلاما على إبراهيم».

وقال ابن عباس لو لم يتبع بردها سلاما لمات إبراهيم صلى الله عليه وسلم من بردها. فلم تبق يومئذ نار في الأرض إلا طفئت، ظنت أنها هي تعنى. فلما طفئت النار نظروا إلى إبراهيم صلى الله عليه وسلم فإذا هو ورجل آخر معه، فإذا رأس إبراهيم في حجره يمسح عن جبينه العرق، وذكروا أن ذلك الرجل كان

ARABIC TRANSCRIPTION

Folio 64r Image 0131

The fire made cool and Ibrāhīm’s departure with Lūṭ

Photograph · 638 English · 59 Contents · 5

الرجل كان ملك الظل عليه السلام. وأنزل الله نارا فانتفع بها بنو آدم وأخرجوا إبراهيم عليه السلام فأدخلوه على الملك نمروذ، ولم يكن قبل ذلك دخل عليه. ويقال إنهم لما أصابوه بعد ما أطبقوا عليه النار سبعة أيام ووجدوه يعرق عرقا أبيض لم تصبه النار قال لهم أبو لوط «إن النار لا تحرقه لأنكم تعبدونها ولأنه سحر النار، ولكن اجعلوه على شيء وأوقدوا تحته فإن الدخان يقتله». فجعلوا تحته شيئا يرفعه وأوقدوا تحته، فطارت شرارة فوقعت في لحية أبي لوط فأحرقته، وكان أشدهم على إبراهيم صلوات الله عليه.

ثم أطبقوا عليه والنار تحته ثم فتحوا عنه فلم يجدوه حيث وضعوه. فأمره الله بالخروج إلى الأرض المقدسة فخرج إليها، وطلب بإبراهيم فبعث نمروذ إلى أهل المناظر فقال «لا يمر بكم أحد يتكلم بالسريانية إلا حبستموه». فحول الله لسانه بالعبرانية وأتى لوطا وهو ابن عمه فانطلق معه إلى أهله بحران. فذلك قوله «وأرادوا به كيدا فجعلناهم الأخسرين ونجيناه ولوطا إلى الأرض التي باركنا فيها للعالمين»، أي باركنا فيها بالماء والشجر والثمار والنخل، وهي أرض مقدسة فلسطين والأردن. ويقال أيضا من الشام إلى أرض العراق.

ويقول بعض المفسرين إن إبراهيم لما هموا بطرحه في النار قال «لا إله إلا أنت سبحانك رب العالمين لك الملك ولك الحمد لا شريك لك»، فصارت النار عليه بردا وسلاما. وقال الحسن لما ألقي إبراهيم صلوات الله عليه في النار لم يؤذه حرها فقالوا «سحرها فما لها حر». فقال لهم إبراهيم «جربوها برجل منكم». فألقوا فيها رجلا فأكلته. وقال كعب الأحبار ما انتفع أحد من أهل المشرق والمغرب ذلك اليوم مما أحرقت إلا وثاقه صلى الله عليه.

قال عبد الله بن مسعود لما أرادوا أن يلقوا إبراهيم في النار قالت الخليقة «يا رب خليلك يلقى في النار فأذن لنا حتى

ARABIC TRANSCRIPTION

Folio 64v Image 0132

The creatures, the gecko and Ibrāhīm’s three statements

Photograph · 639 English · 61 Contents · 5

ننصره». فقال جل وعز «هو خليلي ليس له خليل غيري وأنا إلهه ليس له إله غيري فإن استغاث بكم فأغيثوه». فقال الله جل وعز «يا نار كوني بردا وسلاما على إبراهيم»، فما أحرقت ذلك اليوم كراعا. وقال قتادة لم تأت يومئذ دابة إلا أطفأت عنه النار إلا الوزغ. وقال الزهري أمر النبي صلى الله عليه وسلم بقتله وسماه فويسقا.

وذكر أن إبراهيم صلى الله عليه وسلم ألقي في النار وهو ابن ست عشرة سنة، وولدته سارة وهي ابنة تسعين سنة. وجاء عن النبي صلى الله عليه وسلم أن إبراهيم صلوات الله عليه لم يكذب قط إلا ثلاث كذبات كلها في الله، قوله «بل فعله كبيرهم هذا»، وقوله «إني سقيم»، وقوله إن سارة هي أختي. والثلاث الكلمات لهن وجه بين في الصدق، فسارة أخته في الدين.

وقوله «إني سقيم» فيه غير وجه، أحدها إني مغتم لضلالكم حتى إني كالسقيم من ذلك. وجائز أن يكون ناله في ذلك الوقت مرض والله أعلم، لأنه قد جاء في بعض التفسير أنه أراد بقوله «إني سقيم» أي مطعون، وكان قومه يهربون من الطاعون.

وأما قوله في سارة أنها أخته فمن أجل جبار من الجبابرة أتى على إبراهيم، وقد كان قيل لذلك الجبار إن هاهنا رجلا معه امرأة من أحسن النساء. فأرسل إليه فسأله عنها فقال «من هذه؟» قال «هي أختي». فأتى سارة فقال لها «يا سارة ليس على وجه الأرض مؤمن غيري وغيرك، وإن هذا سألني فأخبرته أنك أختي فلا تكذبيني». فأرسل إليها فلما دخلت عليه ذهب يتناولها بيده فأخذ، فقال لها «ادعي لي ولا أضرك». فدعت الله فانطلق، فدعا بعض حجبته فقال «إنك لم تأتني بإنسان، إنما أتيتني بشيطان». فأخدمها هاجر فأتته وهو قائم يصلي فأومأ بيده، قالت «رد الله كيد الكافر، أو قالت كيد الفاجر، في نحره وأخدم هاجر». ولما أفلجه الله على قومه ونجاه

ARABIC TRANSCRIPTION

Folio 65r Image 0133

Ibrāhīm and the sacrifice of his son

Photograph · 640 English · 62 Contents · 5

من كيدهم قال إني ذاهب إلى ربي، أي مهاجر من بلدة قومي إلى الله، أي إلى الأرض المقدسة مفارقهم. وقوله في دعائه رب هب لي من الصالحين أي هب لي ولدا صالحا مطيعا لك. فبشرناه بغلام حليم، أي فاستجبنا له دعاءه فبشرناه بغلام ذي حلم إذا هو كبر.

وذكر جماعة من أهل التفسير أن الغلام الذي بشر الله به إسحاق وأن الله لم يثن بالحلم على أحد غير إسحاق وإبراهيم صلى الله عليهما. ويُذكر عنه أنه كان حليما في صغره وفي كبره غير عجول. فلما بلغ معه السعي وذلك حين أطاق على العمل معه، ويقال المعنى فلما مشى مع أبيه قال يا بني إني أرى في المنام أني أذبحك. وكان فيما يذكر نذر حين بشرته الملائكة بإسحاق ولدا أن يجعله إذا ولدته سارة لله ذبيحا. فلما بلغ إسحاق مع أبيه السعي وهو فيما روي ابن سبع سنين وقيل ثلاث عشرة سنة، رأى إبراهيم في المنام يقال له أوف لله بنذرك. ورؤيا الأنبياء يقين.

فلذلك قال له ابنه ما قال. فقال لإسحاق انطلق نقرب قربانا إلى الله. وأخذ سكينا وحبلا ثم انطلق معه حتى إذا ذهب بين الجبال قال له ابنه يا أبت أين قربانك؟ قال يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى. قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين، يعني على الذبح. فقال له إسحاق يا أبت اشدد رباطي حتى لا أضطرب، واكفف

عني ثيابك حتى لا ينتضح عليها من دمي شيء فتراه سارة فتحزن عليه. واصرف وجهك عني فإني أخاف أن ترحمني فتضعف عن أمر الله، وأسرع مر السكين على حلقي لتكون أهون علي. وإذا أتيت سارة فاقرأ مني عليها السلام.

فأقبل عليه إبراهيم يقبله وقد ربطه وهو يبكي وإسحاق يبكي حتى استنقعت الدموع تحت خد إسحاق. ثم إنه جر السكين على حلقه فلم يجر السكين. وضرب الله صحيفة من نحاس على حلق إسحاق. فلما رأى ذلك ضربه على جبينه وجره في قفاه. فذلك قوله عز وجل فلما أسلما أي سلما لأمر الله وتله للجبين أي صرعه على جبينه ونودي يا إبراهيم قد صدقت الرؤيا بالحق. فالتفت فإذا بكبش فأخذه وخلى عن ابنه.

[في الهامش] الذبيح كان إسماعيل في حقيقة التفسيرين [...] وليس كان إسحاق وهذا خطأ مبين [قراءة جزئية].

ARABIC TRANSCRIPTION

Folio 65v Image 0134

The ram, the tradition about Ismāʿīl and Ibrāhīm’s guests

Photograph · 641 English · 64 Contents · 5

فأكب على ابنه يقبله وهو يقول اليوم يا بني وهبت لي فلذلك يقول الله وفديناه بذبح عظيم. وقال جماعة من أهل العلم من الصحابة والتابعين إن الذبيح كان إسماعيل وإنه نودي عند ذبحه يا إبراهيم ارفع رأسك واذبح هذا الكبش الذي ينحدر عليك مكان ابنك فرفع رأسه فإذا هو بكبش ينحدر عليه من الجبل المشرف على مسجد منى أقرن فوثب إبراهيم صلى الله عليه ليأخذه فهرب منه الكبش واتبعه فانتهى به إلى جمرة العقبة فاضطرّه عندها وأخذ بقرنيه ثم أقبل به نحو ابنه حتى انتهى إلى ما بين الجمرتين وأعيا الكبش فرمى بنفسه ولم يطقه إبراهيم صلى الله عليه وسلم فذبحه مكانه فمن ثم صار الذبح هنالك ثم جاء إلى ابنه فحلّه فذلك قوله وفديناه بذبح عظيم وناديناه أن يا إبراهيم قد صدقت الرؤيا.

قال أبو صالح أخذ بيدي عبد الله بن عباس رحمه الله فمشينا حتى انتهينا إلى الشجرة فقال هاهنا والذي لا إله إلا هو ذبح إبراهيم الكبش بين الجمرتين عند الشجرة وقيل إنه الكبش الذي تقبل من ابن آدم حين قربه وإنه رعى في الجنة أربعين سنة وقيل إنه كان وعيلا من الأوعال والأوعال التيوس.

ما ذكر في بشرى إبراهيم صلى الله عليه وسلم وامرأته الولد وما جرى له مع الضيفان صلوات الله عليهم من الخوف وغير ذلك ويتصل بقوم لوط ومن بعدهم. قال الله عز وجل ولما جاءت رسلنا إبراهيم بالبشرى قالوا سلاما قال سلام فما لبث أن جاء بعجل حنيذ أو قوله إنه حميد مجيد.

وجاء في التفسير أن هؤلاء الرسل كانوا من الملائكة منهم جبرئيل وميكائيل وإسرافيل وقال ابن عباس جاء إبراهيم صلى الله عليه وسلم جبريل وميكائيل وإسرافيل ثم اختلفوا في البشارة التي أتوه بها فقال بعضهم هي البشارة بإسحاق وقال آخرون بل هي البشارة بهلاك قوم لوط فما لبث إبراهيم صلى الله عليه وسلم أن جاء بعجل حنيذ أي نضيج وقيل مشوي فلما رأى أيديهم لا تصل إلى العجل الذي أتاهم به نكرهم لما رآهم قد كفوا عنه صلوات الله عليه لأنهم لم يكونوا

ARABIC TRANSCRIPTION

Folio 66r Image 0135

Ibrāhīm’s fear and Sāra’s laughter

Photograph · 642 English · 65 Contents · 5

ممن يأكل الطعام فكان إمساكهم عن أكله عند إبراهيم صلى الله عليه مستنكرا وراعه أمرهم. وقال قتادة إنما كانوا إذا نزل بهم ضيف ولم يأكل من طعامهم ظنوا أنه لم يأت بخير وأنه يحدث نفسه بشر. ثم أوجس منهم خيفة أي أضمرها وحسّها فقالت الملائكة لما رأت من خوفه لا تخف وكن آمنا فإنا ملائكة ربك أرسلنا إلى قوم لوط.

وامرأته سارة قائمة ذكروا أنها كانت وراء الستر تسمع كلام الملائكة وكلام إبراهيم صلى الله عليه وسلم فضحكت امرأته تعجبا من أنها وزوجها يولد لهما ولد وهما قد أسنا وشاخا وكانت فيما ذكر ابنة تسع وتسعون سنة وإبراهيم صلى الله عليه وسلم ابن عشرين ومائة سنين. وقال مجاهد إنما معنى ضحكت أي حاضت وهي في تلك السن وقال قتادة إنما ضحكت من قوم لوط وغفلتهم عما يحل بهم من الهلاك وقال بعضهم بل ضحكت سرورا بالأمن منهم وقيل إنما ضحكت لما رأت إبراهيم ونفسها يخدمان ضيفانهما ويكرمانهما وهم عن طعامهما ممسكون وفي ضحكها اختلاف.

ثم قال الله عز وجل فبشرناها بإسحاق ومن وراء إسحاق يعقوب أي بشرناها ثوابا لها على تعجبها وإكرامها ضيفانها بإسحاق ولدا لها ومن خلف إسحاق يعقوب من ابنها إسحاق والوراء ولد الولد. قالت يا ويلتى

أألد وأنا عجوز وهذا بعلي شيخا دعت بالويل إنكارها الولد وتعجبت من ذلك وهما بتلك السن ولم يريا مثل هذا من قبلهما في مثل سنهما فتعجبت على طبع البشرية كما ولى موسى صلى الله عليه وسلم مدبرا من الحية حين قيل له أقبل ولا تخف.

فجعل الله الولد على تلك الحال آية معجزة لنبيه إبراهيم صلى الله عليه وسلم لأن الماء الذي يخلق الله منه مع نطفة الرجل الولد قد انقطع وذلك ارتفاع الحيض. فقالوا لها لا تعجبي من أمر الله فإنه يأمر بما شاء ويفعل ما يريد رحمة الله وبركاته عليكم أهل البيت أي رحمة الله وسعادته لكم يا أهل بيت إبراهيم إنه حميد مجيد أي إنه محمود في تفضله عليكم ذو مجد ومدح وثناء كريم. فلما ذهب عن إبراهيم الروع وجاءته البشرى

ARABIC TRANSCRIPTION

Folio 66v Image 0136

Ibrāhīm’s intercession and the maxims of his scrolls

Photograph · 643 English · 67 Contents · 5

يجادلنا في قوم لوط يقول الله جل جلاله فلما ذهب عن إبراهيم الخوف الذي أوجسه في نفسه من رسلنا حين رأى أيديهم لا تصل إلى طعامه وجاءته البشرى بإسحاق واطمأنت نفسه جعل يخاصمنا في قوم لوط ويجادلنا في صنيعتنا فيهم وكان جداله فيهم فيما يروى عن سعيد بن جبير أنه لما جاء جبرئيل ومن معه من الملائكة قالوا لإبراهيم قالوا إنا مهلكو أهل هذه القرية إن أهلها كانوا ظالمين قال لهم إبراهيم صلى الله عليه أتهلكون قرية فيها أربعة عشر مؤمنا قالوا لا وكان إبراهيم يعدّهم أربعة عشر بامرأة لوط فسكت عنهم واطمأنت نفسه.

وقال محمد بن إسحاق يزعم أهل التوراة أن جدال إبراهيم إياهم كان من مائة مؤمن إلى رجل واحد وفي كل ذلك قالوا لا فلما لم يذكروا لإبراهيم أن فيها واحدا قال فإن فيها لوطا ليدفع به عنهم العذاب قالوا نحن أعلم بمن فيها لننجيّنه وأهله إلا امرأته كانت من الغابرين أي من الباقين في الهلاك ثم قالوا له يا إبراهيم أعرض عن هذا أي دع عنك الجدال في أمرهم والخصومة فيهم فإنه قد جاء أمر ربك بعذابهم وإن ذلك غير مردود عليهم ولا مدفوع.

إن إبراهيم لحليم أوّاه منيب الأوّاه المسبّح وقيل هو الفقيه وقيل هو الموقن وقيل هو الكثير التأوه على ذنوبه والإشفاق على ما سلف منه وإبراهيم صلى الله عليه وسلم فيه جميع ما ذكر في الأواه والله أعلم. وفي الخبر أن الله أنزل عليه عشر صحائف أمثالا كلها منها أيها الملك المبتلى المغرور إني لم أبعثك لتجمع الدنيا بعضها إلى بعض ولكن بعثتك لترد عني دعوة مظلوم فإني لا أردّها ولو كانت من كافر.

ومنها على العاقل أن تكون له ساعات ساعة يناجي فيها ربه وساعة يحاسب فيها نفسه وساعة يفكر فيها في صنيع الله إليه وساعة يخلو فيها لحاجته من المطعم والمشرب. وعلى العاقل ألا يكون ساعيا إلا لثلاث تزود لمعاد أو مرمّة لمعاش أو لذّة في غير محرم. وعلى العاقل أن يكون بصيرا بزمانه مقبلا على شأنه حافظا للسانه ومن حفظ كلامه من عمله قل كلامه. وإبراهيم صلى الله عليه وسلم أول من أضاف الضيفان وأول من ثرد الثريد

ARABIC TRANSCRIPTION

Folio 67r Image 0137

The acts attributed to Ibrāhīm. Opening of the story of Lūṭ

Photograph · 644 English · 68 Contents · 5

وأول من لبس النعلين وأول من قاتل بالسيف وأول من قسم الفيء وأول من اختتن وقيل كان سبب اختتانه أنه كان بينه وبين العمالقة وقعة فقتل من الفريقين فلم يعرف إبراهيم صلى الله عليه وسلم أصحابه منهم فجعل الختان علامة لأهل الإسلام. وقيل بل الختان من الكلمات التي ابتلي بها وقد أخذ من فض الشارب وفرق الشعر ونتف الإبط وقلم الأظفار واستاك وتمضمض واستنشق واستنجى بالماء وحلق العانة.

وقال النبي صلى الله عليه وسلم إنكم محشورون حفاة عراة ثم قرأ كما بدأنا أول خلق نعيده الآية وأول من يكسى يوم القيامة إبراهيم صلى الله عليه وسلم. وقال النبي صلى الله عليه وسلم يلقى إبراهيم أباه آزر يوم القيامة وعلى وجه آزر قترة وغبرة فيقول له إبراهيم يا رب إنك وعدتني ألا تخزيني يوم يبعثون وأي خزي أخزى من أبي الأبعد فيقول الله إني حرمت الجنة على الكافرين ثم يقال يا إبراهيم ما تحت رجليك فينظر فإذا بذيخ ملتطخ فيؤخذ بقوائمه فيلقى في النار.

وكان من إبراهيم إلى موسى صلى الله عليهما خمسمائة سنة وخمس وسبعون سنة ويقال خمس وسبعون سنة. وصفة إبراهيم صلى الله عليه وسلم أبيض مشرب حمرة حسن العينين أفحمهما صلت الجبين طويل

المنخرين شارع الأنف قليل شعر الجسد حسن الشيب أنبط اللحية ليس بالطويل ولا بالقصير شثن الكف والقدم فهذه قصص إبراهيم عليه السلام والله أعلم ببلائه.

ذكر قصص لوط صلى الله عليه وسلم وما جرى له مع قومه حتى أمطروا الحجارة وما كان من سبب فعلهم الفاحشة وغير ذلك من قصصه عليه السلام. قال الله جل وعز ولوطا إذ قال لقومه أتأتون الفاحشة ما سبقكم بها من أحد من العالمين إنكم لتأتون الرجال شهوة من دون النساء بل أنتم قوم تجهلون وقوم مسرفون وذكر النسابون أن لوطا ابن أخي إبراهيم عليه السلام فهو لوط ابن هارون ابن تارخ وهو آزر وإبراهيم عليه السلام ابن تارخ ويقال إن لوطا ابن حران وإن سارة

ARABIC TRANSCRIPTION

Folio 67v Image 0138

Lūṭ’s cities, the travellers and the three testimonies

Photograph · 645 English · 70 Contents · 5

بنت حران ويقال إن سارة أخت لوط لأمه والله أعلم. وكان الله عز وجل قد بعث لوطا إلى المؤتفكات وهي أربع مدائن في بلاد الشام وكان أعظمها سدوم وهي على يوم وليلة من فلسطين بسدوم. وجاء في التفسير أن الذي كان حمل أهل هذه القرية على إتيان الرجال دون النساء أنه كانت لهم ثمار كثيرة في منازلهم وحوائطهم وعلى ظهر الطريق وأنهم أصابهم قحط وقلة من الثمار فقال بعضهم لبعض فيما إن منعتم من ثماركم الظاهرة كان لكم عيش فقالوا فأي شيء نمنعها قالوا اجعلوا سنتكم من أخذتموه في بلدكم غريبا أن تنكحوه وتغرموه أربعة دراهم فإن الناس لا يطؤون بلادكم إذا فعلتم ذلك ففعلوه وما سبقهم بها من أحد من العالمين.

وقال ابن عباس كان بدو عمل قوم لوط الفاحشة أن إبليس جاءهم عند ما هموا به في هيئة أجمل صبي رآه الناس فنكحوه وجروا على ذلك. وقال الحسن رحمه الله قال رسول الله صلى الله عليه وسلم عشر خصال عملها قوم لوط بهن أهلكوا وتزيد عليهم أمتي بخصلة إتيان الرجال بعضهم بعضا ولعبهم بالحمام ورميهم بالجلاهق والخذف وضرب الدفوف وشرب الخمور وقص اللحية وطول الشارب والتصفيق ولبس الحمرة وتزيد أمتي عليهم إتيان النساء بعضهن بعضا.

وقال ابن عباس لما ذهب عن إبراهيم الروع وجاءته البشرى بإسحاق قال لجبريل أين تريدون وإلى من بعثتم قالوا إلى قوم لوط وقد أمرنا بعذابهم قال إن فيها لوطا قالوا نحن أعلم بمن فيها لننجينه وأهله إلا امرأته كانت من الغابرين فانطلق جبريل عليه السلام ومن معه من الملائكة إلى لوط فوجدوه في زرع له فسلموا عليه فحسب لوط أنهم رجال فاستحيا منهم ألا يعرض عليهم وخاف من قومه على ضيافته فضاق بهم ذرعا إن هو لم يعرض عليهم أثم وإن دعاهم فضحه قومه.

فانطلق بهم وقال أما إني أذهب بكم وقومي شر قوم وكان الله جل وعز عهد إلى جبريل عليه السلام ألا يعذبهم حتى يشهد عليهم لوط ثلاث شهادات فالتفت جبريل إلى الملائكة فقال هذه واحدة فلما توسط بهم القرية قال قومي شر من خلق الله فقال جبريل هاتان ثنتان فلما دخلوا البيت قال قومي شر من

ARABIC TRANSCRIPTION

Folio 68r Image 0139

Lūṭ’s guests and the overturning of the cities

Photograph · 646 English · 71 Contents · 5

خلق الله فقال جبريل هذه الثالثة وقد وجب العذاب فلما رأتهم امرأته انطلقت فأعلمت قوم لوط بهم وأخذت في الثناء على حسنهم وجمالهم فلما سمعوا بذلك جاءوا إلى باب لوط فأغلقه دونهم وأشرف عليهم فقال هؤلاء ضيفي فلا تفضحون وأعرض عليهم أن يزوجهم بناته أي بنات قومه لأن كل نبي هو أب للذين أرسل إليهم وقيل كانت له بنتان رعوثا ورثقا فلما لم ينتهوا قال لو أن لي بكم قوة أو آوي إلى ركن شديد يعني عشيرته ولم يبعث الله نبيا بعد لوط إلا في عز من قومه.

قال فكسروا الباب ودخلوا عليه فتحول جبريل عليه السلام في صورته التي يكون بها في السماء وقال يا لوط لا تخف نحن الملائكة لن يصلوا إليك وقد أمرنا بعذابهم فقال لوط فالآن فعذبهم فقال جبريل يا لوط موعدهم الصبح أليس الصبح بقريب فأسر بأهلك ووثب القوم فتعلقوا بهم فضرب جبريل عليه السلام وجوههم بجناحه فشدخ وجوههم وتناثرت أحداقهم فذلك قوله عز وجل ولقد راودوه عن ضيفه فطمسنا أعينهم فخرجوا من عنده وهم عمي.

فلما كان عند الصبح عمد جبريل عليه السلام إلى قرى لوط بما فيها من رجالها ونسائها وكل ما فيها فطواها ثم اقتلعها من تخوم الثرى ثم احتملها تحت جناحيه ورفعها إلى السماء الدنيا فسمع أهل السماء الدنيا

أصواتهم ونباح كلابهم ونهاق حميرهم ثم أرسلها منكوسة ثم أتبعها الحجارة فكانت الحجارة للرعاة والتجار ومن كان منهم خارجا عن مدائنهم.

وقال مجاهد لم يبق من قوم لوط أحد وكانوا أربعة آلاف ألف إلا رجل واحد تاجر كان بمكة بقي فيها أربعين يوما فجاءه حجر ليصيبه في الحرام فقالت الملائكة للحجر ارجع من حيث جئت فإن الرجل في حرم الله فخرج الحجر حتى وقف خارجا من الحرم أربعين يوما بين السماء والأرض حتى قضى الرجل تجارته فلما خرج أصابه الحجر خارجا من الحرم وذلك قوله عز وجل وما هي من الظالمين ببعيد. وقال حذيفة لما رفع جبريل صلى الله عليه مدائنهم فقلبها سمعت امرأته الوجبة فالتفتت فهلكت معهم وهو قوله إلا امرأته

ARABIC TRANSCRIPTION

Folio 68v Image 0140

The end of Lūṭ’s story. Ṣāliḥ, the Thamūd and the she-camel

Photograph · 647 English · 73 Contents · 5

كانت من الغابرين أي من الباقين في العذاب الهالكين فيه. وصفة لوط صلى الله عليه وسلم سبطٌ ربعةٌ آدم كأنه غضبان وكان اسم امرأته والعة فهذا ما كان من قصة لوط عليه السلام.

ذكر قصة صالح صلى الله عليه وسلم وما جرى له مع ثمود وعقرهم الناقة وغير ذلك من قصصه عليهم السلام. قال النسابون هو صالح بن آسف وقيل هو صالح بن عبيد بن جابر بن عبيد بن ثمود بن الحلبة بن غابر. وبعث صالح وهو قد راهق الحلم وقيل بعث بعد أربعين سنة. قال الله عز وجل وإلى ثمود أخاهم صالحا أي أرسلنا إلى ثمود أخاهم في النسب صالحا.

قال أبو جعفر الطبري وغيره من أهل التفسير إن ثمود هو ثمود بن عاد بن إرم بن سام بن نوح وهو أخو جديس بن عاد وكان بين ثمود وعاد مائة سنة ويقال كان مساكنهما الحجر بين الحجاز والشام إلى وادي القرى وما حوله والحجر الذي ذكره الله في قوله ولقد كذب أصحاب الحجر المرسلين كان مدينة ثمود. وقال قتادة الحجر الوادي وكانت ثمود قد قالت لصالح ائتنا بآية تدل على نبوتك إن كنت من الصادقين فيما تزعم فقال لهم صالح اخرجوا إلى هضبة من الأرض فإذا هي تمخض كما تمخض الحامل ثم إنها تفرجت أي صار فيها فرجة فخرجت من وسطها

الناقة فقال صالح هذه ناقة الله لكم آية فذروها تأكل في أرض الله ولا تمسوها بسوء فيأخذكم عذاب أليم لها شرب ولكم شرب يوم معلوم.

فلما ملوها عقروها فقال لهم تمتعوا في داركم ثلاثة أيام ذلك وعد غير مكذوب وإن علامة عذابكم أن تصبحوا غدا حمرا واليوم الثاني صفرا واليوم الثالث سودا. وقال قتادة إن صالحا حين أخبرهم أن العذاب أتاهم لبسوا الأنطاع والأكسية وقال لهم إن علامة ذلك أن تصفر ألوانكم أول يوم وتحمرّ في اليوم الثاني ثم تسودّ في اليوم الثالث. وذكر في التفسير أنهم لما عقروا الناقة ندموا وقالوا عليكم الفصيل فصعد الفصيل الجبل حتى إذا كان اليوم الثالث استقبل [...] يا رب أمي فأرسلت الصيحة عليهم عند [...] عن الحسن البصري عن وهـ[...]

ARABIC TRANSCRIPTION

Folio 69r Image 0141

The twelve images and the preacher

Photograph · 648 English · 74 Contents · 5

[...] عن كعب الأحبار أنه قال لما خلق الله تبارك وتعالى آدم [...] تمثل له [...] في سنه منهم أبوه الصغير منهم والكبير [...] فيهم [...] من أشبه آدم الأسود منهم والأبيض قال فكتب [...] صفات [...] ثم نظر إلى الصورة قال أصنع صورة فيها الأنبياء فقال عند موت آدم عليه السلام لبنيه ومولاي من هذه الصورة التي لم أرَ أرفع منها فيها صور الأنبياء أولياء الله يا بني [...] مصورة.

احذروا [...] أن يشتبه على كثير منكم أن يعبدها القوم فيجحدوا حق الله عز وجل [...] وما [...] حيا في الأرض فإني لم [...] قال محمد صلى الله عليه وسلم فلما نظر الله [...] بعث إليهم هودا فامرهم عن حبله وقال لهم [...] يا أطول الناس عمرا من أنعشكم بعد [...] إبراهيم كان أول من في الأرض [...] وقال ابن داب قال الله صلى الله عليه وسلم [...] الذي خرج منكم وكتبها الله عليكم [...] وكنا كفارا من القوم فأتينا اثني عشر تمثالا من عهد عاد [...] من بطن التراب وكان لهم معدن بعث الله [...] عنه [...] أنا [...] نحن نعلم [...].

قال [...] لهم إني أخرج وأن تنحتوا تماثيل على عدد هذه الأصنام؟ [...] إليه فقال الكرب من [...] فقالوا [...] أنتم بحكم [...] مخلص. [...] فجاؤوا إليه جبريل إنما هم بيض أحمر فلم يزل [...] حتى [...]

وجمعوا [...] بالزمرد والياقوت والجوهر وجعلوا له عينين من ياقوتتين ثم بنوا له بيتا وجعلوا له سقفه من المروح والجزع وعلقوا فيه قناديل الذهب والفضة تتلألأ حتى يباصرهم ووضع على كرسيه مكللا بالدر والياقوت وغلقوا الأبواب عليه.

ثم دخل على الملك وقال له أيها الملك ملك لا تترك [...] معنا وتنكر هذا الذي اتخذنا إلها [...] إنه [...] فينا مولاتنا واتخذ فيه أصلابنا فإذا [...] بركب الملك [...] مع أهل مملكته. فلما دخل على الصنم ونظر إليه في ذلك [...] لم يتمالك أن خر له ساجدا فاستحوذ [...] الله عز وجل ثم رفع رأسه من سجدة وتكلم على طول [...] وسبح ثم [...] إلهي إنك أنت الخالق وأنا المخلوق وإني أشهد أنه لا [...] إلا الله [...].

انظلمون علوا كبيرا. قال كعب الأحبار ثم لو [...] قالوا هذا [...] إلاههم ومولاهم [...] إنا نريد أن ننحت [...] إلها لديه خادما بحياله فيكون [...] القبائل [...] منا حسبا وأفضلنا نسبا وأطيبنا ريحا. فقال [...] الملك [...] والعيون [...] هذه الصفة إلا أن تكونوا كذبوا [...] خالق [...] فعلم الملك ونظر إلى الخصي في تلك الأصنام [...] فعلم من ذلك بأن [...] لا يقوم [...] فقال له الملك ارفع رأسك يا [...] فخروا [...] ... [...] ركوع وتسبيح قال فسمّوه باسم أبيه وهو [...].

[...] فقال ابن الملك أيها [...] إنما أرسلني [...] أنا خادم ابنه وأنا أصحكم [...] فإني تعالى ذكره [...] أباك وجئته [...] فكان يدخل إلى الصنم بالطعام والشراب [...] بين يديه ثم يخرج من عنده ويرجع [...] بالطعام والشراب في أظرف شراب فارغة.

ARABIC TRANSCRIPTION

Folio 69v Image 0142

The walled-in preacher and the wondrous rosebush

Photograph · 649 English · 75 Contents · 5

[...] وكان الأبيض من خلفه يدخل الطعام والشراب وكانوا يظنون القوم أن الصنم [...] يأكله فلبثوا [...] وكانوا على خالِقهم أشدّ الله [...] ثم أخرج [...] أن الله تعالى [...] له به [...] ونبيه صلى الله عليه وسلم فبعث الله عز وجل لهم الصبر يدخل على أهله فمكث عليهم [...] ودعوهم [...] فمسيح له زينة عظيمة وجلسه في المدينة قال [...] معه وركب الملك ومن ملكهم. فلما أن دخلوا على الصنم ونظروا إليه في تلك الحال [...] فقال إن هذه البيعة [...] ما كنت وما [...] علم وجهد. ثم [...] الملك [...] وأحضبه بحليها بالورق والفضة وأن يستروه بستور الحرير والديباج.

فلما [...] فعلوا في الذي قبل [...] ثم خر له الملك ومن معه ساجدين [...] ووضعوا أنفسهم ومن تحت أيديهم [...] أنه هو [...] هو ربهم ومولاهم [...] فكأن بعضهم قال لبلب يحب الله في جوف الصنم وقال لهم بل [...] عليه الشرك. وهكذا كانوا يفعلون الإله بأيديهم ويلزمونه حتى تمخض على يدي [...] محجوبهم [...] قبل حسبه ونسبه والتعظيم [...] بادروا [...] وقتلوا. فلما قال وقال النبي صلى الله عليه وسلم [...] علمت أني بالعهد [...] إلا أني في طلب الخير [...].

أن يخرج عليهم نوحا يوحون إلا أنه لا تغربوه ويكون ملكي [...] وكان عالم دينه ثم قال [...] لئلا يملكوه فاقتلوه وإلا أخرجته من الصنم. قام عند ذلك ابن الملك [...] قومه وقال لهم يا قومي اختاروا لي واحدا [...] يبادر من أن يهلك الصنم على يديهم [...] فقالوا له هو الذي ما رأيت قال لبعض القوم [...] أنتم كنت أقرب من إلهكم؟ قال كعب الأحبار قال وحي [...].

فأجمعوا على أن [...] يزيل عالم منكم [...] كثيرا واحد لم [...] أن يقتلوه لأن به [...] من غير [...]. فهدّوا له جدارا وأعلموا عليه [...] ثم اختاروا له عينا [...] اتفق له من بينهم حتى وجده في جوف الرياح فاتخذ الرياح نعله من برج إلى برج [...] يعبد [...] وحرّم الله عليه أن كنت [...] فأمّه في [...] بعد مائتي عام. فلما بلغ الكتاب أجله وأراد الله جل ذكره أن [...] فأنظر [...] بالكل [...] صالح عام يربي ابنه الكلاب [...] فقدت كلبها [...] فسمعا من [...].

بعث الله اليها غرابا من أحسن البيض [...] وأكل من [...] فقالت ما ترين؟ أهو غراب؟ [...] حوله ويجلس ويبيت [...] والبرج [...] عنه [...] أن يخروا فلما نظرت إلى [...] وبحمد الله فبينما هو [...] فتكلم ذلك الغراب فقال [...] وقال له يا غراب ما هذه [...] من شؤون إن نحن [...] من حمرة رجلينا [...] من محاسنها في [...] ما يبل. ثم أقبلت أخوة فقالت [...] وإن كنت تُعيّبينني كلاّ مني ولقد الله بلغ [...] رسلين [...].

ARABIC TRANSCRIPTION

Folio 70r Image 0143

The bird of Palestine and the birth of Ṣāliḥ

Photograph · 650 English · 77 Contents · 5

على رجليك كنت وأنا كنت أحسن من [...] حتى أسود ريشي وأنا من كنت [...] صورتي [...] بفلسطين [...] السلطبنة. فلما بعث بعد الزقوم في [...] من الغراب ولم تزل [...] فكانوا زاحمت [...] وقلت له بل ها الصبر فقال [...] وقبله. ثم تنبه على نفض كتفيه وبه منه مسح فمكث مائة عام وقال لها الغراب لا تعجبين من ألوان [...] فلا يحب [...].

[...] فلما كان [...] فاربت بشرب الماء في حبس [...] العالمين. فلما فرغ من [...] دخل [...] من خزانة [...] وهو [...] ثيابه. ثم [...] فعطلوها حتى استهلكوا [...] فلما أكثروا من ذلك فبعث [...] إليها الصبر فلما أحسّ نحوه [...] وعلم قال [...] أن الأمم [...] ليفرح [...] فجعل الزغ [...] يغلبن والطير [...] من فوق والمناديل الحمر يجنحون [...] حتى الصدع الأحمر [...].

[...] قال ابن عباس بين [...] والغار مسير مائة سنة [...] ثم قال لها وفعلها على غياب [...] حتى [...] بالله عز وجل [...] ثم بعثوا العقبان [...] أنه إليه. وغرّقهم [...] أرض الله [...] المدينة [...].

قال كعب الأحبار [...] الله على آخر من كفروا به منه وقر [...] من عقولهم قر [...] فجعلوا الحرز لولده [...] فأتوا شبههم ديارا [...] فأهلك [...].

[...] ثم إن عاد استذلوا ثمود. قال الله تعالى وإلى ثمود أخاهم صالحا. فالرجل [...] وعلى [...] البيت. وكانوا [...] فعذب الله [...] وذهب [...] قال [...] من البريّة عند [...] فلا [...] يظلم فلما أن قدم عليه وأحضنه الحبرة [...] على جبل [...] وقعد. أهبط من عبادة غيره وهو صالح ليبين حكمه إليها [...].

[...] تعالى ذكره وبعد أن صارت في أرض [...] وهي من [...]. قال [...] وولد [...] صالح وكان صالح عندهم لم يكن [...] على وجه الأرض [...] صالح إلى الرعد [...] وقد مكث رسولا [...] ووقع في جرهم أنها حبلت لصالح فلما بان [...].

فقال الله [...] من عندك فأدّى إليهم رسول ربّ العالمين أن اسمه [...] وأنه يطلعكم [...] وتضرب أعناقهم فقال كعب فبعث بذلك الحِبْر إلى عمّاله. [...] وأن يتركوا [...] من سائر القوم [...] حتى يولد الغلام [...] وأن يبين إلى الذي عسكر الفوم [...].

وانتشر ابن ما حل بعث الله بهم، رحمة [...] واتبعها جبريل [...] ثم هوى في [...] فأخذه [...] وبينهما أخذ [...] فاه فكانت تأتيه في كل [...] ومضوا [...] وهو [...] في قدره [...] وكم مكث صالح في الغار وحفظهم [...] من القوم [...] ثم لم يرد شيئا على ما كان [...] ثم انطلق دخل المدينة [...] الجبل عند [...] مع القوم ثم كانوا أحنوا عليه [...] ثم ورد فأتوا على الملك وغدوا على جسده وهم

ARABIC TRANSCRIPTION

Folio 70v Image 0144

Ṣāliḥ before the king of Ṯamūd

Photograph · 651 English · 78 Contents · 5

ومرّ [...] فيه العجبة صبيا صغيرا اسمه صالح ومن قصصه كذا وكذا. قال لهم الملك ايتها القوم عليّ به. فلما دخل على الملك وهو بين أصنامه ووزرائه عن يمينه وشماله فما سرّه الملك [...] من هيبته وكفى الله أن يكون نوح من الصنم [...] ظنوا من [...] قيل الكفار ليكون صالح يحيا ليمنوا إبراهيم [...] اتركوا كعب الأحبار قلنا ثم لما بلغ [...].

[...] له ثلاثون سنة أوحى الله إليه أنه رسول الله عز وجل إلى هؤلاء القوم فادعهم إلى [...] الكفر. ونزل [...] يعمر البيت [...] وكانوا القوم يسرون في عبادة لا يفقهون من صالح [...] المنون الأول [...] فلما تم لصالح أربعون سنة وبلغ أشدّه أوحى الله إليه أن اذهب برسالتي إلى ثمود وادعهم إلى نشأة أن لا إله إلا الله الواحد لا شريك له. قال كعب وأهل القوم يومئذ نوطة وجمهور [...].

[...] يقولون إن صالح ابن [...] كتبوا يسأل [...] مرجوا. فلما صبح [...] أن نتخذ ما عبدوا آباؤنا من حرابها التماسيح [...] من رسولك. قال لهم صالح يا قوم [...] لصر ملك [...] رموية إليكم أن تعبدوا الله لا إله إلا الله يا معشر القوم إنما يقول له القوم صالح عن ملكهم حينئذ [...] قال [...] دخلوا على الملك وقالوا له بأن شيئا هم فيه [...] وأنهم [...] أرسلنا نبينا [...] الحافز إليك صالح يعلمك تدخل به [...] يدعو قوما

إلى إله لا يُرى بعيوننا ويسمّع لهم كلاما لا يفقهونه. فقال لهم الملك عليّ به قال ينطلقون صالحا وقالوا له إنّ أبيه الملك يا صالح [...] معهم وهم يقولون له الويل لك يا صالح إن غضب الملك عليك. قالوا ثم إنه لا يضرني بعد علم الله أن غضبه يذكر الله. وصالح [...] امين [...] فأفهم الأحبار فلما أن دخل صالح على الملك وهو جالس على سرير هيبة فيه يسير أبناءه وزراؤه حوله والتاج على رأسه وكرسيه من الذهب ما أمر الملك على صالح فقال المتكلم يا صالح إنه قد عرّ في قوله في مدينتي [...] ومر من الخير أرسلك إلى [...].

فقال له صالح يا أيها الملك إني مخبرك أني رسول الله إليك يا أكبر حجّتي إليك [...] أن تؤمن أن تقول لا إله إلا الله وإني صالح [...] النبيّ [...] إنني أرسلت إليك لتؤمن بالله لا إله إلا الله حتى اهتزّ سرير الملك وسقط التاج عن رأسه ووقعت الأوزار فأغشي عليه وعليهم وخرت الأصنام بعضها على بعض وتكسرت. ووقعت تصريما القول لا إله إلا الله فإن [...] نبيا فهذا هو ومن مكثه من أمتهم [...] قال يا صالح لقد جئت اليوم بأمر جسيم وأمر عظيم ولو علمت أنك تتخذ [...] لنثرت دمك حين لا [...] الآلهة التي في السماء [...]. وكان يومئذ للملك نيفا. فرفع بقاه الرحمن عبثا بقال له أوضحصال إنه يريد بهذا الملك [...].

ما لك يا [...] كان في عقولنا إله الذي في السماء وندعو آلهتنا في الأرض التي أخدمها الله مسنا وتساجد فمن كان وراءهما وضع وقدّرناهم ما شئنا أصناما واتّخذ

ARABIC TRANSCRIPTION

Folio 70r bis Image 0145

The king, his ministers and the sign requested of Ṣāliḥ

Photograph · 652 English · 79 Contents · 5

فقال صالح أيها الملك [...] فقال له قومه يا صالح [...] في شك مما [...]. قال [...] القول الذي ذكر [...] الله تعالى في سورة حم [...] في القرآن لا [...] فيها ولا [...] كسر في مواضعها. فقام [...] الملك مسرورا [...] عن الصخرة وفرشوا له بالديباج والحرير ثم أمر بالأصنام فنصبت بالشمايل [...] من الصنم الأكبر ووضع عن يمينه السرير ثم أوقف [...] من ولده وأهل بيته ما بين أيديهم السيوف المشهورة ثم [...] يجلس إليه مشاورة، وعن شماله بعد ذلك عليه قرائب [...] بحسب بعضهم بعضا وعلى رأس كل منهم ما طوق الذهب والفضة. قال ثم أمر الملك بمناد ينادي ويقول يا آل ثمود [...] ليس لهم [...] ليكبر له [...] وكان يخرج [...] الأحجار [...] والآلهة. فلما انضموا [...] وكملوا [...] كثيرا.

قال كعب الأحبار ثم خرج الملك وأهل دولته [...] الصنم من شئون [...] ثم رفعوا رؤوسهم من سجودهم نحو الصنم الأكبر وهم ركاع [...] الأصنام الأصاغر [...] ويسبحون [...] ومولاههم. أخرج لنا من هذه الصخرة [...] نبيا [...] على صالح والآلهة. فأقاموا يومهم وليلتهم ثم ثانية وليلة ثانية ولم تجبهم بجواب. فلما نظروا إلى القوم [...] إن [...] رؤساءهم [...] عليهم كيد القوم [...] شعوبهم أنهم قد دعوا [...] ولم يدعوا شيئا من تحليل [...]. إني على أنفسهم [...] يقولون لإلههم وسبح [...] ومولاهم إنا [...] بهذه الصخرة [...] به على صالح وإلهه وأهلها

ولا [...] أنتك كما جعلت [...]. فلمّا رأها الملك [...] والصنم لا يجيبهم بشيء وهم يناجونها أجمل [...].

وقال لهم علي بصالح فإن لاطمة من الصهر خير قال [...] صالح [...] يخرج [...] الذي نكبره [...] من أعلى جبل [...] ثم أقبل [...] رسولا وقال له يا صالح أجب الملك. قال القوم عن صالح [...] موقنين بأن الصنم لم يجبهم بشيء. قال فلما صار صالح من الجبل [...] صالح بالملك فلما دنوا وجلس [...] عليه السلام على ما بلغ العمر [...] علم الضعف [...]. فقال له الملك [...] من سؤالك هذا قد جئنا وقد [...] الآلهة التي في الأرض التي [...] في [...]، وصليت فلم تجبني بشيء ولا شك أنك من الصادقين، ولكن يا صالح ادع لنا إلهك الذي في السماء.

فقال صالح فما الذي تريدون [أن] أدعو الإله الذي أعبده لكم؟ قال له الملك [...] لينزل [...] لنا من هذه الصخرة ناقة. فقال لهم صالح يا قوم صفوها لي. فقال رئيس خدمة الملك وقال أنت تزعم أن إلهك [...] هذا الرمل كيف شئت فإني أريد أن يطلع لنا [...] مع هولاء الآلهة. فقال له الملك صفها إن كنت واصفا لها. فقال له يا صالح إن كنت نبيا ورسولا فادع لنا ربك يخرج لنا من هذه الصخرة ناقة [...] عشراء أو [...] صفها على وجه أن [...] على [...] يكون قوائمها من الزمرد وحطامها [...] وحافرها [...] بيضا من المسك الأذفر وأن تسقينا من لبنها خمرا فإن أخرج لنا هذه الناقة على هذه الصفة آمنا بك واتبعناك ولا نخلف عما شئت منا، وإذا لم [...] إلى ربك [...] هو وابن أخ الملك. فقال تكلمت أمك وفوك ملأته [...] الصفة [...].

ARABIC TRANSCRIPTION

Folio 70v bis Image 0146

The Ṯamūd set the conditions for the wonder

وإن بقي أمرنا من أين يصنع هذه [...] له أيها الملك حتى أصفها بوصفها، وأرجو أن صالحا وإلهه يستحي من ذلك. فقال له الملك صفها. فيئس صالح منها. فقال له يا صالح إن كنت نبيا ورسولا كما تزعم فأخرج لنا من هذه الصخرة ناقة طولها ثلاثة أميال ذراع وعرضها ثلاثة أميال ذراع وقوائمها من الزمرد أحمر وخطامها من الحرير والذهب وبطنها من المسك الأذفر وعيناها من [...] و[...] من العقيان ويكون نغمتها من [...]، فإن أنت أتيت بفعلها على هذه الصفة آمنا بك واتبعناك ولا نكذب عند شك.

وإذا لكهل قام ثم قال ما لهؤلاء القوم منهم من [...] لله [...] في أن صالحا [...]. قال [...] إن [...] ويحك قوم [...]. طائفة [...] وفيكم [...] لمن أتى أصلح من هذه [...] وأقوى حججا على أيها الملك [...] لهؤلاء [...]. هؤلاء عبر الحبل وغيره يريد أن صالحا وإلهه يستجيبا في ذلك. فقال له الملك صفها إن كنت لها واصفا. فقال أيها الملك إن كنت نبيا ورسولا كما تزعم فادع لنا إلهك يخرج لنا من هذه الصخرة ناقة يكون لها شعر أو صوفها شعر أو [...] بعضها شقر يكون [...] قوائمها من الذهب وأخطامها من الفضة وروثها من المسك الأذفر وأسنانها من ياقوت أحمر [...] كأعين السراج، فإن أخرجها لنا على هذه الصفة آمنا بك وصدقناك ولا [...] عما شئت. وإنك ثم قالوا أيها الربيع [...].

وقال له صدقت أيدك [...] قومك ما هذه الصفة صعبة البنيان؟ وأن فيه [...] أن يرتفع هذه [...] من الكهان [...] أيها الملك حتى أصف له صفة الناقة. فقال له الملك صفها إن كنت [...] لها. فقال له يا صالح إن كنت نبيا ورسولا كما تزعم فادع لنا ربك يخرج لنا من هذه الصخرة ناقة طولها [...] وعرْضها جلد [...] [...] بعضها بجعد ويكون في [...] إن [...]، ونشم [...] ريح عرقها الذي [...]، وإن [...] كنت [...] هذه الصفة آمنا بك واتبعناك وإلا قتلناك وشتمناك وشتمنا جميع الأحبار. وكان الملك متكيا فاستوى جالسا على [...].

فأفزعه قومه وقال لهم يا قوم هذه [...] يومكم هذا وقد اختلفتم في وصف الناقة ولكن يا صالح اسمع كلامي وافهم خطابي حتى أشترط [...]. لحك [...] ناقة بهذه [...] للناس. فقال له الملك يا صالح إن كنت نبيا ورسولا كما تزعم فادع لنا ربك يخرج لنا من هذه الصخرة ناقة كواملها [...] عشراء [...] وثديها [...] من اللبن وثديها الآخر من الخمر [...] على قوله [...] واثنان [...].

فحين [...] لمن [...] ولا [...] فإن أنت أخرجتها لنا على هذه الصفة آمنا بك وصدقناك ولا نخلف عما شئت منك [...] وإجابتك. قال كعب الأحبار فاعتزل صالح من القوم [...] الموضع ومعه بياض كفيه إلى السماء وقال اللهم و

ARABIC TRANSCRIPTION

Folio 71r Image 0147

Ṣāliḥ prays, the rock splits and the she-camel emerges

Photograph · 654 English · 82 Contents · 5

[...] ويسمع [...] ومولاي إن القوم قد سألوني فيما لا أقوى عليه وأنت أعلم به [...] وأقدر عليه. قال [...] أوحى الله إلى صالح أن يا [...] ارجع إلى القوم وقل لهم قد [...] ما سألتم [...] وأنا أنا على كل شيء قدير. فارجع صالح إلى قومه وقال لهم يا قوم إن يكن ما سألتموه [...] أتقولون [...] قالوا له نعم [...] بشرط. [...] قالوا لا نشرك بالله شيئا فتذهب أموالنا وإن يكون ربنا [...] ويكون له الزوجة [...]، وتسقي كل [...] الأرض لا [...] وإذا بها [...] رغاء [...]، فقل لهم صالح فاجتمعوا بقومكم غدا [...] فتوافوا به على [...] لا يغشى بعضكم [...]. قال لهم وما تدري يا قوم؟ قال الله لا [...] معهم بكثير ولا كبير فيه حتى إلا [...] كما في [...].

قال لهم يا قوم [...] لك [...] قالوا له لا أعلم بشرك آخر، قال لهم يا قوم وما هو؟ قالوا نخل وشراب يخرج كالحليب [...] في بطونها [...] ونقول ربنا لا إله غيره. من إناء مثل اللبن والعسل والسمن والخمر فليستق بالرؤوس ويمتلئ السطل [...] ما هو فيه من غير كيل فنجلب [...] ونحمل [...] كل الطائفة [...] جميعها [...] قال ويكون ذلك [...] دون أن يمسهم أحد بواحد منهم. قال لهم يا قوم لكم ذلك بعز مَن [...] قالوا له لا [...] بشرط آخر. قال لهم يا قوم وما هو؟ قالوا له لا [...] من

لبنها ولا من عسلها [...] سمنها ولا من خمرها [...] ولا بهائمنا ولا [...] ولا [...] ولا [...].

قال لهم صالح يا قوم آمنوا وصدقوا بي. قالوا له لا إلا على الشروط كلها [...] فافعل ما توعدنا. قال والله لا [...] في الشراب. قال لهم يا قوم أين يكون [...] يلقانا [...] وأوحى الله إليه يا صالح، قال القوم [...] لك أي يوم [...] [...] فانصرفوا [...] فأوحى الله إليه أن أحضر معالم الحجر واشدد بنصفين، فينادي الناس [...] هم أجمعون [...] الحجر [...] في بأنبيائه [...]. فقالوا [...] الناقة فندبوا فقالوا لا إله إلا الله وحده لا شريك له وأن نشهد أن صالحا عبدك ورسوله.

قال كعب الأحبار فلما رأى الملك ذلك ومن معه آمن الملك وسبعون ألفا من قومه حتى أكاد القوم أن يؤمنوا بأجمعهم. [...] قال فقال [...] ابن أخي الملك وقال له ويلكم ما الذي تصنعون أين تذهبون [...] بكم [...] من الأمم [...] وأهل مملكتك [...] أتتركون آلهة [...] وتعبدون صالحا [...]؟ [...] قد خرج لهم من بعد الإيمان بالله وبرسوله إلى الشرك [...] وأصنامهم.

ARABIC TRANSCRIPTION

Folio 71v Image 0148

The she-camel, the animals of Ṯamūd and the killing

Photograph · 655 English · 83 Contents · 5

لما أراد الله بهم من الشقاوة والخسران فلما نظر صالح إلى القوم [...] في الكفران ضرب بيده على زمام الناقة وجعل يقبل [...] وهو قد بلغ [...] الله على [...]. ثم قال لهم يا قوم هذه ناقة الله لكم بينة [...] تأكل [...] فلا [...] الله ولا تمسوها بسوء فيأخذكم [...]. ثم قال كعب الأحبار وأقبلت الناقة [...] ثم يطلعون [...] إما [...] اللبن والعسل والسمن والخمر فلبثت ما [...] مكان [...] أو كل [...] فتأوون إلى ديورهم باللّوان [...]. [...] ألا يجتمع لها [...] حتى يهلك جميعه، فيأخذون منها خارج [...] الله واحد [...].

[...] فمكثت عندهم أجمعين وكانت إذا أبت [...] فتخرج من بين الجبلين من يومهم [...] وكان ثمن الحبالين ثلاثة أميال [...] بعضها ببعضها. فلما [...] عليهم الحيل وأولياء [...] مطيعين [...] ونبيه صالح في [...] الناقة [...] ما بين شعب [...] يسير، وكان [...] هم من جملة أحسنها غيرهم [...] المهور [...] العجوز [...] أرادت [...] قتل [...] أنعام [...] ورجعت تدخل العجوز. [...] ويلقنا من هذه الناقة فإن [...] في عقرها أن الناقة لها [...] فقالت [...].

[...] فإذا أتته [...] أو مال عنده [...] فوق ذكر [...] فقال فرأيك في [...] لو خرجت له على [...] فإن في ذلك [...] ولا تدفعوا آخر [...] ما [...] فلما [...] فضربته [...] في [...] الناقة [...] للبيع [...].

قال فمشى إلى [...] غلمان واسمه [...] وكان رجلا من [...] كان [...] يقوم له ورجله [...] كثير [...] العينين، قال فلما نظر إلى [...] ربه [...] انكشفت [...] فليس في الدنيا مثلها فقال لها لمن أنت؟ فقالت [...] من يعقر الناقة. فلما سمع اللعين [...] الناقة [...] قام القوم وخرجوا [...] على أنفسهم [...] أن يراد عقر الناقة في يوم [...] ثم اختلفوا [...] الذين [...] كانوا عليه [...]. [...] في يوم أحسن وفق [...] شرب [...] فقال لها [...] بمناخيرها [...] أنفسهم [...].

قال الراوي إن الذي عقر الناقة [...] قال الله [...] ثم باءوا [...] هلكوا جميعا وأن [...] تسمح [...] دون فعقرها [...] وسقطت في الأرض جاءت [...] مع صيحة الناقة [...] وهرب الفصيل إلى الجبل [...] وجهه

ARABIC TRANSCRIPTION

Folio 72r Image 0149

The she-camel, the cry and the end of the Ṯamūd

القبلة وقال يا رب أمي يا رب أمي فأرسلت الصيحة عليهم عند ذلك. وقال إنه لما قال لهم رسول الله صالح تمتعوا في داركم ثلاثة أيام ذلك وعد غير مكذوب، ألا إن آية العذاب أن اليوم الأول تصبح وجوهكم مصفرة، واليوم الثاني محمرة، واليوم الثالث مسودة. فلما أصبحوا إذا وجوههم كأنما طليت بالخلوق، كبيرهم وصغيرهم ذكرهم وأنثاهم. فلما أمسوا صاحوا بأجمعهم ألا قد مضى يوم من أجل وحضركم العذاب. فلما أصبحوا الثاني إذا وجوههم محمرة كأنما خضبت بالدم، فصاحوا وضجوا وبكوا وعرفوا أنه العذاب. فلما أمسوا صاحوا بأجمعهم ألا قد مضى يومان من الأجل وحضركم العذاب. فلما أصبحوا الثالث إذا وجوههم مسودة كأنما طليت بالقار فصاحوا جميعا ألا وقد حضركم العذاب. فتكفنوا وتحنطوا وكان حنوطهم الصبر والمقر وكانت أكفانهم الأنطاع. ثم ألقوا أنفسهم بالأرض فجعلوا يقلبون أبصارهم فينظرون إلى السماء مرة وإلى الأرض مرة، لا يدرون من حيث يأتيهم العذاب، أمن فوقهم من السماء أو من تحت أرجلهم من الأرض، خشعا وفرقا. فلما أصبحوا اليوم الرابع أتتهم صيحة من السماء فيها صوت كل صاعقة وصوت كل شيء له صوت في الأرض، فتقطعت قلوبهم في صدورهم فأصبحوا في ديارهم جاثمين.

وفي التفسير أنهم عقروا الناقة يوم الأربعاء وأهلكهم الله اليوم الرابع صبيحة يوم السبت. ويروى أن رسول الله صلى الله عليه وسلم قال لما

أخذتهم الصيحة أهلك الله من بين المشارق والمغارب إلا رجلا واحدا كان في حرم الله منعه حرم الله من عذاب الله. قيل ومن هو يا رسول الله؟ قال أبو رغال. ولما أتى على قرية ثمود قال لأصحابه لا يدخلن أحد منكم القرية ولا تشربوا من مائهم، وأراهم صلى الله عليه مرتع الفصيل حين ارتقى في القارة. وعاقر الناقة اسمه قدار بن سالف بن جذع، وصفته أشقر أزرق أصهب سناط قصير. تمت قصة صالح.

قصة شعيب صلى الله عليه وسلم وما جرى له مع قومه وما مدين وما الأيكة وما الظلة وغير ذلك من قصصه صلى الله عليه. قال الله تعالى

ARABIC TRANSCRIPTION

Folio 72v Image 0150

Šuʿayb, Midian and the people of the Thicket

Photograph · 657 English · 86 Contents · 5

وإلى مدين أخاهم شعيبا. وقال كذب أصحاب الأيكة المرسلين إذ قال لهم شعيب ألا تتقون. قال محمد بن إسحاق مدين هو ابن إبراهيم خليل الرحمن، وإن إبراهيم ولد له سبعة، إسماعيل وأمه هاجر أم ولده، وإسحق وأمه سارة بنت لابن بن متوبل بن ناحور، ومدين ومدون وبنشبان وزمرون وأشبق وشج وأمهم قنطور ابنة مقطور من العاربة. فصير صلى الله عليه مدين وأشبق وشج وضم الباقين من ولده إليه، فوقع هؤلاء الثلاثة إلى خرسان فتناسلوا بها، فترك خرسان منهم. ويقال أيضا إن شعيبا هذا من ولد مدين وإنه شعيب بن ميكيل بن شجر بن لاوي ابن يعقوب بن إسحق. وقيل هو شعيب بن يونب بن مدين بن إبراهيم. وقيل اسمه بالسريانية يغروب.

وقال بعض التفسير شعيب هذا نبي أرسل من بعد يوسف صلى الله عليه وسلم بُعث مرتين، مرة إلى مدين وكانوا مع الشرك أهل بخس في مكاييلهم وموازينهم فكذبوه فأخذهم الله بالصيحة، ومرة أخرى إلى أصحاب الأيكة فأخذهم الله بيوم الظلة. وقال آخرون ومدين واحد. فأما من قال بعث مرتين فاحتج بقول الله وإلى مدين أخاهم شعيبا وبقوله كذب أصحاب ليكة المرسلين إذ قال لهم شعيب ألا تتقون. وقال ابن عباس رضي الله عنه كان مدين ابن إبراهيم خليل الرحمن أخا إسحق وإسماعيل عليهما السلام وبه سميت القرية مدين وامرأته إحدى ابنتي

لوط فولد منها، فذلك قوله جل وعز واذكروا إذ كنتم قليلا فكثركم، فالتولد من امرأته واحدة.

وأكثر أهل التفسير على أن ليكة الغيضة وهو الشجر الملتف. فبعث الله إليهم شعيبا وكانوا أهل بادية وكان شجرهم الدوم وهو شجر المقل، وكانوا أهل بخس وتخسير في موازينهم ومكايلهم، وكان بينهم العشارون. ولهم قال ولا تقعدوا بكل صراط توعدون، أي على كل طريق. فنهاهم شعيب فلم ينتهوا وكذبوه فأخذهم عذاب يوم الظلة.

ARABIC TRANSCRIPTION

Folio 73r Image 0151

The burning shade and the genealogies of ʿĀd

Photograph · 658 English · 87 Contents · 5

قال ابن زيد إن القوم أصابهم حر أقلقهم في بيوتهم فنشأت لهم سحابة كهيئة الظلة فابتدروها فلما كمل جميعهم تحتها مطرت عليهم نارا. فلما كشف الله عنهم الظلة أحمى عليهم الشمس فاحترقوا كما يحترق الجراد في المقلى. ويقال مات شعيب ومن آمن معه فقبورهم بغربي الكعبة بين دار الندوة وباب بني سلم والله أعلم. فهذا ما كان من قصة شعيب والله أعلم.

ذكر قصة هود صلى الله عليه وسلم وما جرى له مع قومه عاد واختلاف النسابين فيه. قال الله جل وعز وإلى عاد أخاهم هودا. ثم اختلفوا في عاد هذا فقالوا هو عاد بن إرم بن عوص ابن سام بن نوح. وقال قوم من النسابين في قوله بعاد إرم إن إرم جد عاد وهو عاد بن عوص بن إرم بن سام بن نوح. وهود هو هود بن شالخ بن أرفخشذ بن سام بن نوح. فلذلك قال أخاهم لأنهم يلتقون عند سام بن نوح. وإلى إرم عاد وثمود ينسبان فيقال عاد إرم وثمود إرم. ويقال هما عادان، عاد الأولى وهي إرم وعاد الأخرى. وقال ابن عباس عاد الأولى هم قوم هود الذين أهلكوا بالريح وهم أول عاد وكان لهم عقب ممن كان مع قوم لوط. وعاد أخرى في زمن فارس الأولى. فهود صلى الله عليه وسلم أول من تكلم بالعربية وولد له أربعة فمنهم العرب، قحطان ومقحط وقاحط وفالغ بنو هود. ففالغ أبو مضر وقحطان أبو اليمن والباقيان ليس لهما نسل.

ويقال إرم اسم لبلدتهم التي كانوا فيها وقيل هو اسم لقبيلة والذي يراه بعضهم أن إرم كان شديدا فشبهوا به فصار إرم نعتا لهم كاللهب. ومعنى ذات العماد ذات القوة. ويقال إنهم كانوا أهل عمد وأخبية وماشية فإذا كان الربيع انتجعوا وإذا هاجت الأرض وجف الكلأ رجعوا إلى منازلهم. وأما قوله جل وعز حكاية عن هود في قوله لقومه يرسل السماء عليكم مدرارا

ARABIC TRANSCRIPTION

Folio 73v Image 0152

The promised rain and the wind sent upon the ʿĀd

Photograph · 659 English · 88 Contents · 5

فإنه أراد يدر عليكم الغيث في وقت حاجتكم إليه مطرا فمطرا، ويزدكم قوة إلى قوتكم، أي شدة إلى شدتكم بإحيائه البلاد بالمطر. وكان قد انقطع النسل عنهم سنتين فقال لهم هود فإن أنتم آمنتم أحيا الله بلادكم. وزادكم في الخلق بسطة، أي طولا، وذلك أن الله أعطاهم بسطة في الخلق لم يعطها غيرهم. وكان الرجل منهم في غاية القوة وكان أطولهم من ستين ذراعا وأقصرهم اثنتي عشرة ذراعا. وقال أبو جعفر الطبري كانت مساكن قوم عاد الشحر من أرض اليمن وما والى بلاد حضرموت إلى عمان.

وقال السدي إن عادا أتاهم هود فوعظهم وذكرهم ما قص الله في القرآن، فكذبوه وكفروا به فسألوه أن يأتيهم بالعذاب. فقال لهم إنما العلم عند الله وأبلغكم ما أرسلت به. فأصابهم قحط من المطر حتى جهدوا بذلك جهدا شديدا. وكان سبب ذلك دعاء هود عليهم فبعث الله عليهم الريح العقيم وهي الريح التي لا تلقح الشجر. فلما نظروا إليها قالوا هذا عارض ممطرنا. فلما دنت منهم نظروا إلى الإبل والرجال ترمي بهم الريح بين السماء والأرض وتحمل الظعينة فترفعها حتى ترى كأنها جرادة. فلما رأوها بادروا البيوت، فلما دخلوا البيوت دخلت عليهم فأهلكتهم فيها، ثم أخرجتهم من البيوت في يوم نحس أي شوم، مستمر أي استمر عليهم العذاب سبع ليال وثمانية أيام حسوما أي متتابعة، قد حسمت كل شيء

أتت عليه ودمرته. فلما أخرجتهم قال الله تنزع الناس من البيوت كأنهم أعجاز نخل منقعر. فجعلت تلقي الفسطاط وتحمل الظعينة وترفعها كأنها جرادة. تدمر كل شيء بأمر ربها أي تخرب كل شيء وترمي ببعضه على بعض فتهلكه بأمر ربها، أي مما أرسلت بهلاكه لأنها لم تدمر

ARABIC TRANSCRIPTION

Folio 74r Image 0153

The wind of ʿĀd and the sending of Jonah

Photograph · 660 English · 90 Contents · 5

هودا ولا من كان آمن به

وقال ابن عباس ما أرسل الله على عاد من الريح إلا قدر خاتمي هذا ونزع خاتمه ويؤثر في التفسير أنه لم يؤمن من قوم هود إلا سبعون رجلا ومن قوم صالح سبعون رجلا فتفرق بعد موت هود وصالح مؤمنو قومهما فوقع مؤمنو قوم صالح بجابلقا ومؤمنو قوم هود بجابرسا فهم فيهما إحداهما بالمشرق والأخرى بالمغرب وان جابلقا وجابرسا على كل مدينة منها ألف باب ما بين الباب إلى الباب فرسخ يحرس كل ليلة كل باب سبعون ألفا كلهم لا تصل النوبة إليهم فلولا بقية مؤمني قوم هود وقوم صالح ما ناظرهم الله طرفة عين وأهل هاتين المدينتين من ولد تارش بن يافث وهم أكثر من يأجوج وماجوج تسعة أضعاف أهل الدنيا والله جل وعز أعلم فهذا ما بلغنا من قصة هود عليه السلام والله أعلم

ذكر قصة يونس صلى الله عليه وسلم وما جرى له مع قومه ودخوله في السفينة وفي بطن الحوت وغير ذلك من قصصه عليه السلام

قال الله جل وعز وذا النون إذ ذهب مغاضبا فظن أن لن نقدر عليه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين وقال فلولا كانت قرية آمنت فنفعها إيمانها إلا قوم يونس لما آمنوا كشفنا عنهم عذاب الخزي في الحياة الدنيا ومتعناهم إلى حين وقال نقلة الأخبار

وجملة المفسرين إن يونس صلى الله عليه كان يسكن فلسطين هو وقومه فغزاهم ملك من الملوك من أهل نصيبين فسبى منهم تسعة أسباط ونصف سبط وبقي منهم سبطان ونصف كان من وراء الأردن وقد قال الله لهم إذا أسركم عدوكم أو أصابتكم مصيبة فادعوني فإني أستجيب لكم فلما أسروا يئسوا فلم يدعوه زمانا حتى إذا ذهبت أيام عقوبتهم أوحى

ARABIC TRANSCRIPTION

Folio 74v Image 0154

Jonah and King Hezekiah

Photograph · 661 English · 91 Contents · 5

الله إلى نبي من بني إسرائيل يقال له يشعيا ايت حزقيا وهو يومذ الملك فقل له أن ابعث إلى بني إسرائيل نبيا قويا أمينا وكان في ملكه خمسة من الأنبياء فإني ملق في قلوب ملوكهم وأشرافهم أن يرسلوهم معه فجاء يشعيا إلى حزقيا فبلغه ذلك فقال له حزقيا أنت الذي أمرت بذلك فابعث إلى من تعلم قال يشعيا إنما أمرت أن أقول لك ذلك قال فمن تشير علي قال ابعث إلى يونس بن متى فإنه قوي أمين فأرسل حزقيا إلى يونس فأتاه فقال له إن يشعيا النبي أتاني فقال إن الله يأمرك أن تبعث إلى بني إسرائيل نبيا قويا أمينا فإنه قد ذهبت أيام عقوبتهم وإني ملق في قلوب ملوكهم وأشرافهم أن يرسلوهم معه وأنت قوي أمين فانطلق إلى بني إسرائيل فقال له يونس آلله سماني لك؟ قال لا، ولكنك قوي أمين والله أمرني أن أبعث قويا أمينا قال يونس في بني إسرائيل قوى أمين غيري فابعث به فقال له حزقيا بحق الملك إلا ذهبت فلما عزم عليه قال أمضي فأتزود فخرج مغاضبا للملك حتى أتى بحر الروم فوجد قوما قد شحنوا سفينة لهم فقال لهم احملوني معكم فعرفوه فحملوه فلما لججت السفينة بهم في البحر ائتفكت بهم وغرقت من الماء ثم ركدت بهم فلم تجر فقال ملاحوها يا هؤلاء إن فيكم عاصيا لآن السفينة لا تفعل مثل هذا من غير ريح إلا وفيها عاص فقال التجار إنا قد جربنا مثل هذا فإذا رأيناه اقترعنا سهامنا فمن خرج سهمه القيناه في البحر فأن يغرق رجل واحد

خير من أن يغرق أهل السفينة كلهم فاقترعوا بسهامهم فخرج سهم يونس فقال التجار نحن أولى بالمعصية من نبي الله ثم اقترعوا ثانية فخرج سهم يونس فاقترعوا الثالثة فخرج سهمه فقال يا هؤلاء أنا والله العاصي ولن تسير حتى ترموني ثم تلفف في كسائه وقام على طرف السفينة وألقى نفسه وكانت السمكة التي أمرت أن تلتقمه تساير السفينة من حيث ركب وقد أوحى الله إليها أن خذيه ولا تخدش له لحما ولاتكسر له عظما فابتلعته ثم أخذت به في البحر وهو يقول لا إله إلا أنت سبحانك إني كنت من الظالمين فذلك قوله جل وعز فساهم فكان من المدحضين فلججت به حتى أخرجته إلى نيل

ARABIC TRANSCRIPTION

Folio 75r Image 0155

The king’s deliverance and the sending of Jonah

Photograph · 662 English · 92 Contents · 5

مصر ثم أخرجته إلى بحر فارس ثم دخلت به البطائح ثم دجلة ثم صعدت به حتى رمت به بنصيبين بالعراء على ظهر الأرض بعد أربعين ليلة وهو كالفرخ المنتوف ليس عليه شعر فأنبت الله عليه شجرة من يقطين فكان يستظل تحتها ويأكل من ثمرها حتى تشدد يونس فبينما هو كذلك إذ خرت الشجرة من أصلها وكان الله قد سلط عليها الأرضة فاكلتها فحزن يونس لذلك حزنا شديدا وقال يا رب كنت أستظل تحت هذه الشجرة من الشمس والريح وآكل من ثمرها فقد سقطت عني فأوحى الله إليه يا يونس أتحزن على شجرة أنبتت في ساعة واقتلعت في ساعة ولا تحزن على مائة ألف أو يزيدون لم تذهب إليهم وقد نزلت عافيتهم انطلق فتوجه يونس نحوهم حتى دخل إلى أرضهم فأتى بني إسرائيل فقال إني قد بعثت إليكم فقالوا إنك عندنا المصدق ولكننا عبيد فأت أمراءنا فاذكر لهم ذلك فإن أمرونا خرجنا معك قال فأتى ملوكهم فقال إن الله بعثني إليكم لترسلوا معي بني إسرائيل فقالوا ما نعرف ما تقول ولو علمنا أنك صادق لفعلنا ولقد أتيناكم في دياركم فسبيناكم فلو كان ما تقول لمنعكم الله فطاف عليهم ثلاثة أيام يدعوهم إلى ذلك فأبوا عليه فأوحى الله إليه إن لم يؤمنوا لك ليلتهم هذه صبحهم العذاب فأبلغهم ذلك فأبوا عليه فخرج من عندهم فلما فقدوه ندموا على صنيعهم فأتوا علماءهم فذكروا لهم أمره وأمرهم

فقالت العلماء انظروا في المدينة فإن كان فيها فليس مما قال لكم شيء وإن لم يكن فالعذاب ينزل بكم فطلبوه فقيل لهم قد رأيناه خرج فلما أمسوا غلقوا أبواب مدينتهم فلم يدخلوها بقرهم ولا غنمهم وعزلوا النساء من الأولاد ثم أقاموا ينظرون الصبح فلما أصبحوا نظروا إلى شيء أحمر ينزل عليهم من السماء فشقوا جيوبهم ووضعت الحوامل ما في بطونها وصاح الصبيان وخارت البقر وثغت الغنم فبعثوا في طلب يونس فأتاهم فآمنوا به فرفع عنهم العذاب وبعثوا

ARABIC TRANSCRIPTION

Folio 75v Image 0156

Jonah’s departure

Photograph · 663 English · 93 Contents · 5

معه بني إسرائيل

ويقال إنما ذهب عن قومه مغاضبا لربه إذ كشف عنهم العذاب بعد ما وعدهموه وذكروا أن يونس لما بعثه الله إلى أهل قريته ردوا عليه ما جاءهم به وامتنعوا منه فلما فعلوا ذلك أوحى الله إني مرسل عليهم العذاب في يوم كذا وكذا فاخرج من بين أظهرهم وأعلم قومه الذي وعده الله من عذابه إياهم فقالوا ارمقوه فإن هو خرج من بين أظهركم فهو والله كائن ما وعدكم فلما كانت الليلة التي وعدوا العذاب في صبيحتها أدلج ورآه القوم فحذروا فخرجوا من القرية إلى قرار من أرضهم وفرقوا بين كل دابة وولدها ثم عجوا إلى الله واستقالوه فأقالهم وتنظر يونس الخبر عن القرية وأهلها حتى مر به مار فقال ما فعل أهل هذه القرية فقال فعلوا أن نبيهم لما خرج من بين أظهرهم عرفوا أن قد صدقهم ما وعدهم من العذاب فخرجوا من قريتهم إلى قرار من الأرض ثم فرقوا بين كل دابة وولدها ثم عجوا إلى الله وتابوا إليه فقبل منهم وأخر عنهم العذاب فغضب يونس عند ذلك وقال والله لا أرجع إليهم كذابا أبدا وعدتهم العذاب في يوم ثم رفع عنهم ومضى لوجهه مغاضبا لربه حتى أتى البحر إذ كان في خلقه ضيق فلما حملت عليه أثقال النبوة ولها أثقال لا يحملها إلا قليل تفسخ تحتها تفسخ الربع تحت الحمل فقذفها من بين يديه وخرج هاربا منها و قال إسحاق بن بشر لما دعا يونس على قومه فقال يا رب إن

قومي أبوا إلا الكفر فأنزل عليهم العذاب فأنزل الله عليه اني منزل بهم العذاب فخرج عنهم يونس وأوعدهم العذاب بعد ثلاثة وخرج أهله معه قال وأمر الله جبريل عليه السلام أن يقول لملك ان يخرج من سموم جهنم مثقال شعيرة ثم ينطلق به إلى أهل البلدة التي كان فيها قوم يونس ففعل فلما رأوا العذاب سقط في أيديهم وعلموا أن يونس قد صدقهم فبعثوا إلى أنبياء بني إسرائيل فسألوهم عن الحيلة فيما قد بلوا

ARABIC TRANSCRIPTION

Folio 76r Image 0157

The repentance of Jonah’s people and the fish

Photograph · 664 English · 95 Contents · 5

به فقالوا لهم اجتمعوا إلى الله فتوبوا إليه فخرجوا إلى موضع يقال له تل التوبة لأنهم تابوا عنده وتل الرماد لأنهم وضعوا الرماد على رؤوسهم ولبسوا المسوح وفرقوا بين البهائم وأولادها وضجوا إلى الله بالبكاء والدعاء والاستجارة أربعين يوما وعلم الله صدق نيتهم فأمر جبريل عليه السلام برفع العذاب عنهم وإنما رأوا آثار العذاب قبل أن ينزل بهم فآمنوا فرفع عنهم العذاب ولو كان العذاب من الكفار قد نزل بهم لم ينفعهم إيمانهم لما رأوا بأسنا سنة الله

وذكر قوم يونس على أثر ذكر فرعون لأنه آمن حيث رأى العذاب فلم ينفعه ذلك

وقال أبو الجلد لما غشي قوم يونس العذاب مشوا إلى شيخ من بقية علمائهم فقالوا له إنه قد نزل بنا العذاب فما ترى فقال لهم قولوا يا حي حين لا حي ويا حي محيي الموتى ويا حي لا إله إلا أنت فقالوا ذلك فكشف عنهم العذاب ومتعوا إلى حين وأما قول الله عز وجل وذا النون إذ ذهب مغاضبا فعلى الحكاية الأولى ذهب مغاضبا لقومه حيث كذبوه وعلى الحكاية الثانية ذهب مغاضبا لربه لضيق خلقه حتى يغشاهم العذاب كما وعدهم على أن ابن عباس رحمه الله قد قال من قال إن

يونس ذهب مغاضبا لربه فقد كذب لأن مغاضبة الله كفر ولا يجوز ذلك على نبي من الأنبياء

وقال بعض من فسر القرآن إنه لم يغاضب ربه ولا قومه وإنما معنى الغضب ههنا الأنفة فالمعنى أنه لما وعد قومه العذاب وخرج عنهم فتابوا وكشف عنهم العذاب فلما رجع وعلم أنهم لم يهلكوا أنف من ذلك فخرج آنفا لا مغاضبا لربه وقد اختلف العلماء في ذلك والله أعلم

وأما قوله عز وجل فظن أن لن نقدر عليه فقال بعض المفسرين معناه فظن أن لن نضيق عليه من قوله جل وعز من قدر عليه رزقه و قال آخرون المعنى فظن أن لن نقدر عليه أي فظن أنه يعجز ربه فلا يقدر عليه زلة استزله الشيطان حتى ظن ذلك وكانت له عبادة

ARABIC TRANSCRIPTION

Folio 76v Image 0158

Jonah in the belly of the fish

Photograph · 665 English · 96 Contents · 5

وتسبيح فأبى الله جل وعز أن يدعه للشيطان فأخذه فقذفه في بطن الحوت فمكث فيه أربعين يوما من بين يوم وليلة وأمسك الله نفسه فلم يقتله هناك فتاب إلى ربه في بطن الحوت وراجع نفسه فقال سبحانك إني كنت من الظالمين فاستخرجه الله من بطن الحوت برحمته بما كان سلف له من العبادة والتسبيح فجعله من الصالحين وقال جل وعز فلولا أنه كان من المسبحين للبث في بطنه إلى يوم يبعثون

وأما قوله جل ثناؤه فنادى فى الظلمات أن لا إله إلا أنت ففيه اختلاف من العلماء قال بعضهم عنى به ظلمة الليل وظلمة البحر وظلمة بطن الحوت، وقال آخرون بل عنى بذلك ظلمة جوف حوت في جوف حوت آخر في البحر فذلك هو الظلمات قالوا وذلك أن الله جل وعز أوحى إلى الحوت ألا يرض له لحما ولا عظما ثم ابتلع ذلك الحوت حوت آخر

وروى أبو هريرة أن النبي صلى الله عليه وسلم قال لما أراد الله حبس يونس في بطن الحوت أوحى إلى الحوت أن خذه ولا تخدش له لحما ولا تكسر له عظما فأخذه ثم هوى به إلى مسكنه من البحر فلما انتهى به إلى أسفل البحر سمع يونس حسا فقال في نفسه ما هذا فأوحى الله إليه وهو في بطن الحوت إن هذا تسبيح دواب البحر قال فسبح وهو في بطن الحوت فسمع الملائكة تسبيحه فقالوا يا رب إنا سمعنا صوتا ضعيفا بأرض

غربة قال ذلك عبدي يونس عصاني فحبسته في بطن الحوت في البحر قالوا العبد الصالح الذي كان يصعد إليك منه في كل يوم وليلة عمل صالح قال نعم قال رسول الله صلى الله عليه وسلم فشفعوا له عند ذلك فأمر الله الحوت فقذفه بالساحل كما قال جل ثناءه فنبذناه بالعراء وهو سقيم ثم قال الله فاستجبنا له ونجيناه من الغم وكذلك ننجي المؤمنين أي كما نجينا يونس من كرب الحبس في بطن الحوت إذ دعانا كذلك ننجي المؤمنين من كربهم إذا استغاثوا بنا ودعونا روي عن النبي صلى الله عليه وسلم أنه قال اسم الله الذي إذا دعي

ARABIC TRANSCRIPTION

Folio 77r Image 0159

Jonah’s prayer and the beginning of David’s story

Photograph · 666 English · 97 Contents · 5

به أجاب وإذا سئل به أعطى دعوة يونس صلى الله عليه وسلم فقيل له يا رسول الله أهي ليونس خاصة أم لجميع المسلمين فقال بل هي ليونس خاصة وللمؤمنين عامة إذا دعوا بها ألم تسمع إلى قوله جل ثناؤه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين فاستجبنا له ونجيناه من الغم وكذلك ننجي المؤمنين فهذا ما كان من قصة يونس صلوات الله عليه والله جل وعز أعلم

ذكر قصة داود صلى الله عليه وسلم وما جرى له مع طالوت وجالوت وما جرى له من الأسباب في فتنة الملكين له وتسبيح الجبال معه وغير ذلك من قصصه صلى الله عليه وسلم هو داود بن يسى وقيل إيشا بن عوبر بن بوعر بن شلمون بن نحشون بن عميناذاب بن إرم بن حصرون بن فارص بن يهوذا بن يعقوب بن إسحاق بن إبراهيم وكان عمره سبعين سنة وكان نحشون قائدا عظيم الشأن في زمان موسى بن عمران عليه السلام قال الله جل ثناؤه وقتل داود جالوت وآتاه الله الملك والحكمة وعلمه مما يشاء وقال وعلمناه صنعة لبوس لكم ليحصنكم من بأسكم وقال واذكر عبدنا داود ذا الأيد إنه أواب إنا سخرنا الجبال معه يسبحن بالعشى والإشراق والطير محشورة كل له أواب وقال وآتيناه الحكمة وفصل الخطاب فأما قوله وقتل داود جالوت فجاء فى التفسير أن داود صلى الله

عليه وسلم كان في عسكر طالوت وكان ذا شدة وجرأة في الحرب فلما برز طالوت بجنوده لجالوت لعنه الله قال جالوت أبرزوا إلي من يقاتلني فإن قتلني فلكم ملكي وإن قتلته فلي ملككم فاتي بداود صلى الله عليه وسلم إلى طالوت فقاضاه إن قتله أن ينكحه ابنته وأن يحكمه في ماله فألبسه طالوت سلاحا فكره داود ذلك وقال إن الله لم ينصرني عليه لم يغن السلاح شيئا فخرج إليه بالمقلاع ومخلاة فيها أحجار

ARABIC TRANSCRIPTION

Folio 77v Image 0160

David faces Goliath

Photograph · 667 English · 99 Contents · 5

ثم برز إليه فقال له جالوت أنت تقاتلني قال داود نعم قال ويلك ما خرجت إلي إلا كما يخرج إلى الكلب بالمقلاع والحجارة لأبددن اليوم لحمك ولاطعمنه الطير والسباع فقال له داود بل أنت عدو الله شر من الكلب فأخذ داود حجرا فرماه بالمقلاع فأصابه بين عينيه حتى نفذ في دماغه فصرع جالوت وانهزم من معه واحتز داود رأسه فلما رجعوا إلى طالوت ادعى الناس قتل جالوت فمنهم من يأتي بسيفه ومنهم من يأتي بشيء من سلاحه وجسده وخبا داود رأسه فقال طالوت من جاء برأسه فهو الذي قتله فجاء به داود ثم قال لطالوت أعطني ما وعدتني فندم طالوت على ما كان شرطه وقال إن بنات الملوك لا بد لهن من صداق وأنت رجل جريء شجاع فاجعل صداقها ثلاث مائة غلفة من أعدائنا وكان يرجو بذلك أن يقتل داود فغزا داود وأسر منهم ثلاث مائة وقطع غلفهم وجاء بها إلى طالوت فلم يجد طالوت بدا من أن يزوجه ثم أدركته الندامة فأراد قتل داود حتى هرب منه إلى الجبل فهبط إليهم داود فأخذ إبريق طالوت الذي كان يشرب منه ويتوضا وقطع شعرات من لحيته وشيئا من هدب ثيابه ثم رجع داود إلى مكانه فناداه أن تعهد حرسك فإني لو شئت أن أقتلك البارحة فعلت وعلامة ذلك أن هذا إبريقك وشيء من لحيتك وهدب ثيابك وبعث به إليه فعلم طالوت أن لو شاء قتله فعطفه ذلك عليه

فأمنه وعاهده بالله لا يرى منه بأسا ثم انصرف ثم كان في آخر أمر طالوت أنه كان يدس لقتله وكان طالوت لا يقاتل عدوا إلا هزم حتى مات

وقال بعض المفسرين إن داود عليه السلام مر بحجر فقال يا داود خذني معك فاجعلني في مخلاتك تقتل بي جالوت

ARABIC TRANSCRIPTION

Folio 78r Image 0161

The sling stones and David’s kingship

Photograph · 668 English · 100 Contents · 5

فإني حجر يعقوب فأخذه فجعله في مخلاته ثم مضى فبينما هو يمشي إذ مر بحجر آخر فقال خذني تقتل بي جالوت ثم مضى فبينما هو يمشي إذ مر بحجر فقال خذني يا داود تقتل بي جالوت فإني حجر إبراهيم فأخذه فجعله في مخلاته ثم جعل الأحجار الثلاثة في قذافته فقال في الأول هذا باسم أبي إبراهيم وفي الثاني باسم أبي إسحاق وفي الثالث باسم أبي إسرائيل ثم أدار القذافة فعادت الأحجار حجرا واحدا ثم أرسله فصك به بين عيني جالوت فتفتت رأسه ثم قتله فلم يزل يقتل كل إنسان يصيبه حتى لم يكن بحياله أحد ويذكر أن داود أتى أباه يوما فقال له يا أبتاه ما أرمي شيئا بقذافتى هذه إلا صرعته قال أبشر يا بني فإن الله قد جعل رزقك في قذافتك ثم أتاه مرة أخرى يا أبتاه لقد دخلت بين الجبال فوجدت أسدا رابضا فركبت عليه وأخذت بأذنيه فلم يهجني قال أبشر يا بني فإن هذا خير أعطاكه الله ثم أتاه يوما آخر فقال يا أبتاه إني لأمشي بين الجبال فأسبح فلا يبقى جبل إلا سبح معي فقال أبشر يا بني فإن هذا خير أعطاكه الله ويذكر أنه كان راعيا والله أعلم وقوله واذكر عبدنا داود ذا الأيد إنه أواب يعني بالأيد القوة على العبادة والصيام والبطش الشديد في ذات الله

وروي عنه صلى الله عليه وسلم أنه كان يصوم يوما ويفطر يوما وذلك أشد الصوم وكان يصلي نصف النهار والأواب الكثير الرجوع إلى الله

وكانت الجبال إذا سبح سبحت معه بالعشي والإشراق عند طلوع الشمس وإضاءتها واجتمعت إليه الطير تسبح معه فذلك حشرها قال الله عز وجل وشددنا ملكه أي قوينا وعززنا وجاء في التفسير أنه كان يحرس محرابه في كل ليلة ثلاثة وثلاثون ألفا

ARABIC TRANSCRIPTION

Folio 78v Image 0162

David’s judgement and his request to be tested

Photograph · 669 English · 101 Contents · 5

من الرجال

وقيل أيضا ان رجلا استعدى إليه على رجل فادعى أنه أخذ منه بقرا فأنكر المدعى عليه فسأل داود المدعي البينة فلم يقمها فرأى داود في منامه أن الله يأمره أن يقتل المدعى عليه وتثبت داود وقال هو منام فأتاه الوحي بعد ذلك أن يقتله فقال المدعى عليه إن الله ما أخذنى بهذا الذنب وإنى قتلت أبا هذا غيلة فقتله داود فهذا ما عظم الله به هيبته وشدد ملكه وآتيناه الحكمة أي النبوة وقيل آتيناه بالبينة أو اليمين وفصل الخطاب هو القضاء بين الناس لا يتعتع في قضائه وإذا خطب أي تكلم في الحكم فصل

ويقال فصل الخطاب أما بعد وهو أول من قال أما بعد وقال جل وعز وهل أتاك نبأ الخصم إذ تسوروا المحراب إذ دخلوا على داود ففزع منهم إلى آخر الآيات التي جاءت فيه

وقال المفسرون ونقلة الأخبار إن داود عليه السلام كان يكثر الصلاة فقال يوما في ما يناجي ربه يا رب فضلت إبراهيم علي فاتخذته خليلا وفضلت موسى علي فكلمته تكليما فقال له يا داود إنا ابتلينا إبراهيم وموسى فصبرا وعافيناك فلم نبتلك فقال أي رب فابتلني فقيل له

سنبتليك فبينما هو ذات يوم في محرابه الذي يتعبد فيه إذ جاء طائر حتى وقع قريبا منه فأعجبه فنهض إليه ليأخذه فطار فأشرف لينظر أين وقع فأبصر امرأة تغتسل ووقع ظله عليها فعلمت أنه إنسان فأرخت شعرها فتجللت به فسأل داود عن المرأة ومن زوجها فقيل له هي امرأة أوريا وزوجها غائب في جيش بالبلقاء قد حاصروا أهلها فكتب داود إلى ابن أخته وكان رئيس الجيش إذا أتاك كتابى هذا فاندب أوريا فيمن انتدب من الناس فليأتوا القلعة فلا يبرحوا أو يفتحوها أو يقتلوا فلما جاء

ARABIC TRANSCRIPTION

Folio 79r Image 0163

The death of Uriah and the two litigants

Photograph · 670 English · 102 Contents · 5

الكتاب دعا أوريا فأخبره الخبر وندبه وندب الناس فانتدب معه ثلاثون رجلا وأتوا القلعة فرماهم أهلها بالحجارة حتى قتلوهم جميعا فشق ذلك على الجند فلما قرأه داود قال كذلك الحرب تكون لكم وعليكم ثم أمهل داود تلك المرأة حتى انقضت عدتها ثم بعث إليها فتزوجها وبنى بها فبينما هو ذات يوم في محرابه والحرس حوله إذ دخل عليه رجلان وكانا ملكين في صورة الرجال ففزع منهما إذ دخلا بغير إذن فقالا لا تخف خصمان بغى بعضنا على بعض فاحكم بيننا بالحق ما حكى الله عنهما قال لهما فقولا فقال أحدهما إن هذا أخي له تسع وتسعون نعجة ولي نعجة واحدة فقال أكفلنيها قال داود لقد ظلمك بسؤال نعجتك إلى نعاجه حتى بلغ إلى قوله وقليل ما هم فنظر أحد الرجلين إلى صاحبه وضحك فلما رأى داود ضحكه علم أنه مفتون فاستغفر ربه وخر ساجدا أربعين يوما فبكى حتى نبت العشب من دموعه لا يقوم من سجوده إلا لصلاة أو قضاء حاجة لا بد منها فتاب الله عليه وقبل منه قالوا فلما قيل له يا داود ارفع رأسك فقد غفر لك قال يا رب كيف أعلم أنك قد غفرت لي وأنت حكم عدل لا تحيف في القضاء إذا جاء أوريا يوم القيامة آخذا رأسه بيمينه أو بشماله يشخب أوداجه دما في قبل عرشك يقول يا رب سل هذا فيم قتلني فأوحى الله إليه إذا كان ذلك دعوت أوريا فأستوهبك منه فيهبك لي فأثيبه بذلك

الجنة قال يا رب الآن علمت أنك قد غفرت لي فما استطاع أن يملا عينيه من السماء حياء من ربه حتى قبض روحه

وذكر أنه رسم خطيئته في كفه اليمنى بطن راحته فما رفع إلى فيه طعاما ولا شرابا قط إلا بكى إذا رآها وما قام في الناس خطيبا قط إلا نشر راحته فاستقبل بها الناس ليروا رسم خطيئته في يده وقال مجاهد

ARABIC TRANSCRIPTION

Folio 79v Image 0164

David’s plea for forgiveness and the gift of the Psalter

Photograph · 671 English · 104 Contents · 5

إنه لما أصاب داود الخطيئة خر لله ساجدا أربعين يوما حتى نبت من دموع عينيه من البقل ما غطى رأسه ثم نادى يا رب قرح الجبين وجمدت العين وداود لم يرجع إليه في خطيئته شيء فنودي أجائع فتطعم أم مريض فتشفى أم مظلوم فينتصر لك قال فنحب نحبة هاج كل شيء كان نبت حوله فعند ذلك غفر له وكانت خطيئته مكتوبة في كفه فإذا رآها وذكرها ينتحب نحبة تكاد مفاصله تزول بعضها من بعض ثم ما يقب شرابه حتى يملأه من دموعه وكان يقال إن دمعة داود صلى الله عليه وسلم تعدل دمعة الخلائق كلهم ودمعة آدم تعدل دمعة داود ودمعة الخلائق فهو يجيء يوم القيامة خطيئته مكتوبة في كفه فيقول يا رب ذنبي ذنبي قدمني فيقدم فلا يأمن فيقول يا رب أخرني فيوخر فلا يأمن صلى الله عليه وسلم وكان من قصصه أيضا وعلامات نبوته أن الله جل وعز أنزل عليه الزبور وعلمه صنعة الدروع وألان له الحديد ولم يعط الله جل وعز أحدا من خلقه مثل صوته كان إذا قرأ الزبور تدنو له الوحش حتى يؤخذ باعناقها وإنها تسمع لصوته وما صنعت الشياطين المزامير والصنوج إلا على أصناف صوته صلى الله عليه وسلم فهذا ما كان من قصة داود عليه السلام والله جل وعز أعلم

ذكر قصة سليمان صلى الله عليه وسلم وما كان من تسخير الريح والشياطين والطير له وما كان من عرضه الخيل وأمر السحر وما جرى له مع بلقيس بنت شراحيل وما كان من إلقاء الجسد على كرسيه وغير ذلك من قصصه صلى الله عليه وسلم

قال الله جل وعز ووهبنا لداود سليمان نعم العبد إنه أواب وقال ولقد فتنا سليمان وألقينا على كرسيه جسدا ثم أناب قال رب اغفر لي وهب لي ملكا لا ينبغي لأحد من

ARABIC TRANSCRIPTION

Folio 80r Image 0165

Solomon, the winds and the ring

Photograph · 672 English · 105 Contents · 5

بعدي إنك أنت الوهاب فسخرنا له الريح يجري بأمره رخاء حيث أصاب والشياطين كل بناء وغواص قال المفسرون إن فتنة الله جل وعز سليمان أن ألقي على كرسيه جسد شيطان ممثل بإنسان ذكروا أن اسمه صخر وقيل اسمه آصف وذلك أن سليمان أمره الله ببناء بيت المقدس فقيل ابنه ولا يسمع فيه صوت حديد فطلب ذلك فلم يقدر عليه فقيل له إن شيطانا في البحر يقال كذا قال فطلبه وكانت عين في البحر يردها في كل سبعة أيام مرة فنزح ماؤها وجعل فيها خمر فجاء يوم ورده فإذا هو بالخمر فقال إنك لشراب طيب إلا أنك تصبين الحليم وتزيدين الجاهل جهلا ثم رجع حتى عطش عطشا شديدا ثم أتاها فشربها حتى غلبت على عقله قال فأري الخاتم أو ختم به بين كتفيه فذل وكان ملك سليمان في خاتمه فأتي به سليمان فقال إنا قد أمرنا ببناء هذا البيت وقيل لنا ان نبنيه ولا يسمع فيه صوت حديد فاتى ببيض الهدهد فجعل عليها زجاجة فجاء الهدهد فدار حولها فجعل يرى بيضه ولا يقدر عليه فجاء بالماس فوضعه عليه فقطعها به حتى أفضى إلى بيضه فأخذ الماس فجعلوا يقطعون به الحجارة فكان سليمان إذا أراد أن يدخل الخلاء أو الحمام لم يدخل بخاتمه فانطلق يوما إلى الحمام وذلك الشيطان معه صخر وذلك عند مقارفة ذنب قارف فيه بعض نسائه فقال فدخل الحمام وأعطى الشيطان خاتمه فألقاه في البحر فالتقمته سمكة ونزع ملك سليمان منه وألقى على

الشيطان شبه سليمان فجاء فقعد على كرسيه وسريره وسلط على ملك سليمان كله غير نسائه فجعل يقضي بينهم وجعلوا ينكرون منه أشياء حتى قالوا لقد فتن نبي الله فكان فيهم رجل فقال والله لأجربنه فقال يا نبي الله وهو لا يرى إلا أنه نبي الله أحدنا تصيبه الجنابة في الليلة الباردة فيدع الغسل عمدا حتى تطلع الشمس أترى عليه بأسا قال لا قال فبينما هو كذلك أربعين ليلة حتى وجد نبي الله خاتمه في بطن سمكة فاقبل فجعل لا يستقبله جني ولا طير إلا سجد له وقال جماعة من أهل التفسير إنما كان لسليمان مائة امرأة وكانت فيهن

ARABIC TRANSCRIPTION

Folio 80v Image 0166

The ring and the usurper

Photograph · 673 English · 106 Contents · 5

امرأة آثر نسائه عنده وآمنهن عنده وكان إذا أجنب أو أتى حاجة نزع خاتمه ولم ياتمن أحدا عليه من الناس غير تلك المرأة فجاءته يوما من الآيام فقالت له إن أخي بينه وبين فلان خصومة وأنا أحب أن تقضي له فقال لها نعم ولم يفعل فابتلي فاعطاها خاتمه ليخرج فخرج الشيطان في صورته فقال لها هاتي الخاتم فاعطته فجاء حتى جلس على مجلس سليمان وخرج سليمان بعد فسألها أن تعطيه خاتمه فقالت ألم تاخذه قبل قال لا وخرج مكانه تائها ومكث الشيطان يحكم بين الناس أربعين يوما ثم رد الله إلى سليمان خاتمه من بطن السمكة ورد إليه ملكه

وقال بعض المفسرين إنه كان لسليمان ابن فخاف عليه الشياطين لأن الشياطين كانت تقدر الراحة مما كانت فيه بموت سليمان فقالت إن بقى له ولد لم ينفك مما نحن فيه فغذاه في السحاب إشفاقا عليه فمات فألقي على كرسيه فجائز أن يكون هذا مجازاته على ذنبه بأن أتكله الله ولده

وقال ابن عباس رحمه الله ذنبه الذي عاقبه الله عليه بالفتنة ان الله عز وجل قد كان أمره أن لا يتزوج إلا من بني إسرائيل فتزوج امرأة من غيرهم وكانت ممن تعبد الأصنام فأعجب بها فقالت له إن أبي كان يحبني حبا شديدا فلما مات جزعت عليه ولم أعط صبرا عنه فلو أذنت لي فصورت على صورته وجعلته في بيت كنت أتسلى إذا رأيته فأذن لها في

ذلك فاتخذت صنما فكان يعبد في بيته أربعين يوماً فعاقبه الله على ذلك بأن سلب ملكه أربعين يوما مكان الآيام التي عبد الصنم في بيته قال رب اغفر لي وهب لي ملكا لا ينبغي لأحد من بعدي من الآدميين الذين ليسوا بأنبياء وتكون لى فى ذلك آية تدل أنك قد غفرت لى ورددت إلي نبوتي فاستجاب الله دعاءه فيما رغب فيه فسخر له الريح وهو ملك لا ينبغي لأحد من بعده تجري بأمره رخاء حيث أصاب أي لينة طيبة سريعة وهى الريح الجنوب حيث أراد وكانت تغدو به من إيلياء وتقبل به بقزوين

ARABIC TRANSCRIPTION

Folio 81r Image 0167

The throne, the armies and the language of birds

Photograph · 674 English · 107 Contents · 5

ثم تروح به من قزوين وتبيت بكابل قال الله عز وجل ولسليمن الريح غدوها شهر ورواحها شهر والشياطين كل بناء وغواص فالبناة منها يصنعون له ما يشاء من محاريب وتماثيل وجفان كالجواب والغاصة منها يستخرجون له الحلي من البحار وآخرون ينحتون له جفانا وقدورا والمردة منهم في الأغلال مقرنين في الأصفاد وهي السلاسل قد جمعت أيديهم فيها إلى أعناقهم هذا عطاؤنا فامنن أو أمسك بغير حساب يقول هذا الملك الذي أعطيناكه فاعط ما شئت منه من شئت وامنع ما شئت من شئت لا حساب عليك فى ذلك ولا منة إذ عرض عليه بالعشي الصافنات الجياد يعنى الخيل ذكر إبراهيم التيمي أنها كانت عشرين فرسا ذوات أجنحة

وقال ابن زيد إن هذه الخيل أخرجها الشيطان لسليمان من مرج من مروج البحر يشغله بها عن صلاة العصر وقال قوم آخرون بل كانت هذه الخيل قد وردت عليه من غنيمة جيش كان له فتشاغل باعتراضها إلى أن غابت الشمس وفاتته الصلاة العصر

وروي عن علي بن أبي طالب رضي الله عنه أنه سئل عن الصلاة الوسطى فقال هي صلاة العصر وهي التي فتن بها سليمان صلى الله عليه وسلم حتى توارت الشمس بالحجاب يعنى تغيبت فى مغيبها و قال ابن

مسعود توارت الشمس من وراء ياقوتة خضراء فخضرة السماء منها وردوها علي يعني الخيل فطفق مسحا بالسوق والأعناق أي جعل يمسح أعراف الخيل وأعناقها حبا وقيل إنه ضرب عراقيبها وأعناقها عاقرا لها والله جل وعز أعلم كيف كان ذلك المسح منه وورث سليمن داود وقال يأيها الناس علمنا منطق الطير وأوتينا من كل شيء وورث داود العلم الذي كان آتاه في كتابه والملك الذي خصه به على قومه فجعله بعد أبيه داود دون سائر ولد أبيه وقال سليمان لقومه يأيها الناس علمنا منطق

ARABIC TRANSCRIPTION

Folio 81v Image 0168

The birds in Solomon’s service

Photograph · 675 English · 109 Contents · 5

الطير. وقال محمد بن كعب القرظي بلغنا أن سليمان كان عسكره مائة فرسخ خمسة وعشرون منها للإنس وخمسة وعشرون للجن وخمسة وعشرون للوحش وخمسة وعشرون للطير وكان له ألف بيت من قوارير على الخشب فيها ثلاث مائة صريحة وسبع مائة سرية فأمر الريح العاصف فرفعته وأمر الرخاء فسارت به فأوحى الله إليه وهو يسير بين السماء والأرض إني قد زدتك في ملكك أنه لا يتكلم أحد من الخلائق شيئا إلا جاءت الريح فاخبرتك و قول النملة لا يحطمنكم سليمن وجنوده معناه لا يدرسنكم ولا يقتلنكم ولا يكسرنكم وما أشبه ذلك من وجوه التحطيم وهو الهلاك

ويقال كان نمل سليمان أمثال الذباب فتبسم ضاحكا من قولها وأكثر ضحك الأنبياء صلوات الله عليهم التبسم وتفقد الطير فقال ما لي لا أرى الهدهد

وقال أبو مجلز جلس ابن عباس إلى عبد الله بن سلام فسأله عن الهدهد لم تعاهده سليمان وتفقده من بين الطير فقال عبد الله بن سلام إن سليمان نزل منزلة في مسير له فلم يدر ما بعد الماء من قربه فقال من يعلم بعد الماء من قربي فقيل له الهدهد يعلم ذلك فلذلك تفقده

وقال ابن عباس كان سليمان صلى الله عليه وسلم يوضع له ست مائة كرسي ثم يجىء أشراف الإنس فيجلسون مما يليه ثم يجىء أشراف الجن فيجلسون مما يلي الإنس ثم يدعو الطير فتظلهم ثم يدعو الريح فتحملهم فيسير في الغداة الواحدة مسيرة شهر قال فبينما هو في مسيره إذ احتاج إلى الماء وهو في فلاة من الأرض فدعا الهدهد فجاءه فنقر الأرض فيصيب موضع الماء ثم يجىء الشياطين فيسلخونه كما يسلخ الإهاب ثم يستخرجون الماء

ويقال إن هذا الهدهد كان يرى الماء في الأرض كما يرى الماء في الزجاج فلما تفقد سليمان الهدهد وسأل الكركى عنه وكان يومئذ أمير الطير فقال يا نبي الله ما بعثته إلى موضع وما أدري أين هو فغضب حينئذ سليمان صلى الله عليه وسلم وواعده بالعذاب أو الذبح وكان عذابه للطير أن ينتف ريش جناحه

ARABIC TRANSCRIPTION

Folio 82r Image 0169

The hoopoe and the Queen of Sheba

Photograph · 676 English · 110 Contents · 5

ويلقيه للشمس وهو لا ريش عليه أو ليأتيني بسلطان مبين أي بحجة واضحة تبين عذره فمكث غير بعيد أي مكث الهدهد في غيبته تلك غير وقت طويل فسأله سليمان عن تخلفه وتضييعه. فقال أحطت بما لم تحط به أي حويت علم ما لم تحو أنت علمه وجئتك من سبإ بنبأ يقين أي جئتك من قرية سبأ بخبر حق وإنما صار هذا الخبر للهدهد عذرا عند سليمان صلى الله عليه وسلم درأ به عنه ما كان أوعده من العذاب لآن سليمان صلى الله عليه وسلم كان لا يرى في الأرض أحدا له مملكة معه وكان مع ذلك صلى الله عليه رجلا حبب له الجهاد فلما دله الهدهد على ملك بموضع من الأرض هو لغيره وقوم كفرة يعبدون غير الله له في جهادهم الأجر الجزيل والثواب في الآجل وضم مملكة لغيره إلى مملكته حقت للهدهد المعذرة وصحت له الحجة في مغيبه عن سليمان صلى الله عليه وسلم ثم قال لسليمان إني وجدت امرأة تملكهم أي تملك أهل سبا ذكر قتادة أنها امرأة يقال لها بلقيس بنت شراحيل الحميرية أحد أبويها من الجن مؤخر أحد قدميها كحافر الدابة وكانت في مملكة عظيمة كان أولو مشورتها ثلاث مائة واثني عشر وكان رجل واحد منهم ينظر على عشرة آلاف وقيل كان معها ألف قيل والقيل الملك ومع كل قيل ألف رجل وقيل مائة ألف رجل والله أعلم وكانت بأرض يقال لها مأرب من صنعاء على ثلاثة أيام

وذكر أنها كانت [...] تخرج إلى مملكتها في كل جمعة فتنظر في أمورهم وتقضي حوائجهم وكان لها سرير طوله في السماء ثلاثون ذراعا فيه ألوان الذهب والفضة وأنواع الجوهر والياقوت عليه أعمدة من ذهب ملبسة حريرا رقيقا تراهم من ورائه ولا يرونها فإذا قضت حوائجهم دخلت قصرها فلا تخرج منه إلى مثل ذلك اليوم

ARABIC TRANSCRIPTION

Folio 82v Image 0170

The Queen of Sheba seeks advice

Photograph · 677 English · 111 Contents · 5

فمعنى قول الهدهد وأوتيت من كل شيء أي من كل شيء يؤتاه الملوك مثلها في عاجل الدنيا ومعنى ولها عرش عظيم أي عظيم في خطره وقدره لا غيره ثم قال وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم فكان من قول الهدهد أحطت بما لم تحط به إلى قوله الله لا إله إلا هو رب العرش العظيم ثم قال سليمان مجيبا له بعد فراغه واعتذاره سننظر أصدقت أم كنت من الكاذبين أي في كل ما ذكرته واعتذرت به اذهب بكتابي هذا فالقه إليهم ثم تول عنهم فانظر ماذا يرجعون وجاء في التفسير أنه كانت لبلقيس كوة مستقبلة للشمس ساعة تطلع فيها فتسجد لها بلقيس فجاء الهدهد حتى وقع فيها فسدها واستبطات الشمس فقامت تنظر فرمى الهدهد بالصحيفة إليها من تحت جناحه وطار حين قامت تنظر الشمس فأصابت الكتاب فقرأته فإذا فيه ما ذكر الله إنه من سليمان وإنه بسم الله الرحمن الرحيم ألا تعلوا علي وأتوني مسلمين وكذلك كتب الأنبياء صلوات الله عليهم موقوفة على الإيجاز خالية من الإطناب مع البلاغة والحكمة فجمعت أشراف قومها وهم الملا فلما اجتمعوا قالت يا أيها الملأ إني ألقي إلي كتاب كريم يقال إنما سمته كريما لأنه كان مختوما وكان لا يختم إلا كتب الملوك فلما قرأته عليهم قالت لهم أفتوني في أمري أي بينوا لي ما أعمل به ما كنت قاطعة أمرا حتى تشهدون قالت إن الملوك إذا دخلوا قرية أفسدوها وجعلوا أي

أخربوها وقتلوا أهلها وهذا جواب لقولهم نحن أولوا قوة أي لست آمن أن تغلبوا فيدخل بلدكم فعند ذلك لا تنفعكم قوتكم وجعلوا أعزة أهلها أذلة فقال الله و كذلك يفعلون ووقعت

ARABIC TRANSCRIPTION

Folio 83r Image 0171

The test of the pearls and the queen’s arrival

Photograph · 678 English · 112 Contents · 5

في قلبها المهابة من الكتاب فقالت وإني مرسلة إليهم بهدية فناظرة بم يرجع المرسلون ذكر أنها قالت وإني مرسلة إليهم بهدية لنختبر سليمان بذلك ونعرف أملك هو أم نبي فقالت إن يكن نبيا لم يقبل الهدية ولم يرضه منا إلا أن نتبعه على دينه وإن يكن ملكا قبل الهدية وانصرف قال ابن عباس فأمرت باثني عشر غلاما فيهم تانيث فخضبت أيديهم وأرجلهم ومشطتهم والبستهم لباس الجواري وأمرت باثنتي عشرة جارية فحلقت شعورهن والبستهن لباس الغلمان وتقدمت إليهن في إجابته بكلام مذكر صحيح وأرسلت إليه بأنواع الطيب والحرير وغير ذلك وبعثت إليه بخرزتين إحداهما مثقوبة وملتوية والأخرى غير مثقوبة وأرسلت إليه بلبنة من ذهب في حريرة وبقدح ماء وقالت لرسولها قفي بين يديه لأنها كانت امرأة فيما يذكر ومن معك ولا تجلس إلا بأمره فإن كان جبارا لم يأمر بالجلوس وإن كان حليما رشيدا أمر بالجلوس وقالت للرسول قولي له ان يدخل في الخرزة المثقوبة خيطا ويثقب الأخرى بغير حديدة ولا علاج إنس ولا جن ويميز الغلمان من الجواري ويملا القدح ماء زلالا ليس من ماء الأرض ولا ماء السماء فلما دخل رسولها على سليمان ومن معها ثبتوا قياما فقال سليمان من شاء قام ومن شاء جلس فجلسوا وأدت إليه الرسالة فقال سليمان من يدخل في هذه الخرزة خيطا فقالت دودة بين يديه أنا أدخله على أن تجعل رزقى فى الفواكه قال ذلك لك ففعلت وقال

ومن يثقب الخرزة الصحيحة فقالت الأرضة أنا أثقبها على أن تجعل رزقي في الخشب قال ذلك لك ففعلت ثم أمر بالوصائف والغلمان فوضع بين أيديهم ماء ثم أمرهم أن يتوضؤوا فأما الجواري فجعلت إحداهن تأخذ الماء بكفها اليسرى فتفرغه على ذراعها اليمنى وتأخذ الماء

ARABIC TRANSCRIPTION

Folio 83v Image 0172

The palace and the throne of Sheba

Photograph · 679 English · 113 Contents · 5

وتفرغه أيضا على ذراعه اليسرى فعرف الغلمان من الجواري وقرب إليه القدح فأمر بالخيل فأجريت حتى جهدت و سال عرقها فأمر بملء ذلك القدح من عرقها ثم أخذ آنية من ذهب من عند نفسه وطرحها بين أرواث الدواب فهان عند الرسول ما جاء به ثم قال لرسولها أتمدونن بمال فما آتاني الله خير مما آتاكم أي الذي أعطاني من النبوة والملك خير مما آتاكم أي من الدنيا بل أنتم بهديتكم تفرحون قال ابن عباس فأتى الهدهد بكتاب سليمان ورجعت رسولها فأخبرتها بما عاينت من شأنه فقالت لقومها هذا من السماء لا ينبغى لنا منابذته فإنه لا طاقة لنا به ثم عمدت إلى عرشها فجعلته فى أقصى سبعة أبيات بعضها فى جوف بعض وأقامت عليه الحرس ثم أقبلت إلى سليمان وانصرف الهدهد بخبرها وإقبالها نحوه فقال حينئذ للملا أيكم يأتيني بعرشها قبل أن يأتوني مسلمين أي منقادين قد أسلموا إلي أمرهم فلا يحل لي فاحب سليمان صلى الله عليه وسلم أن يأخذ السرير من حيث يجوز له أخذه لآنهم لو أتوا مسلمين لم يجز أخذ ما في أيديهم قال عفريت من الجن أنا آتيك به قبل أن تقوم من مقامك وإني عليه لقوي أمين أي من مجلس القضاء وكان يجلس للقضاء إلى انتصاف النهار وإني عليه لقوي أمين أي قوي على حمله أمين على ما فيه من أنواع الجواهر والذهب والفضة فقال له سليمان أريد أعجل منك قال الذي عنده علم من الكتاب أي الاسم الأعظم

قال ابن عباس قال هو يا حي يا قيوم وقيل هو يا ذا الجلال والإكرام يا إلهنا وإله الخلق جميعا إلها واحدا وقال الحسن هو رجل مسلم كانت له دعوة مستجابة وقيل إنه كان يسمى آصف بن برخيا أنا آتيك به قبل أن يرتد إليك طرفك ومعنى قبل أن ينتهى إليك الشيء الذي يناله طرفك فتنظر إليه من قرب وقيل المعنى قبل أن يأتيك الشيء من مدى بصرك قال فجاء العفريت ساجدا ودعا باسم

ARABIC TRANSCRIPTION

Folio 84r Image 0173

The transfer of the throne and the glass palace

Photograph · 680 English · 115 Contents · 5

الله الأعظم يا حي يا قيوم فغار عرشها تحت الأرض حتى طلع عند كرسي سليمان فقال صلى الله عليه وسلم للعفريت ارفع رأسك فقد جاء الله بالعرش فلما رآه مستقرا عنده أي لما رأى سليمان العرش قد استقر بين يديه من مأرب إلى الشام قال هذا من فضل ربي الذي فضلني وعطائه الذي حباني به ليبلوني أأشكر أم أكفر قال نكروا لها عرشها ننظر أتهتدي أم تكون من الذي لا يهتدون قال ابن عباس إنه لما أتته قال مختبرا لها نكروا لها عرشها بالزيادة فيه والنقصان منه ننظر أتعقل فتثبت عرشها أنه هو أم تكون من الذي لا يعقلون فلا تثبت عرشها وقيل إن سليمان صلى الله عليه وسلم إنما نكر لها عرشها وأمر بالصرح فعمل لها من أجل أن الشياطين كانوا قد أخبروه أنه لا عقل لها وأن رجليها كحافر حمار فأراد أن يعرف صحة ما كان قيل له من ذلك فوجدها ثابتة العقل فلما جاءت قيل أهكذا عرشك قالت كأنه هو فشكت فيه وشبهته به لأنها كانت قد تركته خلفها قيل لها ادخلي الصرح فلما رأته حسبته لجة وكشفت عن ساقيها ذكروا أن سليمان صلى الله عليه وسلم لما أقبلت هذه المرأة إليه تريده أمر الشياطين فبنوا له صرحا وهو كهيئة السطح من قوارير وأجرى من تحته الماء ليختبر عقلها بذلك وفهمها على نحو الذي كانت فعلت هي من توجيهها إليه الوصائف والوصفاء ليميز بين الذكور منهم والإناث معاتبة بذلك فأمر سليمان بالصرح فعملته له الشياطين من

زجاج كأنه الماء بياضا ثم أرسل الماء تحته ثم وضع له فيه سرير فجلس عليه وعكفت عليه الطير والجن والإنس ثم قيل لها ادخلي الصرح ليريها ملكا أعز من ملكها وسلطانا أعظم من سلطانها فلما رأته حسبته لجة وكشفت عن ساقيها لا تشك أنه ماء تخوضه قال لها إنه صرح ممرد من قوارير

ARABIC TRANSCRIPTION

Folio 84v Image 0174

The queen and Solomon, then the story of Job

Photograph · 681 English · 116 Contents · 5

أي بنيان مشيد من زجاج أبيض فلما وقفت على سليمان دعاها إلى عبادة الله وعابها فى عبادة الشمس من دون الله فقالت بقول الزنادقة فوقع سليمان ساجدا إعظاما لما قالت وسجد معه الناس وسقط في يديها حين رأت سليمان يصنع ذلك فلما رفع سليمان رأسه قال لها ويحك ماذا قلت فأنسيت ما قالت فقالت رب إني ظلمت نفسي وأسلمت مع سليمان لله رب العالمين فأسلمت فحسن إسلامها وقال محمد بن كعب القرظي إن الجن خافت أن يتزوج بلقيس وأرادوا أن يزهدوه فيها فقالوا له إن رجلها رجل حمار وإن أمها كانت من الجن فأراد سليمان أن يختبرها ويعلم صحة قولهم فيها فأمر بالصرح فعمل ثم صارت فيه دواب البحر الحيتان والضفادع فلما بصرت بالصرح قالت ما وجد ابن داود عذابا يقتلني به إلا الغرق فحسبته لجة أي بركة ماء وكشفت عن ساقيها فإذا هى أحسن الناس قدما وساقا فلما تزوجها سليمان صلى الله عليه وسلم قالت له لم تمسني حديدة قط فقال سليمان للشياطين انظروا ما يذهب الشعر فقالوا النورة فكان سليمان صلى الله عليه وسلم أول من صنع النورة فوضعت النورة على ساقيها وحيث ما احتاجت إليه والله جل وعز أعلم وكانت صفة سليمان صلى الله عليه وسلم أوقص طويل الرجلين قصير الظهر

ذكر قصة أيوب صلى الله عليه وسلم واختلاف أهل التفسير في مكثه في بلائه وسبب ذلك وغير ذلك من قصصه عليه السلام قال الله عز وجل

وأيوب إذ نادى ربه أنى مسنى الشيطان الضر وأنت أرحم الراحمين وقال إنا وجدناه صابرا نعم العبد إنه أواب قال ابن منبه رحمه الله وجماعة من أهل التفسير إن أيوب صلوات الله عليه كان

ARABIC TRANSCRIPTION

Folio 85r Image 0175

Job, his possessions and his piety

Photograph · 682 English · 117 Contents · 5

أعبد أهل زمانه وأكثرهم مالا وكان لا يشبع حتى يشبع الجائع ولا يكتسي حتى يكسو العاري فلما أثنى الله عليه فقال إنا وجدناه صابرا نعم العبد إنه أواب وأمر ملائكته أن تصلى عليه أدرك إبليس لعنه الله البغي والحسد لأيوب صلى الله عليه وسلم فصعد سريعا حتى وقف من الله موقفا كان يقفه فقال يا إلهي نظرت في أمر عبدك أيوب فوجدته عبدا أنعمت عليه فشكرك وعافيته فحمدك ثم لم تجربه بشدة ولا ببلاء وأنا لك زعيم لئن أصبته ببلاء ليكفرن بك ولينسينك وليعبدن غيرك فأتاه نداء من السماء يا لعين هل تعلم أن أيوب عبد صالح لا تستطيع أن تغويه فقال يا رب إن أيوب قد أعطيته من المال والولد قرة العين في الدنيا فلست أستطيع أن أغويه ولكن سلطني على ماله فقال له انطلق فقد سلطتك على ماله فإنه الأمر الذي تزعم أنه من أجله يشكرني ليس لك سلطان على جسده ولا على عقله فانقض عدو الله حتى وقع على الأرض ثم جمع عفاريت الشياطين وعظماءها وكان لأيوب البثنية من الشام كلها بما فيها من غربها وشرقها وكان له ألف شاة برعاتها وخمس مائة فدان يتبعها خمس مائة عبد لكل عبد امرأة وولد ويحمل آلة كل فدان أتان لكل أتان ولد اثنان وثلاثة وأربعة وخمسة وفوق ذلك ثم جمع إبليس الشياطين وقال لهم ماعندكم من القوة والمعرفة فإني قد سلطت على مال أيوب فهي المصيبة التي لا يصبر عليها الرجال فقال عفريت من الشياطين

أعطيت من القوة ما إذا شئت تحولت إعصارا من نار فاحرقت كل شيء آتي عليه فقال له إبليس فات الإبل ورعاتها فانطلق يؤم الإبل وذلك حين وضعت رؤوسها وثبتت في مراعيها فلم يشعر الناس حتى ثار من تحت الأرض إعصار من نار حتى تنفخ فيها أرواح السموم لا يدنو منها أحد إلا احترق فلم يزل يحرقها ورعاتها حتى أتى

ARABIC TRANSCRIPTION

Folio 85v Image 0176

Job’s trial and his servants’ lament

Photograph · 683 English · 118 Contents · 5

على آخرها فلما تفرغ منها تمثل إبليس على قعود منها براعيها ثم انطلق يؤم أيوب حتى وجده قائما يصلى فقال له يا أيوب قال لبيك قال هل تدري ما الذي صنع بك وبإبلك وبرعاتها الذي اخترته وعبدته ووحدته قال أيوب إنها لماله أعارنيه وهو أولى به إذا شاء نزعه وقديما ما وطنت نفسي ومالي على الفناء قال إبليس فإن ربك أرسل عليها نارا من السماء فاحترقت ورعاتها حتى أتى على آخر شيء منها ومن رعاتها فتركت الناس مبهوتين وقوفا عليها يتعجبون فمنهم من يقول ما كان أيوب يعبد شيئا وما كان إلا في غرور ومنهم من يقول لو كان إله أيوب يقدر على أن يمنع شيئا لمنع وليه ومنهم من يقول بل هو الذي فعل ذلك ليشمت به عدوه وليفجع صديقه قال أيوب عليه السلام الحمد لله حين أعطاني وحين نزع مني عريانا خرجت من بطن أمي وعريانا أعود في التراب وعريانا أحشر إلى الله جل وعز ليس ينبغي لك أن تفرح حين أعارك الله وتجزع حين قبض عاريته الله أولى بك وبما أعطاك ولو علم الله فيك أيها العبد خيرا تقبل روحك مع ملك الأرواح فآجرني فيك وصرت شهيدا ولكنه علم منك شرا فاخرك من أجله فعراك الله من المصيبة وخلصك من البلاء كما يخلص الزوان من القمح الخالص ثم رجع إبليس إلى أصحابه خاسئا ذليلا فقال لهم ماذا عندكم من القوة فإني لم أكلم قلبه قال عفريت من عظمائهم عندي من القوة ما إذا شئت صحت صوتا لا يسمعه ذو روح

إلا خرجت مهجة نفسه قال له إبليس فات الغنم ورعاءها فانطلق يؤم الغنم ورعاءها حتى إذا توسطها صاح صوتا جثمت أمواتا من عند آخرها وكذلك رعاؤها ثم خرج إبليس متمثلا بقهرمان الرعاء حتى إذا جاء أيوب وهو قائم يصلي قال له مثل القول الأول ورد عليه أيوب الرد الأول ثم إن إبليس رجع إلى أصحابه فقال لهم ماذا عندكم من القوة فإني

ARABIC TRANSCRIPTION

Folio 86r Image 0177

The trial involving Job’s children

Photograph · 684 English · 119 Contents · 5

لم أكلم قلب أيوب فقال عفريت من عظمائهم عندي من القوة ما إذا شئت أتحول ريحا عاصفة تنسف كل شيء تأتي عليه حتى لا أبقي شيا قال له إبليس فأت الفدادين والحرث والأتن وأولادها رتوع فلم يشعروا حتى هبت ريح عاصفة فنسفت كل شيء من ذلك حتى كأنه لم يكن ثم خرج إبليس متمثلا بقهرمان الحرث حتى جاء أيوب وهو قائم يصلي فقال له مثل القول الأول ورد عليه أيوب مثل رده الأول فلما رأى إبليس أنه قد أفنى ماله ولم ينجح فيه صعد سريعا حتى وقف موقفآ من الله الموقف الذي كان يقفه فقال يا إلهي إن أيوب يرى أنك ما متعته بنفسه وولده فأنت معطيه المال فهل أنت مسلطي على ولده فإنها الفتنة المضلة والمصيبة التي لا تقوم بها قلوب الرجال ولا يقوى عليها صبرهم فقال الله انطلق فقد سلطتك على ولده ولا سلطان لك على قلبه ولا جسده ولا على عقله فانقض عدو الله خوارا حتى جاء إلى بني أيوب وهم في قصرهم فلم يزل يزلزل له بهم حتى تداعى من قواعده ثم جعل يناطح جدره بعضها ببعض حتى إذا استقله قلبه بهم فصاروا فيه منكسين فانطلق إبليس إلى أيوب متمثلا بالمعلم الذي كان يعلمهم الحكمة وهو جريح مشدوخ الوجه تسيل دموعه لا يكاد يعرف من شدة التغير والمثلة التي جاء متمثلا بها فلما نظر إليه هاله وحزن ودمعت عيناه فقال له يا أيوب قد رأيت كيف أقبلت من حيث أفلت ولو رأيت بنيك كيف عذبوا وكيف

مثل بهم فلم يزل يرققه ويعظم عليه أمر بنيه حتى رق أيوب فبكى وقبض قبضة من التراب فوضعها على رأسه فاغتنم إبليس عند ذلك فصعد سريعا بالذي كان من جزع أيوب مسرورا ثم لم يلبث أيوب أن فاء وأبصر فاستغفر وصعد قرناؤه من الملائكة بتوبته فبدروا إبليس إلى الله فوجدوه قد علم بالذي رفع إليه من توبة

ARABIC TRANSCRIPTION

Folio 86v Image 0178

Iblīs asks for power over Job’s body

Photograph · 685 English · 120 Contents · 5

أيوب صلى الله عليه وسلم فوقف إبليس خاسئا ذليلا فقال يا إلهي إنما هون على أيوب خطر المال أنه يرى أنك ما متعته بنفسه فأنت تعيد له المال والولد فهل أنت مسلطى على جسده فأنا لك زعيم لئن ابتليته في جسده لينسينك وليكفرن بك وليجحدنك نعمتك فقال الله انطلق فقد سلطتك على جسده ولكن ليس لك سلطان على لسانه ولا على قلبه ولا على عقله فانقض عدو الله خوارا فوجد أيوب ساجدا فعجل قبل أن يرفع رأسه فأتاه من قبل الأرض في موضع وجهه فنفخ في منخره نفخة اشتعل منها جسده فترهل ونبتت ثآليل مثل أليات الغنم في جسده ووقعت فيه حكة لا يملكها فحك بأظفاره حتى سقطت كلها ثم حك بالعظام وبالحجارة الخشنة وبقطع المسوح الخشنة فلم يزل يحك حتى نفد لحمه وتقطع فلما نغل جلده صلى الله عليه وسلم وتغير وأنتن أخرجه أهل القرية فجعلوه على تل وجعلوا له عريشا ورفضه جميع الخلق غير امرأته فكانت تختلف إليه بما يصلحه وتلازمه وكان له ثلاثة من أصحابه على دينه فلما رأوا ما ابتلاه الله به رفضوه من غير أن يتركوا دينه واتهموه وبكتوه فلما سمع كلامهم أقبل على ربه فقال يا رب لأي شيء خلقتني؟ فلو كنت إذ كرهتني في الخير تركتني فلم تخلقني. يا ليتني كنت حيضة ألقتني أمي ويا ليتني مت في بطنها فلم أعرف شيئا ولم تعرفني ما الذنب الذي أذنبته لم يذنبه أحد غيري وما العمل الذي عملت

فصرفت وجهك الكريم عني لو كنت أمتني فالحقتني بآبائي فالموت كان أجمل بي فقال له أحد أصحابه الثلاثة يا أيوب قد أعيانا أمرك إن كلمناك فما نرى للحديث فيك من موضع وإن نسكت عنك مع الذي نرى فيك من البلاء فذلك علينا شديد قد كنا نرى من أعمالك أعمالا كنا نرجو لك عليها

ARABIC TRANSCRIPTION

Folio 87r Image 0179

Job in sickness

Photograph · 686 English · 122 Contents · 5

من الثواب غير ما رأينا فإنما يحصد امرؤ ما زرع ويجزى بما عمل أشهد على الله الذي لا يقدر قدر عظمته ولا يحصى عدد نعمه الذي ينزل الماء من السماء فيحيى به الميت ويقوي به الضعيف الذي تضل حكمة الحكماء عند حكمته وعلم العلماء عند علمه حتى تراهم من العي في ظلمة يموجون أن من رجا معونة الله هو القوي وأن من توكل عليه فهو المكفي هو الذي يكسر ويجبر ويداوي قال أيوب صلى الله عليه وسلم لذلك سكت فعضضت على لساني لأني قد علمت أن عقوبته غيرت نور وجهي فأنا عبده ما قضى علي أصابني ولا قوة لي إلا ما حمل علي

وذكر أنه قال لعل الله سيرضى عني فإني إذا استيقظت تمنيت النوم رجاء أن أستريح فإذا نمت كادت تجود نفسي تقطعت أصابعي حتى إني لأرفع الأكلة من الطعام بيدي جميعا فما تبلغان فمي إلا على الجهد مني تساقطت لهواتي ولحم رأسي فما بين لحم أذني من سداد حتى إن إحداهما لترى من الأخرى وإن دماغي ليسيل من فمي تساقط شفر عيني فكانما حرق بالنار وجهي وحدقتاي هما متدليتان على خدي ورم لساني حتى ملأ فمي فما أدخل منه طعاما إلا غصني ورمت شفتاي حتى غطت العليا أنفي والسفلى ذقني تقطعت أمعائي في بطني فإني لأدخله الطعام فيخرج كما دخل ما أحسه ولا ينفعني وذهبت قوة رجلي فكانهما قربتا ماء ملئتا لا أطيق حملها وذهب المال فصرت أسأل بكفي فيطعمني من

كنت أعوله اللقمة الواحدة فيمنها علي ويعيرني بها هلك بني وبناتي ولو بقي منهم أحد أعانني على بلائي ونفعني وليس العذاب بعذاب الدنيا لأنه يزول من أهلها ويموتون عنه ولكن طوبى لمن كان له راحة في الدار التي لا يموت أهلها ولا يتحولون عن منازلهم إلى غيرها السعيد من سعد هناك والشقى من شقى فيها

وذكر عنه صلى الله عليه

ARABIC TRANSCRIPTION

Folio 87v Image 0180

Job’s prayers in affliction

Photograph · 687 English · 123 Contents · 5

وسلم أنه قال في بعض شكايته رب إن أهلكتني فمن ذا الذي يعرض لك في عبدك ويسألك عن أمرك لا يرد غضبك شيء إلا رحمتك ولا ينفع عبدك إلا التضرع إليك رب أقبل علي برحمتك وأعلمني ما الذنب الذي أذنبت أو لآي شيء صرفت وجهك الكريم عني وجعلتني مثل القذر وقد كنت تكرمني وليس يغيب عنك شيء تحصي قطر الأمطار وورق الأشجار وذر التراب أصبح جلدي كالثوب العفن بأيه أمتسك سقط في يدي فهب لي قربانا عندك وفرجا من بلاء بالقدرة التي تبعث بها موتى العباد وتنشر بها ميت البلاد

وذكر عنه أنه قال يا رب اجتمع علي البلاء إلهي فجعلتني مثل القذر وقد كنت تكرمني وقد علمت يا رب أنك الذي لا يخفي عليك خافية ولا يغيب عنك غائبة من هذا الذي يظن أنه ييسر عنك سرا وأنت تعلم ما يخطر على القلوب وقد علمت منك في بلائي هذا ما لم أكن أعلم وخفت حين بلوت أمرك أكثر مما كنت أخاف إنما كنت أسمع بسطوتك سمعا فأما الآن فهو نظر العين فاغفر لي فلن أعود الى شيء مما تكرهه قال الله له يا أيوب نفذ فيك حكمي وبحلمى صرفت عنك غضبي إذ خطئت فقد غفرت لك ورددت عليك أهلك ومالك ومثلهم معهم ثم قال له اركض الأرض برجلك أي حركها هذا مغتسل بارد وشراب فنبعت له عينان فشرب من إحداهما واغتسل من الأخرى وأذهب الله عنه ما كان به من البلاء وقال

الحسن لقد مكث أيوب مطروحا على كناسة سبع سنين وأشهرا ما يسأل الله أن يكشف ما به وما على وجه الأرض أكرم على الله من أيوب فكان الناس يقولون لو كان لرب هذا به حاجة ما صنع به هذا فعند ذلك دعا ربه أني مسني الضر وأنت أرحم الراحمين

وروى ابن شهاب عن أنس بن مالك

ARABIC TRANSCRIPTION

Folio 88r Image 0181

The suspicion of one of Job’s companions

Photograph · 688 English · 124 Contents · 5

أن رسول الله صلى الله عليه وسلم قال إن نبي الله أيوب صلوات الله عليه لبث به بلاؤه ثماني عشرة سنة فرفضه القريب والبعيد إلا رجلان من إخوانه كانا يغدوان ويروحان عليه فقال أحدهما لصاحبه تعلم والله لقد أذنب أيوب ذنبا ما أذنبه أحد من العالمين قال له صاحبه وما ذلك قال منذ ثماني عشرة سنة لم يرحمه الله فيكشف ما به فلما راحا إليه لم يصبر الرجل حتى ذكر ذلك له فقال أيوب لا أدري ما تقول غير أن الله يعلم أني كنت أمر على الرجلين يتنازعان فيذكران الله فأرجع إلى بيتي فاكفر عنهما كراهية أن يذكر الله إلا في حق قال وكان يخرج إلى حاجته فإذا قضاها أمسكت امرأته بيده حتى يفرغ فلما كان ذات يوم أبطأ عليها وأوحي إلى أيوب صلوات الله عليه في مكانه أن اركض برجلك هذا مغتسل بارد وشراب فاستبطاته فتلقته تنظر وأقبل عليها قد أذهب الله ما كان به من البلاء وهو على أحسن ما كان فى صحته وغضارته فلما رأته قالت له بارك الله فيك يا هذا هل رأيت نبى الله هذا المبتلى فوالله ما رأيت أحدا أشبه به منك إذ كان صحيحا قال لها أنا هو ذاك وكان له أندران أندر للقمح وأندر للشعير فبعث الله سحابتين فلما كانت إحداهما على أندر القمح أفرغت فيه الذهب حتى فاض وأفرغت الأخرى في أندر الشعير الورق حتى فاض وقال عبد الرحمن بن جبير إنه لما ابتلي أيوب صلى الله عليه وسلم بماله وولده وجسده وطرح في المزبلة جعلت امرأته

تخرج تكسب عليه ما تطعمه فحسده الشيطان على ذلك فكان يأتي أصحاب الخبز والشواء الذين كانوا يتصدقون عليها فيقول لهم اطردوا هذه المرأة التي تغشاكم فإنها تعالج صاحبها وتلمسه بيدها فالناس يتقذرون طعامكم

ARABIC TRANSCRIPTION

Folio 88v Image 0182

The allusion to sacrifice and Job’s oath

Photograph · 689 English · 125 Contents · 5

من أجل أنها تأتيكم وكان يلقاها لعنه الله إذا خرجت كالمتحزن لما لقي أيوب فيقول لها لج صاحبك فأبى إلا ما أبى فوالله لو تكلم بكلمة واحدة لكشف عنه كل ضر يجده ولرجع إليه ماله وولده فتجيء فتخبر أيوب بذلك فيقول لها لقيك عدو الله فلقنك هذا الكلام ويلك إنما مثلك كمثل المرأة الزانية إذا جاءها صديقها بشيء قبلته وأدخلته وإذا لم يأتها بشيء طردته وأغلقت بابها عنه لما أعطانا الله المال والولد آمنا به وإذا قبض الذي له منا نكفر به ونعبد غيره إن أقامني الله من مرضي هذا لأجلدنك مائة

وقال ابن منبه لما لبث أيوب صلى الله عليه وسلم في بلائه ما لبث لم يبق من أهله إلا امرأته كانت تقوم عليه وإنها التمست له يوما من الأيام ما تطعمه فما وجدت شيئا حتى جزت قرنا من رأسها فباعته برغيف فأتته به فعشته إياه فلبث في ذلك البلاء حتى إن كان المار ليمر عليه فيقول لو كان لهذا العبد عند الله حظ لأراحه مما هو فيه فلما غلب أيوب صلى الله عليه وسلم الشيطان فلم يستطع منه شيئا اعترض امرأته في هيئة ليست كهيئة بني آدم في العظم والجسم والطول على مركب ليس من مراكب الناس له عظم وبهاء وجمال ليس لهم فقال لها أنت صاحبة أيوب هذا الرجل المبتلى قالت نعم قال هل تعرفينني قالت لا والله قال فانا إله الأرض وأنا الذي صنعت بصاحبك ما صنعت وذلك أنه عبد إله السماء

وتركنى فأغضبنى ولو سجد لى سجدة واحدة رددت عليه وعليك كل ما كان لكما مال وولد فإنه عندي أراها إياهم فيما ترى ببطن الوادى الذي لقيها فيه

ويقال إنه قال لها فيما قال لو أن صاحبك أكل طعاما ولم يسم الله عليه لعوفى مما به من البلاء وأراد عدو الله أن يأتيه من قبلها فرجعت إلى أيوب فأخبرته بما

ARABIC TRANSCRIPTION

Folio 89r Image 0183

Job’s prayer and the return of health

Photograph · 690 English · 126 Contents · 5

قال لها وما أراها قال أوقد أتاك عدو الله ليفتنك عن دينك ثم أقسم لئن الله عافاه ليضربنها مائة ضربة فنودي اركض برجلك هذا مغتسل بارد وشراب فيه شفاؤك وقد وهبت لك أهلك ومثلهم معهم ومالك ومثله معه وعمرك ومثله معه لتكون لمن خلفك آية ولتكون عبرة لأهل البلاء وعزاء للصابرين وهو أيوب بن رازح بن أموص بن ليفزر بن العيص بن إسحاق وكانت صفة أيوب صلى الله عليه وسلم أحمر أشهل ناتئ الوجنتين غليظ الخلق وكان عمره مائتي سنة قصة يوسف صلى الله عليه وسلم وما جرى له مع إخوته عليهم السلام وطرحه في الجب وبيعه ومكثه في السجن وغير ذلك من قصصه قال الله عز وجل لنبيه محمد صلى الله عليه وسلم نحن نقص عليك أحسن القصص بما أوحينا إليك هذا القرآن وإن كنت من قبله لمن الغافلين إذ قال يوسف لأبيه يا أبت إني رأيت أحد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين جاء في التفسير عن إسحاق بن بشر أن يعقوب صلى الله عليه وسلم كان يجد بيوسف ما لا يجده بأحد من إخوته وكانت أمه قد ماتت في نفاسها ببنيامين أخيه فرأى يوسف صلى الله عليه وسلم وهو نائم في حجر أبيه كأنه خرج مع إخوته إلى البرية فاحتطبوا فاحتزم كل واحد منهم حزمة فاحتزم يوسف حزمة فسجدت الحزم لحزمة يوسف صلى الله عليه وسلم فوثب فقال له يعقوب ما لك يا بني فقال إني رأيت كذا فقال له يعقوب يا بني أرى عليك في هذه الرؤيا

بلية ولم ينهه عن إخبار إخوته بها فقصها عليهم فاغتاظوا عليه وبلغ أباه فخاف عليهم ثم رأى يوسف ثانية كان الشمس والقمر وأحد عشر كوكبا انقضت من السماء فخرت له سجدا فقص

ARABIC TRANSCRIPTION

Folio 89v Image 0184

Joseph tells his father his dream

Photograph · 691 English · 128 Contents · 5

رؤياه على أبيه فقال يا بني هذه أشد من الأولى ولا تقصصها على إخوتك فيكيدوا لك كيدا أي يحتالوا لك حتى يهلكوك حسدا منهم لك وبغضة فيك فالأحد عشر كوكبا إخوته والشمس أمه والقمر أبوه وقيل أبوه وخالته اقتلوا يوسف أو اطرحوه أرضا يخل لكم وجه أبيكم أي قال إخوة يوسف بعضهم لبعض اقتلوا يوسف أو اطرحوه في أرض من الأرض فيخل لكم وجه أبيكم من شغله بيوسف فإنه قد شغله عنا وصرف وجهه عنا إليه وتكونوا من بعده قوما صالحين يعنون أنهم يتوبون من قتلهم يوسف وذنبهم الذي يركبونه فيه فيكونون بتوبتهم من قتله من بعد هلاك يوسف قوما صالحين قال قائل منهم لا تقتلوا يوسف قال قتادة هذا القائل كان أخاه روبيل وكان أكبرهم سنآ وكان ابن خالة يوسف

وقال مجاهد بل كان القائل شمعون وقال آخر بل كان يهوذا وألقوه فى غيابة الجب يلتقطه بعض السيارة إن كنتم فاعلين قال إسحاق بن بشر لما بلغت إخوة يوسف رؤياه أجمعوا على قتله وإبعاده عن أبيهم فبينما هم في ذلك إذ مر بهم يوسف فوثبوا إليه واعتنقوه وقبلوه وقالوا إنا نشتاق أن تخرج معنا وتلعب وتنظر إلينا كيف نتصيد قال بلى قالوا فاسأل أباك أن يرسلك معنا قال أفعل فاجتمعوا إلى أبيهم فسألوه أن يرسل يوسف معهم ليرتع ويلعب فقال إنه صبي وأرضكم مسبعة ولا آمن أن تتشاغلوا عنه فيأكله الذئب لأنه لا يقدر على أن يدفع عن نفسه فقالوا كيف يقدر

الذئب عليه ونحن عصبة معه إن ضيعناه إنا إذا لخاسرون وقالوا له إن يوسف قد أحب أن يخرج معنا فقال يعقوب ليوسف ما تقول يا بني قال نعم يا أبت إني أرى من إخوتي البر واللطف فأنا أحب أن تأذن لي في الخروج

ARABIC TRANSCRIPTION

Folio 90r Image 0185

His brothers lower Joseph into the well

Photograph · 692 English · 129 Contents · 5

معهم فأذن له فانطلق معهم وجعلوا يحملونه فيما بينهم وقالوا نقتله ونقول أكله الذئب فلما أجمعوا على قتله أخذه كبيرهم فضرب به الأرض ثم جثم على صدره فقال يوسف مهلا يا أخي لا تقتلني فوالله لاكونن لك عبدا ما بقيت فقال له أنت صاحب الأحلام فقل لرؤياك تخرجك من أيدينا ولوى عنقه ليقتله فنادى يهوذا أخاه اتق الله في وحل بيني وبينه فأدركته الرحمة وقد أجمع إخوته على قتله فقال ألا أدلكم على ما هو خير لكم وأرفق بالغلام قالوا وما هو قال تلقونه في هذا الجب يلتقطه بعض السيارة قالوا نعم فانطلقوا به فخلعوا قميصه وشدوا يديه ثم أرسلوه في ذلك الجب وهو جب عميق مظلم فقال يا إخوتي ردوا علي قميصي أستر به عورتي فلم يفعلوا وقالوا له ادع الشمس والقمر والأحد عشر كوكبا تؤنسك فقال لهم إني لم أر شيئا فلما ألقوه في الجب جعل يبكي ويقول يا أبتاه يا يعقوب لو رأيت ما يصنع بابنك بنو الإماء فنادوه فظن أنها رحمة أدركتهم فأجابهم فأرادوا أن يرضخوه بصخرة فيقتلوه بها فمنعهم يهوذا من قتله وبعث الله إليه ملكا فحل عنه قيده وأناله حجرا فى الماء فقعد عليه وكان له قميص في عنقه كان الله عز وجل كساه إبراهيم وهو في النار فأعطاه إبراهيم إسحاق فاعطاه إسحاق يعقوب فلما ولد يوسف خاف عليه العين فأدرج القميص فجعله شبه المعاذة وأدخله في قصبة وعلقه في عنقه فألبسه الملك ذلك القميص فأضاء له الجب وعذب ماؤه

حتى أغناه عن الطعام والشراب فمكث في الجب ثلاثة أيام وإخوته يرعون حول الجب فلما كان في اليوم الرابع أقبلت عير من اليمن عليهم مالك بن دغر اللخمي فنزلوا

ARABIC TRANSCRIPTION

Folio 90v Image 0186

Joseph is sold and the brothers return

Photograph · 693 English · 130 Contents · 5

حول البئر وبعثوا واردهم ليستقي فصار إلى البئر رجلان فأدلى أحدهما دلوه فتعلق بها يوسف صلى الله عليه وسلم فنادى الرجل صاحبه يا بشرى هذا غلام فلما نظر إليه صاحبه قال إن قلنا لهم إنا التقطناه شاركونا وإن قلنا اشتريناه سألونا فنقول إن أهل الماء أبضعوه وباعوه لنا فلما أخرجوه جاء إخوته فقالوا هذا عبد لنا أبق وقالوا ليوسف بالعبرانية إن لم تقر لنا بالعبودية حتى نبيعك أخذناك منهم فقتلناك فأقر لهم بالعبودية فباعوه منهم بثلاثين درهما وقيل بعشرين درهما وقيل بل باثنين وعشرين درهما وهم أحد عشر قال الله عز وجل وشروه بثمن بخس دراهم معدودة وكانوا فيه من الزاهدين

وجاء في التفسير أنه لما صار يوسف صلى الله عليه وسلم في الجب أوحى الله إليه أنه سينبئ إخوته بفعلهم به ما فعلوه من إلقائه في الجب وبيعهم إياه وسائر ما صنعوا به وإخوته لا يشعرون بوحي الله إليه بذلك قال ابن عباس إنه لما دخل إخوة يوسف على يوسف وهو ملك فعرفهم وهم له منكرون جيء بالصواع فنقره بيده فطن فقال إنه ليخبرني هذا الصواع أنه كان لكم أخ من أبيكم يقال له يوسف وكان أبوه يدنيه دونكم انطلقتم به فألقيتموه في غيابة الجب

ثم نقر نقرة فطن فقال يخبرني أنكم أتيتم أباكم فقلتم له إن الذئب أكل أخانا وجئتم على قميصه بدم كذب فقال بعضهم لبعض إن هذا الإناء ليخبره بخبركم وتصديق ذلك قول الله عز وجل وأوحينا إليه لتنبئنهم بأمرهم هذا وهم لا يشعرون أي لا يعلمون أن الله أوحى إليك في قعر الجب وأعلمك بذلك كله

وجاءوا أباهم عشاء يبكون قالوا يا أبانا إنا ذهبنا نستبق وتركنا يوسف عند متاعنا فأكله الذئب قال بعض المفسرين إن يعقوب لما سمع أصواتهم فزع وقال ما لكم يا بني هل أصابكم في غنمكم شيء قالوا لا قال فما فعل

ARABIC TRANSCRIPTION

Folio 91r Image 0187

The lie about the shirt and the sale in Egypt

Photograph · 694 English · 131 Contents · 5

يوسف قالوا يا أبانا إنا ذهبنا نستبق وتركناه عند متاعنا فأكله الذئب فبكى الشيخ وصاح بأعلى صوته وقال لهم أين القميص فجاءوه بالقميص عليه دم كذب فأخذ القميص فطرحه على وجهه ثم بكى حتى تخضب وجهه من دم القميص وقال لهم هذا دم كذب أي كذبتم فيه إذ قلتم إن الذئب أكله وذلك أنهم أخذوا دم شاة أو دم جدي من الغنم ولطخوا به القميص ثم أقبلوا إلى أبيهم فقال يعقوب إن كان هذا الذئب لرحيما كيف أكل لحمه ولم يخرق قميصه يا بني يا يوسف ما فعلوا بك بنو الإماء

ثم قال لهم بل سولت لكم أنفسكم أمرا أي زينت لكم أنفسكم هذا الأمر في يوسف صلى الله عليه وسلم فقتلتموه فصبر جميل على ما فعلتم به أي صبر لا جزع فيه ولا شكوى إلا إلى الله وقال الثوري رحمه الله ثلاث من الصبر ألا تحدث بوجعك ولا بمصيبتك ولا تزكي نفسك وجاء في الخبر أن يعقوب عليه السلام كان قد سقط حاجباه فكان يرفعهما بخرقة فقيل له ما هذا قال طول الزمان وكثرة الأحزان فأوحى الله إليه يا يعقوب أتشكوني قال يا رب خطيئة أخطأتها فاغفرها لي

وقال الذي اشتراه من مصر لامرأته أكرمي مثواه وقال ابن عباس هو الذي يقوم على خزائن الملك يخزن ماله وكان اسمه قطفير ويقال إطفير بن رجيب اشترى يوسف وهو ابن سبع سنين فكساه وقرطه وأدخله على

امرأته وكان لا يولد له فقال لامرأته أكرميه عسى أن ينفعنا في ضيعتنا يقوم بها لنا ويكفينا أو نتخذه ولدا أي نتبناه فنسر به وهم لا يشعرون قال العزيز هذا لامرأته وهم لا يشعرون بما يكون منه وبمنزلته عند الله قال الله جل وعز وكذلك مكنا ليوسف في الأرض ولنعلمه من تأويل الأحاديث والله غالب على أمره ولكن

ARABIC TRANSCRIPTION

Folio 91v Image 0188

Joseph’s wisdom and the powerful man’s wife

Photograph · 695 English · 132 Contents · 5

أكثر الناس لا يعلمون أي الله يحوطه فلا يقدر أحد عليه ويبلغه ما يريد فلا يقطعه أحد عن ذلك ولكن الذين زهدوا في يوسف فباعوه بثمن بخس والذين صار بين أظهرهم من أهل مصر حين بيع فيهم لا يعلمون ما الله صانع بيوسف وما يؤول إليه من أمره صلى الله عليه وسلم

وقال ابن مسعود رحمه الله أفرس الناس ثلاثة العزيز حين قال لامرأته أكرمي يوسف وبنت شعيب في فراستها في موسى حين قالت يا أبت استأجره إن خير من استأجرت القوي الأمين وأبو بكر الصديق رضى الله عنه فى توليته عمر رضى الله عنه الخلافة بعده

ثم قال الله جل وعز ولما بلغ أشده آتيناه حكما وعلما قال ابن عباس الأشد ما بين ثماني عشرة سنة إلى ثلاثين سنة فجعل الله يوسف حكيما عالما وليس كل عالم بحكيم إنما الحكيم العالم الذي يستعمل علمه فيما يقرب إلى الله ويرده عن جميع ما يكره منه وراودته التى هو فى بيتها عن نفسه أي راودت يوسف عن نفسه ليطاوعها على ما أرادت من الفاحشة وغلقت دونه الأبواب وقالت هيت لك أي هلم أنا لك فقال معاذ الله إن مولاي أكرم مثواي فلست أخونه فما زالت تعرض عليه كل شيء فيأباها حتى جرى الشيطان بينهما فضرب بيده إلى حنك يوسف وضرب بالأخرى إلى حنكها حتى جمع بينهما فهم بها ونسي ما كان عليه من العهد

وهكذا كان آدم وداود صلى الله عليهما وسلم وكذلك كل عالم بالله إذا نزلت به البلية جهل ونسي قال الله عز وجل ولقد همت بيوسف صلى الله عليه وسلم

وأرادت مراودته عن نفسه جعلت تذكر له محاسن نفسه وتشوقه إلى نفسها فقالت له ما أحسن عينيك فقال هما أول ما يسيل إلى الأرض من جسدي قالت له ما أحسن

ARABIC TRANSCRIPTION

Folio 92r Image 0189

The witness and the torn shirt

Photograph · 696 English · 134 Contents · 5

شعرك قال لها هو أول ما ينتثر من جسدي قالت له ما أحسن وجهك قال هو للتراب يأكله فلم تزل حتى أطمعته بنفسها فهمت به وهم بها فدخلا البيت وغلقت الأبواب فذهب ليحل سراويله فإذا هو بصورة يعقوب قائما في البيت قد عض على أصبعه يقول يا يوسف أتواقعها فإنما مثلك ما لم تواقعها مثل الطير في جو السماء لا يطاق ومثلك إن واقعتها مثله إذا مات ووقع في الأرض لا يستطيع أن يدفع عن نفسه ومثلك ما لم تواقعها مثل الثور الصعب الذي لا يعمل عليه ومثلك إن واقعتها مثل الثور حين يموت فيدخل النمل فى أصل قرنيه لا يستطيع أن يدفع عن نفسه فربط سراويله فذهب ليخرج فأدركته فاخذت بمؤخر قميصه من خلفه فخرقته حتى أخرجته منه وسقط وطرحه يوسف نحو الباب

وقال ابن عباس إنه لما هم بها واستلقت على قفاها وقعد منها مقعد الرجل من امرأته وانتزع ثيابه نودي يا يوسف أتزني فتكون كالطائر وقع ريشه فذهب يطير فلا ريش له وقال محمد بن كعب القرظي بل رفع يوسف رأسه إلى جهة من البيت فإذا مكتوب فى حائطه ولا تقربوا الزنا إنه كان فاحشة وساء سبيلا وإن عليكم لحافظين كراما كاتبين يعلمون ما تفعلون

قال السدي إنهما ألفيا سيدها أي ابن عمها أي زوجها وابن عمها معه وهو الذي قال الله وشهد شاهد من أهلها فلما رأته قالت ما جزاء من أراد بأهلك سوءا إنه راودني عن نفسي فدفعته فشققت قميصه فقال يوسف بل هي راودتني عن نفسي فأبيت وفررت منها فادركتني فشقت قميصي فقال ابن عمها بيان هذا في القميص فإن كان القميص مشقوقا من قبل فصدقت وهو من الكاذبين وإن كان القميص مشقوقا من دبر أي من خلفه فكذبت

ARABIC TRANSCRIPTION

Folio 92v Image 0190

The Egyptian women’s banquet

وهو من الصادقين». فأتي بالقميص فوجده قد شق من دبر فقال «إنه من كيدكن إن كيدكن عظيم». ثم قال هذا الشاهد الذي كان من أهلها لما تبين كذبها وأن القميص كان قد من دبر، وهي علامة الهارب، «يوسف أعرض عن هذا»، أي اترك ذكر ما كان منها إليك فيما راودتك عنه فلا تذكره لأحد. ثم قال للمرأة «واستغفري لذنبك»، أي استغفري أنت زوجك، أي سليه ألا يعاقبك على ذنبك الذي أذنبت وأن يصفح عنه فيستره عليك، «إنك كنت من الخاطئين».

ثم تحدث النساء بأمر يوسف وأمر امرأة العزيز في مدينة مصر وشاع أمرهما فيها، وقلن «امرأة العزيز تراود عبدها عن نفسه قد شغفها حبا»، أي قد وصل حب يوسف إلى شغاف قلبها فدخل تحته حتى غلب على قلبها. وكان هذا من النسوة مكرا منهن ليريهن يوسف، وكان يوصف لهن بحسنه وجماله. «فلما سمعت بمكرهن أرسلت إليهن وأعتدت لهن متكأ»، أي أعدت لهن مجلسا للطعام وما يتكئن عليه من النمارق والوسائد. ثم جعلت بين أيديهن الطعام والشراب وآتت كل واحدة منهن سكينا وأترجا وعسلا، فكن يحززن الأترج بالسكين ويأكلن بالعسل.

ثم قالت امرأة العزيز ليوسف «اخرج عليهن ليرينك ويعذرنني فيك فقد أكثرن لومي وعتابي في حبك». «فلما رأينه أكبرنه»، أي أعظمنه

وأجللنه. وقال ابن عباس إنهن لما رأين يوسف وما قسم الله له من الحسن والجمال حضن عند معاينتهن إياه كما يفعلن عند معاينتهن من تناهى في الشباب. وقطعن أيديهن بالسكاكين وهن يحسبن أنهن يقطعن الأترج، ما يعقلن شيئا مما يصنعن. وقلن «حاش لله»، أي معاذ الله، «ما هذا بشرا»، لأنا لم نر في حسن صورته من البشر أحدا، ولكنه من الملائكة الكرام إذ لم نر على صورته إنسانا.

وروي عن النبي عليه السلام أنه قال «أعطي يوسف وأمه ثلثي الحسن والناس غيرهما الثلث». وذكر ابن الكلبي فيما صح عنده من صور

ARABIC TRANSCRIPTION

Folio 93r Image 0191

Joseph’s beauty and his imprisonment

Photograph · 698 English · 136 Contents · 5

الأنبياء أن يوسف صلى الله عليه وسلم كان أبيض جعد الشعر، غليظ الساقين والعضدين، صغير السرة، ضخم العينين، مستوي الخلق، أشبه الصور بصورة آدم، يتلألأ وجهه نورا. وصورة أبيه يعقوب صلى الله عليه وسلم حسنة، رقيق الخدين، طويل العرنين، مشرف على الشفة. وصورة إسحاق صلى الله عليه جسيم أبيض ربعة أزعر.

ثم قالت امرأة العزيز للنسوة اللواتي قطعن أيديهن «هذا الذي أصابكن في رؤيتكن إياه في نظرة نظرتن إليه ما أصابكن من ذهاب العقل وغروب الفهم حتى قطعتن أيديكن، هو الذي لمتنني في حبه وشغف فؤادي به، فقلتن قد شغف امرأة العزيز فتاها حبا، إنا لنراها في ضلال مبين». ثم أقرت لهن بأنها قد راودته عن نفسه وأن الذي تحدثن به عنها في أمره حق فقالت «ولقد راودته عن نفسه فاستعصم»، أي عصى وامتنع بعد ما حل سراويله ولا أدري ما بدا له، «ولئن لم يفعل ما آمره ليسجنن وليكونا من الصاغرين».

فاختار يوسف صلى الله عليه السجن على ما دعته إليه من إيقاع الفاحشة، وقال «رب السجن أحب إلي مما يدعونني إليه»، من مجاهرتك بمعصية قد أريتني فيها البرهان من عندك، ولا تعاودني إليها، «وإلا تصرف عني كيدهن أصب إليهن»، أي أمل إليهن وأله بهن، «وأكن من الجاهلين»

بحقك إذا ركبت معصيتك وأنت تنهى عن إيقاع مثلها. «فاستجاب له ربه فصرف عنه كيدهن»، وعصاها في كل مذهبها.

«ثم بدا لهم من بعد ما رأوا الآيات ليسجننه». يقول الله جل وعز ثم بدا للعزيز، زوج المرأة التي راودت يوسف عن نفسه، في سجنه بعدما رأوا العلامات في براءته وما رأوا من قد القميص من دبر ومن قطع أيديهن. قال ابن عباس وجعل الله ذلك الحبس ليوسف عقوبة له لما كان من همه بالمرأة وكفارة له

ARABIC TRANSCRIPTION

Folio 93v Image 0192

The two fellow prisoners

Photograph · 699 English · 138 Contents · 5

من خطيئته. وقال ابن عباس عثر يوسف صلى الله عليه في طول ما امتحن به ثلاث عثرات، حين هم بالمرأة فسجن، وحين قال «اذكرني عند ربك» فلبث في السجن بضع سنين وأنساه الشيطان ذكر ربه، وحين قال لهم «إنكم لسارقون» فقالوا «إن يسرق فقد سرق أخ له من قبل».

«ودخل معه السجن فتيان»، أي غلامان كانا لصاحب مصر. ذكر أن أحدهما كان صاحب شرابه والآخر صاحب طعامه، وكانا في سخطة سخط عليهما فيها الملك. فلما دخل يوسف السجن قال لمن فيه من المسجونين وقد سألوه عن علمه «إني أعبر الرؤيا». فقال أحد الفتيين لصاحبه «هلم فلنجرب هذا العبد العبراني». فسألاه من غير أن يكونا رأيا شيئا، فقال الخباز «إني أراني أحمل فوق رأسي خبزا تأكل الطير منه»، وقال الآخر «إني أراني أعصر خمرا». وقال مجاهد بل رأيا رؤيا ثم أتيا بها إلى يوسف.

وقال لهما يوسف «أنشدكما الله ألا تحباني، فوالله ما أحبني أحد قط إلا دخل علي من حبه بلاء. ولقد أحبني أبي فدخل علي من حبه بلاء، ثم لقد أحبتني زوجة صاحبي هذا فدخل علي بحبها إياي ما تريانه من البلاء. فلا تحباني، بارك الله فيكما». فأبيا إلا حبه وألفته حيث كان، وجعلا يعجبهما ما يريان من فهمه وعقله.

ومعنى قول المسجونين «إنا نراك من المحسنين»، أن من إحسانه صلى الله عليه وسلم أنه إذا مرض إنسان معه في السجن قام عليه، وإذا احتاج جمع له، وإذا ضاق عليه المكان وسع له فيه. ووجد في السجن قوما قد انقطع رجاؤهم واشتد بلاؤهم وطال حزنهم، فجعل يقول لهم «أبشروا واصبروا تؤجروا. إن لهذا أجرا، إن لهذا ثوابا». فقالوا «يا فتى بارك الله فيك، ما أحسن وجهك وأحسن خلقك وأحسن خلقك! لقد بورك لنا في جوارك، وما نحب أن نكون في غير هذا لما تخبرنا من الأجر والكفارة. فمن أنت يا فتى؟» قال «أنا يوسف بن صفي الله

ARABIC TRANSCRIPTION

Folio 94r Image 0193

Joseph explains the dreams and remains in prison

Photograph · 700 English · 139 Contents · 5

يعقوب بن ذبيح الله إسحاق بن إبراهيم خليل الله». وقال له عامل السجن «يا فتى والله لو استطعت لخليت سبيلك، ولكني سأحسن جوارك وأحسن إسارك، فكن في أي بيوت السجن شئت».

قال «لا يأتيكما طعام ترزقانه إلا نبأتكما بتأويله قبل أن يأتيكما». إنما قال لهم يوسف هذا القول لأنه كره أن يجيبهما عن تأويل رؤياهما لما علم من مكروه ذلك على أحدهما ومن غمه بتلك الرؤيا، وهو حامل الخبز. فأعرض عن ذكره وأخذ في غيره، وأخبرهما بشيء لم يسألاه عنه ليريهما أن عنده علما. فلم يدعاه يعدل بهما وذكر العبارة لهما، فلم يدعاه حتى يعبر لهما. فعدل بهما ثانية وقال «يا صاحبي السجن أأرباب متفرقون خير أم الله الواحد القهار»، كما قص الله إلى قوله «ولكن أكثر الناس لا يعلمون». فلم يدعاه حتى عبر لهما فقال «يا صاحبي السجن أما أحدكما فيسقي ربه خمرا وأما الآخر فيصلب فتأكل الطير من رأسه». فقالا له «ما رأينا شيئا إنما كنا نلعب». فقال لهما «قضي الأمر الذي فيه تستفتيان»، أي فرغ منه ووجب حكم الله عليكما بالذي أخبرتكما به.

«وقال للذي ظن أنه ناج منهما اذكرني عند ربك»، أي قال يوسف للذي علم أنه ناج من صاحبيه اللذين استعبراه الرؤيا «اذكرني عند ربك وأخبره بمظلمتي وأنه باعني إخوتي وحبست بغير جرم». وأنسى الشيطان

يوسف أن يذكر ربه فيدعوه بخلاصه، فلم يدعه تلك المدة وسأل غلام الملك أن يذكره لمولاه رجاء الخلاص بذلك، ولم يثق بتخليص الله له فسلط الله عليه الشيطان حتى أنساه، فأقام في السجن بضع سنين، وذلك بعد خمس سنين كانت قد تقدمت له محبوسا فيها.

وروي عن النبي عليه السلام أنه قال «يرحم الله أخي يوسف، لو لم يقل اذكرني عند ربك ما لبث سبعا بعد الخمس». ثم يبكي الحسن ويقول «نحن ينزل بنا الأمر فنشكوه إلى الناس». وقال

ARABIC TRANSCRIPTION

Folio 94v Image 0194

Gabriel’s visit to Joseph in prison

Photograph · 701 English · 140 Contents · 5

ابن منبه إنه لما انقضت مدة يوسف صلى الله عليه وسلم التي وقتها الله لحبسه دخل عليه جبريل عليه السلام السجن فسلم عليه وقال «أتعرفني أيها الصديق؟» فقال له «أرى صورة حسنة طاهرة وريحا طيبة لا تشبه أرواح الخاطئين». قال جبريل «فأنا رسول رب العالمين وأنا الروح الأمين». فقال يوسف «فما أدخلك مدخل الخاطئين وأنت رأس المقربين وسيد المرسلين وأمين رب العالمين؟» قال جبريل صلى الله عليه وسلم «ألم تعلم أيها الصديق أن الله يطهر البيوت بطهر النبيين وأن الله قد طهر السجن وما حوله بطهرك وطهر آبائك الأولين؟»

قال يوسف صلى الله عليه «وكيف تعدني مع آبائي الصديقين وتجيز لي أجر الصالحين وأنا أسير بين هؤلاء المجرمين، قد أدخلت مدخلهم وشبهت بالظالمين؟» قال جبريل عليه السلام «من أجل أنه لم يكلم قلبك الجزع، ولم يدنس حريتك الرق، ولم يتعاظمك السجن في الله، ولم تطأ فراش سيدك، ولم تعص الله بطاعة ربك، ولم ينسك بلاء الدنيا بلاء الآخرة، فمن ثم سماك الله بأسماء الصديقين وأوجب لك أجور الصالحين».

قال «فهل لك علم بيعقوب يا أيها الروح الأمين؟» فقال «قد وهبه الله الصبر الجميل وابتلاه بالحزن فيك فهو كظيم، وقد بلغ من حزنه عليك حزن مائة مثكلة، ووهب الله له على ذلك أجر مائة شهيد. ولم يكن حزنه

عليك أنه لم يسلم لأمر الله وقضائه، وأبوك أعلم بالله من أن يبتلى ببلاء فلا يصبر عليه أو ينتزع منه شيء فلا يشكر عليه. ولكن الله كتمه أمرك أربعا وعشرين سنة لا يدري أحي أنت فيرجوك أم ميت فيحتسبك. ولو تبين إحدى المنزلتين سلم لها، ولكن الله كتمه ذلك ليبلغه الدرجات، وكذلك سنته في آبائك الأولين. وكذلك صبر أبويك إبراهيم وإسحاق حين اختبرا وجربا وعرضا لما عرضا عليه من إحراق نفسه وذبح ابنه والجلاء من بلاد قومه

ARABIC TRANSCRIPTION

Folio 95r Image 0195

The seven cows and the seven ears of grain

Photograph · 702 English · 142 Contents · 5

اختيارا لله عز وجل على من سواه وانقطاعا إليه. ورأى أن الله عوض من ذلك كله فنجاه الله وبوأه جنته، وأشركك أيها الصديق في صالح ما أعطاهم، فأنتم أهل البيت المباركون المطهرون، رحمة الله وبركاته عليكم أهل البيت، إنه حميد مجيد. فأبشر أيها الصديق فإن هذه بشرى الله الذي بشرك وعزاؤه الذي عزاك وعوضه الذي عوضك، وهذا الزمان الذي يبعثك الله فيه إلى أهل مصر ويذلل لك ملوكها، وستحدث الليلة رؤيا للملك تكون سببا لخروجك».

فلما خرج جبريل من عند يوسف صلى الله عليهما وسلم وأمسى، رأى الملك في منامه كأنما خرج من البحر سبع بقرات سمان، في آثارهن سبع عجاف. فأقبل العجاف على السمان فأخذن بأذنابهن فأكلنهن إلا العروق، وهن عجاف لم يزد فيهن من أكلهن شيء. ورأى سبع سنبلات خضر قد أقبل عليهن سبع سنبلات يابسات فأكلنهن حتى أتين عليهن كلهن، فلم يبق منهن شيء وهن يابسات. فهالته الرؤيا فأرسل إلى أهل العلم والبصر وإلى أشراف قومه فقص عليهم الرؤيا وقال «فسروها إن كنتم للرؤيا تعبرون». قالوا له «هي أضغاث أحلام، ليست برؤيا حقيقة، وما نحن بتأويل الأحلام بعالمين».

«وقال الذي نجا منهما»، أي من الفتيين اللذين قصا عليه الرؤيا، وهو صاحب الملك، «وذكر بعد أمة»، مدة انقضاء مدة حبس يوسف، أمر يوسف وما كان سأله، «بعد أمة» أي بعد حين، «أنا أنبئكم بتأويل هذا الحلم فأرسلون إلى يوسف حتى آتيكم بتأويل ذلك». قال الملك «ومن يوسف؟» وكان سيده العزيز قد مات، ولهت عنه امرأته فنسي. فأخبره صاحب الشراب بخبره فقال «اذهب إليه».

فذهب إليه فقال له «يا يوسف أيها الصديق» فيما عبر من رؤيانا. ثم قص عليه الرؤيا، فقال «أما السبع السمان فسبع سني خصب، وأما السبع العجاف فسبع سني قحط يذهبن بكل شيء

ARABIC TRANSCRIPTION

Folio 95v Image 0196

The inquiry about the women and the wife’s confession

Photograph · 703 English · 143 Contents · 5

حتى لا يبقى في الأرض شيء من النبت. وكذلك تفسير السنبلات». ثم أشار عليهم بما يفعلون في سني الخصب لينجوا من سني القحط، فقال لهم ما قص الله في كتابه من قوله «تزرعون سبع سنين دأبا فما حصدتم فذروه في سنبله إلا قليلا مما تأكلون»، «إلا قليلا مما تحصنون»، أي تحرزون وتحفظون.

فلما رجع الساقي فأخبر الملك بذلك قال «ائتوني به». فجاءه الساقي فقال له «الملك يدعوك». فقال له يوسف «ارجع إلى ربك»، أي إلى سيدك، «فاسأله ما بال النسوة اللاتي قطعن أيديهن إن ربي بكيدهن عليم»، أي إن سيدي العزيز بكيدهن عليم. فلما رجع إليه الساقي جمع الملك النسوة وامرأة العزيز فسألهن «ما خطبكن إذ راودتن يوسف عن نفسه؟» أي ما أمركن في ذلك. قلن «حاش لله»، أي معاذ الله، «ما علمنا عليه من سوء»، أي من فجور. فقالت امرأة العزيز «الآن حصحص الحق»، أي هذا الوقت ثبت وتبين، «أنا راودته عن نفسه وإنه لمن الصادقين» في قوله.

ثم قال يوسف «ذلك ليعلم أني لم أخنه بالغيب»، أي هذا الذي فعلته من ردي رسول الملك إليه وتركي إجابته والخروج إليه ومسألتي إياه أن يسأل النسوة اللاتي قطعن أيديهن عن شأنهن، إنما فعلته ليعلم العزيز أني

لم أخنه بالغيب في زوجته، أي لم أركب منها فاحشة في حال غيبته عني ولم أكن لأخالفه إلى أهله حيث لا يعلم، «وأن الله لا يهدي كيد الخائنين».

«وما أبرئ نفسي إن النفس لأمارة بالسوء». يقول يوسف وما أبرئ نفسي من الخطإ والزلل فأزكيها، إن نفوس العباد تأمرهم بما تهواه وإن كان هواها في غير ما يرضي الله، إلا أن يرحم ربي من شاء من خلقه فينجيه من اتباع هواها، «إن ربي غفور رحيم». وجاء في التفسير أن يوسف صلى الله عليه وسلم لما قال «ذلك ليعلم أني لم أخنه بالغيب» قال له ملك من الملائكة «ولا يوم هممت

ARABIC TRANSCRIPTION

Folio 96r Image 0197

Joseph is given an office and meets the powerful man's wife again

Photograph · 704 English · 144 Contents · 5

بما هممت به؟» فقال «وما أبرئ نفسي إن النفس لأمارة بالسوء».

«وقال الملك»، أي قال ملك مصر الأكبر حين تبين له عذر يوسف وعرف أمانته وعلمه، «ائتوني به أستخلصه لنفسي»، أي أجعله من خلصائي وأهل مودتي. فأتوه به فلما كلمه الملك وتبين له براءته قال له «إنك اليوم لدينا مكين أمين»، أي متمكن عندنا أمين على ما اؤتمنت عليه من شيء. ويذكر في التفسير أن العزيز قال ليوسف «ما من شيء إلا وأنا أحب أن تشركني فيه، إلا أني أحب ألا تشركني في أهلي وألا يأكل معي عبدي». فقال له يوسف «أتأنف أن آكل معك؟ فأنا أحق أن آنف منك. أنا ابن إبراهيم خليل الله وأنا ابن إسحاق الذبيح وأنا ابن يعقوب الذي ابيضت عيناه من الحزن».

وأراد يوسف صلى الله عليه من الملك أن يوليه أمر طعام بلده وخراجه والقيام بأسباب بلده، فقال «اجعلني على خزائن الأرض إني حفيظ عليم»، أي «حفيظ بما استودعتني عليم بما وليتني». وقيل المعنى «إني حفيظ بما استودعتني عليم بما وليتني». وقيل المعنى «إني حفيظ للحساب عليم بالألسن». ففعل ذلك الملك وأسلم سلطانه كله إليه، وولاه عمل إطفير وعزل إطفير عما كان عليه، فهلك إطفير في تلك الأيام.

وأن الملك الريان بن الوليد زوج يوسف امرأة إطفير راعيل. فلما دخلت عليه قال لها يوسف وقد عرفها «أليس هذا خيرا مما كنت تريدين؟» فقالت له «أيها الصديق لا تلمني، فإني كنت امرأة حسناء جميلة ناعمة في ملك ودنيا كما رأيت، وكان صاحبي لا يأتي النساء، وكنت أنت كما جعلك الله في حسنك وهيئتك فغلبتني نفسي على ما رأيت». فيزعمون أنه وجدها عذراء فأصابها فولدت له رجلين إفراثيم بن يوسف ومنسا بن يوسف. ويقال إن الملك الذي كان معه أسلم، والله أعلم.

ARABIC TRANSCRIPTION

Folio 96v Image 0198

Joseph recognises his brothers

Photograph · 705 English · 146 Contents · 5

وجاء إخوة يوسف فدخلوا عليه فعرفهم وهم له منكرون. ذكر إسحاق بن بشر في سبب مجيئهم يوسف أنه لما اطمأن يوسف في ملكه وخرج من البلاء الذي كان فيه وخلت السنون المخصبة التي كان أمرهم بالإعداد فيها للسنين التي أخبرهم أنها كائنة جهد الناس في كل وجه وضربوا إلى مصر يلتمسون فيها الميرة من كل بلد وأصاب الناس الجوع حتى أصاب بلاد يعقوب التي هو بها وكان يوسف حين رأى ما أصاب الناس من الجهد قد آسى بينهم إسوة ألا يحمل الرجل إلا بعيرا واحدا ولا يحمل الرجل الواحد بعيرين تفسيطا بين الناس وتوسيعة عليهم.

فبعث يعقوب بنيه إلى مصر وأمسك أخا يوسف بنيامين فلما دخلوا على يوسف عرفهم وهم له منكرون فلما نظر إليهم قال أخبروني ما أمركم فإني أنكر شأنكم قالوا نحن قوم من أرض الشام قال فما جاء بكم قالوا جئنا نمتار طعاما قال كذبتم أنتم عيون كم أنتم قالوا عشر قال أنتم أحد عشر آلاف كل رجل منكم أمير ألف فأخبروني خبركم قالوا إنا إخوة بنو رجل صديق وإنا كنا اثنى عشر وكان أبونا يحب أخا لنا وإنه ذهب معنا إلى البرية فهلك معنا فيها وكان أحبنا إلى أبينا قال فإلى من سكن أبوكم بعده قالوا إلى أخ لنا أصغر منه قال فكيف [...] أن أباكم صديقٌ وهو يحب الصغير منكم دون الكبير ائتوني بأخيكم هذا حتى أنظر إليه فإن لم تأتوني به فلا كيل لكم عندي ولا تقربون.

قالوا سنراود عنه أباه وإنا لفاعلون قال فضعوا بعضكم رهينة حتى ترجعوا فوضعوا شمعون ثم قال لفتيته اجعلوا بضاعتهم في رحالهم أي دراهمهم التي اشتروا بها في متاعهم وقال ابن عباس إنما أمرهم بذلك لأنه خاف ألا يكون عند أبيهم ورق فلا يرجعوا إليه مرة أخرى.

ARABIC TRANSCRIPTION

Folio 97r Image 0199

Jacob asks his sons for a pledge

Photograph · 706 English · 147 Contents · 5

وقال غيره أمرهم بذلك لأنه علم أنهم لا يستحلون إمساك الدراهم حتى يردوها إذا رأوا طعامهم معهم لأنهم أنبياء ولا يأخذون شيئا بغير ثمن وقد يجوز أن يكون رأى يوسف صلى الله عليه وسلم على نفسه لوما أن يأخذ ثمن طعام من والده وإخوته مع حاجتهم إليه فرد دراهم أبيهم من حيث لا يعلمون سبب ردّه تكرما وتفضلا.

فلما رجعوا إلى أبيهم قالوا يا أبانا منع منا الكيل أي منع منا الكيل فوق الكيل الذي كيل لنا ولم يكل لكل رجل منا إلا كيل بعير فأرسل معنا أخانا بنيامين يكتل لنفسه كيل بعير آخر زيادة على كيل أباعرنا وإنا له لحافظون من أن يناله مكروه في سفره ويذكر أن يعقوب صلى الله عليه وسلم قال لبنيه إذ أرسل معهم أخاهم ليكتل إذا أتيتم ملك مصر فاقرؤوه مني السلام وقولوا له إن أبانا يصلي عليك ويدعو لك بما أوليتنا.

ثم قال لهم يعقوب هل آمنكم عليه إلا كما أمنتكم على أخيه من قبل فالله خير حفظا وهو أرحم الراحمين أي كذلك قلتم لي في يوسف أرسله معنا غدا يرتع ويلعب وإنا له لحافظون فتضمنتم حفظهما والله خير حفظا من حفظكم فلما فتحوا متاعهم وجدوا بضاعتهم ردت إليهم قالوا يا أبانا ما نبغي هذا بشيء نبغيه وهذه بضاعتنا قد ردت إلينا واستغنينا عن طلب شيء تبغضه فأرسل معنا أخانا نكتل فلسنا بنا حاجة إلا أن نستعين بشيء

من أمره في أن نؤاجره ونرهنه فلا تخف عليه كأنهم طيبوا نفسه لما صنع بهم في رد بضاعتهم إليه.

قال لهم يعقوب لن أرسله معكم حتى تؤتون موثقا من الله لتأتنني به إلا أن يحاط بكم أي لتأتنني بأخيكم إلا أن تهلكوا جميعا وتغلبوا عليه فيكون ذلك عذرا لكم عندي فلما آتوه موثقهم أي عهدهم قال يعقوب الله على ما نقول أنا وأنتم وكيل يقول هو شهيد علينا بالوفاء بما نقول جميعا.

ARABIC TRANSCRIPTION

Folio 97v Image 0200

The separate entrances and Benjamin’s welcome

Photograph · 707 English · 149 Contents · 5

وكفيل وضمين لذلك ثم قال يعقوب لبنيه يا بني لا تدخلوا من باب واحد وادخلوا من أبواب متفرقة أكثر أهل التفسير على أنه قال لهم ذلك لأنهم كانوا رجالا لهم جمال وهيئة فخاف عليهم العين إذا دخلوا جماعة من طريق واحد وهم ولد رجل واحد فأمرهم أن يتفرقوا في الدخول من أبواب مصر ثم قال لهم وما أغني عنكم من الله من شيء إني لست أقدر أن أدفع عنكم من الله من شيء صغير ولا كبير لأن قضاءه نافذ في خلقه إن الحكم إلا لله عليه توكلت أي به وثقت وإليه فوضت أموركم وعليه فليتوكل المتوكلون.

ولما أطاعوا أباهم في تفرقهم على غير باب كما أمرهم ما كان يغني عنهم من الله من شيء إلا حاجة في نفس يعقوب قضاها أي إلا أنهم قضوا وطر يعقوب أبيهم بدخولهم من طرق متفرقة فبرؤوا صدره مما كان يخافه عليهم بدخولهم من طريق واحد من العين عليهم فاطمأنت نفسه أن يكونوا أتوا من قبل ذلك أو نالهم من أجله مكروه.

فلما دخلوا على يوسف آوى إليه أخاه أي ضم إليه أخاه لأبيه وأمه وكان إيواؤه إياه أنهم لما أتوه فعرف أخاه أنزلهم منزلا وأجرى عليهم الطعام والشراب فلما كان الليل جاءهم بما يستوطئونه من تحتهم وقال لينم كل أخوين منكم على فراشه فلما نام الغلام وحده قال يوسف هذا

ينام معي على فراشي فبات معه فجعل يوسف يشم ريحه ويضمه إليه حتى أصبح فلما خلا به قال له إني أنا أخوك يوسف فلا تبتئس بشيء فعلوه بنا فيما مضى فإن الله قد أحسن إلينا ولا تعلمهم شيئا مما أعلمتك. ولما جهزهم بجهازهم جعل السقاية في رحل أخيه يقول لما حمل يوسف إبل إخوته ما حملها من الميرة وقضى

ARABIC TRANSCRIPTION

Folio 98r Image 0201

The king’s cup and the thief’s fate

Photograph · 708 English · 150 Contents · 5

حاجتهم جعل الإناء الذي كان يكيل بها الطعام في رحل أخيه والسقاية هي المشربة وهي الإناء الذي كان يشرب فيه الملك ويكيل به الطعام ثم أذن مؤذن أيتها العير إنكم لسارقون فأقبلوا على المنادي ومن بحضرتهم يقولون لهم ما تفقدون قالوا نفقد صواع الملك وذكر أن هذا الصواع كان على هيئة المكوك ولمن جاء بهذا حمل بعير من الطعام وأنا به زعيم أي كفيل.

قالوا تالله لقد علمتم ما جئنا لنفسد في الأرض وما كنا سارقين ولو كنا سراقا لم نرد البضاعة التي وجدناها في رحالنا قال أصحاب يوسف لإخوته فما جزاء السرق إن كنتم كاذبين في قولكم ما جئنا لنفسد في الأرض وما كنا سارقين قال إخوة يوسف جزاء السرق من وجد في متاعه السرق فهو جزاؤه أي فالذي وجد ذلك في رحله ثوابه بأن يسلم برقبته إلى من سرق منه حتى يسترقه ثم ابتدأ الكلام فقال هو جزاؤه كذلك نجزي الظالمين فبدأ بأوعيتهم قبل وعاء أخيه من أبيه وأمه ثم فتش آخرا وعاء أخيه فاستخرج الصواع من وعاء أخيه.

وذكر أنه لما بحث متاع رجل منهم استغفر ربه تأثما لأنه قد علم أين موضع الذي يطلب حتى لم يبق أخوه وعلم أن بغيته فيه قال لا أرى هذا الغلام أخذه فلا أبالي إلا أبحث أيضا فلما رفع متاعه استخرج بغيته منه

كذلك كدنا ليوسف يقول هكذا صنعنا ليوسف حتى يخلص أخاه لأبيه وأمه من إخوته لأبيه بإقرار منهم أن له أن يأخذه منهم ويحبسه في يديه ويحول بينهم وبينه وذلك أنهم قالوا إذ قيل لهم ما جزاؤه إن كنتم كاذبين جزاء من سرق الصواع أن من وجد ذلك في رحله فهو مسترق به وذلك كان حكمهم بينهم في دينهم فكاد الله ليوسف كما وصف حتى أخذ أخاه منهم فصار عنده بحكمهم وصنع

ARABIC TRANSCRIPTION

Folio 98v Image 0202

The king’s law and the old belt

Photograph · 709 English · 151 Contents · 5

الله له. ما كان ليأخذ أخاه في دين الملك إلا أن يشاء الله يقول ما كان يوسف ليأخذ أخاه في حكم ملك مصر وطاعته منهم لأنه لم يكن من حكم ذلك الملك وسلطانه أن يسترق أحد بالسرق فلم يكن ليوسف أخذ أخيه في حكم ملك أرضه إلا أن يشاء الله ذلك بكيده الذي كاد له حتى أسلم من وجد في وعائه الصواع إخوته ورفقاؤه بحكمهم عليه وطيب أنفسهم بالتسليم.

نرفع درجات من نشاء وفوق كل ذي علم عليم أي فوق كل عالم من هو أعلم منه حتى ينتهي ذلك إلى الله وإنما عنى أن يوسف أعلم من إخوته وأن فوق يوسف من هو أعلم منه حتى ينتهي ذلك إلى الله فهو فوق كل ذي علم. وإنما استجاز يوسف صلى الله عليه وسلم أن ينادي القوم أيتها العير إنكم لسارقون ولم يسرقوا الصواع ولا علموا به لعلمه بإخوته أنهم كانوا سرقة في بعض الأحوال فأمر المؤذن أن يناديهم بوصفهم بالسرق وهو يعني بذلك غير سرقة الصواع.

وكان بعض العلماء يقول إن ذلك كان خطأ من يوسف فعاقبه الله بإجابة القوم إياه إن يسرق فقد سرق أخ له من قبل وهم يعنون يوسف وكان فيما يؤثر أنه كان سرق صنما لجده أبي أمه كسره وألقاه في الطريق فكان إخوته يعيبونه بذلك وقال مجاهد إن يوسف صلى الله عليه كان

أول ما دخل عليه البلاء من جهة عمته وذلك أن عمته ابنة إسحاق كانت أكبر ولد إسحاق وكانت عليها منطقة إسحاق وكانوا يتوارثونها بالكبر فكان من اختانها ممن وليها كان سلما لا تنازع فيه تصنع فيه ما شاءت وكان يعقوب حين ولد له يوسف حضنته عمته وكان معها فلم تحب أحدا حبها ليوسف فلما ترعرع وبلغ سنوات وقعت نفس يعقوب عليه أتاها فقال لها يا أختاه سلمي إلي يوسف.

ARABIC TRANSCRIPTION

Folio 99r Image 0203

The hidden belt and the punishment for theft

Photograph · 710 English · 152 Contents · 5

قالت فوالله ما أقدر على أن يغيب عني ساعة قال والله ما أنا بتاركه قالت فدعه عندي أياما أنظر إليه وأسكن لعل ذلك يسليني عنه فلما خرج من عندها يعقوب عمدت إلى منطقة إسحاق فحزمتها على يوسف من تحت ثيابه ثم قالت لقد فقدت منطقة إسحاق فانظروا من أخذها ومن أصابها فالتمستها ثم قالت اكشفوا أهل البيت فكشفوهم فوجدوها مع يوسف فقالت والله إنه لي لسلم أصنع فيه ما شئت وأتاها يعقوب فأخبرته بالخبر فقال لها أنت وذلك إن كان فعل ذلك فهو سلم لك ما أستطيع غير ذلك فأمسكته فما قدر عليه يعقوب حتى ماتت قال فهذا الذي يقول إخوته يوسف حين أخذه إن يسرق فقد سرق أخ له من قبل فقال يوسف في نفسه حين قالوا ذلك أنتم شر مكانا والله أعلم بما تصفون أي بكذبكم على أخي بنيامين.

وقال السدي رحمه الله إن الصواع لما وجد في رحل أخي يوسف تلاوم القوم بينهم وقالوا يا بني راحيل ما نزال لنا منكم بلاء ذهبتم بأخي فأهلكتموه في البرية وضع هذا الصواع في رحلي الذي وضع الدراهم في رحالكم فقالوا لا تذكر الدراهم فتؤخذ بها فلما دخلوا على يوسف دعا بالصواع فنقر فيه ثم أدناه من أذنه ثم قال إن هذا الصواع ليخبرني أنكم كنتم اثني عشر رجلا وأنكم انطلقتم بأخ لكم فبعتموه فلما سمعه بنيامين قام فسجد ليوسف ثم قال أيها الملك سل صواعك هذا عن أخي أحي هو

فنقره ثم قال حي وسوف تراه قال فاصنع بي ما شئت فإنه إن علم بي سوف يستنقذني.

قال ثم دخل يوسف فبكى ثم توضأ ثم خرج بنيامين فقال أيها الملك إني أريد أن تضرب في صواعك هذا فيخبرك بالحق فسله من الذي سرقه فجعله في رحلي فنقره فقال إن صواعي هذا غضبان وهو يقول كيف تسألني من صاحبي وقد رأيت مع من كنت قال وكان

ARABIC TRANSCRIPTION

Folio 99v Image 0204

Anger and the son who stays in Egypt

Photograph · 711 English · 154 Contents · 5

بنو يعقوب إذا غضبوا لم يطاقوا فغضب روبيل وقال أيها الملك والله لتتركنا أو لأصيحن صيحة لا تبقى بمصر امرأة حامل إلا ألقت ما في بطنها وقامت كل شعرة في جسد روبيل فخرجت من ثيابه فقال يوسف لابنه قم إلى جنب روبيل فمسه فمسّه فذهب غضبه فقال روبيل من هذا إن في هذا البلد لبذرا من بذر يعقوب فقال يوسف صلى الله عليه وسلم ومن يعقوب فغضب روبيل فقال يا أيها الملك لا تذكر يعقوب فإنه إسرائيل الله بن ذبيح الله بن خليل الله قال له يوسف أنت إذا إن كنت صادقا منهم.

قالوا يا أيها العزيز إن له أبا شيخا كبيرا كلفا بحبه يعنون يعقوب فخذ أحدنا بدلا من بنيامين أخينا إنا نراك من المحسنين في أفعالك قال لهم يوسف معاذ الله أن نأخذ إلا من وجدنا متاعنا عنده ولا نأخذ بريّا بفاعل إنا إذا لظالمون في فعلنا ذلك. وجاء في التفسير أن يوسف صلى الله عليه وسلم قال لهم إذا أتيتم أباكم فاقرؤوه السلام وقولوا له إن ملك مصر يدعو لك ألا تموت حتى ترى ابنك يوسف حتى تعلم أن في أرض مصر صديقين مثله.

فلما استيأسوا منه أي فلما يئس إخوة يوسف من أن يخلي عن بنيامين ويأخذ منهم واحدا مكانه وأن يجيبهم إلى ما سألوه من ذلك

خلصوا نجيا أي خلا بعضهم ببعض يتناجون لا يختلط بهم غيرهم ثم قالوا ما ترون فقال كبيرهم في السن وهو شمعون ويقال هو روبيل وهو الذي كان ينهاهم عن قتله ألم تعلموا أن أباكم قد أخذ عليكم موثقا من الله أي عهدا لنأتينه به جميعا إلا أن يحاط بكم ومن قبل فعلتكم هذه تفريطكم في يوسف فلن أبرح الأرض أي أرض مصر حتى يأذن لي أبي بالخروج منها وترك أخي بنيامين وإلا فإني غير خارج ثم قال لهم روبيل ارجعوا إلى أبيكم يعقوب فقولوا له يا أبانا إن ابنك سرق وما شهدنا إلا بما علمنا أي بظاهر

ARABIC TRANSCRIPTION

Folio 100r Image 0205

Jacob’s grief

Photograph · 712 English · 155 Contents · 5

علمنا لأنا رأينا صواع الملك قد أصيب في وعائه خاصة من بيننا وما كنا للغيب حافظين أي ما كنا ندري أن ابنك يسرق ويصير أمرنا إلى هذا وإنما قلنا ونحفظ أخانا مما لنا إلى حفظه منه السبيل. ثم قالوا واسأل القرية التي كنا فيها وهم أهل مصر والعير التي أقبلنا فيها أي أهل القافلة التي أقبلوا فيها مع خبر ابنك وحقيقة ما أخبرناك عنه من سرقته إن كنت متهما لنا.

قال لهم يعقوب بل سولت لكم أنفسكم أمرا هممتم به وأردتموه فصبري على ما نالني من فقد ابني صبر جميل لا جزع بي ولا شكاية عسى الله أن يأتيني بأولادي جميعا فيردهم علي إنه هو العليم بوجدي لفقدهم وحزني عليهم الحكيم في تدبيره خلقه وإنما جمع بقوله عسى الله أن يأتيني بهم جميعا لأنه عنى يوسف وأخيه وروبيل.

وتولى عنهم أي أعرض يعقوب عن بنيه وقال يا أسفى على يوسف والأسف أشد الحزن والتندم وابيضت عيناه من الحزن أي من البكاء فهو كظيم يعني مملوءا من الحزن ممسكا عليه يتردد حزنه في جوفه ولم يتكلم بسوء قالوا تالله تفتأ تذكر يوسف أي لا تزال تذكر يوسف حتى تكون حرضا أي دنف الجسم مخبول العقل قد قاربت الموت أو تكون من الهالكين أي الميتين ثم قال لهم لست إليكم أشكو إنما أشكو بثي أي همي

وحزني إلى الله وإنما قال لهم ذلك لما رأى من قسوتهم عليه وسوء لفظهم إليه وأعلم من الله ما لا تعلمون أي أعلم أن رؤيا يوسف صادقة إني سأسجد له.

وقال مجاهد حدثت أن جبريل أتى يوسف صلى الله عليهما وهو بمصر في صورة رجل فلما رآه يوسف عرفه فقام إليه فقال أيها الملك الطيب ريحه الطاهر ثيابه الكريم على ربه هل لك بيعقوب من علم أحي هو قال نعم قال له وما الذي أذهب بصره قال الحزن عليك قال أيها الملك الكريم على ربه فما أعطي على ذلك قال أعطي أجر

ARABIC TRANSCRIPTION

Folio 100v Image 0206

The brothers recognise Joseph

Photograph · 713 English · 156 Contents · 5

سبعين شهيدا قال وما ساء ظنه ساعة قط من ليل ولا نهار فلما طمع يعقوب صلى الله عليه في رؤية يوسف وأن الله راجعه إليه قال يا بني اذهبوا فتحسسوا من يوسف وأخيه بنيامين ولا تيأسوا من روح الله أي لا تقنطوا من أن يروح الله عنا ما نحن فيه من الحزن على يوسف وأخيه بفرج من عنده فيرينيهما إنه لا يقنط من روح الله ورحمته إلا القوم الكافرون.

ويقال إن ملك الموت أتى يعقوب يوما فسأله هل قبضت روح يوسف فيمن قبضت فقال لا ولم يمنع ملك الموت من إعلامه بذلك من أول أمره إلى أن أراد الله ابتلاءه حين بلغت المدة. فلما دخل ولد يعقوب على يوسف قالوا له يا أيها العزيز مسنا وأهلنا الضر أي الشدة من الجدب والقحط وجئنا ببضاعة مزجاة أي خسيسة ردية لا تجوز إلا بوضيعة وقيل كانت قليلة لا تبلغ ما يتبايعون به إلا أن يتجاوز لهم فيها ويقال إنها كانت شيئا من سمن وصوف فأوف لنا الكيل وتصدق علينا أي بفضل ما بين السعرين والقيمتين إن الله يجزيك بذلك كما يجزي المتصدقين على ضعفاء عبيده.

فقال لهم يوسف عند ذلك هل علمتم ما فعلتم بيوسف وأخيه جاء في التفسير أن يوسف صلى الله عليه وسلم لما قال له إخوته يا أيها العزيز

مسنا وأهلنا الضر وجئنا ببضاعة مزجاة فأوف لنا الكيل وتصدق علينا أدركته الرقة فارفض دمعه باكيا ثم باح لهم بالذي كان يكتم منهم فقال لهم هل علمتم ما فعلتم بيوسف وأخيه في حال جهلكم بعاقبة ما تفعلون به فقال إخوته حين قال لهم ذلك إنك لأنت يوسف قال نعم أنا يوسف وهذا أخي قد من الله علينا بأن جمع بيننا بعد ما فرقتم أنتم بيننا إنه من يتق الله فيراقبه باجتناب معاصيه ويكف نفسه فيحبسها عما حرم الله عليه فإن الله لا يبطل ثواب إحسانه وجزاء طاعته إياه.

ARABIC TRANSCRIPTION

Folio 101r Image 0207

Forgiveness and the shirt intended for Jacob

Photograph · 714 English · 158 Contents · 5

فقال له إخوته لقد آثرك الله علينا بالحلم والعلم وما كنا في فعلنا الذي فعلنا بك من تفريقنا بينك وبين أبيك وأخيك وغير ذلك من أفعالنا لك إلا خاطئين فقال لا تثريب عليكم أي لا تغيير عليكم ولا إفساد لما بيني وبينكم من الحرمة وحق الأخوة ثم دعاهم فقال يغفر الله لكم ما ركبتم مني ويعفو عنكم لظلمكم لي وهو أرحم الراحمين لمن تاب من ذنبه وأناب إلى طاعته ثم قال لهم بعد ما عرفهم بنفسه وسألهم عن يعقوب والده فقالوا له ذهب بصره من الحزن عليك اذهبوا بقميصي هذا فألقوه على وجه أبي يأت بصيرا.

وهو القميص الذي كان لإبراهيم ألبسه الله إياه وهو في النار من حرير الجنة ثم كساه إبراهيم إسحاق ابنه ثم كساه إسحاق يعقوب ابنه ثم أدرجه يعقوب في قصبة من فضة وعلقه في عنق يوسف لما كان يخاف عليه من العين وكان إخوة يوسف قد نزعوا قميصه حيث ألقوه في الجب فنشر الملك الذي وكل بيوسف ذلك القميص فألبسه إياه فأضاء له الجب بعد ظلمته فأنس به وكان فيه ريح الجنة فقال جبريل ليوسف صلى الله عليهما أرسل بقميصك هذا إلى أبيك فإنه لا يقع على سقيم أو مبتلى إلا صح.

فلما خرجت عير بني يعقوب من عند يوسف متوجهة إلى يعقوب بالقميص قال أبوهم يعقوب إني لأجد ريح يوسف لولا أن تفندون أي تسفهوني وتجهلوني وتلوموني على قولي وذكر أن الريح استأذنت ربها أن تأتي يعقوب بريح يوسف قبل أن يأتيه البشير فأذن لها وأتته بها هائجة من مسير ثماني ليال وقال الحسن ذكر لنا أنه كان بينهما يومئذ ثمانون فرسخا يوسف بأرض مصر ويعقوب بأرض كنعان وذكر أنه كان بينهما مسيرة شهر والله أعلم ثم قالوا ليعقوب تالله إنك

ARABIC TRANSCRIPTION

Folio 101v Image 0208

Jacob regains his sight and leaves for Egypt

Photograph · 715 English · 159 Contents · 5

لفي ضلالك القديم أي من حب يوسف وذكره لا تنساه ولا تتسلى عنه. فلما أن جاء البشير ألقاه على وجهه فارتد بصيرا وذكر مجاهد أن هذا البشير كان يهوذا بن يعقوب أخا يوسف لأبيه وكان يوسف قد أبرده إليه فقال أنا ذهبت بالقميص ملطخا بالدم إلى يعقوب فأخبرته أن يوسف أكله الذئب وأنا أذهب اليوم بالقميص فأخبره أنه حي فأفرحه كما أحزنته فألقى القميص على وجه أبيه يعقوب فعاد مبصرا بعينيه بعد ما كان قد عمي فرجع يعقوب إلى من كان بحضرته ذلك اليوم من ولده فقال لهم يا بني ألم أقل لكم إني أعلم من الله أنه ليرد علي ابني يوسف ويجمع بيني وبينه وكنتم لا تعلمون أنتم من ذلك ما كنت أعلمه أنا لأن رؤيا يوسف كانت صادقة وكان الله قد قضى أن أخر أنا وأنتم له سجودا فكنت موقنا بقضائه.

فلما رأوا حقيقة ما ذكر لهم أبوهم وعلموا خطأ فعلهم قالوا يا أبانا استغفر لنا ذنوبنا إنا كنا في جميع ما فعلناه خاطئين فقال لهم سوف أستغفر لكم ربي إنه هو الغفور الرحيم قال رسول الله صلى الله عليه وسلم إن أخي يعقوب أخرهم حتى تأتي ليلة الجمعة وقال ابن مسعود بل أخرهم إلى السحر.

فلما دخل يعقوب وولده وأهلوهم على يوسف آوى إليه أبويه وقال لهم ادخلوا مصر إن شاء الله آمنين أي من ملك مصر وأبواه كانا في ذلك أبوه وخالته لأن أمه قد ماتت فنكح يعقوب خالة يوسف بعد أمه وقال قوم بل كان أبواه أباه وأمه ورفع أبويه على العرش أي على السرير وخر يعقوب وولده وأمه ليوسف سجدا وكان السجود تحية الملوك في ذلك الوقت وتشرفة كما سجدت الملائكة تشرفة له ليس سجود عبادة ثم قال يوسف

ARABIC TRANSCRIPTION

Folio 102r Image 0209

From Joseph to the names of the other prophets

Photograph · 716 English · 160 Contents · 5

يوسف لأبيه يا أبت هذا تأويل رؤياي من قبل وهي التي رأيت فيها الأحد عشر كوكبا والشمس والقمر ساجدين لي قد جعلها ربي حقا وقد أحسن الله بي في إخراجه إياي من سجن الملك الذي كنت فيه وفي مجيئه بكم من البدو وذلك أن مسكن يعقوب وولده كان ببادية فلسطين وكان له إبل وشياه.

وجاء في الأخبار أنه كان بين رؤيا يوسف وبين تأويلها أربعون سنة وقال الحسن بل كان مدة ذلك ثمانين سنة وكان يقول إنما ألقي يوسف في الجب وهو ابن سبع عشرة سنة وكان بين ذلك وبين لقائه يعقوب ثمانون سنة وعاش بعد ذلك ثلاثا وعشرين سنة ومات وهو ابن مائة وعشرين سنة. وذكروا أن يعقوب دخل مصر هو ومن معه من أولاده وأهاليهم وأبنائهم يوم دخلوها وهم أقل من مائة وخرجوا منها يوم خرجوا وهم زيادة على ست مائة ألف وقال ابن مسعود بل كانوا ست مائة ألف وسبعين ألفا وهم الذين قال فيهم فرعون لعنه الله إن هؤلاء لشرذمة قليلون.

وفي بعض التفسير أن الله جل وعز أوحى إلى يعقوب إنما ابتليتك لأنك خفت الذئب على يوسف فأين كنت عنك ويقال إنه أتي يعقوب بالذئب فقال أيها السبع لم أكلت ابني قال يا نبي الله ما رأيت لابنك صورة

قط قال فما أدخلك أرض كنعان قال جئت من أجل قرابة لي من الذئاب وبيني وبين قريتي ثمانون فرسخا.

الأسباط وهم أولاد يعقوب وهم روبان وشمعون ولاوي ويهوذا ويساخر وزبولن وبنيامين وذان وتفيال وكاد وأشر ويوسف وفيهم اختلاف يقال وروبيل وقمات قال ابن عباس كل الأنبياء من بني إسرائيل إلا أحد عشر نبيا آدم وإدريس ونوح وهود وصالح ولوط وإبراهيم وشعيب وإسماعيل وإسحق ومحمد صلى الله عليه وقال وهب بن منبه الأنبياء كلهم

ARABIC TRANSCRIPTION

Folio 102v Image 0210

The Arab prophets and Ishmael’s faithfulness

Photograph · 717 English · 161 Contents · 5

مائة ألف وأربعة وعشرون ألف نبي كلهم من بني إسرائيل إلا أحد عشر نبيا. وعدد الرسل ثلاث مائة وثلاثة عشر كلهم من بني يعقوب إلا عشرين رسولا، منهم أربعة سريانيون آدم وشيث وإدريس ونوح، وأربعة من العرب هود وشعيب وصالح ومحمد عليهم السلام. تمت قصص يوسف.

ذكر قصة إسماعيل وإسحاق صلى الله عليهما. قال الله عز وجل «واذكر في الكتاب إسماعيل إنه كان صادق الوعد وكان رسولا نبيا وكان يأمر أهله بالصلاة والزكاة وكان عند ربه مرضيا». جاء في التفسير أن إسماعيل صلى الله عليه ألهم من يوم ولد لسان العرب. وروي عن النبي عليه السلام أنه قال «كان العرب من ولد إسماعيل بن إبراهيم».

وقال محمد بن إسحاق أول من تكلم بالعربية من ولد إسماعيل بنو رعلة بنت مضاض بن عمرو الجرهمي. وفي رواية أخرى بنو رعلة بنت يشجب بن يعرب بن لوذان بن جرهم. وكان لسان جرهم العربية الأولى، وليس يعني عليه السلام جرهمًا في العرب لأن جرهمًا انقضت وإنما أراد صلى الله عليه عدنان وقحطان، والله أعلم.

وذكر أن الله سماه «صادق الوعد» لأنه وعد رجلا مكانا أن يأتيه، فجاء ونسي الرجل، فظل به إسماعيل وبات حتى جاء الرجل من الغد «ما برحت من هاهنا؟» قال «لا». قال «إني نسيت». فقال «لم أكن لأبرح حتى

تأتيني». فبذلك سمي صادق الوعد. وكان صلى الله عليه إذا وعد الله أو عبدا من عباده لم يكذب وعده ولا يخلفه بل أنجزه ووفى به.

ويروى أن إسماعيل دفن أمه هاجر في الحجر وأن إسماعيل دفن في الحجر مما يلي الكعبة مع أمه هاجر. وقال إسحاق بن عبد الله ابن أبي فروة إنه ما يعلم موضع قبر نبي من الأنبياء إلا ثلاثة قبور، قبر إسماعيل وهو تحت الميزاب وقبر هود وهو في حقف جبل

ARABIC TRANSCRIPTION

Folio 103r Image 0211

Elijah, Baal and the drought

Photograph · 718 English · 164 Contents · 5

إلياس من ولد هارون عليه السلام، فهو إلياس بن يسين بن فنحاص ابن العيزان بن هارون بن عمران. ويقال هو والخضر ابنا خالة. ويقال إن إلياس واليسع رسولان وهما ابنا عم، وإنه لما قبض الله جل وعز حزقيل النبي صلى الله عليه عظمت الأحداث في بني إسرائيل وخالطوا عبدة الأوثان، فنصبت الأوثان طوائف منهم وطوائف متمسكون بعهدهم حتى بعث الله إلياس. وكان الله جل وعز يبعث الأنبياء في بني إسرائيل يقوم بأمره، وينتهي الملك إلى أمره ورأيه.

وكان لبني إسرائيل صنم يقال له بعل، فبعث الله إلياس إلى بعلبك. وإنما قيل بعلبك لعبادتهم البعل وكان يقال لمكانهم بك. وكانت ملوك بني إسرائيل ملوك طوائف كل ملك في ناحية، وكانوا يعبدون الأصنام. وكان الملك الذي معه إلياس على هدى من بين قومه حتى وقع إليه قوم من عبدة الأوثان، فلم يزالوا يغوونه حتى قال لإلياس «ما تدعونا إلا إلى باطل، وإني أرى ملوك بني إسرائيل كلهم يعبدون الأصنام وهم على ما نحن عليه، يأكلون ويشربون، ما تنقضي دنياهم التي زعمت أنها تنقضي عنهم».

ويقال إن الذي زين للملك ذلك امرأته وكانت قبله تحت ملك جبار فمات عنها، فاتخذت تمثالا على صورة بعلها من ذهب وزينته بالجوهر

وأقعدته على سرير ودعت إلى عبادته. قال فخرج عنه إلياس وأقبل هو ومن معه على عبادة بعل لأن امرأته زينت له ذلك.

فلما رأى إلياس ذلك قال «اللهم إن بني إسرائيل قد أبوا إلا الكفر بك، فغير ما بهم من نعمتك». فأوحى الله إلى إلياس «إني قد جعلت أرزاقهم إليك حتى تأذن لهم». فقال «اللهم أمسك عنهم المطر ثلاث سنين». فحبسه الله عنهم. وأرسل إلياس إلى الملك باليسع، تلميذ كان له وليس باليسع الذي يقال له الخضر، أن إلياس يقول لك «اخترت

ARABIC TRANSCRIPTION

Folio 103v Image 0212

Isaac, Esau and Jacob; the opening of Elijah’s story

Photograph · 719 English · 163 Contents · 5

من جبال اليمن عليه شجرة تتندى أبدا وموضعه أشد الأرض حرا، وقبر محمد صلى الله عليه وسلم.

وأما قصة إسحاق صلى الله عليه وسلم فإنه يذكر أن امرأته حملت بغلامين يعقوب وعيصا في بطن، وإنها لما أرادت أن تضع أراد يعقوب أن يخرج قبل، فقال عيصا «والله لئن خرجت قبلي لاعترضن في بطن أمي فلأقتلنها». فتأخر يعقوب وخرج عيصا قبله وأخذ يعقوب بعقبه فخرج بعده، فسمي عيصا لأنه خرج كما خرج قبل يعقوب، وسمي يعقوب لأنه أخذ بعقب عيصا. وكان يعقوب أكبرهما في البطن وعيصا أحبهما إلى أبيه ويعقوب أحبهما إلى أمه، وكان عيص صاحب صيد.

فلما كبر إسحاق وعمي قال «يا عيص أطعمني لحم صيد واقترب مني حتى أدعو لك بدعاء دعا لي أبي». وكان عيص أشعر ويعقوب أجرد. فخرج عيصا يطلب الصيد وسمعت أمه الكلام فقالت ليعقوب «اذبح تيسا واشوه والبس جلده وقدمه إلى أبيك وقل أنا عيصا ابنك». ففعل فدعا له أن يجعل في ذريته الأنبياء والملوك. وجاء عيصا فعلم بذلك فتهدد يعقوب، فقال له أبوه «بقيت لك دعوة»، فدعا له أن تكون ذريته عدد

التراب ولا يملكهم غيرهم. ولحق يعقوب بخاله خوفا من أخيه فكان يسري الليل ويكمن النهار، فلذلك سمي إسرائيل وهو أسير الله.

وقيل إنه تزوج ابنتي خاله آليا وراحيل الصغرى، فذلك قوله «وأن تجمعوا بين الأختين إلا ما قد سلف». فولدت آليا يهوذا وروبان وشمعون، وولدت راحيل يوسف وبنيامين وماتت. وعاش إسحاق مائة وخمسين سنة ويقال مائة وثمانين سنة، والله أعلم.

ذكر قصة إلياس واليسع وذي الكفل صلى الله عليهم وسلم. قال الله عز وجل «وإن إلياس لمن المرسلين إذ قال لقومه ألا تتقون أتدعون بعلا وتذرون أحسن الخالقين». قال إسحاق بن بشر إن

ARABIC TRANSCRIPTION

Folio 104r Image 0213

The return of rain and Elisha’s mission

Photograph · 720 English · 165 Contents · 5

عبادة بعل على عبادة الله واتبعت هوى امرأتك الخبيثة التي أهلكتك، وصدقت الكاذبين الذين ادعوا عندك أنهم أنبياء، فاستعد للعذاب والبلاء». وحبس الله المطر حتى هلكت المواشي وجهد الناس. وأتى إلياس ذروة جبل فكان فيها يأتيه الله برزقه. فلما رأى الملك ما هو فيه أرسل إلى قوم قد كانت امرأته جعلتهم مع بعل «سلوا البعل يفرج عنا ما قد نزل بنا». فأخرجوه وسائر أصنامهم وذبحوا لها ودعوا فلم ينفعهم ذلك. فقال الملك «إن إله إلياس كان أسرع إجابة من هؤلاء». فبعث في طلب إلياس فلما جاءه قال له «يا إلياس ادع لنا ربك». فدعا فارتفعت سحابة وهم ينظرون وأرسل الله المطر. فتابوا ورجعوا ثم عادوا لما كانوا فيه.

فدعا الله أن يريحهم منه، فأوحى إليه «انظر يوم كذا فإذا رأيت دابة لونها مثل لون النار فاركبها». فلما كان ذلك اليوم أقبلت الدابة حتى وقفت بين يديه فوثب عليها، وألبسه الله النور وقطع عنه لذة المطعم والمشرب. قال الحسن فهو الموكل بالفيافي والخضر بالبحار، وقد أعطيا الخلد في الدنيا إلى النفخة الأولى. قال وأقام الخضر فيهم يدعوهم إلى ما كان يدعوهم إليه إلياس حتى قبضه الله صلى الله عليه. وجاء في التفسير أنه إدريس عليه السلام، وأن ابن مسعود قرأ «وإن إدريس لمن المرسلين، سلام على إدراسين».

وأما قصة اليسع عليه السلام فقال ابن عباس هو ابن عم إلياس. وذكر إسحاق بن بشر أنه اليسع ابن الخطوب، وكان غلاما نبيا من بني إسرائيل، وكانت أمه آوت له إلياس فأخفت أمره حين طلب. وكان باليسع ضر فدعا الله إلياس فعفاه، فاتبع إلياس فآمن به ولزمه وكان معه أينما مضى وأنه الذي مضى برسالة إلياس إلى الملك حين حبس الله عنهم المطر، وأنه

ARABIC TRANSCRIPTION

Folio 104v Image 0214

The story of Ḏū l-Kifl

لما رفع إلياس أقام بعده في قومه متمسكا بشريعته حتى قبضه الله.

وأما قصة ذي الكفل صلى الله عليه وسلم فقال ابن عباس رحمه الله هو يوشع بن نون، وكان قبل داود. قال فسمي ذا الكفل لأنه في زمان جبار من العماليق، ويقال كان من بني إسرائيل، وكان عاتيا وكان ذو الكفل يعبد الله سرا منه. فقيل للملك إن في مملكتك رجلا يفسد ملكك ويدعو الناس إلى عبادة غيرك. فبعث إليه ليقتله فأتي به، فلما أدخل عليه قال له «ما هذا الذي بلغني عنك أنك تعبد غيري؟» فقال له ذو الكفل «اسمع مني ولا تعجل علي، فإنما ينبغي لمن قدر ألا يعجل لأنه قادر». قال «تكلم بما تريد».

قال فحمد الله ذو الكفل وأثنى عليه ثم قال له «أتزعم أنك إله؟ فإن كنت إلها لمن تملك فإن لك شركاء كثيرين فيمن لا تملك، وإن كنت إله الخلق فمن إلهك؟» فقال «ويحك ومن إلهي؟» قال له «الله الذي خلق السماوات والأرض وما فيهما فاتق الله». فقال له الملك «فمن يعبد إلهك الذي خلق الخلق كما تقول فما له؟» قال له «الجنة». قال «وما هي؟» فوصفها له. قال فرق الملك وبكى لما أراد الله به من السعادة وقال «من لي بذلك؟» قال «أنا الكفيل بذلك وأكتب لك به علي كتابا، فإذا أتيته به فإنه يوفيك ويزيدك». قال له «اكتب لي كتابا».

وكتب له «بسم الله الرحمن الرحيم. هذا كتاب كتبه فلان الكفيل على الله عز وجل لكنعان الملك، أنه إن تاب وعبد الله فإن الله يدخله الجنة ويجيره من عذابه، فإنه رحيم بالمؤمنين سبقت رحمته غضبه». وختم الكتاب ودفعه إليه. فقال له الملك «أرشدني كيف أصنع». فعلمه التشهد والشرائع والتطهر والصلاة. فقال له الملك «اكتم علي حتى ألحق بالنساك». ثم انخلع من الملك ولحق بالنساك، وفقده أهل مملكته فطلبوه فوجدوه قائما.

ARABIC TRANSCRIPTION

Folio 105r Image 0215

Ḏū l-Kifl’s guarantees and Pharaoh’s persecution

قائما يصلي. فلما رأوه خروا له سجدا، فانصرف إليهم فقال لهم «اسجدوا لله ولا تسجدوا لأحد من خلقه»، وخوفهم. ثم حضره الموت فقال لأصحابه «لا تبرحوا فإنه آخر العهد بكم. فإذا مت فادفنوني». وأخرج الكتاب فأقرأهم إياه وقال «ادفنوه معي». ومات فجهزوه وصاروا به إلى ذي الكفل. فقال له جبريل «إن الله قد وفى كنعان كفالتك في هذا الكتاب، وقال لك هذا فعلي بأهل طاعتي». فأظهر ذو الكفل الكتاب إلى الناس فآمنوا به واتبعوه، فبلغ من آمن به مائة ألف وعشرين ألفا ونيفا، وتكفل الله لهم بمثل الذي تكفل له فسماه الله ذا الكفل.

وقال مجاهد بل كان ذو الكفل رجلا صالحا تكفل لنبي بأن يكفيه أمر قومه ويقضي بينهم بالعدل، ففعل ذلك فسمي ذا الكفل. وقال أبو موسى الأشعري بل تكفل بعمل رجل صالح عند موته، فكان يصلي عنده في كل يوم مائة صلاة، فأحسن الله الثناء عليه، والله جل وعز أعلم.

ذكر قصص موسى صلى الله عليه وسلم وما جرى له مع فرعون وبني إسرائيل والسحرة وأمر عصاه واقتباسه النار وإرضاعه وغير ذلك من قصصه صلى الله عليه وسلم. قال الله جل وعز «نتلو عليك من نبإ موسى وفرعون بالحق لقوم يؤمنون». ثم قال «إن فرعون علا في الأرض وجعل

أهلها شيعا يستضعف طائفة منهم يذبح أبناءهم ويستحيي نساءهم إنه كان من المفسدين».

جاء في التفسير أنه كان من شأن فرعون أنه رأى رؤيا في منامه أن نارا أقبلت من بيت المقدس حتى اشتملت على بيوت مصر، فأحرقت القبط وتركت بني إسرائيل وأخربت بيوت مصر. فدعا السحرة والكهنة والقافة فسألهم عن رؤياه فقالوا له «يخرج من هذا البلد الذي جاء بنو إسرائيل منه»، يعنون بيت المقدس، «رجل يكون هلا

ARABIC TRANSCRIPTION

Folio 105v Image 0216

Moses in the little chest on the Nile

Photograph · 723 English · 169 Contents · 5

على وجهه هلاك مصر. فأمر بني إسرائيل ألا يولد لهم غلام إلا ذبحوه ولا تولد لهم جارية إلا تركت. وقال للقبط «انظروا مماليككم الذين يعملون خارجا فأدخلوهم، واجعلوا بني إسرائيل يلون تلك الأعمال القذرة». فجعل فرعون في أعمال غلمان القبط بني إسرائيل وأدخلوا غلمانهم.

فلما أراد الله المن عليهم والتمكين لهم في أرض مصر، وتوريثهم ملك فرعون بعد إغراقه في اليم، أوحى إلى أم موسى وحي إلهام «إذا ولدت موسى فأرضعيه، فإذا خفت عليه» مثل الذي رأيت في بني إسرائيل «فألقيه في اليم ولا تخافي» عليه من فرعون ولا من اليم «إنا رادوه إليك وجاعلوه من المرسلين» إلى بني إسرائيل. فقال المفسرون إنها أرضعته أربعة أشهر، فلما أكثر من البكاء والصياح ابتغاء الرضاع جعلته في بستان، فكانت تأتيه في كل يوم فترضعه وتأتيه في كل ليلة فترضعه، فيكفيه ذلك.

ثم دعت نجارا فنحت له تابوتا وجعلت مفتاح التابوت من داخله، وجعلت موسى في التابوت وألقته في النيل. فأقبل الموج بالتابوت يرفعه مرة ويخفضه مرة حتى أدخله بين أشجار عند بيت فرعون، فلذلك سمي صلى الله عليه وسلم موسى أي ماء وشجر.

فخرج جواري فرعون يغتسلن فوجدن التابوت فأدخلنه إلى آسية زوجته، وظنها كان أن فيه مالا. فلما نظرت إليه آسية وقعت رحمته ومحبته في قلبها. ويقال إنه لم ير قطه أحد من الناس إلا أحبه، وذلك قول الله عز وجل «وألقيت عليك محبة مني». فلما أخبرت به فرعون أراد أن يذبحه كفعله في أبناء بني إسرائيل، فلم تزل آسية تلاطفه وتسكنه حتى تركه لها فقال لها «إني أخاف أن يكون هذا من بني إسرائيل وأن يكون الذي على يديه هلاكنا». وقال قوم من أهل التفسير إن الذي وجد موسى ابنة فرعون

ARABIC TRANSCRIPTION

Folio 106r Image 0217

Āsiya and the test of the ember

Photograph · 724 English · 170 Contents · 5

وأنها كانت برصاء فجاءت إلى النيل فإذا التابوت في النيل تخفقه الأمواج، فأخذته ابنة فرعون، فلما فتحته إذا فيه صبي. فلما اطلعت عليه في وجهه برأت من البرص وعادت كأجمل النساء. فجاءت إلى أمها فقالت «إن هذا الصبي لمبارك، لما نظرت إليه برأت من برصي وعدت إلى أفضل أحوالي». فقال فرعون «هذا من صبيان بني إسرائيل، هلم لكي أذبحه». فقالت امرأته «هو قرة عين لي ولك». ثم رغبت إليه وسألته نجاته فقالت «لا تقتلوه عسى أن ينفعنا» في ضيعتنا «أو نتخذه ولدا» يؤنسنا وتقر به أعيننا. وذلك أن فرعون قال لها لما قالت له هذا القول «أما لك فنعم، وأما لي فلا».

ثم أراد قتله ثانية لما هم بنتف لحيته ولطمه في خده، فقالت له «هو صبي لا يعقل». فقال لها فرعون «هو عدو لي ولك». فسكنته بأن قالت «إن شئت أن تجرب عقله فضع بين يديه طستا من حلي وطستا من جمر». فوضع ذلك بين يديه، فأهوى موسى ليأخذ الذهب فأخذ جبريل بيده فأهوى بها إلى الجمر فأخذ الجمرة ثم وضعها في فيه، فصارت منها رتة في لسانه. قال الله جل وعز حكاية عنه «واحلل عقدة من لساني يفقهوا قولي».

«وأصبح فؤاد أم موسى فارغا» من كل شيء ومن كل هم إلا من ذكر ابنها موسى، لولا أن الله ربط على قلبها وأوحى إليها إذ أمرها الله بطرحه في اليم وقال لها «سأرده إليك وأجعله رسولا». ولكن ربط الله على قلبها بالصبر «لتكون من المؤمنين» لما أوحاه إليها في أمره.

وقال بعض المفسرين بأن الشيطان جاء إلى أم موسى فقال لها «يا أم موسى كرهت أن يقتل فرعون ابنك فيكون لك أجره وثوابه، وتوليت أنت قتله فألقيته في اليم وغرقته». فحزنت لذلك ثم إن الله ربط على قلبها

ARABIC TRANSCRIPTION

Folio 106v Image 0218

Moses' sister finds the child and brings him back to his mother

Photograph · 725 English · 172 Contents · 5

وتذكرت وعد الله إياها وقوله لها لا تخافي ولا تحزني إنا رادوه إليك وجاعلوه من المرسلين. ثم قالت أم موسى لأخته قصيه أي اتبعي أثره لتري كيف يصنع به أو هل تسمعين له ذكرا، أحي ابني أم أكلته دواب البحر وحيتانه؟ ونسيت ما كان الله قد وعدها. فقصت أخته أثره فرأته عن بعد لم تدن منه ولم تقرب لئلا يعلم أنها منه. وهو تفسير قوله فبصرت به عن جنب وهم لا يشعرون، أي بأخت موسى أنها أخته.

ثم منع الله موسى المراضع وحرمهن عليه من قبل أمه. وتسابق النساء إلى إرضاعه بالحرص واللطف فلم يقبل منهن واحدة. فقالت أخته حينئذ أدلكم على أهل بيت يرضعونه ويضمونه وهم له ناصحون. فلما قالت وهم له ناصحون قيل لها إنك قد عرفت هذا الغلام فدلينا على أهله. فقالت ما أعرفه وإنما أردت بقولي هم للملك ناصحون. ثم إن الله جل ثناؤه أنجز وعده لأم موسى فرده إليها ليقر بذلك عينها ويذهب حزنها ولتعلم أن وعد الله حق. فمكث معها حتى شب وبلغ أشده واستوى شبابه وآتاه الله الحكم والعلم قبل النبوة.

فدخل القرية على حين غفلة من أهلها، وذلك أنه دخلها متبعا أثر فرعون، لأن موسى كان حين كبر يركب مراكب فرعون ويلبس مثل ما

يلبس حتى كان يدعى موسى بن فرعون. فركب فرعون ذات يوم مركبا وليس عنده موسى. فلما جاء موسى قيل له إن فرعون قد ركب فركب في أثره، فأدركه المقيل بأرض يقال لها منف فدخلها نصف النهار وقد تغلقت أسواقها وليس في أطرافها أحد. وهي التي يقول الله فيها ودخل المدينة على حين غفلة من أهلها فوجد

ARABIC TRANSCRIPTION

Folio 107r Image 0219

Moses kills an Egyptian and comes to the Israelite's aid a second time

Photograph · 726 English · 173 Contents · 5

فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه من القبط من قوم فرعون. فاستغاثه الذي من شيعته أي الإسرائيلي على عدوه القبطي فوكزه موسى في صدره بجمع كفه. قال سعيد بن جبير مر موسى وهو شديد الغضب شديد القوة برجل من القبط قد سخر رجلا من المسلمين فاستغاث به فوكزه موسى فقضى عليه أي فرغ من قتله. قال هذا الذي صنعت من قتلي هذا الرجل من عمل الشيطان وتسبيبه لي بأن هيج غضبي حتى ضربته فهلك. فقال موسى رب إني ظلمت نفسي بقتلي نفسا لم تأمرني بقتلها فاغفر لي فغفر له.

وكان قتادة يقول لقد عرف موسى المخرج بقوله رب إني ظلمت نفسي فاغفر لي. ثم قال رب بما أنعمت علي من مغفرتك لي وعفوك عني فلن أكون ظهيرا للمجرمين أي عونا لهم، كأنه أقسم بذلك. وكان هذا قبل أن يوحى إليه. فأصبح في المدينة، مدينة فرعون، خائفا يترقب الأخبار وما يتحدث الناس من أمر جنايته التي جناها وقتله النفس التي قتلها. ولم يستثن موسى حين أقسم ألا يكون ظهيرا للمجرمين فابتلي وعاد إلى مثل ما فعل. وذلك قوله فأصبح في المدينة خائفا يترقب الأخبار فإذا الذي استنصره بالأمس يستصرخه، أي الإسرائيلي الذي سأله النصرة على القبطي يستصرخه أي يستغيثه على قبطي آخر. قال له موسى إنك لغوي

مبين، أي قال موسى للإسرائيلي إنك لذو غواية مبينة بقتالك أمس رجلا واليوم آخر. فلما أن أراد موسى أن يبطش بالفرعوني الذي هو عدو له وللإسرائيلي، قال الإسرائيلي لموسى وظن أنه إياه يريد أتريد أن تقتلني كما قتلت نفسا بالأمس إن تريد إلا أن تكون جبارا

ARABIC TRANSCRIPTION

Folio 107v Image 0220

The warning, the flight and the arrival at the watering place in Midian

Photograph · 727 English · 174 Contents · 5

في الأرض. وذلك أنه كان عندهم أن من قتل نفسين كان جبارا. وجاء رجل من أقصى القرية يسعى. ذكر أن قول الإسرائيلي تسمعه سامع فأفشاه، وأعلم به أهل القتيل، فحينئذ طلب فرعون موسى وأمر بقتله. فلما أمر بقتله جاء موسى مخبر فأخبره بما قد أمر به فرعون في أمره وأشار عليه بالخروج من مصر بلد فرعون وقومه. وذكر أن الرجل كان مؤمن آل فرعون وكان اسمه سمعان ويقال شمعون، ويقال كان ابن ختنته وقيل كان ابن عم فرعون أخا أبيه. فقال له إن الملأ يأتمرون بك ويشاورون في قتلك مع فرعون فاخرج إني لك من الناصحين. فخرج منها خائفا يترقب، أي يترقب ألا يقتل بقتل النفس. قال رب نجني من القوم الظالمين.

فلما خرج موسى يتوجه تلقاء مدين لم يعرف الطريق فقال عسى ربي أن يهديني سواء السبيل أي قصد الطريق. فيذكر أن الله قيض له ملكا أعلمه الطريق، جاءه ملك بيده عنزة فلما رآه موسى سجد له من الفرق فقال لا تسجد ولكن اتبعني. فاتبعه فهداه نحو مدين. ويذكر أنه صلى الله عليه خرج هاربا إلى مدين بلا زاد ولا حذاء ولا ظهر ولا درهم، فكان يأكل ورق الشجر مدة ثمانية أيام وذلك مقدار ما كان من مصر إلى مدين، وكان يومئذ بقوم شعيب.

فلما ورد ماء مدين وجد عليه أمة من الناس يسقون غنمهم ومواشيهم ووجد من دون الأمة امرأتين تذودان أي تحبسان غنمهما. قال لهما موسى ما خطبكما أي ما شأنكما لا تسقيان مع الناس غنمكما؟ قالتا لا نسقي حتى يصدر الرعاء أي لا نقدر على أن نسقي لضعفنا حتى يصرف الرعاء غنمهم ومواشيهم، وأبونا شيخ كبير لا يقدر على سقي الغنم وليس لنا معين. قال ابن عباس أتى موسى أهل الماء فسألهم أن يهبوا له دلوا

ARABIC TRANSCRIPTION

Folio 108r Image 0221

Moses draws water, asks for food and receives an invitation

Photograph · 728 English · 175 Contents · 5

من الماء. فقالوا له إن شئت أعطيناك الدلو فاستقيت. فقال نعم. وكان يجتمع على الدلو أربعون رجلا حتى يخرجوها من البئر، فأخذ موسى الدلو فاستقى به وحده وصبها في الحوض ودعا بالبركة. ثم قرب غنمهما فشربت حتى رويت من تلك الدلو. ثم رفع حجرا لا يرفعه إلا أربعون رجلا فجعله على فم البئر وقال لهما انطلقا بغنمكما إلى أبيكما. ثم تولى إلى الظل أي إلى القبلة ويقال إلى ظل شجرة. وكان بين الموضع الذي استظل فيه موسى وبين موضع شعيب ثلاثة أميال. فقال رب إني لما أنزلت إلي من خير فقير، أي إني لما رزقتني من رزق فقير محتاج. وكان هذا القول من موسى وهو قد جهد جهدا شديدا وأسمع ذلك المرأتين تعرضا لهما أن تطعماه مما به من شدة الجوع.

وقال ابن عباس إن موسى لما هرب من فرعون أصابه جوع حتى كانت ترى أمعاؤه من ظاهر الصفاق. فلما استقى للمرأتين وأوى إلى الظل تمنى شبعة من طعام، وذلك هو الخير الذي قال فيه إني لما أنزلت إلي من خير فقير. فلما شربت غنمهما رجعتا إلى أبيهما فأخبرتاه خبر موسى وسقيه غنمهما وجاءتاه قبل وقتهما شاربة غنمهما. فوجه شعيب بإحدى بنتيه تدعو موسى على استحياء قد سترت وجهها بثوبها، ليست بخراجة ولاجة. فقالت لموسى إن أبي يدعوك ليجزيك أجر ما سقيت لنا غنمنا.

فلما جاء أباها شعيبا وقص عليه قصصه مع فرعون وقومه قال له أبوها لا تخف فقد نجوت من القوم الظالمين، يعني من فرعون وقومه لأنه لا سلطان له بأرضنا هذه.

وذكر أن موسى صلى الله عليه قال للجارية امضي فمشت بين يديه فضربتها الريح فنظر إلى عجيزتها، فقال لها امشي خلفي ودليني على الطريق إن أخطأت، خشية منه أن يكرر النظر فيها فيفتتن أو يأثم. قالت إحداهما لأبيها يا أبت استأجره ليرعى عليك ماشيتك، إن خير

ARABIC TRANSCRIPTION

Folio 108v Image 0222

Moses' strength and trustworthiness. Marriage and the years of service

Photograph · 729 English · 177 Contents · 5

من استأجرت القوي الأمين، أي إنه قوي على حفظ ماشيتك والقيام عليها في إصلاحها، الأمين الذي لا تخاف منه خيانة فيما ائتمنته. وقال ابن عباس إنها لما قالت ذلك لأبيها استنكر ذلك أبوها منها وما وصفته به، فقال لها وما علمك بقوته وأمانته؟ فقالت أما قوته فما رأيت منه حين سقى لنا، لم أر رجلا قط أقوى منه في ذلك السقي. وأما أمانته فإنه نظر إلي حين أقبلت إليه وشخصت له، فلما علم أني امرأة صوب رأسه فلم يرفعه ولم ينظر إلي حتى بلغته رسالتك، ثم قال لي امشي خلفي وانعتي لي الطريق. وكان ذلك في يوم شديد الريح. فلم يفعل ذلك إلا وهو أمين. فسري عن أبيها وصدقها وظن به الذي قالت.

ويقال إن هاتين المرأتين كان اسم إحداهما صفورا والأخرى ليا. فامرأة موسى صفورا ابنة يثرون كاهن مدين والكاهن الحبر. وأما أبوهما فقيل اسمه يثرون، وكان ابن أخي شعيب النبي صلى الله عليه، وقيل بل كان شعيبا نفسه وكان سيد أهل الماء يومئذ. والله أعلم. قال إني أريد أن أنكحك إحدى ابنتي هاتين على أن تأجرني ثماني حجج فإن أتممت عشرا فمن عندك وما أريد أن أشق عليك، باشتراط الثماني الحجج عشرا. ستجدني إن شاء الله من الصالحين أي بالوفاء بما قلت لك وحسن الصحبة. قال له أبو المرأتين ذلك واجب بيني وبينك وعلى كل واحد منا

الوفاء لصاحبه بما أوجبه له على نفسه. وأي الأجلين قضيت من الثماني الحجج أو العشر فليس لك أن تعتدي علي فتطالبني بأكثر منه، والله على ما نقول وكيل. فزوجه إياها وأقام معه يكفيه وعمل له في رعاية غنمه. وقال ابن وهب إن موسى صلى الله

ARABIC TRANSCRIPTION

Folio 109r Image 0223

The staff entrusted to the father of the two women

Photograph · 730 English · 178 Contents · 5

عليه وسلم، قال لأبي المرأتين أيتهما تريد أن تنكحني؟ فقال التي دعتك. قال لا إلا وهي برية مما دخل نفسك منها. قال نعم هي عندي كذلك فزوجه منها. ثم إن أبا زوجته أمرها أن تأتي موسى بعصا من العصي التي تكون مع الرعاة. وكانت تلك العصا التي سبقت يد الجارية إليها عصا استودعها إياها ملك في صورة رجل يقال إنه كان جبريل عليه السلام. فلما رآها الشيخ قال لابنته لا تعطيه تلك فإنها وديعة، فألقتها تريد أن تأخذ غيرها ولا يقع في يدها إلا تلك العصا بعينها. فجعل الشيخ يردد ابنته مرة بعد مرة وكل ذلك لا تخرج في يدها غيرها. فلما رأى ذلك عمد إليها موسى فأخذها وتركه الشيخ يرعى بها. ثم إنه ندم على ذلك فخرج يطلب موسى صلى الله عليه وسلم فلما لقيه قال أعطني العصا. فقال له موسى هي عصاي وأبى أن يعطيه إياها فاختصما ورضيا أن يجعلا بينهما أول رجل يلقاهما.

فأتاهما ملك يمشي يقضي بينهما فقال دعاها في الأرض، ثم من حملها منكما فهي له. فعالجها الشيخ فلم يطقها وأخذها موسى بيده فرفعها فتركها له الشيخ والتفت إلى ابنته فقال لها يا بنية إن زوجك لنبي. فيذكر أن هذه العصا التي جعلها الله له آية وأنها هي التي خرج بها آدم صلى الله عليه من الجنة وكان طولها عشر أذرع ثم قبضها منه بعد ذلك جبريل صلى الله عليه وسلم ثم دفعها إلى موسى صلى الله عليهم أجمعين.

وسئل رسول الله صلى الله عليه وسلم أي الأجلين قضى موسى فقال أتمهما وأوفاهما وكان موسى أحق بالوفاء. فلما أراد الله إرساله وإتمام نبوته والوفاء بعهده إلى أمه إنا رادوه إليك وجاعلوه من المرسلين

ARABIC TRANSCRIPTION

Folio 109v Image 0224

The fire seen in winter and the call at the bush

Photograph · 731 English · 179 Contents · 5

سار بأهله شاخصا ومعه غنمه وزنده وعصاه في يده يهش بها على غنمه نهارا. فإذا أمسى اقتدح بزنده نارا فبات عليها هو وأهله وغنمه. فإذا أصبح غدا بغنمه وأهله يتوكأ على عصاه. فلما كانت الليلة التي أراد الله بموسى كرامته وكلامه أخطأ فيها الطريق لا يدري أين يتوجه وأخرج زنده ليقدح نارا لأهله فلا يوري له نارا، فقدح حتى أعياه. فلاحت نار فرآها فقال لأهله امكثوا إني آنست نارا لعلي آتيكم منها بقبس تصطلون به، وهي الجذوة التي ذكرها أيضا وكانوا في الشتاء، أو أجد على النار هدى، أي دلالة تدلني على الطريق الذي أضللناه، إما من خبر هاد يهدينا إليه وإما من بيان وعلم نتبينه به ونعرفه. فلما أتاها نودي يا موسى إني أنا ربك فاخلع نعليك.

وقال المفسرون إن موسى صلى الله عليه وسلم لما خرج نحو النار فإذا هي في شجرة من العليق. فلما دنا استأخرت عنه. فلما رأى ذلك رجع عنها وأوجس في نفسه منها خيفة، فلما أراد الرجعة دنت منه، ثم كلم من الشجرة من شاطئ الواد عن يمين موسى من البقعة المباركة منه. فلما سمع الصوت استأنس وقال الله له يا موسى اخلع نعليك إنك بالواد المقدس فخلعهما فألقاهما ومشى حافيا.

ويروى عن نبينا صلى الله عليه وسلم أنه قال كان موسى صلى الله عليه يوم كلمه ربه عليه جبة صوف وكساء صوف وسراويل صوف ونعلان من جلد حمار غير ذكي، فلذلك قال الله اخلع نعليك إنك بالواد المقدس. وكان الحسن يقول كانتا من جلد بقر ولكن الله عز وجل أراد أن يطأ موسى عليه السلام الأرض المقدسة بقدميه ليصل إليه من بركتها.

ARABIC TRANSCRIPTION

Folio 110r Image 0225

The voice at the bush, the prayer and the question about the staff

Photograph · 732 English · 180 Contents · 5

وقد قال الله جل وعز في سورة النمل نودي أن بورك من في النار ومن حولها. والمعنى قدس من في النار ومن حول النار. وكان الذي في النار في قول ابن عباس الله جل وعز، وكانت النار نوره في الشجر ومن حولها الملائكة. ثم قال له وأنا اخترتك لرسالتي فاستمع لوحيي إليك وعه واعمل به، واعلم إنني أنا الله لا إله إلا أنا فاعبدني موحدا لي لا تشرك بي شيئا وأقم الصلاة لتذكرني بها وترفع إلي رغباتك ومهم حاجاتك. ويقال إن المعنى أقم الصلاة حين تذكرها. وذكر له في سورة طه ما قص فيها من مجيء الساعة للحساب والمجازاة، وأمره في سورة النمل أن ينزهه ويبرئه من السوء فقال قل بورك من في النار ومن حولها وقل سبحان الله رب العالمين.

وجاء في التفسير أن موسى صلى الله عليه وسلم لما كلمه ربه حيث ناداه وحيث أتى [...] وكلمه بالألسنة كلها قبل لسانه، فقال يا رب وعزتك ما أفقه هذا حتى كلمه آخر الألسنة بلسانه وبمثل صوته. فقال له موسى أي رب أهكذا كلامك؟ قال له لو كلمتك كلامي لم تك شيئا. فقال له يا رب هل من خلقك شيء كلامه كلامك؟ قال لا وأقرب خلقي شبها بكلامي أشد ما تسمع من الصواعق. ويروى في الحديث أنه سئل موسى ما شبهت كلام ربك مما خلق؟ فقال موسى الرعد الساكن.

فلما أراد الله جل ثناؤه أن يريه الآيات التي يرسل بها إلى فرعون وملئه وأراد أن يحول عصاه حية تسعى وهي خشبة يابسة قال له وما تلك بيمينك يا موسى لينبهه عليها ويقرره بأنها خشبة. قال هي عصاي أتوكأ عليها وأهش بها على غنمي، أي أضرب

ARABIC TRANSCRIPTION

Folio 110v Image 0226

The serpent and the hand brought to the opening of the garment

Photograph · 733 English · 181 Contents · 5

بها الشجر اليابس فيسقط ورقها فترعاه غنمي، ولي فيها مآرب أخرى أي لي فيها منافع وحوائج أخرى سوى التوكؤ والهش أنت تعلمها وهي إني أحمل عليها المزود والسقاء وأصرفها في أكثر منافعي. قال له ألقها يا موسى فألقاها فإذا هي حية تسعى، وكانت قبل ذلك خشبة يابسة فمرت بشجرة فأكلتها ومرت بصخرة فابتلعتها. فجعل موسى يسمع وقع الصخرة في جوفها فولى مدبرا. فنودي أن يا موسى خذها فلم يأخذها، ثم نودي الثانية أن خذها ولا تخف فلم يأخذها. فقيل له في الثالثة إنك من الآمنين وإنا سنعيدها عصا كما كانت. فأخذها وهي حية قد أمنها ثم قوي عليها بعد ذلك حتى صار يرسلها على فرعون وسحرة قومه ويأخذها كيف شاء.

وخاطبه أيضا بقوله لا تخف إني لا يخاف لدي المرسلون إلا من ظلم ثم بدل حسنا بعد سوء. وهو جل وعز يعني لا تخف هذه الحية إني لا يخاف عندي رسلي وأنبيائي الذين اختصصتهم بالنبوة إلا من ظلم منهم فعمل بغير الذي أذن له بالعمل به. وكان الله جل وعز لا يخيف أنبياءه إلا بذنب وذنب موسى كان قتله النفس. فظلم موسى نفسه بقتله الرجل كما حكى الله عنه، ثم استغفر الله من ذنبه ذلك فغفر له وهو قوله قال رب إني ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم.

ثم قال له جل وعز أدخل يدك في جيبك تخرج بيضاء من غير سوء.
قال أهل التفسير إنما أمره الله أن يدخل يده في جيبه لأن الذي كان عليه يومئذ مدرعة من صوف لم يكن لها كم، ولو كان لها كم أمره أن يدخل يده في كمه. وقد قال في موضع آخر واضمم يدك إلى جناحك، أي ضعها تحت عضدك.

ARABIC TRANSCRIPTION

Folio 111r Image 0227

The white hand and Moses' requests for his mission

Photograph · 734 English · 183 Contents · 5

والجناحان هما اليدان. ويقال [...] عليه وسلم كان رجلا آدم [...] بيضاء مثل الثلج من غير برص، ثم ردها فخرجت كما كانت على لونه. فعلم موسى أنه لقي ربه. وقوله عز وجل آية أخرى أي هذه علامة ودلالة أخرى غير الآية التي أريناك قبلها من إعادة العصا حية تسعى، على حقيقة ما بعثناك به من الرسالة لمن بعثناك إليه.

ثم قال له اذهب إلى فرعون إنه طغى فادعه إلى توحيد الله وطاعته. ثم سأله أن يشرح صدره ليعي ما يودعه الله من الوحي وما يجترئ به على خطاب فرعون، وأن ييسر له أمره في القيام بما يكلفه من الرسالة، وأن يحل عقدة كانت في لسانه من الجمرة التي جعلها فرعون بين يديه ليختبر بها عقله إذ نتف لحيته ولطم وجهه فهم فرعون عند ذلك بقتله. وأن يجعل له وزيرا أي عونا من أهله، وذلك هارون ليشتد به عضده ويتكلم عنه. ويقال إن هارون كان أكبر سنا من موسى صلى الله عليهما.

فقال الله له قد أوتيت سؤلك يا موسى، في كل ما رغبته من شرح صدرك وتيسير أمرك وغير ذلك من طلباتك. ولقد مننا عليك مرة أخرى قبل هذه المرة، وذلك حين أوحينا إلى أمك إذ ولدتك في العام الذي كان فرعون يقتل كل مولود ذكر أن تقذفك في التابوت وتقذفك في اليم

ويلقيك اليم بالساحل ليأخذك عدو لي وعدو لك، وإذ حببتك إلى [...] كنت تصنع على عيني أي تغذى وترى [...] على قدر يا موسى، أي جئت للوقت الذي أردنا إرسالك إلى فرعون رسولا

ARABIC TRANSCRIPTION

Folio 111v Image 0228

The mission to Pharaoh and the fate of past generations

Photograph · 735 English · 184 Contents · 5

ولمقداره، وذلك وقت مواقعة الكلام من الشجر، وعلى ما أرادت من تكليمك ونبوتك ورسالتك. واصطنعتك لنفسي واخترتك لرسالتي. فاذهب إلى فرعون إنه طغى وتمرد في ضلالته وغيه، فأبلغه أنت وأخوك رسالتي ولا تنيا في ذكري، أي لا تضعفا ولا تفترا في أن تذكراني فيما أمرتكما ونهيتكما. وقولا له إذا أتيتماء إليه قولا لينا، أي كنياه وقولا له هل لك إلى أن تزكى، لعله يذكر عند عظتكما إياه بما يرى من الآيات التي تريانها إياه ويخاف من عقوبة ذلك.

فقال موسى وهارون يا ربنا إننا نخاف من فرعون إن نحن دعوناه إلى ما أمرتنا به أن يفرط علينا فيعجل علينا بالعقوبة، وأن يتقدم إلينا فيها، أو أن يطغى. ثم كان من قول موسى وهارون لفرعون وملئه ما قص الله في سورة طه والشعراء من المراجعة والتفهيم منهما له بالله عز وجل حين قال فرعون وما رب العالمين، وحين قال فمن ربكما يا موسى، وذلك إذ وصف موسى ربه بما وصف به من عظيم السلطان وكثرة الإنعام على خلقه. قال فما شأن الأمم الخالية من [...] بما تدعو إليه ولم تخلص لله العبادة، إن كان [...] الأشياء كلها خلقه؟ فأجابه موسى فقال علم تلك الأمم كلها التي مضت وجميع أفعالها في كتاب عند ربي قد حفظ فيه

جميع أفعالهم. فإن كان قد عجل هلاك تلك القرون فالصواب ما فعل من ذلك، وإن كان أخر عقابها إلى يوم القيامة فالحق ما فعل.

ثم ذكر الله ما كان من ملاقاة موسى وهارون فرعون ومن مراجعتهم، فقال مرة وقال موسى يا فرعون إني رسول من رب العالمين حقيق على أن لا أقول على الله إلا الحق. وقال فتولى فرعون فجمع كيده ثم أتى. يقول الله جل وعز فلما جاء فرعون موسى وهارون أدبر معرضا عما

ARABIC TRANSCRIPTION

Folio 112r Image 0229

The gathering of the magicians and Moses' fear

Photograph · 736 English · 185 Contents · 5

أتيا به من الحق فجمع سحرته ثم أتى للموعد، فقال لهم موسى ويلكم يا سحرة لا تفتروا على الله كذبا ولا تتقولوه عليه فيسحتكم بعذاب، أي يستأصلكم بهلاكه إياكم فيبيد به جميعكم. ومن ثم تنازع السحرة والملأ من قوم فرعون أمرهم بينهم إذ قال بعضهم لبعض إن كان هذا ساحرا فإنا سنغلبه وإن كان من السماء فله أمر. ثم أسروا النجوى أشار بعضهم إلى بعض إن هذان لساحران يريدان أن يخرجاكم من أرضكم بسحرهما أي من أرض مصر.

ثم قال الملأ من قوم فرعون إذ استشارهم في أمره أرجه وأخاه أي أخره واحبسه وأخاه، وأرسل في المدائن حاشرين فيجتمع إليك كل ساحر لك ويأتوك بأعلمهم. فاجتمع سحرته في يوم كان لهم اجتماع وعيد [...] إن لنا لأجرا أي ثوابا على غلبتنا موسى إن كنا نحن الغالبين. وذكر المفسرون أنه اجتمع لفرعون في ذلك الوقت خمسة عشر ألف ساحر من أعلمهم بالسحر. وقال قوم بل كانوا ثمانين ألفا. وقيل بل كانوا نيفا وثلاثين ألف ساحر. وفي بعض التفسير أن السحرة اجتمعوا أن يسحروا موسى فجعلوا رأسه رأس أسد وجسده جسد خنزير ويديه يدي قرد.

وفلما جاءت السحرة قالت لموسى اختر أن تلقي عصاك أو أن نلقي نحن عصينا. فقال لهم موسى ألقوا. فلما ألقت السحرة الحبال والعصي خيلوا إلى أعين الناس أنها تسعى، واسترهبوا الناس بما سحروا في أعينهم حتى خافوا من العصي أن تكون حيات. وكانت فيما يذكر ثلاث مائة وستين وسقا من حبال وعصي، فجاؤوا كما قال الله بسحر عظيم. فعند ذلك أوجس في نفسه خيفة موسى فقال والله إن كانت لعصيا في أيديهم ولقد عادت حيات وما تعدو عصاي هذه. فقال الله له يا موسى ألق عصاك فلما ألقى

ARABIC TRANSCRIPTION

Folio 112v Image 0230

The great serpent, the magicians' profession of faith and the king's anger

Photograph · 737 English · 187 Contents · 5

موسى عصاه تحولت حية فجعلت تلقف ما يأفكون أي ما يكذبون ويخيلون، فلا تمر بشيء من حبالهم وعصيهم إلا التقمته. قال ابن منبه لما ألقى موسى عصاه حملت على الناس حملة انهزموا من آخرهم، فمات منهم خمسة وعشرون ألفا قتل بعضهم بعضا في ازدحام الهزيمة. فقام فرعون منهزما حتى دخل البيت ثم صار في أعلى القصر، فأتت العصا وقد صارت ثعبانا عظيما فاتحا فاه واضعا إحدى لحييه في أسفل القصر والأخرى في أعلاه وكان ما بين لحييه أربعين ذراعا، ثم توجه نحو فرعون ليأخذه، فلما رآه فرعون فزع منه ووثب هاربا فأحدث فرقا من ساعته ولم يكن يحدث قبل ذلك، وصاح يا موسى خذ هذا الثعبان وأنا أومن بك وأرسل معك بني إسرائيل. فأخذه موسى فعاد عصا فعرفت السحرة أن هذا من السماء وليس بسحر، فخروا سجدا وقالوا آمنا برب العالمين رب موسى وهارون.

وقال عز وجل فوقع الحق وبطل ما كانوا يعملون، أي تبين وظهر لمن شهده وحضر في أمر موسى أنه نبي مرسل من عند الله يدعو إلى الحق ويبطل ما تعمله السحرة من السحر والكذب. فقال لهم فرعون يوبخ من آمن بما جاء به موسى آمنتم بهذا الذي جاء به موسى قبل أن آذن لكم في الإيمان به إن هذا لمكر مكرتموه في المدينة. ويروى أنه التقى موسى

وأمير السحرة فقال له موسى أرأيتك إن غلبتك ألا تؤمن بي وتشهد أن ما جئت به هو الحق؟ فقال له الساحر لآتين غدا بسحر لا يغلبه سحر، والله لئن غلبتني لأومنن بك ولأشهدن أنك على الحق. وفرعون ينظر إليهما، فهو قول فرعون إن هذا لمكر مكرتموه في المدينة إذ التقيتم لتخرجوا منها أهلها. فجعل يقطع من أحدهم يده اليمنى ورجله

ARABIC TRANSCRIPTION

Folio 113r Image 0231

The magicians and Moses’ departure

Photograph · 738 English · 188 Contents · 5

اليسرى، ويقطع يده اليسرى ورجله اليمنى، ثم صلبهم في جذوع النخل وهم يقولون «ربنا أفرغ علينا صبرا» في عذابنا هذا «وتوفنا مسلمين» على ملة خليلك إبراهيم صلى الله عليه وسلم، لا على ما يدعونا إليه فرعون من الشرك والكفر. فكانوا أول النهار سحرة وفي آخره شهداء. وقيل لما سجد السحرة مؤمنين لم يرفعوا رؤوسهم حتى رأوا الجنة والنار.

ثم قالوا «لن نؤثرك» يا فرعون فنتبعك ونكذب من أجلك موسى «على ما جاءنا» به «من البينات» والحجج الظاهرة، ولا على «الذي فطرنا» وخلقنا. «فاقض» فينا «ما أنت قاض» واصنع ما أنت صانع. «إنما تقضي هذه الحياة الدنيا» أي إنما تقدر أن تعذبنا في هذه الدنيا وليس لك سلطان إلا فيها، ثم لا سلطان لك بعده.

ثم أوحى الله إلى موسى «أن أسر بعبادي إنكم متبعون»، و«أن أسر بعبادي فاضرب لهم طريقا في البحر يبسا». قال ابن عباس إن بني إسرائيل لما أمر الله موسى أن يسري بهم فيقطع بهم البحر قالوا لفرعون إن لنا عيدا نريد أن نخرج إليه. فاستعاروا منه الحلي والدواب وخرج بهم موسى ليلا وهم ست مائة ألف وثلاثة آلاف ونيف. فقال فرعون «إن هؤلاء لشرذمة قليلون».

وقد كان يوسف صلى الله عليه وسلم أوصاهم أن يخرجوا بعظامه معهم من أرض مصر. فنسوا ذلك فتحيروا. فقال لهم موسى إنما تحيرتم بسبب عظام يوسف، فمن يدلني عليها؟ فدلته ابنة أشير بن يعقوب. قالت رأيت عمي حين دفنه. فرجع موسى فأخذ العظام ومضوا. فلما أصبح فرعون وقومه فقدوا بني إسرائيل، فعرفوا فرعون أمرهم فاتبعوهم حين طلعت الشمس، وذلك قوله جل وعز «فأتبعوهم مشرقين». ومقدمة فرعون ألف ألف وخمس مائة ألف سوى

ARABIC TRANSCRIPTION

Folio 113v Image 0232

The children of Israel at the edge of the sea

Photograph · 739 English · 189 Contents · 5

مجنّبتيه. ويقال إنهم كانوا لا يعدّون ابن العشرين لصغره، ولا ابن الستين لكبره. فلما انتهى موسى صلى الله عليه وسلم إلى البحر قال هاهنا أُمرت. وقال لبني إسرائيل خوضوا البحر. قالوا نخشى. قال له يوشع الله أمرك بهذا؟ قال نعم. وأنت تأمرني به؟ قال نعم. فاقتحم فرسه الماء فمضى على الماء حتى جاوز البحر وما توارى حافر دابته. فلما نظرت بنو إسرائيل إلى ذلك اقتحموا فرسبوا في الماء. فقال لهم موسى هذا بمعصيتكم.

«فلما تراءى الجمعان» أي جمع فرعون وجمع موسى «قال أصحاب موسى إنا لمدركون». قال موسى «كلا إن معي ربي سيهدين». فدعا ربه فغشيت آل فرعون ضبابة ظنوا أنهم بسببها في ليل فأقاموا. وقال موسى للبحر انفلق لي حتى أعبر عليك. فقال له البحر إنه لا يمر علي عاص وما أُمرت أن أنفلق لك. فقال موسى يا رب إن البحر قد أبى أن ينفلق لي. فأوحى الله إليه «أن اضرب بعصاك البحر فانفلق فكان كل فرق كالطود العظيم». وصار فيه اثنا عشر طريقا، وعبروا حتى جاوزوا البحر.

وأقبل فرعون إلى البحر والطرق فيه على حالها. فقال دليل فرعون له إن موسى قد سحر البحر فصار كما ترى. فقال فرعون للدليل إن البحر قد انفرق من فرقي. وكان فرعون على فرس حصان، فأقبل جبريل عليه

السلام على فرس أنثى وديق وتقدم فصار بين يدي فرعون في بعض تلك الطرق. فاقتحم فرس فرعون في أثرها وصاحت الملائكة بأصحابه الحقوا بالملك. حتى إذا دخل آخرهم وهم أولهم بالخروج التقى البحر عليهم فغرقوا من آخرهم. وسمع بنو إسرائيل خفقة البحر فقالوا لموسى ما هذا؟ فقال أغرق الله فرعون وقومه. قالوا ارجع بنا حتى ننظر إليهم. فلما رجعوا إلى البحر قالوا يا موسى

ARABIC TRANSCRIPTION

Folio 114r Image 0233

Pharaoh’s body and the appointed meeting at Sinai

Photograph · 740 English · 190 Contents · 5

ادع الله أن يخرجهم لنا حتى ننظر إليهم. فدعا موسى ربه فلفظهم البحر على الساحل، فمن ثم لا يقبل البحر غريقا حتى يقذفه. فأصاب بنو إسرائيل من سلاحهم ما شاؤوا. وأبصر السامري يومئذ فرس جبريل عليه السلام، فألقى في نفسه أن يأخذ قبضة من أثر الفرس فإنه لا يلقيه في شيء إلا صار لحما ودما.

ثم قالت بنو إسرائيل إن فرعون لم يمت، فأخرجه الله ينظرون إليه كالثور الأحمر قد ألقاه على نجوة من الأرض بغير روح. قال الله عز وجل «فاليوم ننجيك ببدنك لتكون لمن خلفك آية». فمعنى ببدنك بجسمك ميتا، ويقال ببدنك بدرعك. ويؤثر أن جبريل عليه السلام قال ما انفككت أن أحشو فا فرعون بالرمل مخافة أن يؤمن فتدركه الرحمة.

وجاء في التفسير أن موسى قطع البحر يوم عاشوراء، ونزلت عليه التوراة يوم النحر. ثم رجع موسى ومن معه من بني إسرائيل إلى مصر فسكنوها فذكرهم الله نعمته عليهم، فقال «يا بني إسرائيل قد أنجيناكم من عدوكم»، وقال «وإذ فرقنا بكم البحر فأنجيناكم وأغرقنا آل فرعون وأنتم تنظرون». فلما أهلك الله فرعون وقومه وغرقهم في البحر ونجى بني إسرائيل، واعده ربه وأمره أن يلقاه. فلما أراد موسى لقاء ربه استخلف هارون على قومه.

فكانت المواعدة كما قال الله ثلاثين ليلة من ذي القعدة وأتمها بعشر من ذي الحجة. ويقال إنه لما مضى لمناجاة ربه استاك بعود خروب، فقالت له الملائكة إنا كنا نستنشق من فيك ريح المسك فأفسدته بالسواك، فزيد عليه عشر ليال. «وقال موسى لأخيه هارون اخلفني في قومي» أي كن خليفتي فيهم إلى أن أرجع، وأصلحهم بحملك إياهم على طاعة الله وعبادته، ولا تدعهم يعبدون عجلا ولا صنما

ARABIC TRANSCRIPTION

Folio 114v Image 0234

Moses asks to see his Lord

Photograph · 741 English · 192 Contents · 5

فلما ناجى موسى ربه قال له «رب أرني أنظر إليك». فقال الله له مجيبا «لن تراني ولكن انظر إلى الجبل». وكان سبب تطلب موسى النظر إلى ربه أن موسى لما كلمه ربه اشتاق النظر إليه فقال «رب أرني أنظر إليك». فقال الله ليس لبشر أن ينظر إلي في الدنيا، من نظر إلي مات. فقال إلهي قد سمعت كلامك فاشتقت النظر إليك، ولأن أنظر إليك ثم أموت أحب إلي من أن أعيش ولا أراك. «فانظر إلى الجبل فإن استقر مكانه فسوف تراني». فحف حول الجبل بنار ثم تجلى للجبل فجعله دكا.

وقال بعض نقلة الأخبار إن موسى صلى الله عليه وسلم لما طمع في رؤية ربه وطلب ذلك منه ورد عليه ربه، فلما أتى طور سيناء ودنا الله له في الغمام فكلمه فسبحه وحمده وكبره وقدسه مع تضرع وبكاء حزين. ثم أخذ في مدحته فقال رب ما أعظمك وأعظم شأنك، إنه لم يكن شيء قبلك وأنت الواحد القهار. كان عرشك تحت عظمتك نارا توقد، وجعلت سرادقا من دونه. فما أعظمك رب وأعظم ملكك. جعلت بينك وبين ملائكتك مسيرة خمس مائة عام. وإذا أردت شيئا تقضيه في جنودك الذين في السماء والأرض وفي البحر بعثت الريح من عندك لا يراها شيء من خلقك إلا أنت. وليس أحد من ملائكتك يستطيع شيئا من عظمتك ولا من عرشك ولا يسمع كلامك.

فقد أنعمت علي وأعظمت علي الفضل وأحسنت إلي كل الإحسان. عظمتني في أمم الأرض وعظمتني عند ملائكتك وأسمعتني كلامك وآتيتني حكمتك. فإن أعد نعماءك لا أحصيها، وإن أردت شكرها لا أستطيعها. دعوتك رب على فرعون بالآيات والعقوبة الشديدة، حتى ضربت بعصاي التي في يدي البحر فانفلق لي ولمن معي. ودعوتك حين

ARABIC TRANSCRIPTION

Folio 115r Image 0235

The answer to Moses and the descent of the angels

Photograph · 742 English · 193 Contents · 5

أجزتني البحر فأغرقت عدوك وعدوي. وسألتك الماء لي ولأمتي فضربت بعصاي التي في يدي الحجر فمنه أرويتني وأمتي. وسألتك لأمتي طعاما لم يأكله أحد كان قبلهم فأمرتني أن أدعوك من قبل المشرق ومن قبل المغرب، فناديتك من شرقي أمتي فأعطيتني المن وآتيتهم السلوى من غربيهم من قبل البحر. واشتكيت إليك الحر فظللت عليهم بالغمام. فما أطيق على أن أعدها ولا أحصيها وإن أردت شكرها لا أستطيعها. فجئتك اليوم راغبا سائلا طالبا متضرعا لتعطيني ما منعت غيري. أطلب إليك وأسألك يا ذا العظمة والعزة والسلطان أن تريني أنظر إليك، فإني قد أحببت أن أرى وجهك الذي لم يره أحد من خلقك.

قال له ربه يا موسى إنه لا يراني أحد فيحيا. قال موسى يا رب إن أراك فأموت أحب إلي من ألا أراك فأحيا. فقال الله يا موسى قد طلبت فأجبت وأعطيتك سؤلك. إن استطعت أن تنظر إلي فاذهب فانحت لوحين ثم انظر إلى الحجر في حد رأس الجبل فإن ما وراءه وما دونه مضيق لا يسع إلا مجلسك يا ابن عمران. ثم انظر فإني أهبط إليك وجنودي من قليل وكثير.

ففعل موسى كما أمره ربه. نحت لوحين ثم صعد بهما إلى الجبل فجلس على الحجر. فلما استوى عليه أمر الله جنوده الذين في السماء

الدنيا فقال للسماء ضعي أكنافك حول الجبل، فسمعت السماء ما قال الله وفعلت أمره. ثم أرسل الله الصواعق والظلمة والضباب على ما كان يلي الجبل الذي كان عليه موسى أربعة فراسخ من كل ناحية. ثم أمر الله ملائكة السماء الدنيا أن يمروا على موسى فيعترضوا عليه، فمروا به على صورة البقر تنبع أفواههم بالتقديس والتسبيح بأصوات عظيمة كصوت الرعد الشديد في

ARABIC TRANSCRIPTION

Folio 115v Image 0236

The armies of the heavens appear before Moses

Photograph · 743 English · 194 Contents · 5

فقال موسى رب إني كنت عن هذا غنيا ما ترى عيناي شيئا، قد ذهب بصرهما من شعاع النور المستضعف [غير واضح] على ملائكة ربي. ثم أمر الله ملائكة السماء الثانية أن اهبطوا على موسى فاعترضوا عليه، فهبطوا مثال الأسد لهم لجب بالتسبيح والتقديس. ففزع العبد الضعيف ابن عمران مما رأى ومما سمع، فاقشعرت كل شعرة في رأسه وفي جلده. ثم قال ندمت يا رب على مسألتي إياك، هل ينجيني من مكاني الذي أنا فيه شيء؟ فقال له خير الملائكة ورأسهم يا موسى اصبر لما سألت، فقليل من كثير ما رأيت.

ثم أمر الله ملائكة السماء الثالثة أن اهبطوا على عبدي موسى فاعترضوا عليه. فأقبلوا أمثال النسور لهم قصف ولجب شديد، وأفواههم تنبع بالتسبيح والتقديس كلجب الجيش العظيم، ولهم لهب كلهب النار. ففزع موسى صلى الله عليه ويئست نفسه من الحياة وساء ظنه، فقال له خير الملائكة ورأسهم مكانك يا ابن عمران حتى ترى ما لا تصبر عليه.

ثم أمر الله ملائكة السماء الرابعة أن اهبطوا فاعترضوا على موسى عبدي. فأقبلوا عليه لا يشبههم شيء من الذين مروا به قبلهم. ألوانهم كلهب النيران وسائر خلقهم كالثلج الأبيض. أصواتهم عالية بالتسبيح والتقديس لا يقاربهم شيء من أصوات الذين مروا به. فاصطكت ركبتاه

وأرعد قلبه واشتد بكاؤه. فقال له خير الملائكة ورأسهم يا ابن عمران اصبر لما سألت، فقليل من كثير ما رأيت.

ثم أمر الله ملائكة السماء الخامسة أن اهبطوا فاعترضوا على موسى بن عمران. فهبطوا عليه سبعة ألوان، فلم يستطع موسى أن يتبعهم طرفه، لم ير مثلهم ولم يسمع مثل أصواتهم. فامتلأ جوفه خوفا واشتد حزنه

ARABIC TRANSCRIPTION

Folio 116r Image 0237

The angels and the mountain

Photograph · 744 English · 195 Contents · 5

وكثر بكاؤه. فقال له خير الملائكة ورأسهم يا ابن عمران مكانك حتى ترى ما لا تصبر عليه. ثم أمر الله ملائكة السماء السادسة أن اهبطوا على عبدي الذي طلب أن يراني موسى بن عمران، فاعترضوا عليه. فهبطوا وفي يد كل ملك منهم مثل النخلة الطويلة نارا أشد ضوءا من الشمس. ولباسهم كلهب النار. إذا سبحوا وقدسوا جاوبهم من كان قبلهم من ملائكة السماوات، كلهم يقولون بشدة أصواتهم سبوح قدوس رب العزة أبدا لا يموت. في رأس كل ملك منهم أربعة أوجه. فلما رآهم موسى رفع صوته يسبح معهم حين سبحوا وهو يبكي، رب اذكرني ولا تنس عبدك، لا أدري أنفلت مما أنا فيه أم لا. إن خرجت احترقت وإن مكثت مت.

فقال له كبير الملائكة ورئيسهم قد أوشكت يا ابن عمران أن يمتلئ جوفك خوفا وينخلع قلبك فرقا ويشتد بكاؤك حزنا فاصبر للذي جلست لتنظر إليه يا ابن عمران. وكان جبل موسى جبلا عظيما. فأمر الله جل ثناؤه أن يحمل عرشه ثم قال للملائكة الذين حوله مروا بي على عبدي ليراني، فقليل من كثير ما رأى. فانفرج الجبل من عظمة الرب جل جلاله، وغشي ضوء عرش الرحمن جبل موسى. ورفعت ملائكة السماء أصواتهم جميعا فارتج الجبل وخر العبد الضعيف موسى بن عمران صعقا على وجهه ليس معه روحه.

فأرسل الله الحياة برحمته فتغشاه الروح، وقلب الحجر الذي كان عليه فجعله كهيئة القبة لئلا يحترق موسى. فأقامه الروح مثل الأم أقامت جنينها حين يرضع. فقام موسى يسبح الله ويقدسه ويقول آمنت أنك ربي وصدقت أنه لا يراك أحد فيحيا. ومن نظر إلى ملائكتك انخلع قلبه. فما أعظمك رب وأعظم ملائكتك! أنت رب الأرباب وإله الآلهة وملك الملوك، لا يعدلك شيء ولا يقوم لك

ARABIC TRANSCRIPTION

Folio 116v Image 0238

Moses' loss of consciousness and his return to his people

Photograph · 745 English · 197 Contents · 5

شيء وأنت رب العالمين. ومكث موسى بعد الصعقة أربعين يوما لا يراه أحد إلا مات من نور رب العزة. قال الله جل وعز «فلما تجلى ربه للجبل جعله دكا وخر موسى صعقا فلما أفاق» من صعقته «قال سبحانك تبت إليك وأنا أول المؤمنين» أي أول من يؤمن ويصدق ويقر أنه لا يراك أحد من خلقك في الدنيا إلا هلك من حينه ووقته.

وجاء في التفسير أن الجبل انقعر فدخل تحت الأرض حتى وقع في البحر فلا يظهر إلى يوم القيامة والله أعلم، وأن الله جل وعز أوحى إلى الجبال فقال إني متجل على جبل منكم. قال فتطاولت وتواضع طور سيناء. فأوحى الله إني سأنزل عليك لتواضعك.

وقال ابن عباس إن موسى صلى الله عليه لما قرب موته قال هذا من أجل آدم، قد كان الله جعلنا في دار مثوى لا موت فيها فخطأ آدم أنزلنا هاهنا. فقال الله لموسى أبعث إليك آدم فتخاصمه؟ قال نعم. فلما بعث الله إليه آدم سأله موسى، فقال آدم يا موسى سألت الله أن يبعثني لك؟ فقال له موسى لولا أنت لم نكن هاهنا. قال له آدم أليس قد آتاك الله «من كل شيء موعظة وتفصيلا لكل شيء»؟ أو ليس تعلم أنه «ما أصاب من

مصيبة في الأرض» مصيبة «ولا في أنفسكم إلا في كتاب من قبل أن نبرأها»؟ قال موسى بلى. فخاصمه آدم صلى الله عليهما وسلم.

ثم توجه موسى صلى الله عليه وسلم للقاء ربه ومكالمته إياه بعد ما نجاه وبني إسرائيل من فرعون وقومه وقطع بهم البحر ووعدهم جانب الطور الأيمن. فتعجل موسى إلى ربه وأقام هارون في بني إسرائيل يسير بهم على أثر موسى، فلذلك قال موسى «هم أولاء على أثري وعجلت إليك رب لترضى». «قال فإنا قد فتنا قومك من بعدك» أي ابتليناهم لنعلم إيمانهم، «وأضلهم السامري» يعني بما أراهم من خوار

ARABIC TRANSCRIPTION

Folio 117r Image 0239

The Samaritan and the golden calf

Photograph · 746 English · 198 Contents · 5

العجل وتصييره من الحلي لحما ودما. قال ابن عباس إنه لما أمر فرعون بذبح بني إسرائيل فكانت المرأة ربما قد غفل عنها فلم يعلم بولدها ألقته حيث لا يُرى فيقيض له ملك فيطعمه ويسقيه حتى يختلط بالناس. فكان جبريل عليه السلام هو الذي ولي السامري فمن ثم عرفه حين رآه يوم البحر على فرسه، فأخذ قبضة من أثرها فلما صاغ العجل قذفها فيه فصار عجلا له خوار.

وروي عن ابن عباس يرحمه الله أنه قال كان السامري من قوم يعبدون البقر وكان يحب عبادة البقر ولم يكن من بني إسرائيل، إنما وقع في بني إسرائيل وأظهر الإسلام وفي نفسه حب عبادة البقر، واسمه موسى بن ظفر. ويقال أيضا إنه كان علجا من أهل كرمان ويقال أيضا إنه كان عظيما من عظماء بني إسرائيل من قبيلة تعرف بالسامر وهم إلى هذه الغاية بالشام يعرفون بالسامريين. وقال مكحول إن السامري قال لهم لما قال إن موسى قد أخلفنا موعده فهاذه يصنعكم الذي صنعتم في أمر الحلي فأخذ معكم لأجل لكم قال فجمعوا الحلي جميعه [قراءة غير مؤكدة].

وكان صائغا فلما صاغ ذائبا جعل منه كهيئة العجل ثم أخذ القبضة فجعلها في فيه وفي دبره فصار فيه الروح وصار لحما ودما ثم خار خورة فعبدوه [...] يوما. فقال لهم هارون يا قوم إنما فتنتم به وإن ربكم

الرحمن فاتبعوني وأطيعوا أمري. قالوا لن نبرح عليه عاكفين حتى يرجع إلينا موسى.

وفي ذكر في التفسير أن الله عز وجل لما قال إنا قد فتنا قومك من بعدك وأضلهم السامري وأخبره بخبرهم قال موسى يا قوم رب هو السامري أمرهم أن يتخذوا العجل أرأيت الروح من نفخها فيه قال له ربه أنا قال رب تعالى

ARABIC TRANSCRIPTION

Folio 117v Image 0240

Repentance and the seventy men

Photograph · 747 English · 199 Contents · 5

أنت إذا أضللتهم. ثم ندم الذين عبدوا العجل عما فعلوا وهو معنى قوله ولما سقط في أيديهم ورأوا أنهم قد ضلوا وجاروا عن قصد السبيل قالوا لئن لم يرحمنا ربنا ويغفر لنا لنكونن من الخاسرين. فقال لهم موسى يا قوم إنكم ظلمتم أنفسكم باتخاذكم العجل إلها بعد توجهي للقاء ربي وتكليمه فتوبوا إلى بارئكم وأنيبوا إليه بأن يقتل بعضكم بعضا. فقال سعيد بن جبير إنه قام بعضهم إلى بعض بالخناجر يقتل بعضهم بعضا حتى ألوى موسى بثوبه فطرحوا ما بأيديهم فتكشف عن سبعين ألف قتيل.

وقال ابن عباس رضي الله تعالى ذكره أوحى الذين عكفوا على العجل فجلسوا وقام الذين لم يعكفوا على العجل وأخذوا الخناجر بأيديهم وأصابتهم ظلمة شديدة فجعل يقتل بعضهم بعضا فانجلت الظلمة عنهم وقد أخذوا أعني سبعين ألف قتيل. كل من قتل منهم كانت له توبة وكل من بقي كانت له توبة.

ثم قالوا لموسى سل لنا من ربك حتى نرى الله جهرة. وكان سبب ذلك أنه لما رجع موسى إلى قومه فرأى ما صنع فيه من خطإ [...] في التيه اختار منهم سبعين رجلا الخير فالخير، وقال انطلقوا إلى الله توبوا إلى الله مما صنعتم وسلوه التوبة على من تركتم وراءكم من قومكم. صوموا

وتطهروا وطهروا ثيابكم. فخرج بهم إلى طور سيناء لميقات وقته ربه، وكان لا يأتيه إلا بإذن منه وعلم. فقال له السبعون حين صنعوا ما أمرهم به وخرجوا للقاء الله يا موسى اطلب لنا إلى ربك نسمع كلامه. فقال أفعل.

فلما دنا موسى من الجبل وقع عليهم عمود الغمام حتى تغشى الجبل كله ودنا موسى من الجبل فدخل فيه وقال للقوم ادنوا. وكان موسى إذا كلمه ربه وقع على جبهته نور ساطع لا يستطيع أحد من

ARABIC TRANSCRIPTION

Folio 118r Image 0241

The cloud, Moses' prayer and the refusal to enter the land

Photograph · 748 English · 201 Contents · 5

آدم أن ينظر إليه دونه بالحجاب. ودنا القوم حتى إذا دخلوا في الغمام وقعوا سجودا فسمعوه وهو يكلم موسى يأمره وينهاه، افعل ولا تفعل. فلما فرغ الله من أمره انكشف عن موسى الغمام فأقبل إليهم فقالوا يا موسى لن نؤمن لك حتى نرى الله جهرة. فأخذتهم الرجفة وهي الصاعقة فماتوا جميعا. وقام موسى يناشد ربه ويدعوه ويرغب ويقول رب لو شئت أهلكتهم من قبل وإياي، قد سفهوا فتهلك من ورائي من بني إسرائيل بما فعل السفهاء منا؟ إن هذا لهم هلاك. اخترت منهم سبعين رجلا الخير فالخير أرجع إليهم وليس معي رجل واحد، فما الذي يصدقوني به أو يأمنوني عليه بعد هذا؟ إنا هدنا إليك.

فلم يزل موسى يناشد ربه ويسأله ويطلب إليه حتى رد إليهم أرواحهم. وطلب إليه التوبة لبني إسرائيل من عبادة العجل فتاب الله عليهم بما ذكر في كتابه من قتل بعضهم بعضا وإحياء السبعين الذين اختارهم من بعد ما أماتهم. ثم أمرهم الله بالسير إلى أريحا وهي من أرض بيت المقدس. فساروا حتى إذا كانوا قريبا منهم بعث موسى اثني عشر نقيبا، فكان من أمرهم وأمر الجبارين وأمر قومه ما قص الله في كتابه.

فقال قوم منهم لموسى اذهب أنت وربك فقاتلا إنا هاهنا قاعدون. فغضب موسى فدعا عليهم فقال رب إني لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين. وكانت عجلة من موسى عجلها. فقال الله تعالى إنها محرمة عليهم أربعين سنة يتيهون في الأرض. فلما ضرب عليهم التيه ندم موسى وأتاه قومه الذين كانوا معه يطيعونه فقالوا له ما صنعت بنا يا موسى؟ فلما ندم أوحى الله إليه لا تأس على القوم الفاسقين. فلم يحزن

ARABIC TRANSCRIPTION

Folio 118v Image 0242

What shall we live on in the desert?

Photograph · 749 English · 202 Contents · 5

عليهم فقالوا يا موسى كيف لنا هاهنا، أين الطعام؟ فأنزل الله عليهم المن، فكان يسقط على الشجر الترنجبين والسلوى وهو طائر يشبه السمانى فكان يأتي أحدهم فينظر إلى الطير فإن كان سمينا ذبحه وإلا فأرسله، فإذا أسمن أتاه. ثم إنهم قالوا هذا الطعام فأين الشراب، فاستسقى لهم ربه فأمر الله موسى فضرب بعصاه حجرا من الطور فكانوا يحملونه معهم فإذا نزلوا ضربه موسى بعصاه فانفجرت منه اثنتا عشرة عينا لكل سبط منهم عين معلومة يشربون منها ولا يرتحلون منقلة إلا وجدوا ذلك الحجر معهم بالمكان الذي كانوا به معهم في المنزل الأول.

ثم قالوا له هذا الطعام والشراب فأين الظل؟ فظلل الله عليهم الغمام وكان غماما باردا طيبا وهو الذي يأتي الله جل وعز فيه يوم القيامة في قوله في ظلل من الغمام، وهو الذي جاءت فيه الملائكة يوم بدر. فقالوا هذا الظل فأين اللباس؟ فكان لباسهم يطول كما يطول الصبيان ولا يتخرق لهم ثوب، فكانوا في التيه أربعين سنة متحيرين لا يقرهم قرار، إلى أن مات البالغون الذين عصوا الله ونشأ الصغار وولد من لم يدخل في جملتهم في المعصية. ويقال إن موسى وهارون صلى الله عليهما وسلم كانا معهم في التيه، وقال بعض المفسرين لم يكن هارون ولا موسى في التيه لأن التيه عذاب والأنبياء لا يعذبون.

وأما قول الله جل ذكره وألقى الألواح وأخذ برأس أخيه يجره إليه، فإن موسى صلى الله عليه لما وجد قومه قد عكفوا على عبادة العجل، وذلك أنه لما قرب منهم وسمع أصواتهم قال إني لأسمع أصوات قوم لاهين. فلما عاينهم وقد عكفوا على العجل ألقى الألواح فكسرها ثم أخذ برأس أخيه يجره إليه غيظا وحنقا.

وقال قتادة إنما ألقى موسى الألواح لفضل أصابها فيها

ARABIC TRANSCRIPTION

Folio 119r Image 0243

The people Moses discovers in the Tablets

Photograph · 750 English · 203 Contents · 5

أصابها فيها لغير قومه فاشتد ذلك عليه. وقال رب أجد في الألواح أمة خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر، اللهم اجعلهم أمتي. قال تلك أمة أحمد. قال رب إني لأجد في الألواح أمة هم الآخرون في الخلق السابقون في دخول الجنة، رب اجعلهم أمتي. قال تلك أمة أحمد. قال رب إني لأجد في الألواح أمة أناجيلهم في صدورهم يقرؤونها وكان من قبلهم يقرؤون كتابهم نظرا، قال رب اجعلهم أمتي، قال تلك أمة أحمد.

وقال رب إني لأجد في الألواح أمة يؤمنون بالكتاب الأول وبالكتاب الآخر ويقاتلون فضول الضلالة حتى يقاتلوا الأعور الكذاب فاجعلهم أمتي، قال تلك أمة أحمد. قال رب إني لأجد في الألواح أمة صدقاتهم يأكلونها في بطونهم ثم يؤجرون عليها، وكان من قبلهم إذا تصدق بصدقة فقبلت منه بعث الله عليها نارا فأكلتها قبل ردت عليه تركت فأكلتها السباع والطير، وإن الله أخذ صدقاتهم من غنيهم لفقيرهم، قال رب فاجعلهم أمتي. قال تلك أمة أحمد.

قال رب إني لأجد في الألواح أمة إذا هم أحدهم بحسنة ثم لم يعملها كتبت له حسنة فإن عملها كتبت له عشر أمثالها إلى سبع مائة، رب اجعلهم

أمتي. قال تلك أمة أحمد. قال رب أجد في الألواح أمة هم المستجيبون والمستجاب لهم رب اجعلهم أمتي، قال تلك أمة أحمد.

فألقى موسى الألواح وقال اللهم فاجعلني من أمة أحمد. قال فأعطي صلى الله عليه ثنتين لم يعطهما نبي، الأولى قول الله يا موسى إني اصطفيتك على الناس برسالاتي وبكلامي فرضي كل الرضى، والثانية قوله ومن قوم موسى أمة يهدون بالحق وبه

ARABIC TRANSCRIPTION

Folio 119v Image 0244

The writing of the Tablets, their seven parts and the murderer who questions Moses

Photograph · 751 English · 205 Contents · 5

يعدلون. فرضي كل الرضا. وكتب الله له في التوراة وهو يسمع صريف الأقلام، وكانت سبعة أسباع. فلما ألقى موسى الألواح تكسرت فرفع منها ستة أسباعها فكان في ما رفع تفصيل كل شيء الذي قال الله وكتبنا له في الألواح من كل شيء موعظة وتفصيلا لكل شيء. وبقي الهدى والرحمة في السبع الباقي وهو الذي قال أخذ الألواح وفي نسختها هدى ورحمة للذين هم لربهم يرهبون.

ويقال بل كانت التوراة سبعين وقر بعير يقرأ منها الجزء في ستة أيام. وقال ابن عباس كانت الألواح من زبرجد وزمرد من الجنة. وقال غيره كانت من برد. وقال سعيد بن جبير كانت من ياقوتة كتبها الذهب كتبه الرحمن بيده.

ذكر سبب ذبحهم البقرة وقول الله عز وجل إن الله يأمركم أن تذبحوا بقرة. ذكر أهل التفسير أنه كان في بني إسرائيل رجل عقيم فقتله وليه، وقالوا ابن عمه، ليأخذ ماله ويتزوج ابنته. ثم احتمله فألقاه في سبط غير سبطه فوقع بينهم فيه التدارؤ حتى أخذوا السلاح. فقال أولو النهى منهم أتقتتلون وفيكم رسول الله موسى؟ فأتوا نبي الله موسى عليه السلام فأخبروه بخبر المقتول وقالوا له إنا لا نجد أحدا يبين لنا من قتله غيرك يا

نبي الله. فنادى موسى في الناس أنشد الله من كان عنده من هذا علم إلا بينه لنا. فلم يكن عندهم علم. فأقبل القاتل على موسى فقال له أنت نبي الله فسل ربك أن يحيي القتيل. فسأل موسى ربه فأوحى إليه أن الله يأمركم أن تذبحوا بقرة فأبوا من ذلك وقالوا أتتخذنا هزوا؟ قال موسى أعوذ بالله أن أكون من الجاهلين. ثم سألوه

ARABIC TRANSCRIPTION

Folio 119r bis Image 0245

The city in Yemen and its palaces

Photograph · 752 English · 206 Contents · 5

وكيف يدخلون عرض المدينة وطولها وكيف يدخلون الأساس. فقال معاوية «يا أبا إسحاق وكم كان عدة الملوك الذين كانوا تحت يدي شداد في شرطه؟» قال «كانوا [ستين؟] ملكا، فالملوك الذين كانوا على كل ملك [...] بأنفسهم». ثم قال معاوية «[...] يا أبا إسحاق، وارجع إلى ما كنا فيه يرحمك الله».

قال «فخرجت القهارمة والصناع يمشون في تلك القفار والفلوات ليبتغوا ما يوافق على بنيان المدينة والخضر، حتى وقعوا على صحرة عظيمة نقية من الجبل، فتأملوها ونظروا، فإذا [بها...]، فقالوا هذه الصفة التي أمرنا صاحب الملك أن ننظرها». قال «فأخذوا في التقدير الذي أمرهم من العرض والطول وجعلوا لذلك [...] ففعلوها، وعمدوا إلى مواضع الأزقة التي يغرسوا بها الثمار والأشجار وأجروا فيها الأنهار، ثم وضعوا الأساس من صخور حجر اليمن وعجنوا الطين للأساس باللؤبان والصمغ العربي.

فلما فرغوا من الأساس أجروا فيها الأنهار، ثم أقبل كل أمير بما اجتمع له من الذهب والفضة والياقوت والزبرجد واللؤلؤ والمسك والعنبر والزعفران». قال «ولبثوا على تلك الحالة ما شاء الله حتى فرغوا من بنيانها». قال معاوية «يا أبا إسحاق لقد لبثوا في بنيانها حينا وزمانا

طويلا». قال «نعم يا أمير المؤمنين، وجدت في التورية مكتوبا أنهم أقاموا في بنيانها نحوا من ثلاث مائة سنة».

قال معاوية «يا أبا إسحاق وكم كان عمر شداد؟» قال «كان عمره تسعمائة عام». فقال معاوية «يا أبا إسحاق لقد حدثتني بحديث عجيب، يرحمك الله». فقال له «نعم يا أمير المؤمنين، وإنما سماها الله إرم ذات العماد التي لم يخلق مثلها في البلاد لما تحتها من العماد، وليس [في] الدنيا كلها مدينة مبنية بالذهب والفضة والدر والياقوت [غيرها؟]».

[قال] كعب الأحبار «يا أمير المؤمنين، فلما أتته القهارمة وأعلموه بالفراغ، قال لهم انطلقوا إليها وحصنوا لي عليها حصنا واجعلوا حول الحصن ألف

ARABIC TRANSCRIPTION

Folio 119v bis Image 0246

Šaddād learns that the city has been built

Photograph · 753 English · 207 Contents · 5

قصر، وعلى كل قصر منها ألف علم يكونوا فيها نواطير في آناء الليل، ويكون في كل قصر من تلك القصور وزراء، فإذا خرجوا من عندي فيعدلوا إلى ذلك الحصن إلى القصور إلى تلك القباب، ثم ائتوني وأعلموني بالفراغ منه». فقال كعب الأحبار «وأمر شداد بن عاد ألف وزير من وزرائه وأهل خاصته أن يأخذوا في النقلة إلى تلك القرية، وأمر بالرجال أن يسكنوا في تلك العلامات، وأمر من الأجهزة بخدامها الرجال والإماء، فإذا أقاموا أن يترضوهم بالأرزاق والعطايا، وأن [...] في الارتحال إلى تلك القرية. فأقاموا في تلك النقلة والرحلة إليها عشرة أعوام.

قال ثم سار الملك فيمن أراد [...] من قومه ليسكنها، حتى كان بينه وبين المدينة مسير يوم وليلة، فبعث الله [عليه] وإلى من كان معه من أصحابه حجارة من السماء يمطر كأفواه [المزاريب؟]، فأهلكهم أجمعين ولم يبلغوا إليها ولا دخلوها ولا بقيت زاخرة يدخلها ولا يراها حتى الآن». وقال كعب «يا أمير المؤمنين، فهذه صفة العماد التي لم يخلق مثلها في البلاد، وسيدخلها رجل من المسلمين في زمانك هذا ضالا ويرى ما بها من الذهب والفضة ولا يصدق فيما يقول».

فقال معاوية «يا أبا إسحاق، وهل تصف لنا ذلك الرجل؟» فقال «نعم، هو رجل أشقر أقصر قصير، على حاجبيه خال، فيخرج [ذلك] لطلب أبله إلى الصحاري فيقع عليها ويدخلها، ذلك الذي [...]، فيبيع بعض ما أصاب فيها من الذهب والفضة واللؤلؤ والزبرجد، وربما يذيق المسك والعنبر والزعفران».

فقال له معاوية «إن الرجل الذي دخل [تلك المدينة] جالس [...]». فبعث إليه فجيء به، فالتفت إليه كعب الأحبار فقال «فما أظن ذلك الرجل يا أمير المؤمنين بالله غيره، فقد دخلها فخبره بما خبرتك». فقال له معاوية «يا أبا إسحاق هذا الذي حدثني هو الذي وصفت لنا حديثك [...]». قال «بلى، فوالله قد دخلها ورآها بعينه وسيدخلها المسلمون». فقال له معاوية «يا أبا إسحاق لقد فضلك الله على غيرك من العلماء، ولقد أعطيت من العلم الأول ما لم يعط أحد غيرك». فقال «يا أمير المؤمنين ما خلق الله شيئا في الأرض من الأمور إلا وقد وصفه وفسره لعبده موسى [...]».

ARABIC TRANSCRIPTION

Folio 119r ter Image 0247

The young woman, her suitor and the man who brings them together

Photograph · 754 English · 209 Contents · 5

من الصالحات [...] فيه وذلك أنه كانت لهما ابنة من أجمل النساء وأحسنهن وخطبها فتى [...] أحد جيرانها وكان من أشد الناس فقرا [...] في الفقر [...] وكان [...] وتأبى العجوز [...] حتى [...] لهما من الله [...] وهما فقيران عظيمَا الفقر لا شيء [...]

وكانا [...] للتاجر [...] مطلع عليهما في [...] الليل [...] له وقد نام الناس والفتى الذي تزوجها خارج الباب والجارية من داخل الباب وكل واحد منهما يبكي شوقا لصاحبه وأمها واقفة تبكي لبكائهما وتقول لهما اصبرا وعسى الله الكريم أن يجمع بينكما على خير ويرزقكما من خزائنه ما يؤملكما.

[...] بكما لأرحمن الذي [...] قد أرسلنه [...] في المنام [...] كل منهما من عليه ويشق عليهما المشي [...] أراهم الله سبحانه [...] فنزل من عليته [...] وقال العجوز أقسمت عليك يا بنية [...] بما [...] قال [...] بالقصة فقال والله لا أبيت هنيّا ولا [...] حتى أجمع بينكما إن شاء الله على ما يرضي الله ورسوله فمال إلى داره فأخرج منها ما يصلح بهما من كسوة وفرش ودرا[...] [...] ثم صاح ببعض جيرانه وشهدوا النكاح

معهما وأعطاهما ما يلزمهم في أسبوعه وأخذ لمنزل العجوز بقية [...] دثار وسرير.

فقالت العجوز في بعض ما دعت له به حين [...] فرجت كربتين [...] و[...] وأجمعت بينهما على رضى الله ورسوله فرج الله عنك كرب الدنيا وكرب الآخرة [...] لك فيما ملكت يمينك ويجعله مالا مباركا لا يدخلك به إلا [...] حسابه منك ويسقط حسابه عنك [...] ثم [...] فيه الحساب [...] عاما وأراد تطهير ماله فأخرج الزكاة منه ليقرب بذلك [...] ويدخله الجنة فأمن الملك المتوجه بأنه [...] في الثـ[...]

ARABIC TRANSCRIPTION

Folio 119v ter Image 0248

The end of the tailor’s story. A session on the death of Bilāl

Photograph · 755 English · 210 Contents · 5

ليكون وصوله إلى [...] خير على [...] قال [...] أمر الله فيه فاستيقظ الرجل من نومه مرعوبا متفكرا فيما رأى و[...] ذلك الرؤى [...] ثلاث مرات [...] [...] الخياط صاحب المنزل [...] [...] [...] وهو [...] الصدق [...] كان في نومه ووجه به رسوله [...] عنه.

فلما وصل الخياط إليه شكر الله تعالى على ذلك وقال الحمد لله الذي كشف عني ثم راجع الفتى [...] العجوز واستفهم حسب ما جرى حرفا حرفا وبدعاء العجوز [...] نام الليلة التي جمع بينهما فرأى في منامه رجلين في ثياب بيض ورأى في حسنته يستبشر أن الله عز وجل قد [...] الله وغفر له ذنبه بما فعل بابنة العجوز وبدعائها له فصار الفتى [...] المال على الفقراء والمساكين.

الله تفضل بما سألت ولئن حمدت الله وشرحت صدرا لصالح الأعمـ[...] اللطيف بعباده الذي منّ علينا بالتوفيق وهدانا إلى سواء [...] فنسأله جلّت قدرته أن يوفقنا من الطاعات إلى ما [...] وأن يمنّ علينا برحمته يوم لقائه اللهم طهّر بالتوبة [...] وبطيب أداء الزكوة أموالنا وبلغنا بالتوبة النصوح آمالنا واختم بخير الأعمال آجالنا وحسن عواقب

الأمور لنا برحمتك يا [...] بيده ملكوت كل شيء وهو على كل شيء قدير وصلى الله على [...] وعلى آله وذريته وسلم تسليما.

مجلس في وفاة بلال بن حمامة يروى عن ابن عباس رضي الله عنه [...] قال لما توفي رسول الله صلى الله عليه وسلم كان أشد الناس [...] عليه بلال ابن حمامة رحمه الله فكان إذا قعد بكى وإذا مشى [...] وإذا قام بكى حتى [...] أذانه من حزنه [...] يكابد رضي الله عنه [...] موت النبي صلى الله عليه وسلم أخذ عصا بيده و[...] منزل فاطمة رضي الله عنها فقرع عليها الباب فخرجت [...]

ARABIC TRANSCRIPTION

Folio 120r Image 0249

Mary leaves her people

Photograph · 756 English · 211 Contents · 5

خويلد، يعني خير نساء الجنة. وروي عنه صلى الله عليه وسلم من طريق أنس ابن مالك أنه قال خير نساء العالمين أربع، مريم ابنة عمران وآسية ابنة مزاحم امرأة فرعون وخديجة ابنة خويلد وفاطمة ابنة محمد صلى الله عليهم.

ثم قال الله لها يا مريم اقنتي لربك واسجدي واركعي مع الراكعين. فكبرت ولم تزل قائمة في قنوتها حتى ورم قدماها وكاد الدم يسيل منهما من طول القنوت. فلما أراد الله أن يبشّر مريم بعيسى عليه السلام الذي في بطنها أن تنفرز من أهلها وتنفرد عنهم في موضع قبل مشرق الشتاء دون مغربها، وذلك قول الله عز وجل قوله واذكر في الكتاب مريم إذ انتبذت من أهلها مكانا شرقيا.

وكان ابن عباس يقول إني لأعلم خلق الله لأي شيء اتخذت النصارى المشرق قبلة لقول الله عز وجل إذ انتبذت من أهلها مكانا شرقيا فاتخذوا ميلاد عيسى قبلة. ويقال إنها صارت بمكان يلي شرق الشمس لأن ما يلي المشرق كان عندهم خيرا مما يلي المغرب. فاتخذت من دونهم حجابا، أي سترا من الجدران وقيل حجابا من الشمس.

فأرسلنا إليها بالنفاز روحنا وهو جبريل عليه السلام فتمثل لها بشرا سويا. وإنما كره جبريل طعن أن يخيفها بصورته برجل معتدل سوي

الخلق فخيفت أن يكون يريدها على نفسها قالت إني أعوذ بالله منك أن تنال مني ما حرم الله عليك إن كنت تقيا. وقيل أي إن كنت ممن يتقي الله بتجنب محارمه ويجتنب معاصيه فإنه من كان لله تقيا خشيه [فزجره؟] بذكر ذلك. ومن كان إنما يرى رجلا يريد نفسه آثم. فقال لها جبريل إنما أنا رسول ربك لأهب لك غلاما زكيا. فقالت له من أين يكون لي ولد أمن قبل زوج أتزوجه فأرزقه منه أم يبتدئ الله في خلقه ابتداء ولم يمسسني بشر من ولد آدم بنكاح حلال ولم أك بغيا أي زانية فأحمله من

ARABIC TRANSCRIPTION

Folio 120v Image 0250

Gabriel’s breath and Mary’s pregnancy

Photograph · 757 English · 213 Contents · 5

زنى فقال لها جبريل كذلك قال ربك هو علي هين لا يتعذر علي خلقه وهبته لك من غير فحل يفتعلك ولنجعله آية للناس أي علامة وحجة على خلقي ورحمة منا لك ولمن آمن به وصدق أنه نفخة مني وكان أمرا مقضيا قد فرغ الله ومضى في حكمه وسابق علمه فخلق الله سبحانه من روحه فحملت به عيسى صلى الله عليه. وجاء في الخبر أن جبريل نفخ في جيب درعها حتى وصلت النفخة إلى الرحم ثم انصرف عنها. وقال السدي رحمه الله خرجت مريم عليها جلبابها وآخذ جبريل بكنفها فنفخ في جيب درعها وكان مشقوقا من قدامها ودخلت النفخة صدرها فحملت.

قالت أختها فطنت أمرا، زكرياء ليلة تزورها فلما فتحت لها الباب التزمتها فقالت أخبريني ذكرت بأني استشعرت أني حبلى، قالت مريم إني أيضا حبلى. قالت امرأة زكرياء إني وجدت ما في بطني يسجد لما في بطنك، فذلك قول الله عز وجل مصدقا بكلمة من الله وسيدا.

وقال بعض المفسرين إنه كان معها في المحراب ابن خالها وكان اسمه يوسف وكان يخدم معها ويكلمها من وراء الحجاب. فكان أول من اطلع على حملها فغمه ذلك ولم يشعر من أين أوتيت فشغله أمرها عن كل شيء. وكان حكيما متعبدا وكان من قبل أن تضرب مريم على نفسها

الحجاب يكون معها، وإذا نفد ماؤهما أخذا قلتيهما وانطلقا إلى المغارة التي يكون فيها الماء فملآ قلتيهما وعادا.

فكان يسمع الملائكة يبشرون مريم بأن الله اصطفاها وطهرها فيعجب مما يسمع. فلما استبان له حملها ذكر الفضائل التي فضلها الله بها وأن زكرياء كان قد أحرزها في المحراب فلم يكن للشيطان إليها سبيل، وتحير عقله ورأيه فيها لما عظم بطنها.

ARABIC TRANSCRIPTION

Folio 121r Image 0251

Joseph’s questions and the birth

Photograph · 758 English · 214 Contents · 5

وخاف ألا يلم بمن صابها يوما فقال يا مريم أيكون زرع من غير بذر؟ فقالت نعم. قال فهل تنبت شجرة من غير غيث يصيبها؟ قالت نعم. قال فهل يكون ولد من غير ذكر؟ قالت نعم. أولم تعلم أن الله تبارك وتعالى أنبت الزرع يوم خلقه من غير بذر؟ ألم تعلم أن الله بقدرته أنبت الشجر بغير غيث وأنه جعل بتلك القدرة الغيث حياة الشيء بعدما خلق كل أمر منها وحده؟ أو تقول إن الله لم يقدر على إنبات الشجر حتى استعان عليه بالماء ولو لا ذلك لم يقدر على إنباته؟ قال يوسف لا أقول هذا ولكني أعلم أن الله بقدرته على ما يشاء يقول له كن فيكون. قالت له مريم ألم تعلم أن الله خلق آدم وامرأته حواء من غير أنثى ولا ذكر؟ فلما قالت له ذلك وقع في نفسه أن الذي بها شيء من الله وأنه لا يسعه أن يتهمها عنة فوكل أمرها إلى من كان بها لذلك.

فلما اشتد عليها المخاض نوديت أن اخرجي من المحراب فخرجت فبعدت عن بيت المقدس. فبينما هي تمشي إذ ضربها الطلق فلجأت إلى آري حمار، أي مذود حمار وأصل نخلة، فاحتضنتها واحتوشتها الملائكة فأتوا صفوفا محدقين بها. فقالت يا ليتني مت قبل هذا اليوم استحياء من الناس وكنت نسيا منسيا أي كنت كشيء ينسى ويفرغ من طلبه وفي ذكره.

فلما دنا حملها [...] فناداها أن لا تحزني فقد جعل ربك تحتك سريا أي جدولا، وكانت قد عطشت فأخرج لها نهرا من الأرض وروى جعل الجذع اليابس الذي كان في النهر فدب عليه الخضر يضرا له سعف من يبسه فحملت من ساعتها رطبا جنيا أي غضّا طريّا. فإذا أرادت أن تبله رمت إليها بجذع النخلة تتساقط عليك رطبا جنيا وكلي من هذه النخلة واشربي من هذا النهر وقري عينا. أي لتقر بذلك عينك إذا سألك أحد. فكلما مرأت برضى [قراءة غير مؤكدة]

ARABIC TRANSCRIPTION

Folio 121v Image 0252

Mary shows the child to her people

Photograph · 759 English · 215 Contents · 5

فقال لها جبريل قولي له إني نذرت للرحمن صوما أي صمتا في أمر عيسى فلن أكلم اليوم إنسيا في أمره، حتى يكون هو الذي يعبر عني ويخبر بحسبه ونسبه. وفقدت وأمر بن [...] محرابها فخرجوا في طلبها فسمعوا صوت [...] قعقعة من أمر تلك النخلة التي كانت تحتها مريم فانطلقوا إليها المقرغون فلما رأت مريم أنهم قد أقبلوا إليها حملت الولد وأتتهم. فذلك قوله فأتت به قومها تحمله.

فأتى ابن عم لها قد كانت سميت له فقالوا له إن مريم قد حملت من الزنا والآن يقتلها الملك. فأتاها فاحتملها فهرب بها، فلما كان ببعض الطريق أراد قتلها فقال له جبريل إنه من روح القدس فتركها وكان معها. فلما نظروا إليها شق أبوها عمران مدرعته وجعل التراب على رأسه وقالوا لها يا مريم لقد جئت شيئا فريا أي جئت بأمر عجيب وأحدثت حدثا عظيما.

ثم قالوا لها يا أخت هارون وكان هارون هذا الذي شبهت به مريم رجلا صالحا، وكانوا إنما يسمون كل رجل صالح فيما رووا ويذكر في التفسير أن هارون مات فشيع جنازته أربعون ألفا كلهم يسمى هارون. وقال قوم من أهل [...] بسِبطة هارون في الصلاح الذي كنا نرى منك ما كان أبوك عمران امرأ سوء أي إن القوم أخبروها كانت أمك بغيا أي زانية، فوا عجبنا لها أن كان أبواك صالحين وكان قومك صالحين وكنت أنت تريدين

الصلاح حتى كان بك هارون [...] الرجل الصالح في حسن سيرتك فكيف جئت بهذا الأمر العظيم؟ فلما اتهموها تبهتها وظنوا بذلك إذ رأتهم أشارت إليهم أي إلى عيسى أن كلموه.

قالوا لها كيف نكلم من كان في المهد صبيا لا يفهم مثله ولا ينطق بمقدرة بالكلام؟ ظنا منهم أن هذا منها استهزاء بهم فغضبوا لذلك أشد الغضب وقالوا نحن نسخر بنا حين تأمرنا أن

ARABIC TRANSCRIPTION

Folio 122r Image 0253

Jesus speaks in the cradle

Photograph · 760 English · 216 Contents · 5

نكلم هذا الصبي أشد علينا من زناها. فاتكأ حينئذ عيسى صلى الله عليه وسلم على يساره وأشار بسبابته متكلما عن أمه ومبينا على نبوته، فقال إني عبد الله آتاني الكتاب وجعلني نبيا وجعلني مباركا أين ما كنت، أي قضى بها علي وأنا في بطن أمي. وجاء في التفسير أن عيسى لما قال هذا الكلام في أول منطقه مبرئا لأمه ابتدر يحيى وهو ابن ثلاث سنين فقال أشهد أنك عبد الله ورسوله. فذلك قول الله عز وجل أن الله يبشرك بيحيى مصدقا بكلمة من الله. فقال زكرياء الله أكبر وأخذه وضمه إلى صدره. وتكلم عيسى بما ذكر الله في كتابه ثم أمسك عن الكلام حتى بلغ مبلغ الرجال.

وجاء في التفسير أنه لما ولدت زوج عمران مريم قالت يا رب إني سميتها مريم وإني أعيذها بك وذريتها من الشيطان الرجيم، فاستجاب الله لها فأعاذها وذريتها من الشيطان الرجيم فلم يجعل له عليها سبيلا. وفي الحديث أن رسول الله صلى الله عليه وسلم قال ما من مولود يولد إلا والشيطان ينال منه تلك الطعنة ولها يستهل الصبي إلا ما كان من مريم ابنة عمران. فإنها لما وضعتها أمها قالت رب إني أعيذها بك وذريتها من الشيطان الرجيم، فضرب دونها حجاب فطعن في الحجاب.

قال وقال وهب ابن منبه إنه لما ولد عيسى صلى الله عليه أتت الشياطين إبليس فقالوا له أصبحت الأصنام قد نكست رؤوسها. فقال هاذا في حادث. فقال مكانكم فطار حتى جاء خافقي الأرض فلم يجد شيئا. ثم جاء البحار فلم يجد شيئا. ثم طار ثالثة فوجد عيسى قد ولد عند مذود حمار وأصل نخلة وإذا الملائكة قد حفت حوله. فرجع إليهم فقال إن نبيا قد ولد البارحة ما حملت أنثى قط ولا وضعت إلا وأنا بحضرتها إلا هذه، فآيسوا أن تعبد إلا

ARABIC TRANSCRIPTION

Folio 122v Image 0254

Jesus’ first words and early years

Photograph · 761 English · 218 Contents · 5

صنم بعد هذه الليلة ولكن ائتوا بني آدم من قبل الخفة والعجلة. وقال أبو سعيد الخدري وأبو هريرة إن أول ما أطلق الله تعالى لسان عيسى بعد الكلام الذي تكلم به وهو في المهد مبرئا لأمه بحمد الله جل وعز وتقديسه. وقال اللهم أنت القريب في علوك المتعالي في دنوك الرفيع على خلقك خلقت سبعا في الهواء بكلماتك مستويات أجبن وهن دخان من فرقك فأتين وهن طائعات لأمرك، فيهن ملائكتك يسبحون بتقديسك.

وجعلت فيهن نورا فاصلا بين الظلم وضياء الشمس بالنهار وجعلت فيهن الرعد المسبح بحمدك وجعلت فيهن مصابيح يهتدي بها في الظلمات الحيران. فتباركت اللهم في ملكوت سماواتك ودحوت أرضك على تيار الموج المتعالي وأذللتها فذل بطاعتك صعبها، ففجرت فيها البحور ومن بعد البحور الأنهار ومن بعد الأنهار الجداول الصغار ومن بعد الجداول ينابيع العيون الغزار. ثم أخرجت منها الأشجار بالثمار ثم جعلت على ظهرها الجبال أوتادا فأطاعتك أطوادها.

فتباركت اللهم فمن يبلغ بصفته صفتك ومن يبلغ بمدحه مدحك؟ تنزل الغيث وتسير السحاب وتقضي الحق وأنت خير الفاصلين. لا إله إلا أنت أمرت أن نستغفرك من كل ذنب. لا إله إلا أنت إنما يخشاك من عبادك

الأكياس. نشهد أنك لست بإله استحدثناك ولا برب يبيد ذكره ولا كان لك شركاء يقضون معك فندعوهم وندعك، ولا أعانك على خلقك أحد فنشك فيك. نشهد أنك أحد صمد لم تلد ولم تولد ولم يكن لك كفوا أحد.

فلما بلغ مبلغ الغلمان وكان يشرب اللبن من أمه ففطمته وأكل الطعام وشرب الماء وأنطقه الله بالحكمة والبيان فأكثر اليهود فيه وفي أمه صلوات الله عليهما من قول الزور قد [...]

ARABIC TRANSCRIPTION

Folio 123r Image 0255

Jesus at school and the deeds attributed to him

Photograph · 762 English · 219 Contents · 5

وكانوا يسمونه ابن البغية فذلك قوله جل وعز وقولهم على مريم بهتانا عظيما. فلما بلغ سبع سنين أسلمته أمه في الكتاب إلى رجل يعلمه كما يعلم الغلمان، فكان لا يعلمه المعلم شيئا إلا بدر إلى علمه. وكان يخبر الصبيان بما صنع من الطعام في بيوتهم ويقول للصبي انطلق فإن أهلك يأكلون كذا وكذا. وفشا أمره في اليهود وخافت أمه عليه فأوحى الله إليها أن تنطلق به إلى أرض مصر. فذلك قوله جل وعز وجعلنا ابن مريم وأمه آية وآويناهما إلى ربوة ذات قرار ومعين.

فلما تمت مدة ثلاث عشرة سنة ثم أنزل الله عليه الإنجيل وعلمه التوراة. فلما بلغ ثلاثين سنة بعثه الله رسولا إلى بني إسرائيل مصدقا لما بين يديه من التوراة ومبشرا برسول يأتي من بعده اسمه أحمد. وأعطاه الآيات والعجائب من إحياء الموتى وخلق الطير من الطين وإبراء الأكمه. فلقيه إبليس لعنة الله عليه خاليا فقال لأنتهزن فرصتي من عيسى، فدنا منه فقال له أنت عيسى الذي تكونت من غير أب إنك العظيم الخطر. فقال بل العظمة لله الذي كونني. قال أنت عيسى ابن مريم الذي بلغ من عظمتك أنك تبرئ الأكمه والأبرص وتشفي المريض. فقال بل العظمة لله الذي بإذنه كان ذلك.

فلما أعيا عليه أمره كلما عظم عليه شيء من شأنه رده عليه أن ذلك لله تبارك وتعالى، أيس منه فصار إلى مجلسه واجتمع إليه شياطينه فقال إن هذا عبد ليس لي عليه سبيل، ولكني سأضل به بشرا كثيرا وأبث فيهم أهواء مختلفة وأجعلهم شيعا يجعلونه وأمه إلهين من دون الله.

وقال كعب إن عيسى ابن مريم صلى الله عليه وسلم لما بعثه الله رسولا وأعطاه ما أعطاه كان أول من اتبعه الحواريون. وذلك أنه مر بهم وهم يغسلون ثيابا للناس فقال لهم إنكم لو غسلتم أصحابكم من خطاياهم كان لكم الأجر الذي لا يزول فهو

ARABIC TRANSCRIPTION

Folio 123v Image 0256

The disciples and the arrest of Jesus

Photograph · 763 English · 220 Contents · 5

خيرا لكم من الأجر الذي لا يصحبكم منه شيء تفوزون به يوم الميعاد. فقالوا وكيف نغسلهم من خطاياهم؟ قال تكونون لي أعوانا عليهم حتى نخرجهم من ظلمة الخطايا إلى نور التوبة فاتبعوه ونصروه. وذلك قول الله جل وعز وإذ قال عيسى ابن مريم للحواريين من أنصاري إلى الله قال الحواريون نحن أنصار الله. وكانوا اثني عشر رجلا.

ولما قال لبني إسرائيل إني رسول الله إليكم مصدقا لما بين يدي من التوراة، وكانت التوراة فيها قصاص والإنجيل فيه عفو ورأفة ورحمة، أنكروا ذلك. فدعاهم إلى الإيمان بمحمد صلى الله عليه وسلم، وذلك أن الله عز وجل قال له فيما أوحى إليه أن يبشرهم بالنبي الأمين راكب الجمل والتاج يعني العمامة، ووصف لهم صفته. ثم قال له يا عيسى إني رافعك. قال ولم ذلك يا رب؟ قال إذا بلغت عني رفعتك إلى السماء ثم أهبطتك إلى الأرض آخر الزمان لتعين أمة محمد على قتل الأعور الدجال الكافر.

قال كعب ولما أراد الله جل ثناؤه رفع عيسى عليه السلام وأوحى الله إني متوفيك ورافعك إلي قال للحواريين إن هذا الزمان الذي يقبض فيه الراعي ثم تتفرق الرعية من بعده، فعرفوا أنه الفراق. وقال لهم إني لست مفارقكم حتى يظفر بي عدوي ولا تمنعوني ولكن قوموا معي.

وجعل أصحابه قد تواصوا منه بوهمهم مسجحين حرا بينهم واليهود تطلبه لتقتله. ثم إن يوحنا وهو الذي أزن عون بن عيسى دلهم عليه وعسى في ظاهر جبل في بيت مظلم نحو [...] الليل، فدخلوا عليه وأسروه وجعلوا على سِرِّه إكليلا شوكيا يطوقه وجعلوا يضربونه ويقولون إن كنت نبيا فامتنع بنفسك. فلما طلع الفجر نصبوا له خشبة ليصلبوه عليها فأرسل الله تبارك وتعالى الملائكة فحملوا عيسى ووضعوا في مكانه يوحنا الذي دل عليه وقلب الله ظله [...] فجعلوا ينظرون

ARABIC TRANSCRIPTION

Folio 124r Image 0257

Another account of the raising and the request for the table

Photograph · 764 English · 222 Contents · 5

إلى يوحنا مرفوعا على الخشبة فقال لهم أنا صاحبكم يوحنا الذي دللتكم على عيسى فزادهم ذلك غيظا فقتلوه وهم يرون أنه عيسى صلى الله عليه. وقال وهب بن منبه إنما أحاطت اليهود بعيسى وبأصحابه وكان معه سبعة عشر رجلا من الحواريين ببيت أحاطوا بهم وضعوا لا يشعر عيسى منظرا بعينه من صورهم إن الله كلهم على صورة عيسى فقالوا لهم خذونا لسحرنا لتبين عيسى لنا أو لنقتلنكم جميعا. فقال عيسى لأصحابه من يشتري بنفسه منكم اليوم بالجنة؟ فقال رجل منهم أنا، فخرج إليهم فقال أنا عيسى فأخذوه فقتلوه وصلبوه. فمن ثم شبه لهم ومن ثم ظنت اليهود والنصارى أنه عيسى.

فرفع الله عيسى من يومه ذلك. فإذا نزل ومعد في الأرض أمنة حتى ترتع الأسود مع الإبل والنمور مع البقر والذئاب مع الغنم ويلعب الغلمان مع الحيات. ويلبث في الأرض أربعين سنة ثم يتوفى وفاة المتوفين.

وأما سبب سؤالهم المائدة منه صلى الله عليه وسلم فذكر ابن عباس أن عيسى صلى الله عليه وسلم كان سياحا في الأرض فإذا خرج اتبعه الناس من مستشف من داء ومن متعلم، وكان أكثر ما يأخذ بهم في الريف والخصب فإذا نزلوا منزلا اشتروا ما يأكلون. فأخذ مرة في القفار فنزلوا على غير طعام ونال الناس جوع بلغ منهم كل مبلغ. فقالوا للحواريين إن

كان صاحبكم بالحق يعمل فليدع ربه أن يطعمنا في هذا القفر. فكلم الحواريون عيسى عليه السلام في ذلك. ويقال إن الذي تولى كلامه شمعون الصفا، أي كالصفا في الشدة.

ثم قالوا ما وصف في كتابه إذ قال لهم عيسى اتقوا الله إن كنتم مؤمنين تراحم، يقول لهم تدرون إنا نأكل منها وتطمئن قلوبنا وتعلم أن قد صدقتنا ونكون

ARABIC TRANSCRIPTION

Folio 124v Image 0258

The table descends and the loaves multiply

Photograph · 765 English · 223 Contents · 5

عليها من الشاهدين. فقال الله إني منزلها عليكم فنزلت عليهم في يوم الأحد. ويقال إنها نزلت عليهم مرتين في الغداة والعشي. وذلك أنه قال الله فإني أعذبه عذابا لا أعذبه أحدا من العالمين، أي أمسخه وأجعله آية لمن بعده. قالوا قد رضينا فأنزل الله المائدة مرتين.

القول كان عيسى صلى الله عليه سأل شمعون الصفا ماذا معك طعام؟ قال نعم سمكتان وخمسة أرغفة. فقال أنا بذلك، فقطعه عيسى صلى الله عليه صغارا ثم توضأ ودعا الله وأنزل الله البركة في ذلك. فجعل عيسى صلى الله عليه يلقي بين يدي كل رفقة فأكلوا حتى شبعوا وكانوا خمسة آلاف ونيفا فآمنوا بعيسى صلى الله عليه وسلم. ثم سألوه مرة أخرى فدعا ربه فأنزل مائدة عليها خمسة أرغفة وسمكتان فقطع ذلك عيسى كما صنع في المرة الأولى فأكلوا وشبعوا. فلما رجعوا إلى قراؤهم ذكروا ذلك فصدّق بهم من لم يشهد ذلك وقال لهم آخرون أصحبتم؟ فتراءى الله به الخشى [...] على بصيرته ومن استهواهم الشيطان رجع إلى كفره، فلعنهم عيسى فباتوا ليلتهم ثم أصبحوا خنازير ينكز الناس إليهم ويلقون لهم فمكثوا كذلك أربعة أيام ثم هلكوا.

وكانت صفة عيسى صلى الله عليه مربوع الخلق إلى الحمرة، أحمر كأنما خرج من ديماس يعني الحمام، جعد الشعر عريض الصدر. وفي

رواية أخرى إلى الحمرة والبياض سبط الشعر كأن شعره يقطر ماء وإن لم يصبه بلل، تضرب لمته بين منكبيه. وكان عمره مائة وعشرين سنة. وروي عن النبي صلى الله عليه وسلم أنه نعى نفسه إلى فاطمة حين بلغ سنه ستين سنة، وقال لها ما من نبي إلا يعمر مثل نصف عمر من قبله وإن عيسى عمر مائة

ARABIC TRANSCRIPTION

Folio 125r Image 0259

Ezekiel and those who had fled death

Photograph · 766 English · 224 Contents · 5

وعشرون سنة. وكان بين موسى وعيسى صلى الله عليهما ألف نبي أولهم موسى وآخرهم عيسى. وجاء في الخبر أنه لما حضر موسى الموت دعا سبعين حبرا من بني إسرائيل فاستودعهم التوراة واستخلف عليهم يوشع بن نون. فلما مضت ثلاث قرون بعد موسى وقعت الفرقة والاختلاف تنافسا في الدنيا.

ذكر من كنى الله عز وجل عنه من الأنبياء عليهم السلام ولم يسمه لنبيه محمد صلى الله عليه وسلم وهم أربعة حزقيل وشمعون وإرميا والخضر، وثلاثة في يس في قوله واضرب لهم مثلا أصحاب القرية إذ جاءها المرسلون إذ أرسلنا إليهم اثنين فكذبوهما فعززنا بثالث. فقيل بعضه حزقيل صلى الله عليه وسلم [قراءة غير مؤكدة]. وهي في قوله جل ثناؤه ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم.

قال ابن عباس هؤلاء القوم أربعة آلاف خرجوا فرارا من الطاعون. فقالوا نأتي أرضا ليس فيها موت. حتى إذا كانوا ببعض الطريق قال لهم الله موتوا فماتوا عن آخرهم. فمر عليهم حزقيل فدعا ربه أن يحييهم فأحياهم. وقال وهب بن منبه إنما أصاب ناسا من بني إسرائيل بلاء وشدة من الزمان فشكوا ما أصابهم وقالوا يا ليتنا قد متنا فاسترحنا مما نحن

فيه. فأوحى الله إلى حزقيل إن قومك صاحوا من البلاء وزعموا أنهم ودوا لو ماتوا فاستراحوا، وأي راحة لهم في الموت؟ أيظنون أني لا أقدر أن أبعثهم بعد الموت؟ فانطلق إلى جبانة كذا فإن فيها أربعة آلاف.

قال ابن منبه وهم الذين قال الله فيهم ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت. فقم فيهم فنادهم. وكانت عظامهم قد تفرقت فرقتها الطير والسباع. فنادى حزقيل صلى الله عليه وسلم فقال أيتها العظام إن الله يأمركم أن

ARABIC TRANSCRIPTION

Folio 125v Image 0260

The bones come together and Israel asks for a king

Photograph · 767 English · 225 Contents · 5

تجتمعوا فاجتمع عظام كل إنسان منهم معه. ثم نادى ثانية حزقيل يا أيتها العظام إن الله يأمركم أن تكتسوا اللحم فاكتست اللحم ونبت اللحم جلدا فكانت أجسادا. ثم نادى حزقيل الثالثة فقال أيتها الأرواح إن الله يأمركن أن تعدن في أجسادكن فعاشوا بإذن الله وكبروا تكبيرا واحدا.

وأما قصة شمعون صلى الله عليه وسلم فهي في قوله جل ثناؤه ألم تر إلى الملإ من بني إسرائيل من بعد موسى إذ قالوا لنبي لهم ابعث لنا ملكا نقاتل في سبيل الله. قال الربيع ذكر لنا أن موسى صلى الله عليه لما حضرته الوفاة استخلف فتاه يوشع بن نون على بني إسرائيل. فإن يوشع بن نون سار فيهم بكتاب الله التوراة وسنة نبيه موسى صلى الله عليه وسلم. ثم إن يوشع بن نون توفي فاستخلف فيهم غيره فسار فيهم بكتاب الله وسنة نبيه موسى. ثم استخلف فيهم آخر فسار بسير [...] صاحبه. ثم استخلف آخر فعرفوا أنهم أغفلوه وأنكر وأنكروا بعضه. ثم استخلف امرأ فأنكر وأضاعه أمره ثم استخلف آخر فأنكروا أمره كله.

ثم إن بني إسرائيل لما أرادوا في أنفسهم ما توليهم أتوا شمعون صلى الله عليه وإنما سمي شمعون لأن أمه دعت الله أن يرزقها فاستجاب لها دعاءها قبل موتها فوهب لها بعد أن كبرت فسمته شمعون يعني أن الله سمع دعاءها فأطاعها. ويقال بل كان اسم هذا النبي أسمويل بن بالي.

فقالوا له ابعث لنا ملكا نقاتل في سبيل الله. قال عسيتم إن كتب عليكم القتال إلا تقاتلوا إلى آخر الآية. فقال لهم إن الله عز وجل قد بعث لكم طالوت ملكا. وقد أجابكم إلى رغبتكم وأعطاكم ما سألتم. ثم لما قال لهم ذلك قالوا أنى يكون له الملك علينا وهو من سبط ابن يامين بن يعقوب وسبط بني يامين سبط لا مملكة فيه ولا نبوة ونحن أحق بالملك

ARABIC TRANSCRIPTION

Folio 126r Image 0261

Ṭālūt, the measure of the rod and the sign of the ark

Photograph · 768 English · 226 Contents · 5

منه، لأنا من سبط يهوذا ابن يعقوب، ولم يؤت سعة من المال لأنه سقاء. وقيل إنه كان راعيا والله أعلم. فقال لهم إن الله اصطفاه عليكم أي اختاره عليكم، وزاده بسطة في العلم والجسم. وذكر في بعض التفسير أنه أتاه وحي من الله فذلك العلم الذي ذكر. وأما الجسم فإن بني إسرائيل متى اجتمعوا كان طالوت فوقهم من منكبيه فصاعدا، ولذلك سمي طالوت لطوله. وكان اسمه شاول بن كيس وهو بالعربية طالوت بن قير. ويروى أنه أتى أشمويل ذلك النبي بعصا يكون مقدارها على طول الرجل الذي يبعث فيهم ملكا فقال إن صاحبكم يكون طوله طول هذه العصا. فقاسوا أنفسهم بها فلم يكونوا مثلها وقاسوا طالوت بها وكان مثلها.

ثم طلبوا آية تدل على ملكه، فقال لهم أشمويل أو شمعون إن علامة ملك طالوت التي سألتمونيها دلالة على صدقي أن يأتيكم التابوت فيه سكينة من ربكم. وهو التابوت الذي كانت بنو إسرائيل إذا لقوا عدوا لهم قدموه أمامهم وزحفوا معه، فلا يقوم لهم معه عدو ولا يظهر عليهم أحد ناوأهم حتى ضيعوا أمر الله وكثر خلافهم على أنبيائهم، فسلبهم الله إياه مرة بعد مرة يرده إليهم في كل ذلك، حتى سلبهم إياه آخر مرة فلم يرده إليهم آخر الأبد. وقيل في هذا التابوت إنه كان عند بني إسرائيل من عهد موسى وهارون يتوارثونه حتى سلبهم الله إياه على يدي ملوك من أهل

الكفر ثم رده عليهم آية لملك طالوت. ثم وصف لهم التابوت وما فيه من الفضل فقال فيه سكينة من ربكم وبقية مما ترك آل موسى وآل هارون تحمله الملائكة. والسكينة قال علي فيها إنها كانت ريحا هفافة لها وجه كوجه الإنسان. وقال مجاهد كان

ARABIC TRANSCRIPTION

Folio 126v Image 0262

The contents of the ark and its return on a cart

لها رأس كرأس الهرة وجناحان. وقال ابن منبه عن رجال من بني إسرائيل إن السكينة كانت رأس هرة ميتة وكانت إذا صرخت في التابوت بصراخ الهر أيقنوا بالنصر وجاءهم الفتح. وقال ابن عباس كانت السكينة طستا من ذهب من الجنة، وكانت تغسل فيه قلوب الأنبياء. وكانت البقية رضاض الألواح من در وياقوت وزبرجد وعصا موسى وعصا هارون وثيابهما ونعلاهما. قال ابن عباس فجاءت الملائكة بالتابوت تحمله بين السماء والأرض وهم ينظرون إليه حتى تضعه بين أظهرهم.

ومن قصص هذا التابوت فيما ذكر ابن منبه أن أرميا لما خرب بيت المقدس وحرقت الكتب وقف في ناحية من الجبل فقال أنى يحيي هذه الله بعد موتها، فأماته الله. ثم رد الله من رد من بني إسرائيل على رأس سبعين سنة من حين أماته الله يعمرونها ثلاثين سنة تمام المائة. فلما ذهبت المائة رد الله إليه روحه وقد عمرت وهي على حالها الأولى. فلما أراد الله أن يرد عليهم التابوت أوحى إلى نبي من أنبيائهم إن كنتم تريدون بأن يرفع عنكم المرض فأخرجوا عنكم هذا التابوت، وكان مرضهم الناسور. قالوا ما علامة ذلك؟ قال علامته أنكم تأتون ببقرتين صغيرتين لم تعملا عملا قط، فإذا نظرتا إليه وضعتا أعناقهما للنير حتى يشد عليهما، ثم يشد التابوت على عجل ثم يعلق على البقرتين ثم تخليان فتصيران حيث

يريد الله جل وعز أن يبلغهما. ففعلوا ذلك ووكل بهما أربعة من الملائكة يسوقونهما. فسارت البقرتان سيرا سريعا حتى إذا بلغتا طرف سرح كسرتا نيرهما وقطعتا حبالهما وذهبتا، فنزل إليه داود ومن معه. فلما رأى داود التابوت أسرع إليه فرحا، فقالت له امرأته لقد خففت حتى كاد

ARABIC TRANSCRIPTION

Folio 127r Image 0263

David answers his wife. Ṭālūt tests his soldiers

Photograph · 770 English · 229 Contents · 5

الناس يمقتونك لما صنعت. فقال لها أتبطئيني عن طاعة ربي؟ لا تكونن لي بزوجة بعد هذا. ففارقها. وفي هذا التابوت غير حديث قصدنا إلى أصحها إسنادا والله أعلم.

فلما فصل طالوت بالجنود، وكان فصوله يومئذ فيما ذكر أهل التفسير من بيت المقدس، وكان جنوده ثمانين ألف مقاتل، لم يتخلف من بني إسرائيل عن الفصول معه إلا ذو علة لعلته أو كبير لهرمه أو معذور لا طاقة له بالنهوض معه، فشكوا إليه العطش وقلة المياه بينهم وبين عدوهم وسألوه أن يدعو الله لهم أن يجري لهم بينهم وبين عدوهم نهرا. فقال لهم طالوت إن الله مبتليكم بنهر أي مختبركم به ليعلم كيف طاعتكم له. ويقال إن هذا النهر بين الأردن وفلسطين. فمن شرب من هذا النهر فليس مني، أي ليس من أهل ولايتي ولا من أهل ديني. ومن لم يطعمه فإنه من أهل ديني وولايتي إلا من اغترف غرفة بيده. فجاء في أكثر الأقوال أن عامتهم شربوا من ذلك الماء، فكان من شرب منه عطش ومن اغترف منهم غرفة روي.

ويقال إن الذين عبروا معه ذلك النهر أربعة آلاف ورجع ستة وستون ألفا، فمن شرب منه عطش ومن لم يشرب منه إلا غرفة روي. وذكر أيضا

أن الذين لم يشربوا كان عدتهم ثلاث مائة وبضعة عشر رجلا كعدة أهل بدر. فلما جاوز هذا النهر طالوت والذين آمنوا معه قالوا لا طاقة لنا اليوم بجالوت وجنوده، قال الذين يظنون أنهم ملاقوا الله كم من فئة قليلة غلبت فئة كثيرة بإذن الله والله مع الصابرين. وقد تقدمت قصة طالوت مع داود وجالوت فيما تقدم مع قصص داود

ARABIC TRANSCRIPTION

Folio 127v Image 0264

Jeremiah or Ezra before Jerusalem in ruins

Photograph · 771 English · 230 Contents · 5

في أول الكتاب. وأما قصة أرميا وقيل هو عزير، صلى الله عليه وسلم، ففي قوله جل ثناؤه أو كالذي مر على قرية وهي خاوية على عروشها. على أن أهل التفسير قد اختلفوا في اسم هذا المار وفي اسم هذه القرية، فقال قوم هو عزير، وقيل هو أرميا بن بلقيا، ويقال إن أرميا هو الخضر. وقال ابن منبه إن أرميا من سبط هارون بن عمران. والقرية التي مر عليها قيل هي بيت المقدس أتى عليها عزير بعد ما خربه بخت نصر البابلي. وقال ابن زيد هي القرية التي أهلك الله فيها الذين خرجوا من ديارهم وهم ألوف حذر الموت.

وكان سبب ذلك فيما جاء في بعض التفسير أن أرميا أو عزيرا أوحى الله إليه وهو بأرض مصر أن الحق بأرض إيليا فإن هذه ليست لك بأرض. فركب حماره حتى إذا كان ببعض الطريق ومعه سلة من عنب وتين، وكان معه سقاء جديد فملأه ماء، فلما بدا له شخص بيت المقدس وما حوله من القرى والمساجد ونظر إلى خراب لا يوصف، رأى هدم بيت المقدس كالجبل العظيم، قال أنى يحيي هذه الله بعد موتها. وسار حتى تبوأ منها منزلا فربط حماره بحبل جديد وعلق سقاءه، وأراد الله أن يريه القدرة على إحياء الموتى وأن يضرب له المثل في ذلك بنفسه. فألقى عليه السبات. فلما نام نزع روحه مائة عام. فلما مر من المائة سبعون عاما أرسل الله ملكا إلى ملك من الملوك فارس عظيم فقال إن الله يأمرك أن

تنفر بقومك فتعمر بيت المقدس وإيليا وأرضها حتى تعود أعمر ما كانت. فقال له الملك أنظرني ثلاثة أيام حتى أتأهب لهذا العمل ولما يصلحه من أداة العمل. فأنظره ثلاثة أيام فانتدب ثلاث مائة قهرمان ودفع إلى كل

ARABIC TRANSCRIPTION

Folio 128r Image 0265

The rebuilt city and the donkey’s bones

Photograph · 772 English · 231 Contents · 5

قهرمان ألف عامل وما يصلحه من أداة العمل. فسار إليها قهارمته ومعهم ثلاث مائة ألف عامل. فلما وقفوا في العمل رد الله روح الحياة في عين أرميا أو عزير وآخر جسده ميت. فنظر إلى إيليا وما حولها من القرى والمساجد والأنهار والحروث تعمل وتعمر وتجدد حتى صارت كما كانت بعد ثلاثين سنة تمام المائة. فرد الله إليه الروح فنظر إلى طعامه وشرابه لم يتسنه، ونظر إلى حماره واقفا كهيئته يوم ربطه لم يطعم ولم يشرب، ونظر إلى الرمة في عنق الحمار لم تتغير جديدة وقد أتى على ذلك ريح مائة عام وبرد وحر مائة عام. وقد نحل جسم أرميا من البلى فأنبت الله له لحما جديدا ونشر عظامه وهو ينظر. فقال الله له انظر إلى طعامك وشرابك لم يتسنه، أي لم يتغير ولم يتسن على ما مر عليه من السنين، وانظر إلى العظام، أي إلى إحياء حمارك وإلى عظامه كيف ننشرها ثم نكسوها لحما.

فجاء في التفسير أن الله بعث ريحا فجاءت بعظام الحمار من كل سهل وجبل ذهبت به الطير والسباع. ويقال إنه سمع أيتها العظام إني جاعل فيك روحا فليرجع كل عظم إلى موضعه. فارتهشت ورجع كل عظم منها إلى موضعه وهو ينظر، فصار حمارا من عظام ليس له لحم ولا دم. ثم كسا الله جل جلاله تلك العظام لحما ودما فقام حمار من لحم ودم ليس فيه روح، ثم أقبل ملك يمشي حتى أخذ بمنخر الحمار فنفخ فيه الروح

فنهق الحمار. فلما تبين له من قدرة الله ما تبين وعلم بعظيم ما رأى من الآيات في نفسه وحماره ورجوع تلك القرية وذواتها كأعمر ما كانت، ورأى طعامه وشرابه لم يتسنه ولم يكن الفساد إلى شيء من الأطعمة والأشربة أسرع به منه إلى طعامه وشرابه، رجع إلى نفسه وقال لها أيها النفس أعلم أن الله على كل شيء قدير.

ARABIC TRANSCRIPTION

Folio 128v Image 0266

The return after a hundred years, the Torah and the identity of al-Ḫaḍir

Photograph · 773 English · 232 Contents · 5

وإنما قال لبثت يوما أو بعض يوم وهو قد لبث مائة عام لأن الله جل وعز قبض روحه أول النهار ثم رده إليه آخر النهار بعد المائة العام. فلما قيل له كم لبثت قال لبثت يوما أو بعض يوم، وهو يرى أن الشمس قد غربت وكان عنده ذلك يوما، ثم رأى بقية من الشمس قد بقيت لم تغرب فقال أو بعض يوم. فقيل له بل لبثت مائة عام. وأما قول الله جل ثناؤه ولنجعلك آية للناس فإنه جاء في التفسير أنه بعث بعد المائة العام أسود الرأس واللحية فأتى بني إسرائيل وبنو بنيهم بشيب. فلما قال لهم أنا عزير أنكروه وقالوا لقد حدثنا آباؤنا أن عزيرا قتل في أرض بابل. وكان بخت نصر قد قتل حفظة التوراة. فقرأ عزير عليهم التوراة. فقال رجل منهم إن أبي أخبرني عن جدي أن التوراة مدفونة في موضع كذا في خابية. فمضوا فاستخرجوها ونظروا فيها فإذا فإذا هي كما قرأ عليهم عزير فصدقوه حينئذ. وقالوا ما جعل الله التوراة في قلبه إلا وهو ابنه، تعالى عما قالوا علوا كبيرا.

وأما قصة الخضر صلى الله عليه وسلم فقد قيل إنه أرميا، وقيل بل هو رجل عالم صالح، وقيل بل كان ملكا، وقيل إن اسمه خضرون بن قابيل بن آدم. وقيل بل اسم الخضر اليسع. ويقال إن الخضر وإلياس ابنا خالة وإنهما يجتمعان كل عام بعرفات، وقيل بمسجد الخيف، وإن أكلهما الكمأة

والكرفس. ويروى أن النبي صلى الله عليه وسلم قال إنما سمي الخضر لأنه قعد على فروة بيضاء فاهتزت به خضراء. ويقال إنه كان إذا صلى في موضع أو قعد فيه اخضر ما حوله. وكان سبب سفر موسى وفتاه يوشع ولقائه هذا العالم الخضر فيما يروى عن ابن عباس أنه كان سبب ذلك أن موسى سأل الله جل وعز أن يدله

ARABIC TRANSCRIPTION

Folio 129r Image 0267

What Moses learns at the meeting of the two seas

على عالم يزداد من علمه إلى علم نفسه. وأن موسى سأل ربه فقال رب أي عبادك أحب إليك؟ قال الذي يذكرني ولا ينساني. قال فأي عبادك أقضى؟ قال الذي يقضي بالحق ولا يتبع الهوى. وقال أي رب أي عبادك أعلم؟ قال الذي يبتغي علم الناس إلى علمه عسى أن يصيب كلمة تهديه إلى هدى أو ترده عن ردى. قال أي رب فهل في الأرض أحد أعلم مني؟ قال نعم. قال يا رب ومن هو؟ قال له الخضر. قال وأين أطلبه؟ قال على الساحل عند الصخرة التي ينفلت عندها الحوت. قال فخرج موسى يطلبه حتى كان ما ذكر الله، وانتهى موسى إليه عند الصخرة فسلم كل واحد منهما على صاحبه. قال له موسى إني أريد أن تستصحبني. قال له الخضر إنك لن تستطيع معي صبرا. قال له موسى بلى. قال فإن صحبتني فلا تسألني عن شيء حتى أحدث لك منه ذكرا.

ثم كان من انطلاقهما ما قص الله في كتابه من أمر السفينة والغلام والجدار. ثم سار به الخضر حتى انتهى إلى مجمع البحرين وهو اجتماع بحر الروم وبحر فارس. فبحر الروم مما يلي المغرب وبحر فارس مما يلي المشرق، وليس في الأرض مكان أكثر ماء منه. ثم بعث الله الخطاف فجعل يستقي منه بمنقاره. فقال الخضر لموسى كم ترى هذا الخطاف رزأ

من هذا الماء؟ قال ما أقل ما رزأ منه. قال له يا موسى فإن علمي وعلمك في علم الله كقدر ما استقى هذا الخطاف من هذا الماء.

وجاء في التفسير عن النبي عليه السلام أنه قال إن موسى صلى الله عليه وسلم قام خطيبا في بني إسرائيل فقيل له أي الناس أعلم؟ فقال أنا. فعتب عليه حين لم يرد العلم إلى الله عز وجل فقال له بلى عندي عبد عند مجمع البحرين. فقال يا رب كيف لي به؟ فقيل له تأخذ حوتا مالحا فتجعله في مكتل فحيث تفقده فهو هناك. ففعل ومعه فتاه

ARABIC TRANSCRIPTION

Folio 129v Image 0268

The fish and the rock, the boat and the boy

Photograph · 775 English · 235 Contents · 5

يسيران على شاطئ البحر حتى انتهيا إلى صخرة على ساحل البحر وعندها العين التي تسمى عين الحياة. فجلس يوشع ليتوضأ من العين، فوضع المكتل فانتضح على الحوت من ذلك الماء فعاش الحوت ثم وثب في الماء فجعل يضرب بذنبه فلا يصيب شيئا إلا يبس وقبر [قراءة غير مؤكدة] ذلك، قوله واتخذ سبيله في البحر سربا. فجعل يوشع [...] ذلك ليخبر موسى فحبسه بأمر الحوت فنسي أن يخبره فمضيا يومهما ذلك إلى الغد. وكان موسى لم ينصب في سفره ذلك من المكان الذي لزما ذلك اليوم شيئا، فقال لفتاه آتنا غداءنا لقد لقينا من سفرنا هذا نصبا.

وذكر يوشع الحوت فأخبره بخبره وقال أرأيت إذ أوينا إلى الصخرة فإني نسيت الحوت وما أنسانيه إلا الشيطان أن أذكره. فقال له موسى ذلك ما كنا نبغ، فارتدا على آثارهما قصصا كما ذكر الله حتى انتهيا إلى الصخرة فوجدا رجلا عند الصخرة قائما يصلي مسبحا فانتظراه. فقال له موسى السلام عليك قال وعليك السلام يا نبي بني إسرائيل. فقال له موسى من أخبرك أني نبي بني إسرائيل؟ قال له الخضر الذي أخبرك بي.

فعلم موسى أن الخضر أعلم منه، فكان من خبره ما قص الله في كتابه من خرق السفينة وقتل الغلام وإقامة الجدار. ثم فسر الخضر لموسى صلى الله عليه ما كان من أفعاله الثلاثة فقال له أما السفينة فكانت

لمساكين يعملون في البحر فأردت أن أعيبها بالخرق الذي خرقتها وكان وراءهم ملك يأخذ كل سفينة صحيحة غصبا ويدع المعيبة منها، هذه كانت عادته وإن كان الملك يقدر على أخذها صحيحة ومعيبة. وكان اسم هذا الملك فيما ذكر هدد بن بدر.

ثم قال له وأما الغلام فكان أبواه مؤمنين وهو كافر، فعلمنا أنه يغشيهما طغيانا وكفرا فأردنا أن يبدلهما ربهما خيرا منه زكاة

ARABIC TRANSCRIPTION

Folio 130r Image 0269

The orphans’ treasure and al-Ḫaḍir’s advice

Photograph · 776 English · 236 Contents · 5

وأقرب رحما. قال سعيد بن جبير إن الله أبدل أبوي الغلام الذي قتله الخضر منه بجارية. وقال ابن جريج بل كانت أمه يومئذ حبلى بغلام مسلم خير من الأول زكاة أي صلاحا ودينا وأقرب رحما أي رحمة بوالديه وأبر بهما من المقتول.

ثم قال له وأما الجدار فكان لغلامين يتيمين في المدينة وكان تحته كنز لهما. قال ابن عباس كان ذلك الكنز صحفا مدفونة فيها علم. ثم بين ذلك آخر فقال ذلك سطران ونصف لم يتم الثالث. عجبا للموقن بالرزق كيف يتعب، وعجبا للموقن بالحساب كيف يغفل، وعجبا للموقن بالموت كيف يفرح. وقد يقال وإن كان مثقال حبة من خردل أتينا بها وكفى بنا حاسبين.

وقال الحسن بل كان ذلك الكنز لوحا من ذهب فيه مكتوب بسم الله الرحمن الرحيم عجبا لمن يؤمن بالقدر كيف يحزن وعجبا لمن يوقن بالموت كيف يفرح وعجبا لمن يعرف الدنيا وتقلبها بأهلها كيف يطمئن إليها. لا إله إلا الله محمد رسول الله. وقيل بل كان في هذا اللوح مكتوب بسم الله الرحمن الرحيم عجب ممن عرف الموت ثم ضحك، وعجب لمن أيقن بالقدر ثم نصب، وعجب لمن أيقن الموت ثم أمن. أشهد ألا إله إلا الله وأن محمدا عبده ورسوله.

وقال بعض نقلة الأخبار إن موسى والخضر صلى الله عليهما لما اجتمعا حيث ذكر الله في كتابه ثم افترقا على ما ذكر الله جعل يوصي كل واحد منهما صاحبه. فقال الخضر لموسى فيما وصاه به يا موسى اجعل همك في معادك ولا تخض فيما لا يعنيك ولا تأمن الخوف في أمنك ولا تيأس من الأمن في خوفك ولا تذر الإحسان في قدرتك وتدبر الأمور في علانيتك. فقال موسى زدني. قال له إياك واللجاجة ولا تمش في غير حاجة ولا تضحك من غير عجب ولا تعيرن أحدا من الخاطئين

ARABIC TRANSCRIPTION

Folio 130v Image 0270

What one learns in order to put it into practice

Photograph · 777 English · 237 Contents · 5

بخطاياهم بعد الندم وابك على خطيئتك يا ابن عمران. وأوصى موسى الخضر صلى الله عليهما فقال له إياك والغضب إلا في الله أو ترضى عن أحد إلا في الله، ولا تحب الدنيا ولا تبغض الدنيا.

ثم أوصاه الخضر فقال له يا ذا القائل أقل ملالة من المستمع، فلا تمل جلساءك إذا حدثتهم واعلم أن قلبك وعاء فانظر ما تحشو به وعاءك وأعرض عن الدنيا وانبذها وراءك فإنها ليست لك بدار ولا لك فيها محل قرار، وإنما جعلت لك بلغة للعباد ليتزودوا منها للمعاد. ووطن نفسك على الصمت تلق الحكمة وأشعر قلبك للتقوى تنل العلم ورض نفسك على الصبر تخلص من الإثم.

يا موسى لا تفتحن بابا لا تدري ما غلقه ولا تغلقن بابا لا تدري ما فتحه. يا ابن عمران لا تر أنك أوتيت من العلم إلا قليلا، فإن التعسف من الاقتحام والتكلف. يا ابن عمران من لا ينتهي من الدنيا نهمته ولا ينتهي منها رغبته كيف يكون عابدا؟ من يحقّر حاله ويتهم الله فيما قضاه له كيف يكون زاهدا؟ هل يكف عن الشهوات من قد غلب عليه هواه، وينفعه طلب العلم والجهل قد حواه، [...] سفره إلى آخرته وهو مقبل على دنياه؟

يا موسى تعلم ما تعلمت لتعمل به ولا تتعلمه لتحدث به فيكون عليك بوره ويكون لغيرك نوره. يا موسى اجعل الزهد والتقوى لباسك والعلم

والذكر كلامك واستكثر من الحسنات فإنك مصيب السيئات وزعزع بالخوف قلبك فإن ذلك يرضي ربك. واعمل خيرا فإنك لا بد عامل شرا. فقد وعظت إن حفظت. ومن كلامه أيضا له يا موسى تفرغ للعلم إن كنت تريده فإن العلم لمن تفرغ له. لا تكونن مكثارا لأنّه مهذار، إن كثير المنطق يشين العلماء ويبدي مساوي السخفاء ولكن عليك بالاقتصاد فإن ذلك

ARABIC TRANSCRIPTION

Folio 131r Image 0271

The city’s three messengers

أزين لك من القول وفرق السفهاء وأعرض عن الجاهل واسكت عنه حلما وجانبه عزما فإنما ما بقي من جهله عليك وسفهه إياك أكثر.

وأما قصة الثلاثة الذين كنى عنهم في يس ففيهم غير قول. قال قتادة ذكر لنا أنها أرض من القرية أنطاكية مدينة بالروم وأن عيسى ابن مريم صلى الله عليه بعث رجلين من الحواريين إلى أهل تلك المدينة فكذبوهما فأعزهما الله بثالث أشد إيمانا به وقواما بأمره من فضله. القرية التي أرسل إليها الرسل رجل يسعى إليهم، فذلك أن أهل مدينتهم عزموا واجتمعت آراؤهم على قتل هؤلاء الثلاثة، فبلغ ذلك هذا الرجل وكان مؤمنا وكان اسمه في ما ذكر حبيبا، وكان يعمل الحرير وكان رجلا سقيما قد أسرع به الجذام.

وكان ذا صدقة يجمع كسبه فإذا أمسى يقسمه فيطعم نصفا عياله ويتصدق بنصف. فلما اجتمع قومه على قتل الرسل بلغ ذلك حبيبا وهو على باب المدينة الأقصى فجعل يسعى إليهم يذكرهم بالله ويدعوهم إلى اتباع المرسلين اتبعوا من لا يسألكم أجرا، فلحقهم على ما جاؤوا به من الهدى وهم مهتدون.

ثم أبدى لقومه إيمانه وقيامه لا يعبد غير الله فقال وما لي لا أعبد الذي فطرني وإليه ترجعون. فلما وقع في ذلك ظواهر [...] القوم هم أصحاب

الرش [...] فظن أنه أن يتلوا [...] فقتلوه وألقوه في الرش وهي البئر. وهم أول من عمل نساؤهم السحر. وقيل أيضا بل هم أصحاب الأخدود إذ أرسل إليهم باثنين وزاد بثالث وكان اسم الاثنين صادق ومصدوق وكان اسم الثالث سلوم وقيل شمعون. والأكثر على أنهم من حواريي عيسى بن مريم عليه السلام وأن أهل أنطاكية هم الذين أرسل إليهم هؤلاء الذين كنى عنهم، وأن حبيبا هذا الذي جاءهم ساعيا على الإيمان قتلوه طعنا بالأخرام ورجما بالحجارة

ARABIC TRANSCRIPTION

Folio 131v Image 0272

The man who brought bread to the prisoner every day

حتى مات. وأما أصحاب الرس والله أعلم بهم من هؤلاء، فقال بعض أهل العلم من السلف غيرهم. وقال قتادة [...] قرية من اليمامة يقال لها الفلج. وقال عكرمة يقول [...] وقال القرية من [...] ليس [...] وقال مجاهد وابن عباس أيما هي بئر أسمها الرس وكان عليا [عليها] قوم يعبدون [...] رسوا أنبياءهم في بئر. وبسنده فيما رواه محمد بن كعب القرظي أن رسول الله صلى الله عليه وسلم قال أول من يدخل الجنة يوم القيامة العبد الأسود. قال وذلك أن الله عز وجل بعث نبيا إلى أهل قرية فلم يؤمن به من أهلها أحد إلا رجل أسود.

ثم إن أهل القرية عدوا على ذلك النبي فحفروا له بئرا وألقوه فيها ثم أطبقوا عليه بحجر ضخم. قال وكان ذلك العبد الأسود يذهب يحتطب على ظهره ثم يأتي بحطبه فيبيعه ويشتري به طعاما وشرابا ثم يأتي به إلى تلك البئر فيرفع تلك الصخرة، فيعينه الله عليها، فيدلي إليه طعامه وشرابه ثم يردها كما كانت.

قال فكان كذلك ما شاء الله أن يكون. ثم إنه ذهب يوما يحتطب كما كان يصنع فجمع حطبه وحزم حزمته وفرغ منها. فلما أراد أن يحتملها وجد سنة فاضطجع ونام فضرب على أذنه سبع سنين. ثم إنه هب فتحول

بشقه الآخر فاضطجع فضرب على أذنه سبع سنين أخرى. ثم إنه هب فاحتمل حزمته ولا يحسب إلا أنه نام ساعة من نهار. فجاء إلى القرية فباع حزمته ثم اشترى به طعاما وشرابا كما كان يصنع ثم ذهب إلى تلك الحفرة التي كان فيها النبي صلى الله عليه وسلم فالتمسه فلم يجده. وقد كان بدا لقومه فيه بداء فاستخرجوه فآمنوا به وصدقوه.

قال وكان النبي صلى الله عليه وسلم يسألهم عن ذلك الأسود ما فعل فيقولون ما ندري حتى قبض الله النبي صلى الله عليه. فكان رسول الله صلى الله عليه وسلم يقول إن ذلك الأسود أول من يدخل الجنة.

ARABIC TRANSCRIPTION

Folio 132r Image 0273

The number of prophets and the intervals between them

Photograph · 780 English · 241 Contents · 5

تمت قصص الأنبياء المذكورين في القرآن صلى الله عليهم أجمعين وهم أحد وثلاثون نبيا ذكر منهم بالتسمية أربعة وعشرين نبيا، وكنى عن سبعة فلم يذكرهم، وقد ذكرت اختلاف العلماء في أسمائهم. وأنا أكتب بابا مفردا أعيد فيه أسماءهم على التوالي واحدا بعد واحد، وإن كان ذكرهم في القرآن لم يأت على التوالي، وأذكر أطرافا من أنسابهم وأعمارهم ومدة فتراتهم وصور بعضهم إن شاء الله.

المذكورون في القرآن وهم الذين كتبنا قصصهم آدم وإدريس ونوح وهود وصالح وإبراهيم ولوط وشعيب وإسماعيل وإسحاق ويعقوب ويوسف وموسى وهارون واليسع ويونس وإلياس وذو الكفل وأيوب وداود وسليمن وزكرياء ويحيى وعيسى. والمكنى عنهم حزقيل وأرميا وسمعون والخضر والرسل في يس وهم صادق ومصدق وسلوم وقيل شمعون. وذكر الأسباط ولم يسمهم، وقد ذكرتهم في قصة يوسف.

وأما مدة فتراتهم صلوات الله عليهم أجمعين فروى ابن الكلبي عن ابن عباس رحمه الله أنه قال كان من آدم إلى نوح ألفا سنة ومائتا سنة، ومن نوح إلى إبراهيم ألف ومائة سنة وثلاث وتسعون سنة ويقال ثنتان وأربعون سنة. ومن إبراهيم إلى موسى خمس مائة سنة وخمس وسبعون

سنة ويقال خمس وستون سنة. ومن موسى إلى داود خمس مائة سنة وتسع وسبعون سنة.

ومن داود إلى عيسى ألف وثلاث وخمسون سنة ويقال ألف وتسع وتسعون سنة ويقال ألفا سنة ومائتا سنة. ومن عيسى إلى محمد ست مائة سنة. ومن البعث إلى سنة تسع وثلاثين ومائتين مائتان واثنتان وخمسون سنة. وحكى الهيثم

ARABIC TRANSCRIPTION

Folio 132v Image 0274

Transmitted chronologies and the prophets' lifespans

Photograph · 781 English · 242 Contents · 5

الهيثم بن عدي عن بعض أهل الكتاب قال من لدن آدم إلى الطوفان ألفان ومائتان وست وخمسون سنة، ومن الطوفان إلى وفاة إبراهيم ألف وعشرون سنة، ومن وفاة إبراهيم إلى دخول بني إسرائيل مصر خمس وسبعون سنة، ومن دخول يعقوب مصر إلى خروج موسى من مصر أربع مائة وثلاثون سنة، ومن خروج موسى من مصر إلى بناء بيت المقدس خمس مائة وخمسون سنة، ومن بناء بيت المقدس إلى ملك بخت نصر، إلى ملك ذي القرنين أربع مائة وست وثلاثون سنة، ومن ذي القرنين إلى سنة تسع وثلاثين ومائتين ألف ومائتان وتسع وثلاثون. والله أعلم.

وقال بعضهم إنما كان بين آدم ونوح ألف سنة وخمس مائة سنة ولم يكن بين آدم ونوح كفر، وكان الناس بين آدم ونوح مؤمنين حتى كان نوح، وكان الكفر على عهد نوح وهود يختلف يقال فيه. وكان بين موسى وعيسى ألف نبي أولهم موسى وآخرهم عيسى. وقال وهب بن منبه التفاضل بين آدم وبين نبينا محمد صلى الله عليه وسلم تسعة وأربعون أبا.

وأما مدة عيشهم صلوات الله عليهم فروى ابن الكلبي عن ابن عباس أن آدم صلى الله عليه وسلم عاش تسع مائة وثلاثين سنة وكذلك هو في

التوراة وعاشت بعده حواء سبع سنين. وفي غير رواية ابن عباس أنه عاش ألف سنة ودفن بالشام ببيت المقدس. وعاش إدريس صلى الله عليه وسلم ثلاث مائة وخمسا وستون سنة. وعاش نوح صلى الله عليه وسلم ألفا ومائتين وخمسين سنة، منها إلا أن أوحى الله إليه ألف مائة وثمانون سنة، ثم دعاهم لنبوته أربع مائة وعشرين سنة ثم ركب السفينة وهو ابن سبع مائة سنة

ARABIC TRANSCRIPTION

Folio 133r Image 0275

The end of the account, the colophon and two added notes

Photograph · 782 English · 243 Contents · 5

وخمسين سنة ثم عاش بعد ذلك ثلاث مائة سنة. وعاش لمك أبو نوح سبع مائة سنة وسبعا وسبعين سنة. وعاش إبراهيم مائة وعشرين سنة وفي رواية أخرى ثمان وثمانين سنة وخمسا وتسعين سنة. وعاش إسحاق مائة وخمسين سنة ويقال مائة وثمانين. وعاش يعقوب مائة وسبعا وأربعين سنة.

تمت قصص الأنبياء بحمد الله وحسن عونه والصلاة على سيدنا محمد وآله في العشر الآخر من صفر موافق ست وعشرين يوم من شهر يونيه عام سبع وسبعين وسبعماية.

[إضافة أسفل الحرد] صلى الله عليه وسلم. مولد نبينا محمد اثنا عشر ليلة من شهر ربيع الأول، يقول أهل العلم [...].

[إضافة أسفل الخط] أخذت من المسلمين مدينة [واشقة؟] لسنة [ست؟] وخمس ماية. ثم أخذت بعدها سرقسطة لسنة اثنا عشر وخمس ماية. ثم أخذت بعدها لاردة في سنة ثمانية عشر وخمس ماية.

APPENDIX · THE MANUSCRIPT

Folio 47r

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APPENDIX · THE MANUSCRIPT

Folio 47v

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APPENDIX · THE MANUSCRIPT

Folio 48r

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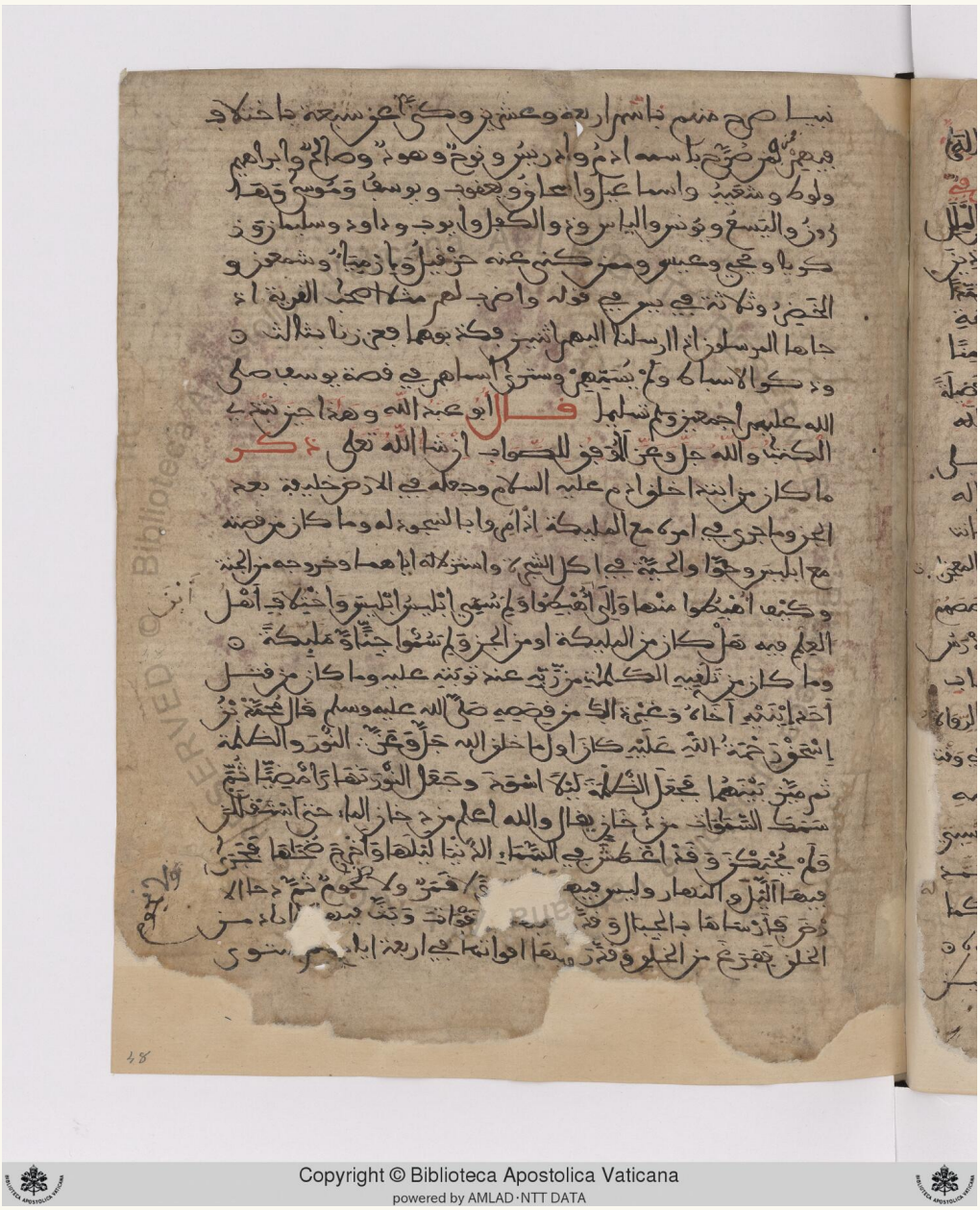
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APPENDIX · THE MANUSCRIPT

Folio 48v

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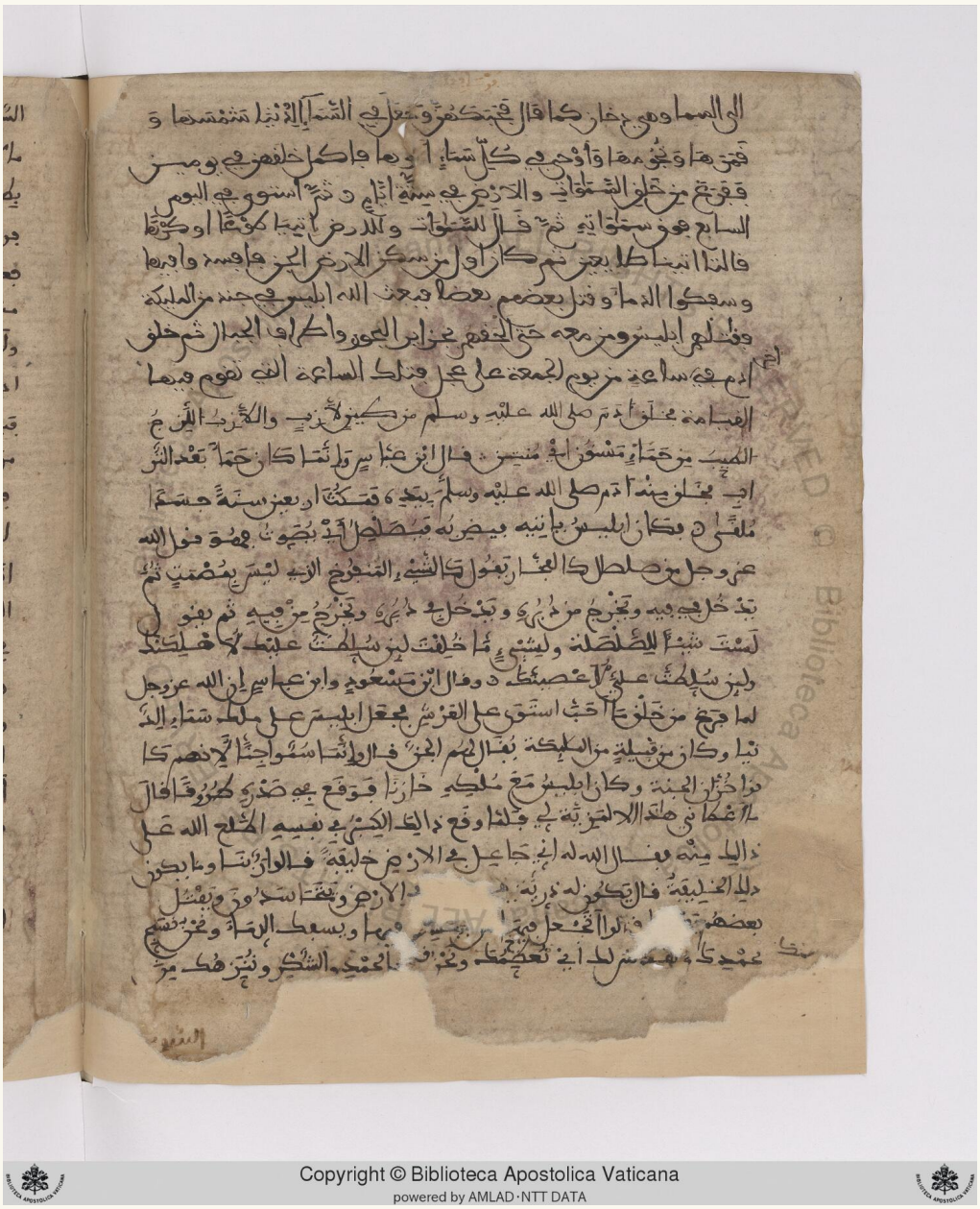
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APPENDIX · THE MANUSCRIPT

Folio 49r

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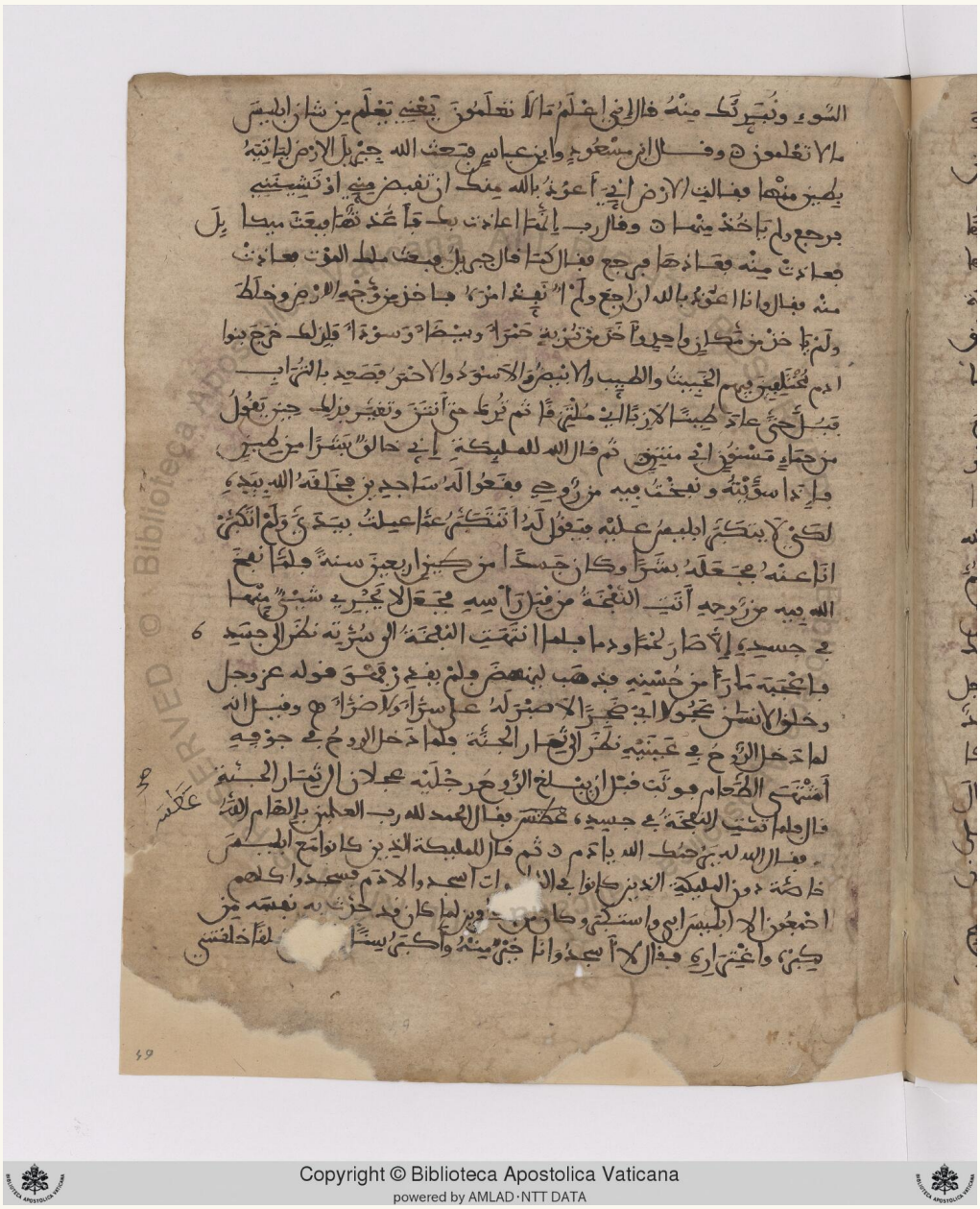
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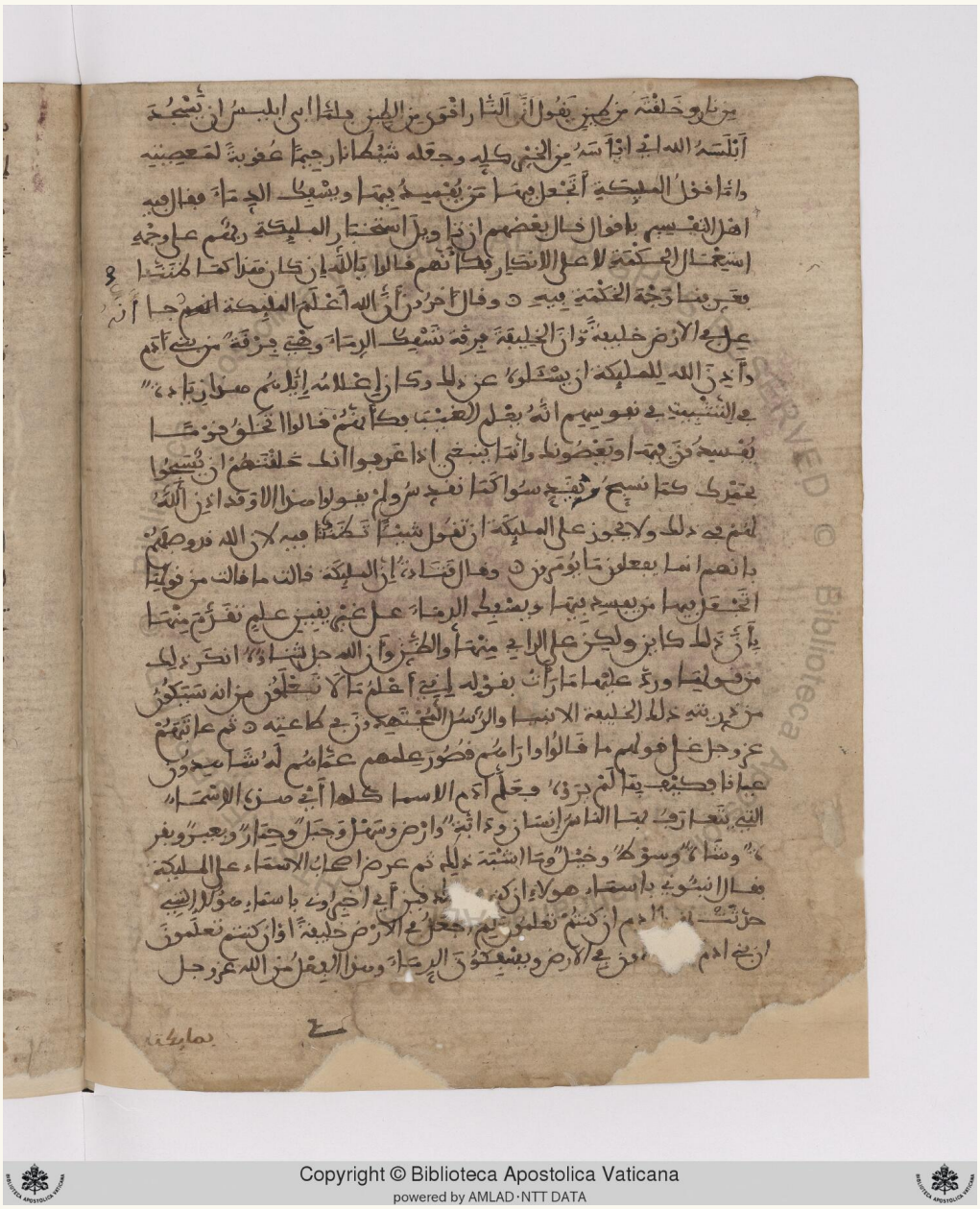

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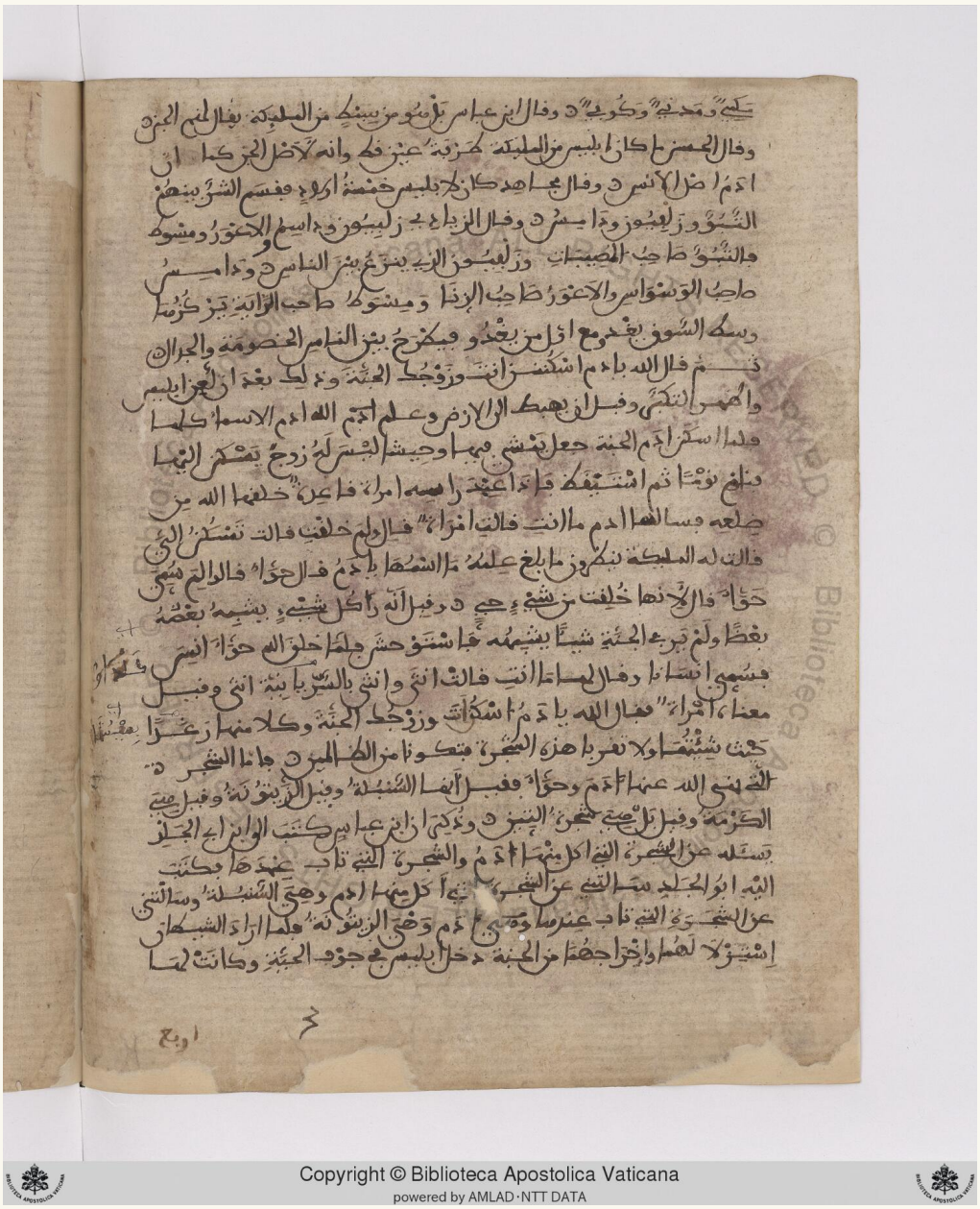
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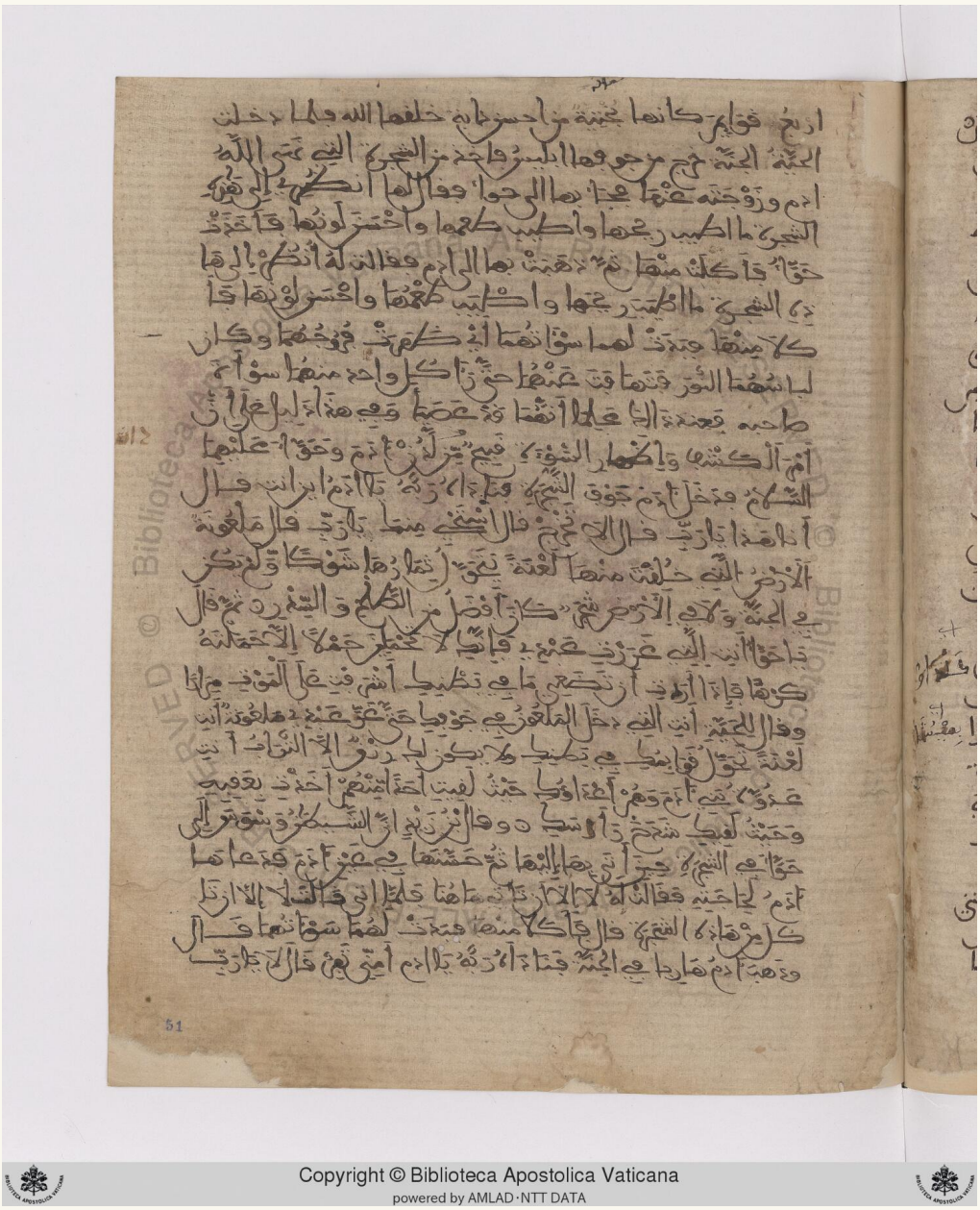
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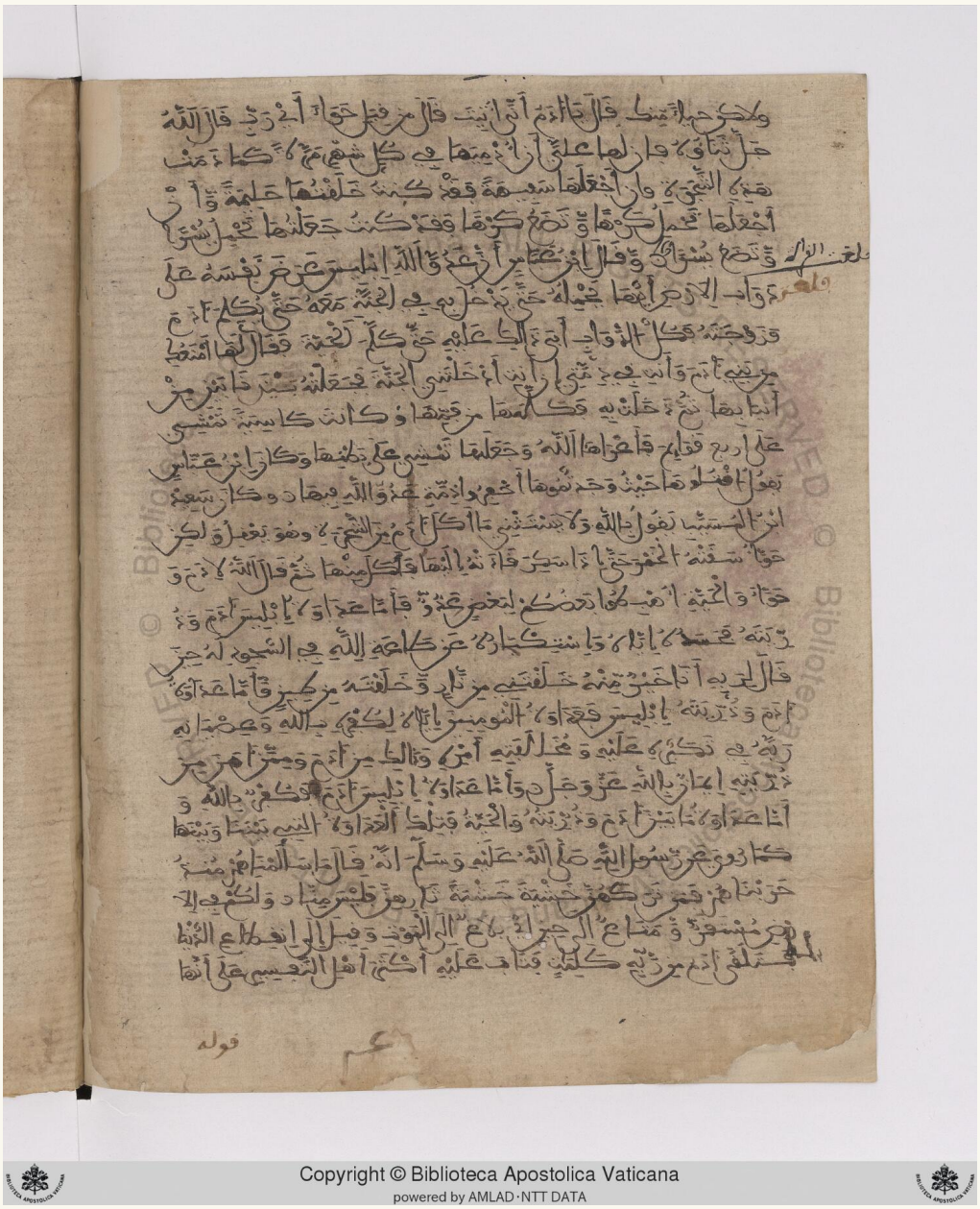
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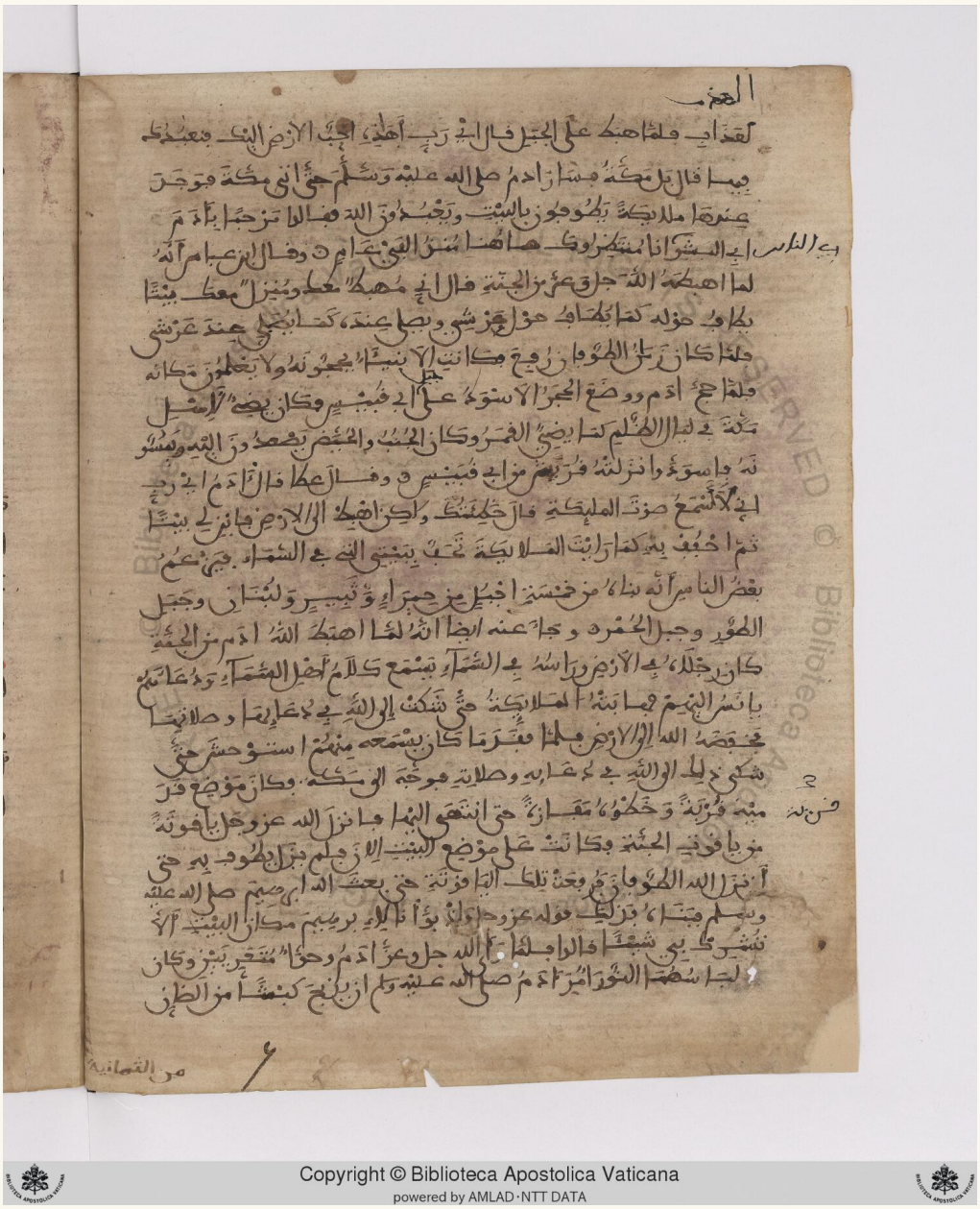
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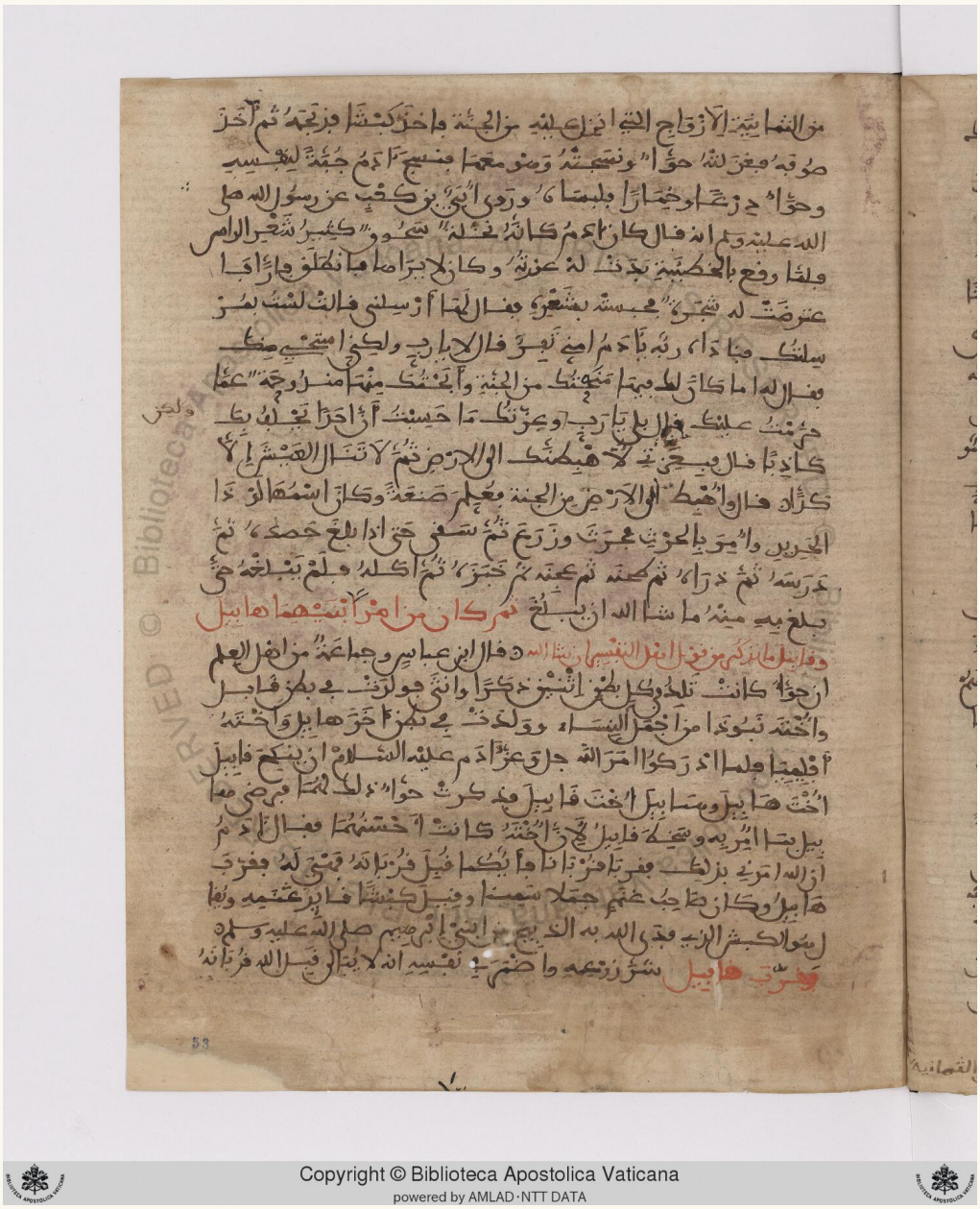
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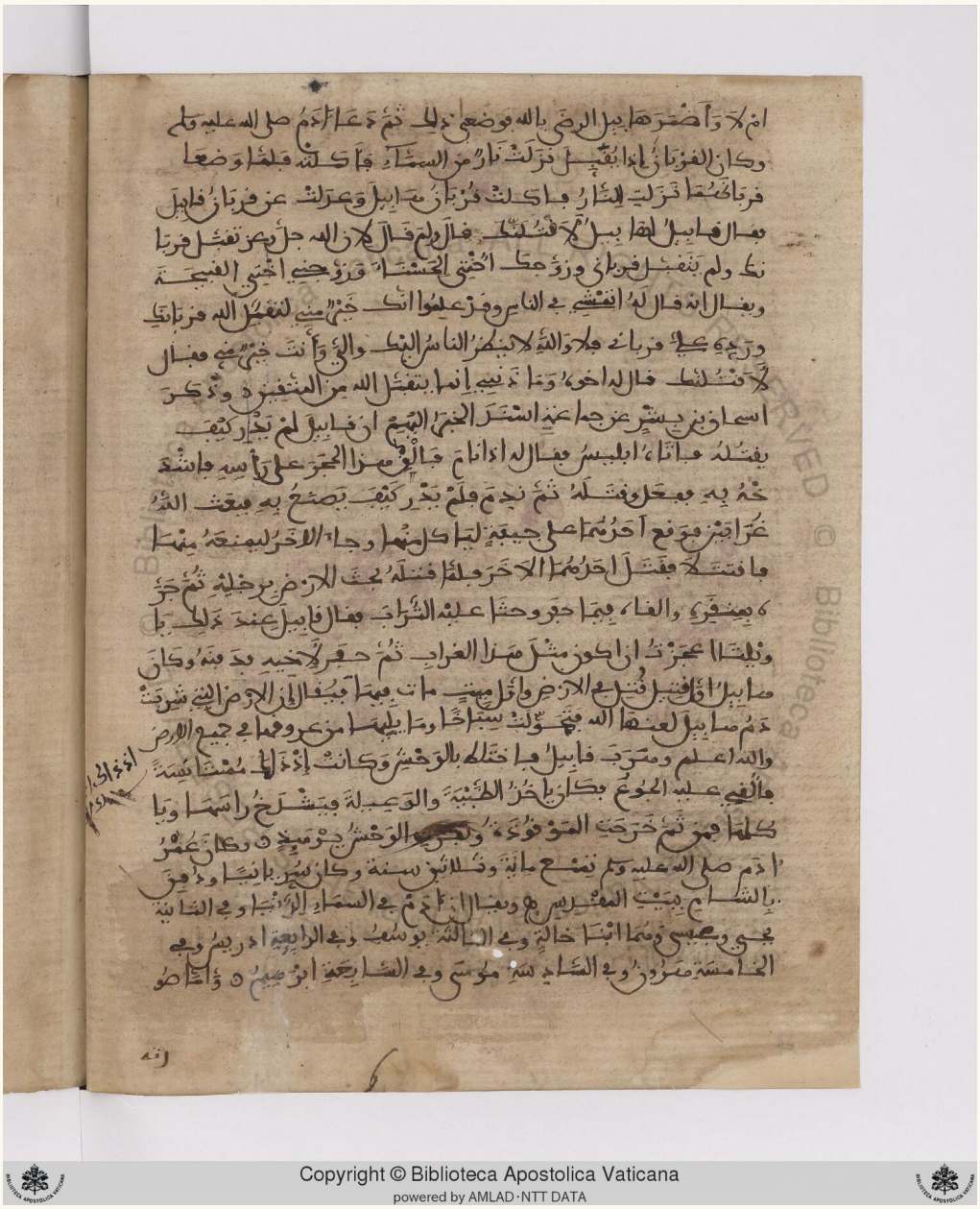
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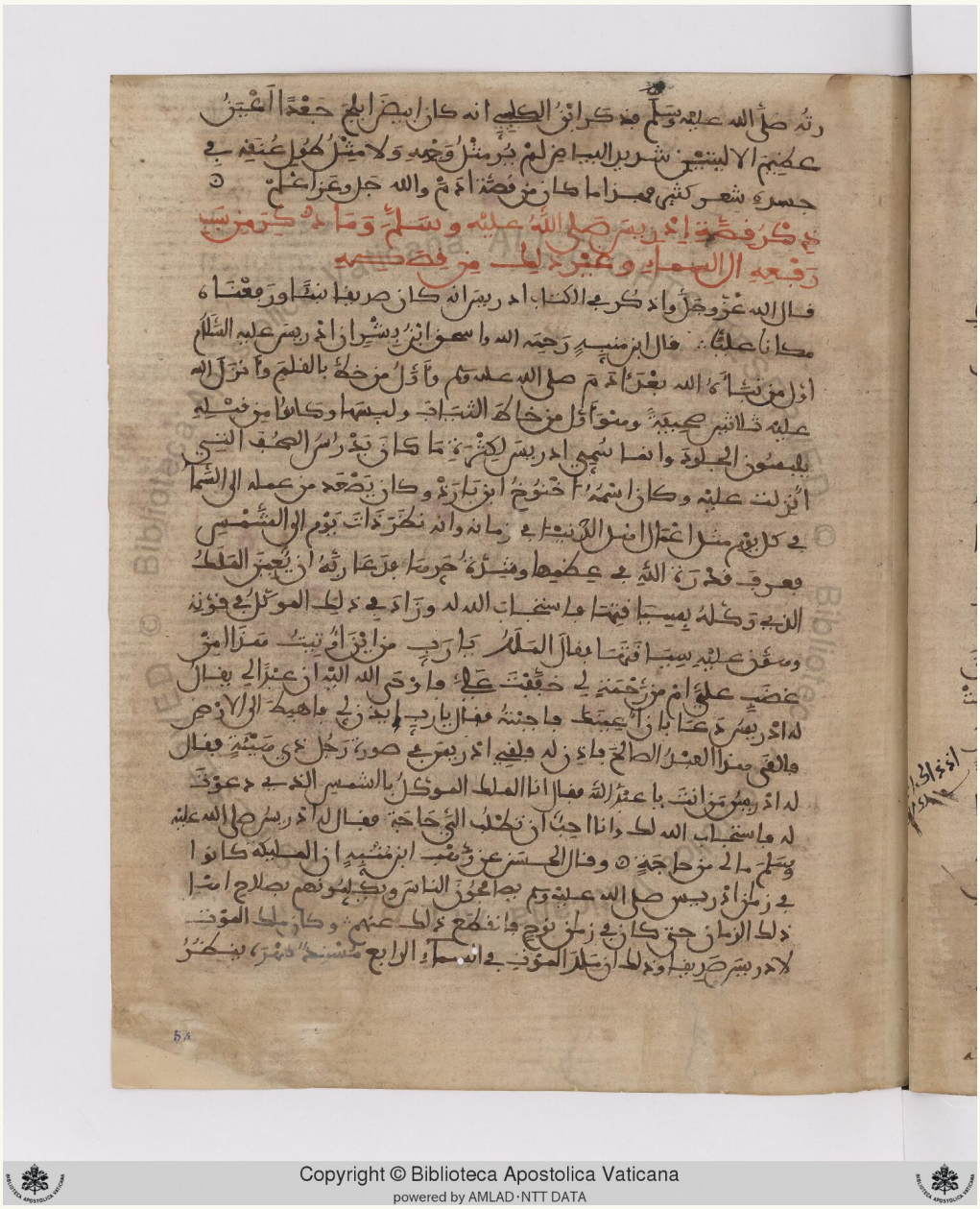

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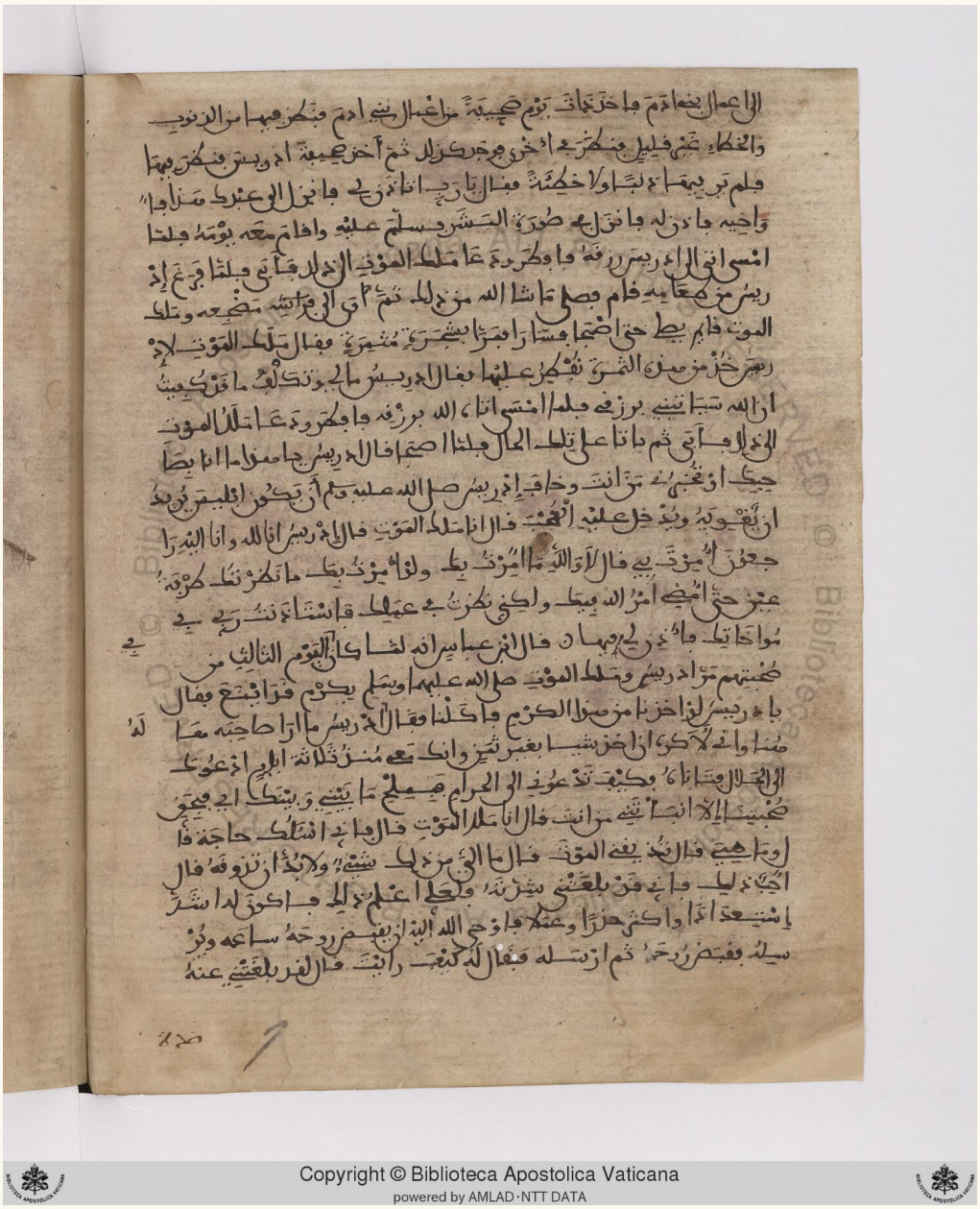
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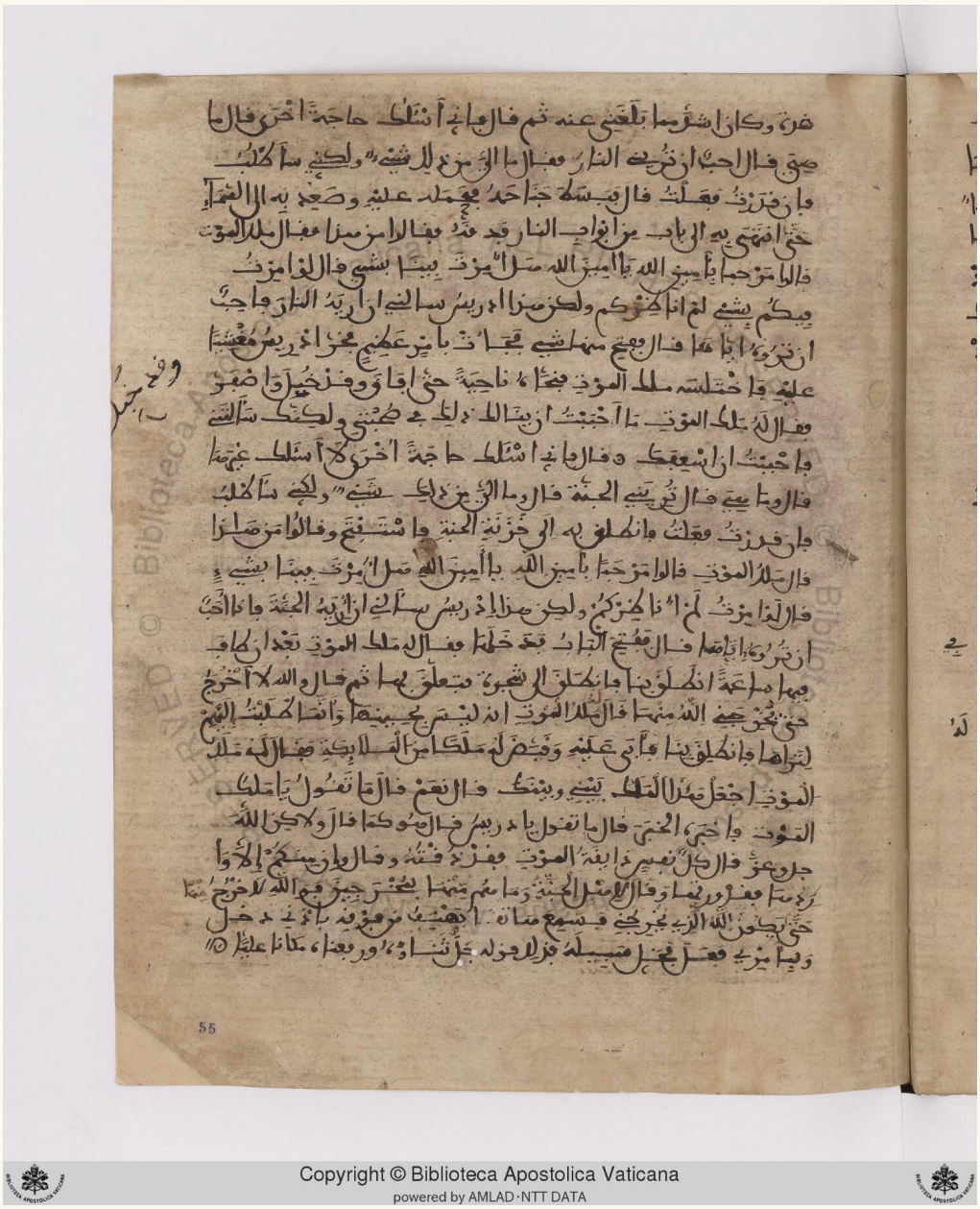
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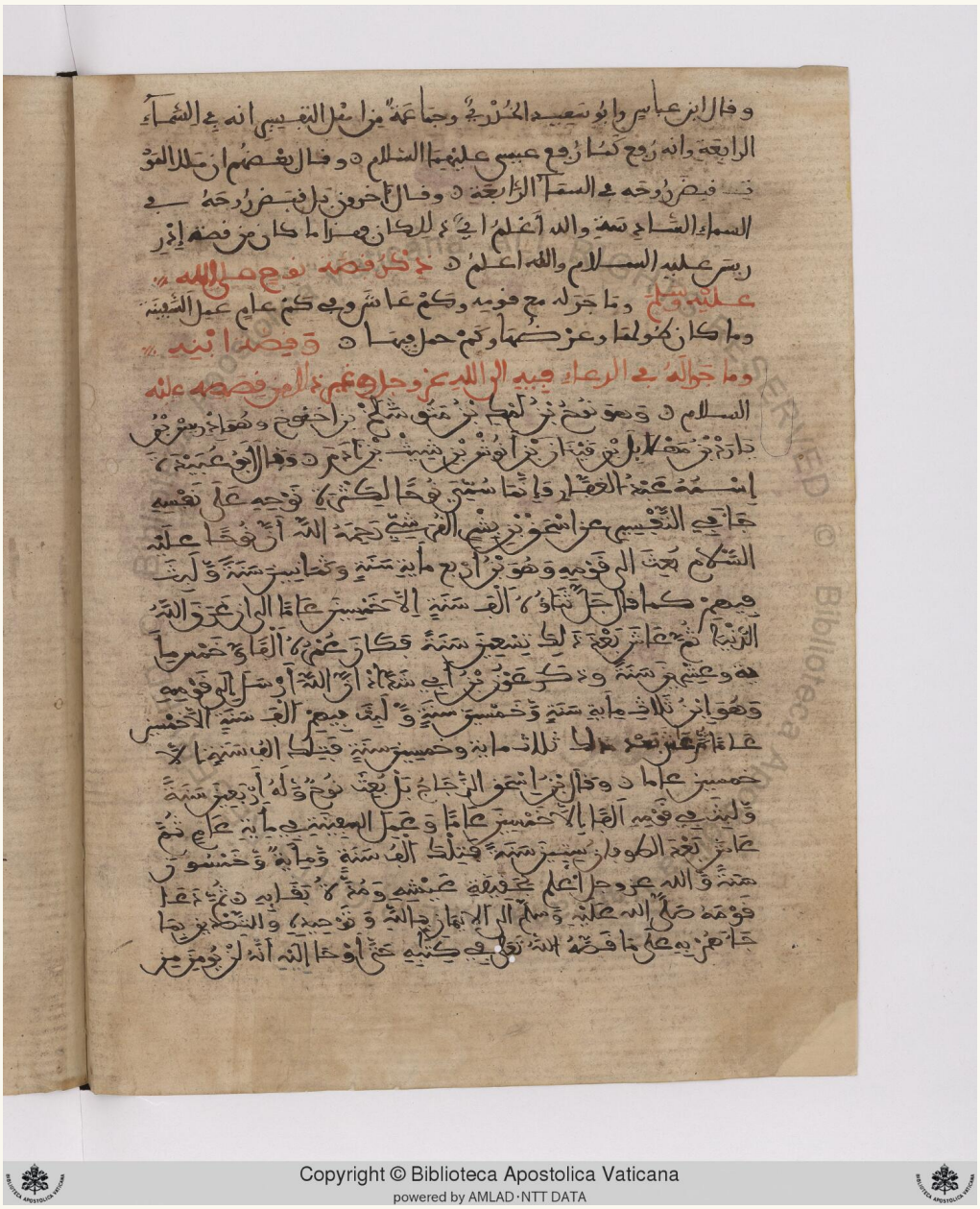

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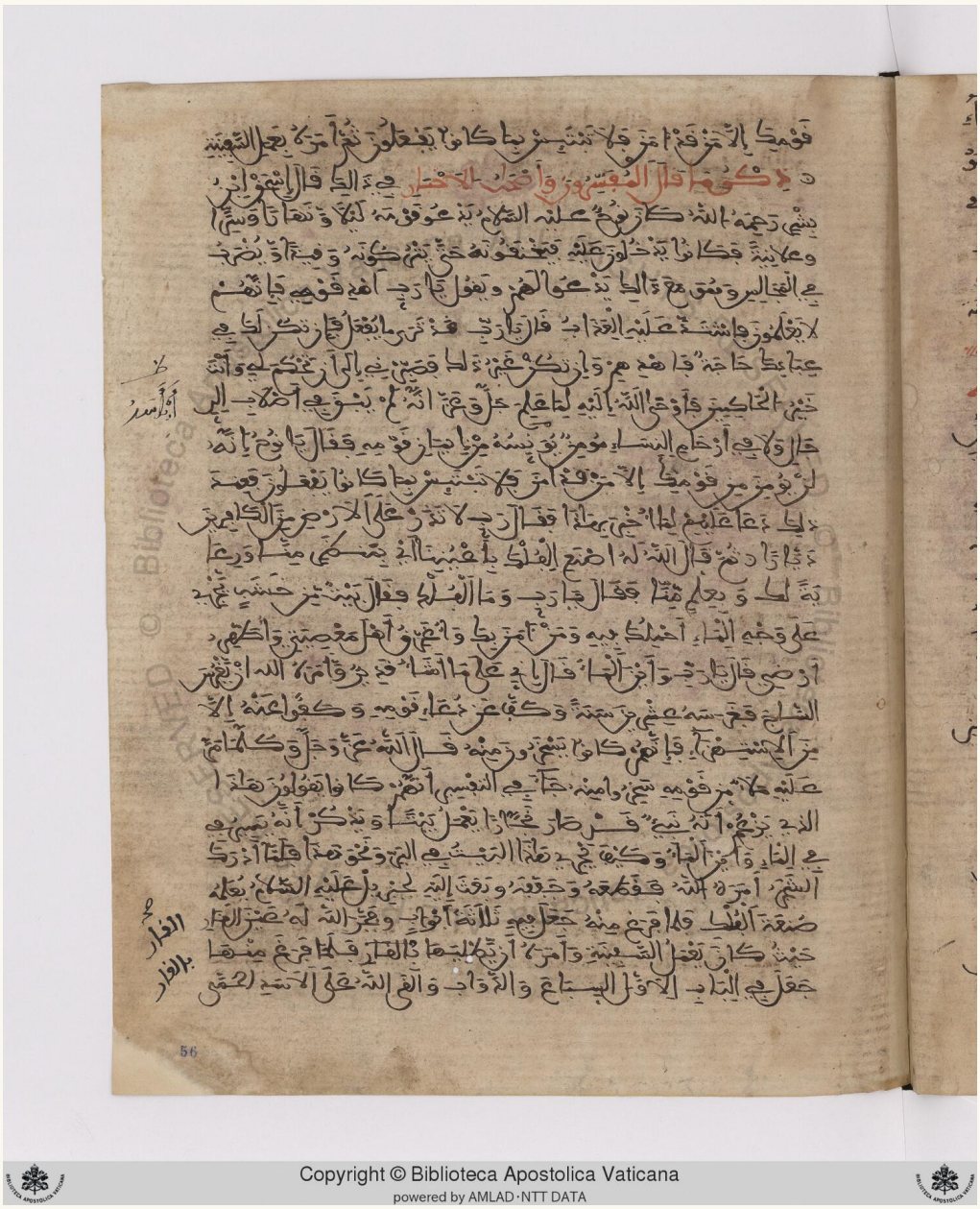
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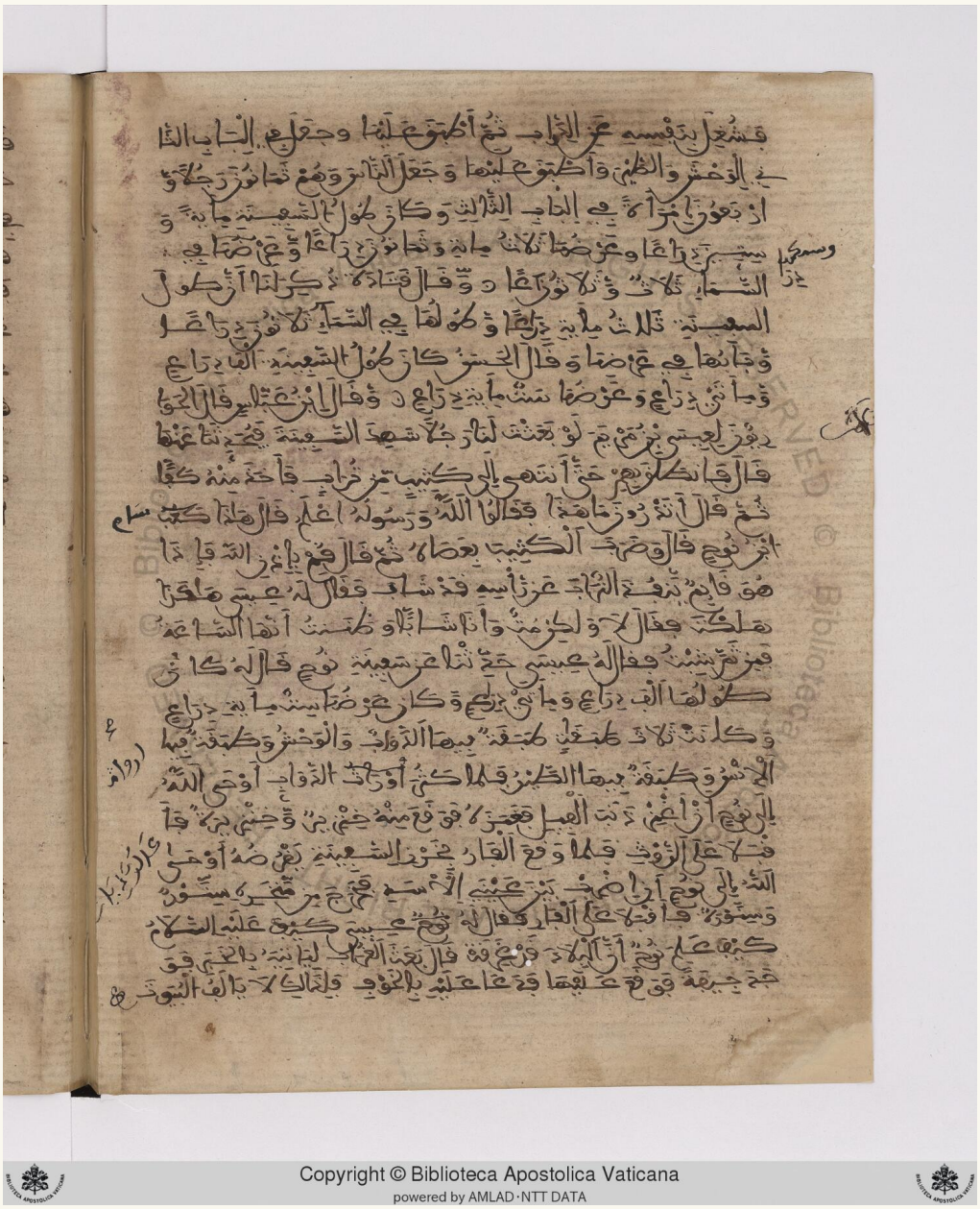
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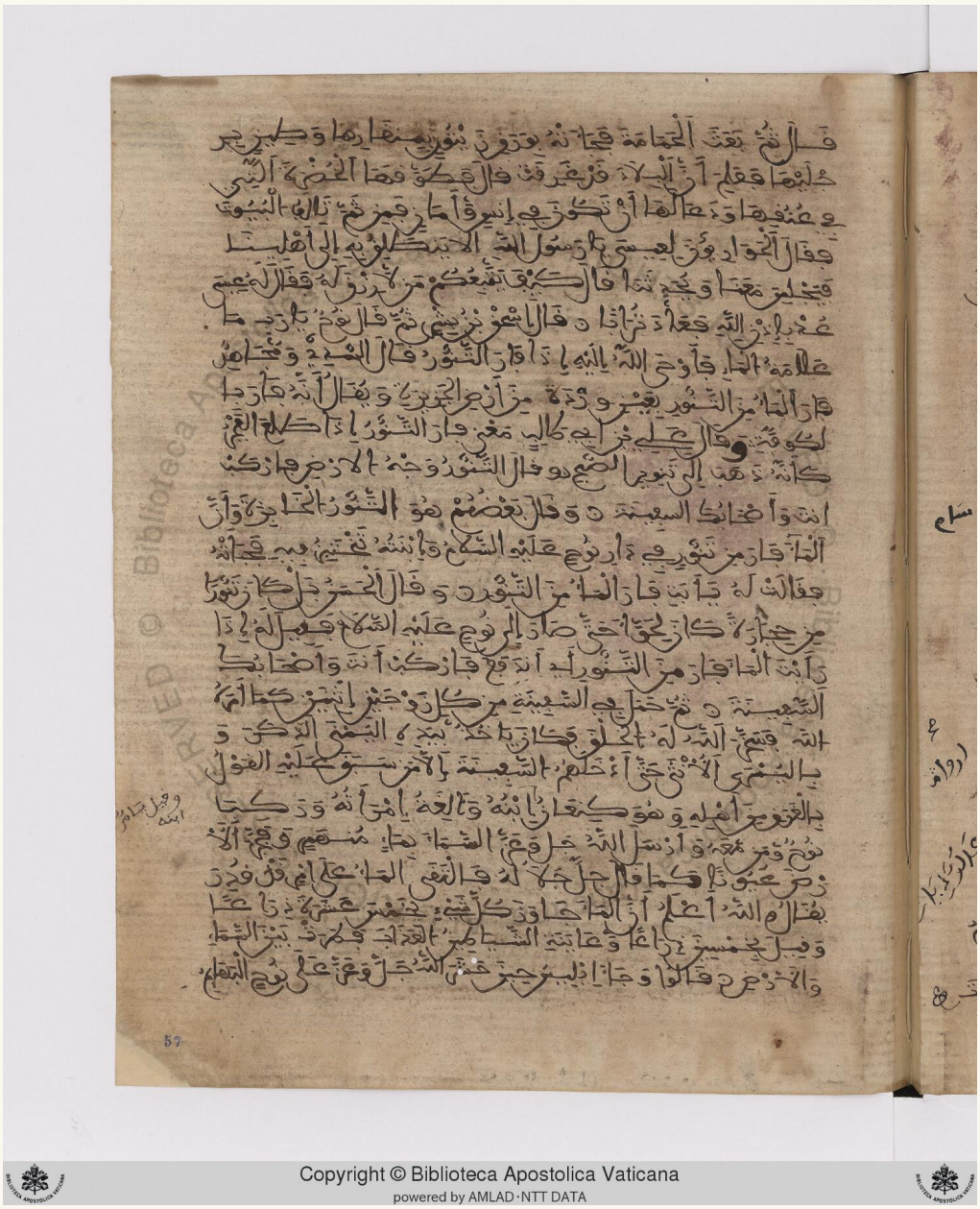
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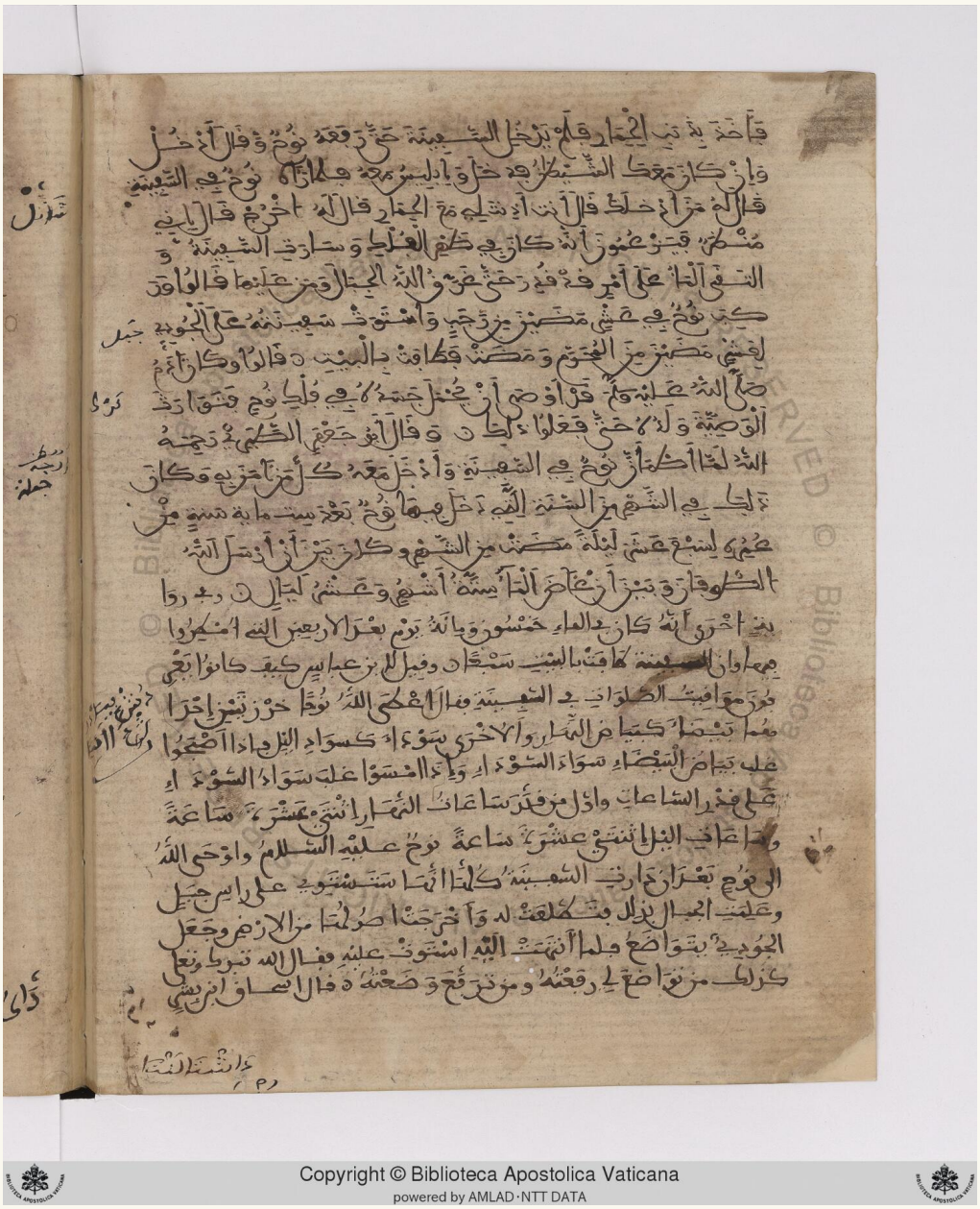
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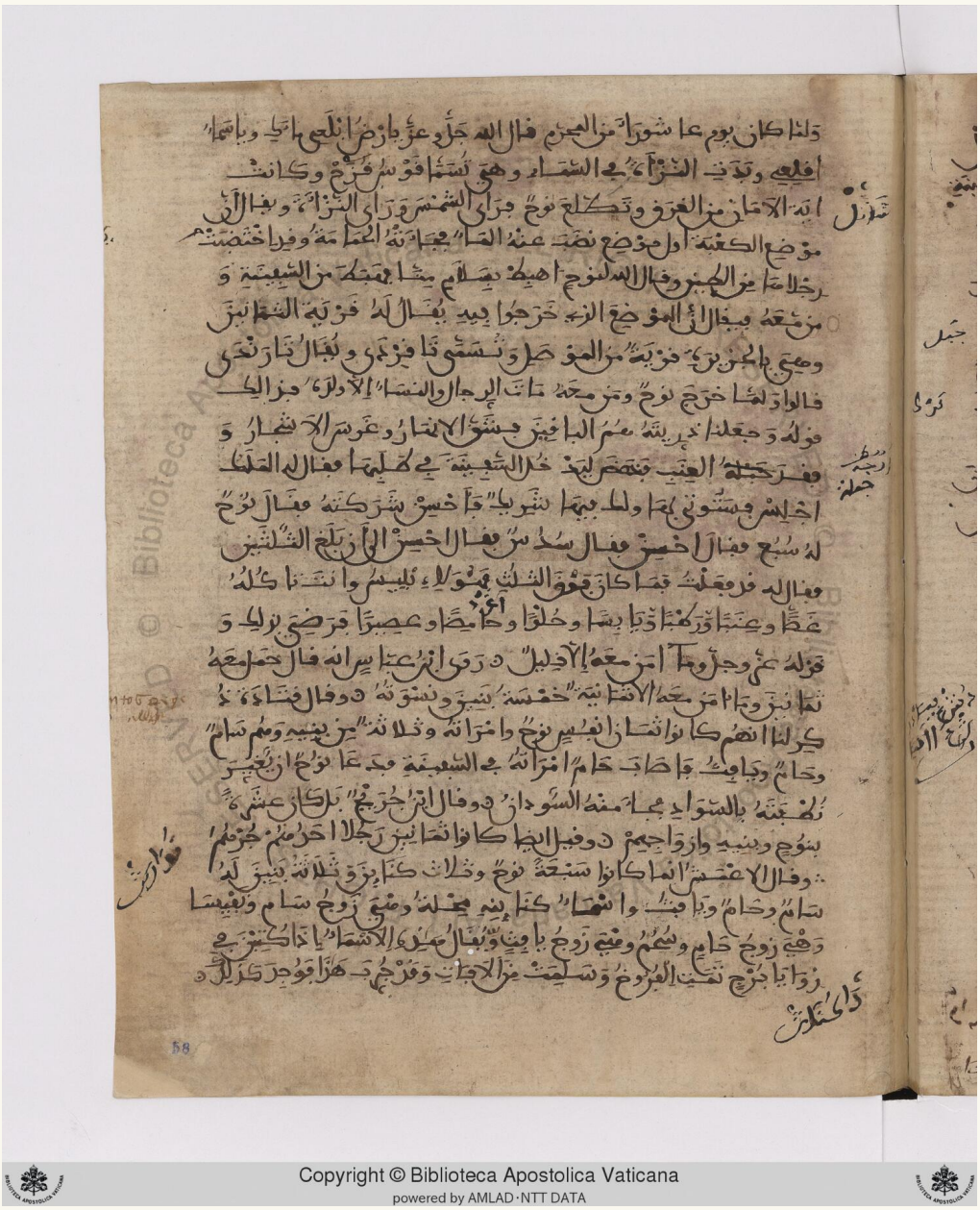
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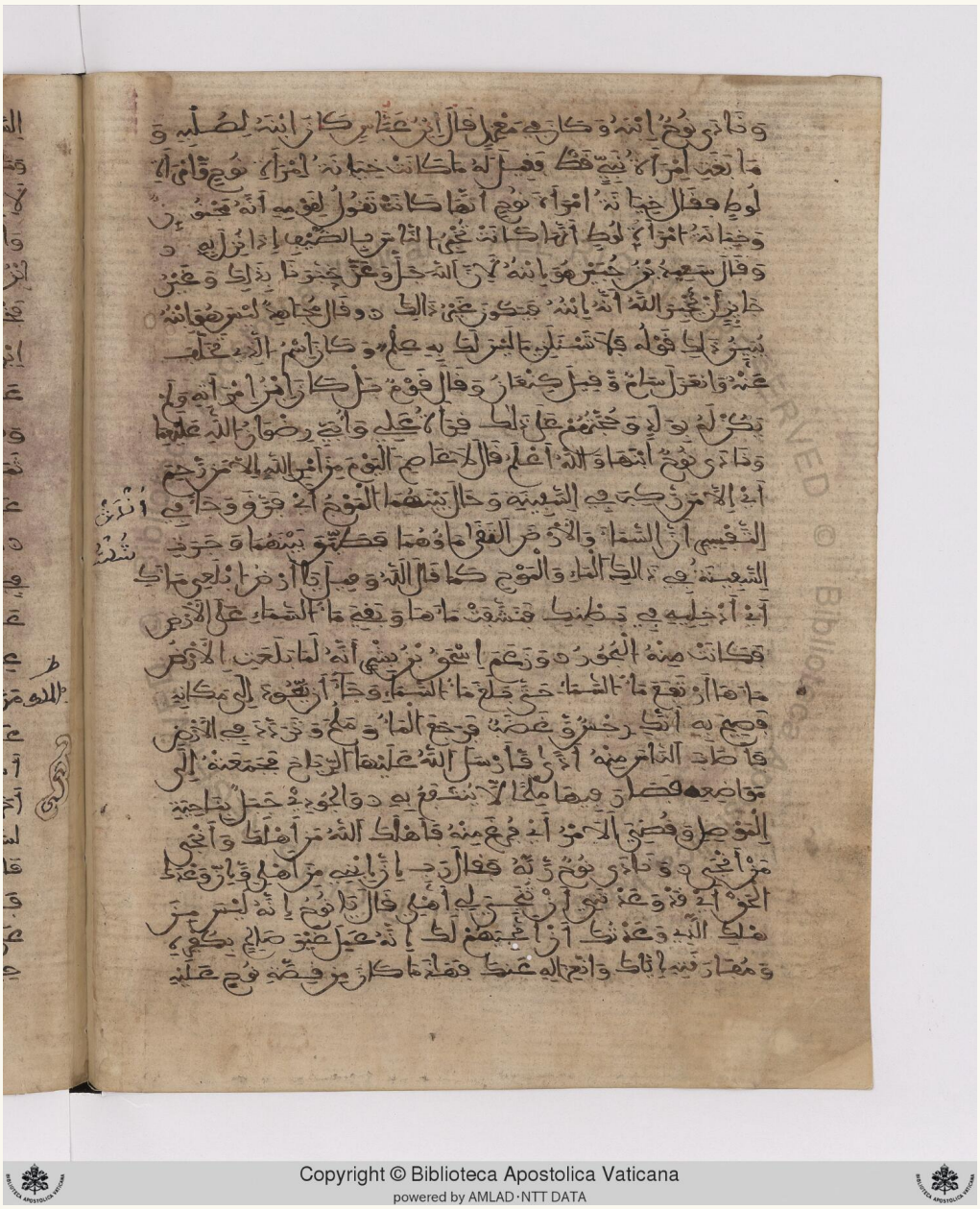
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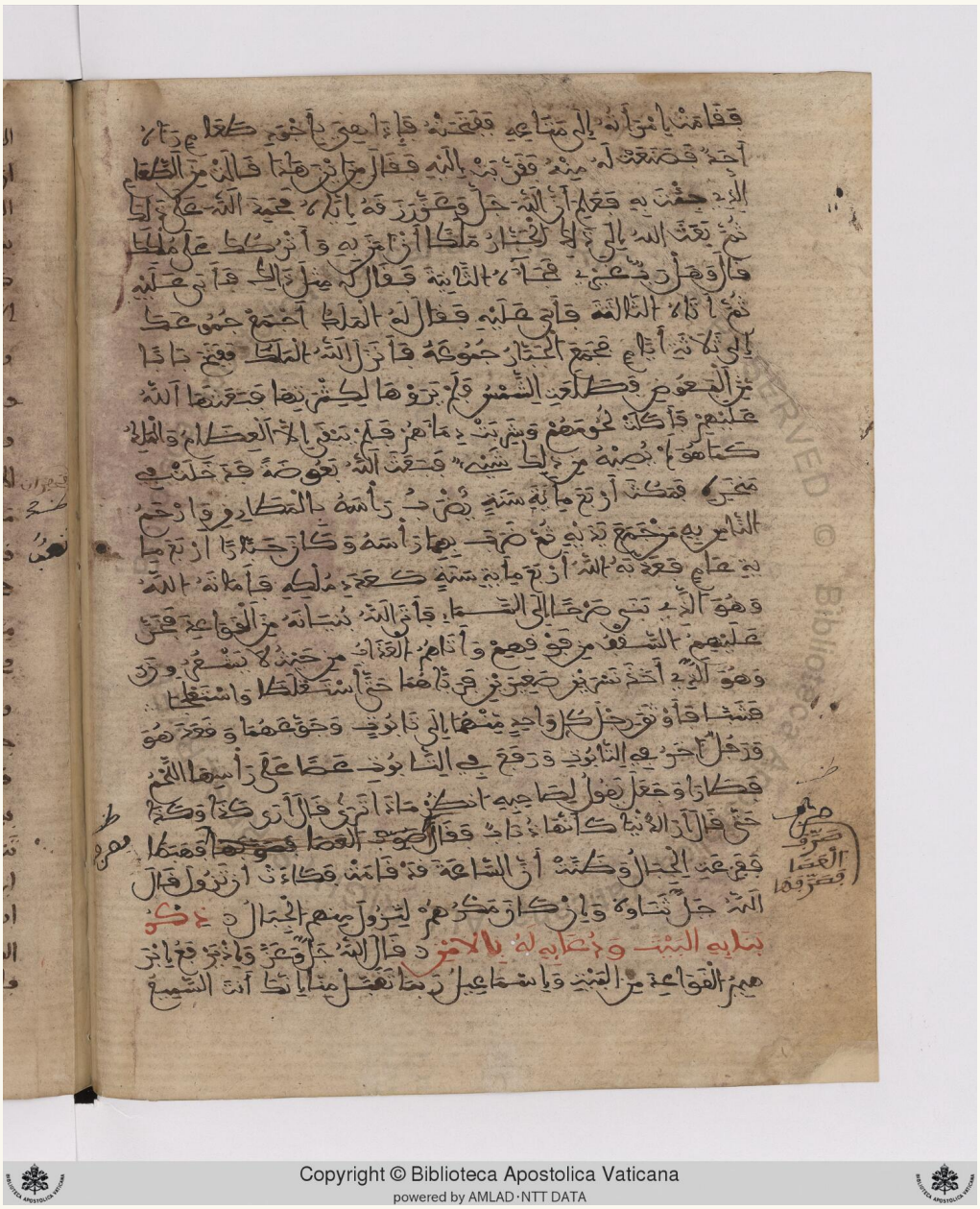
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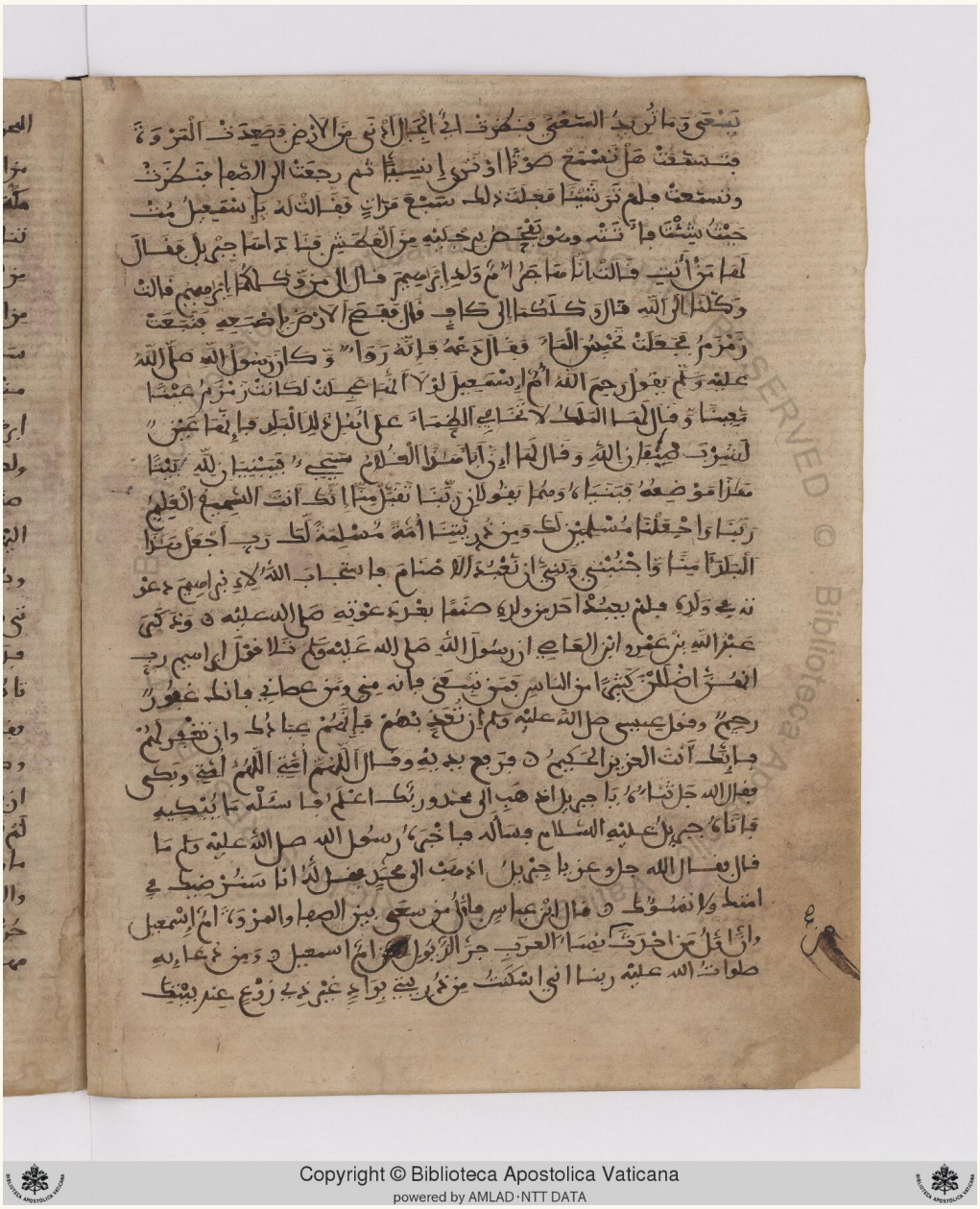
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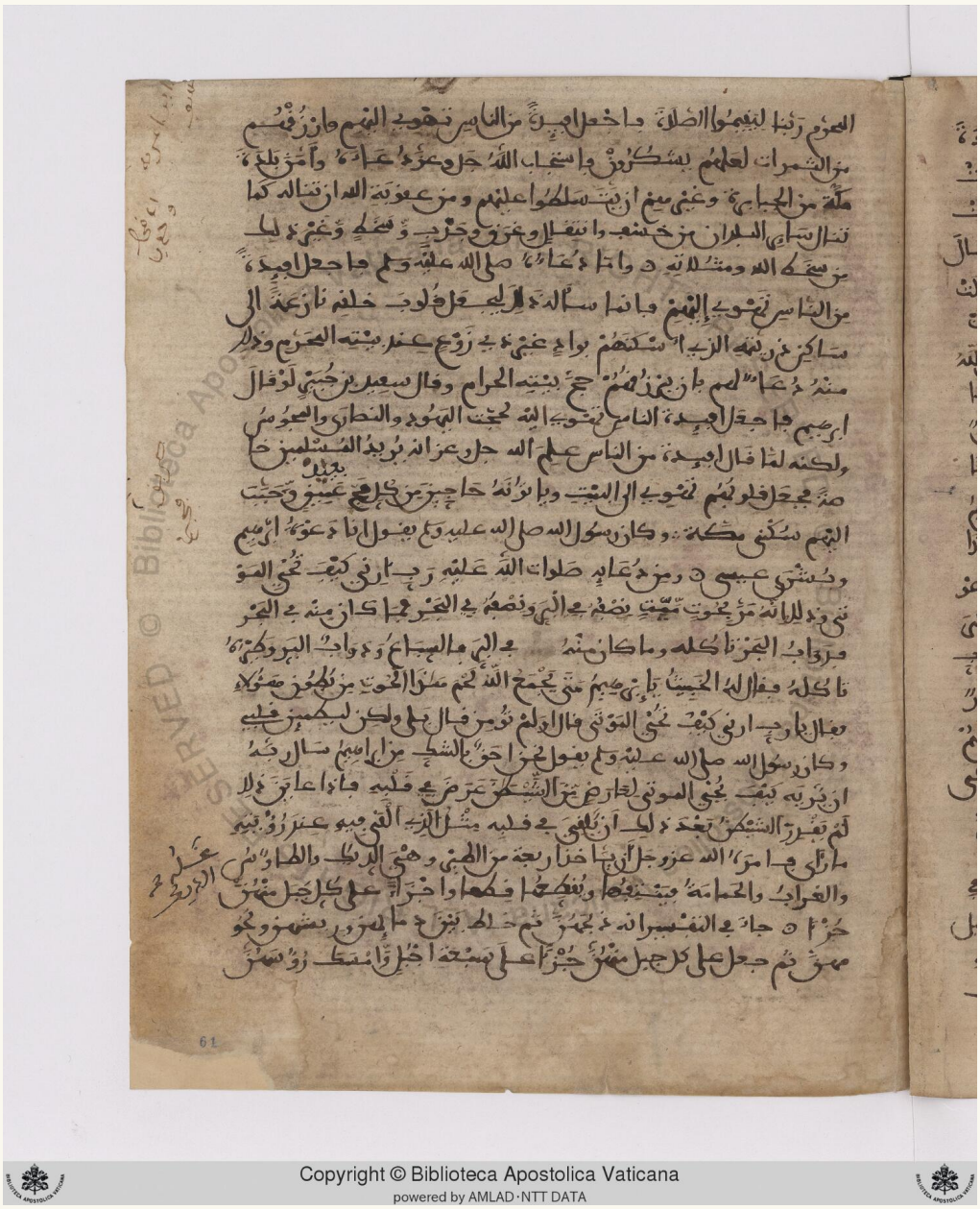
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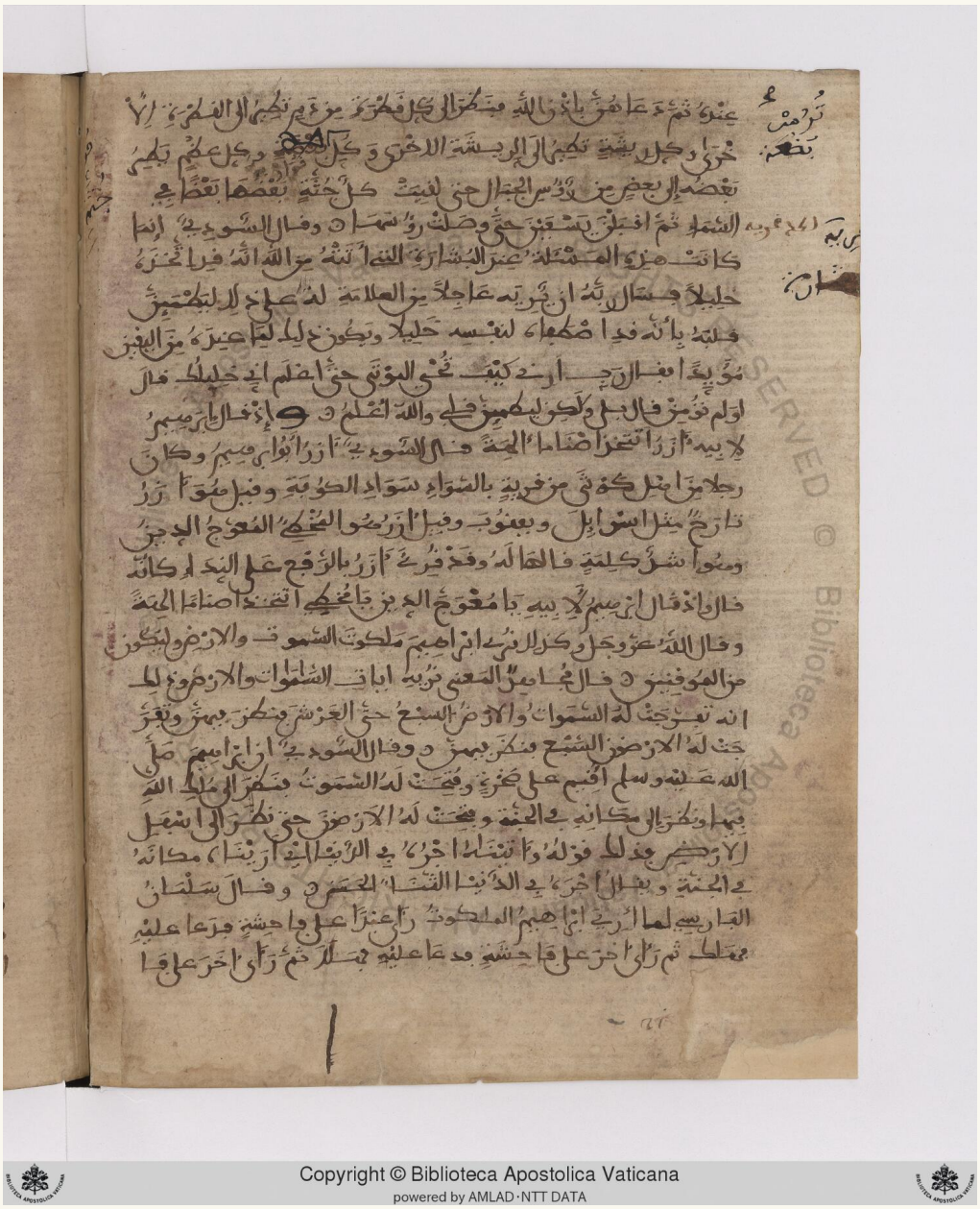
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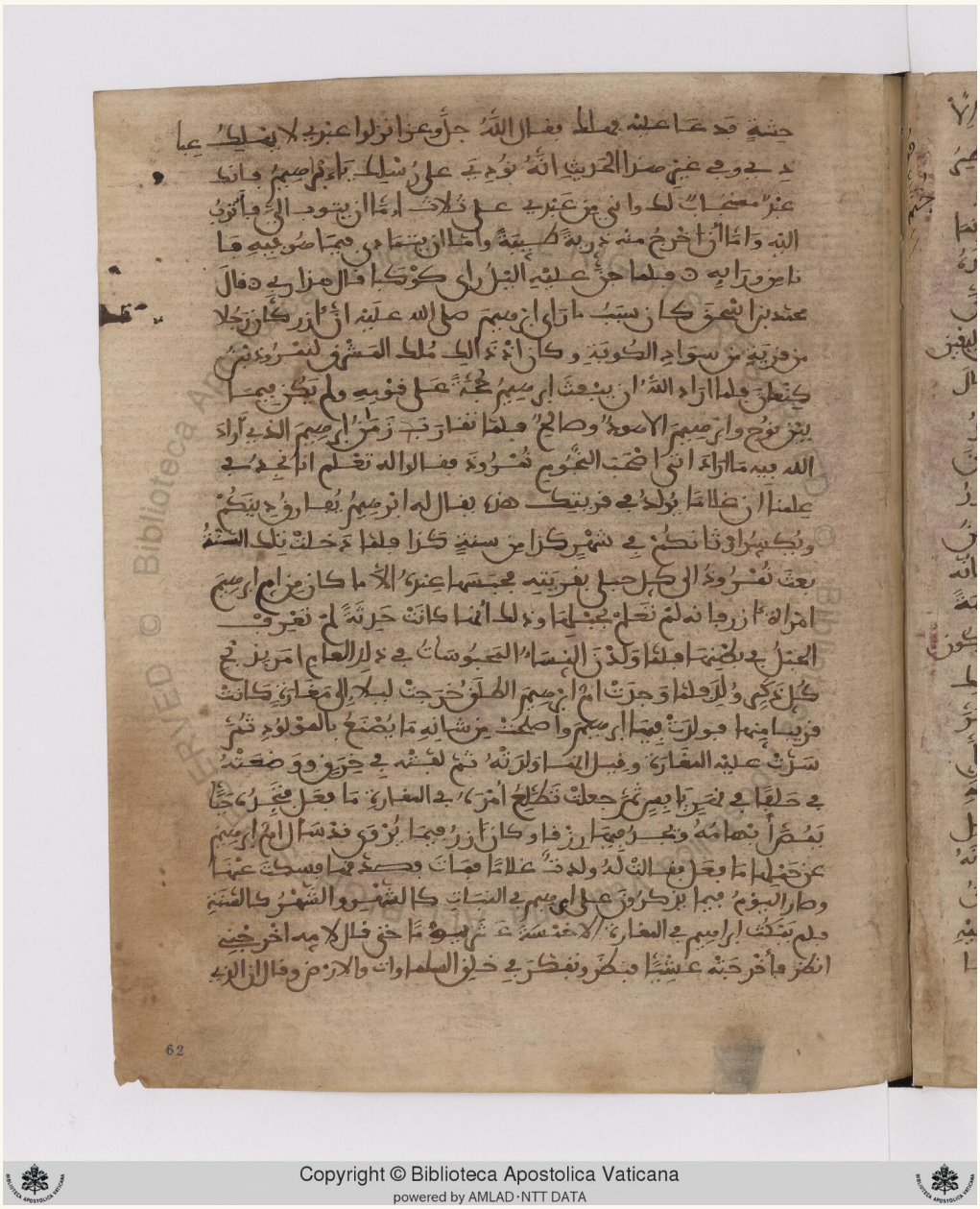
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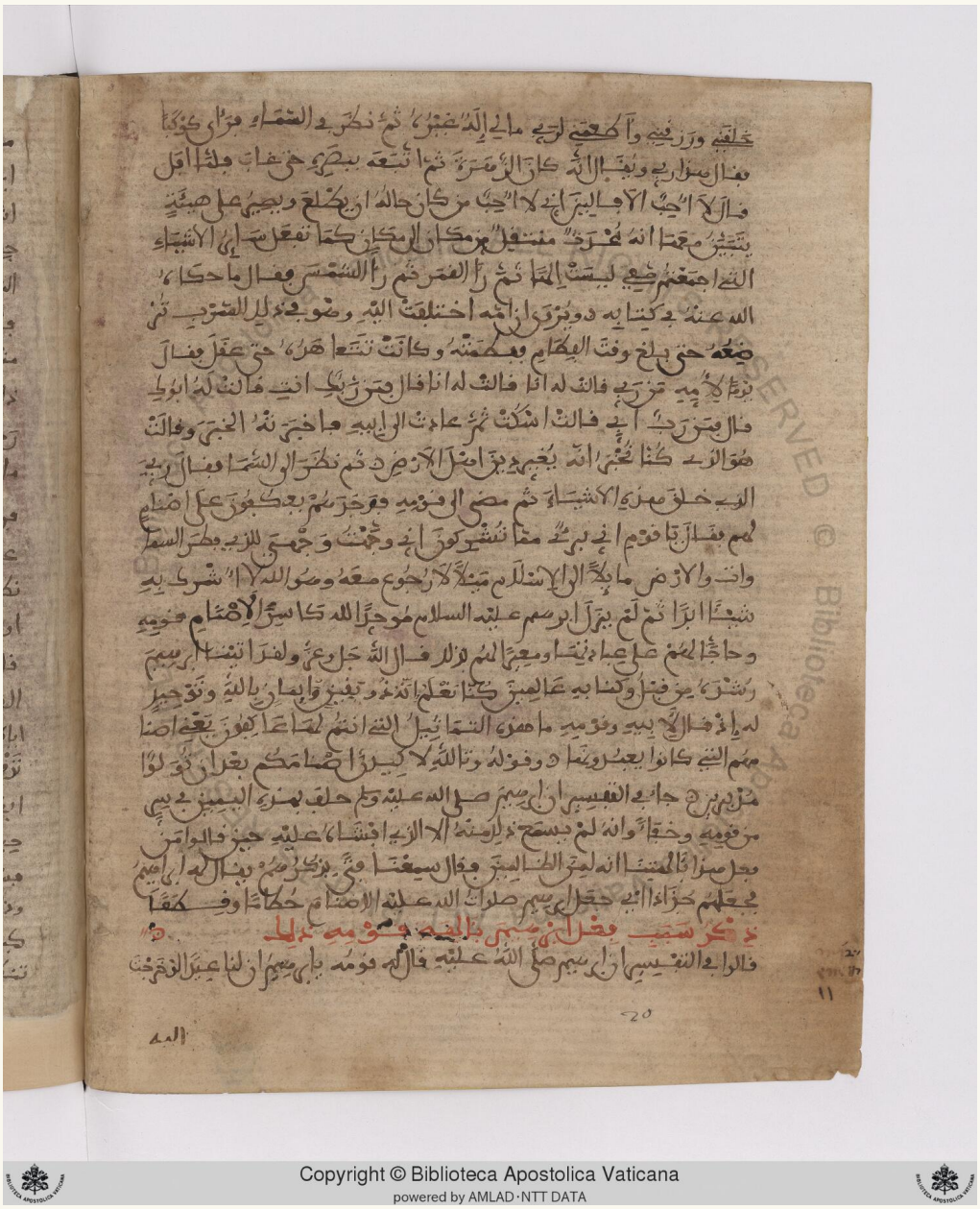
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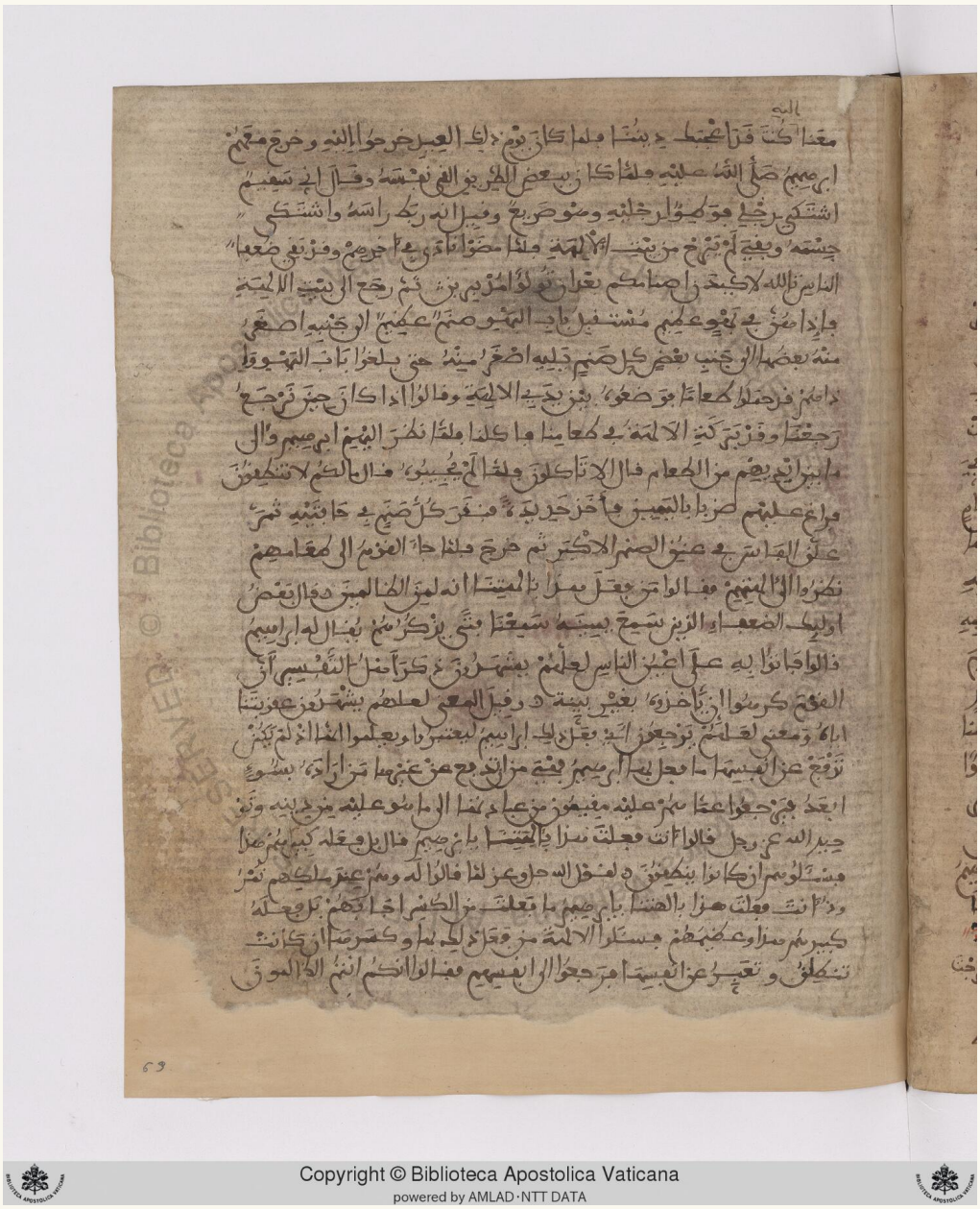
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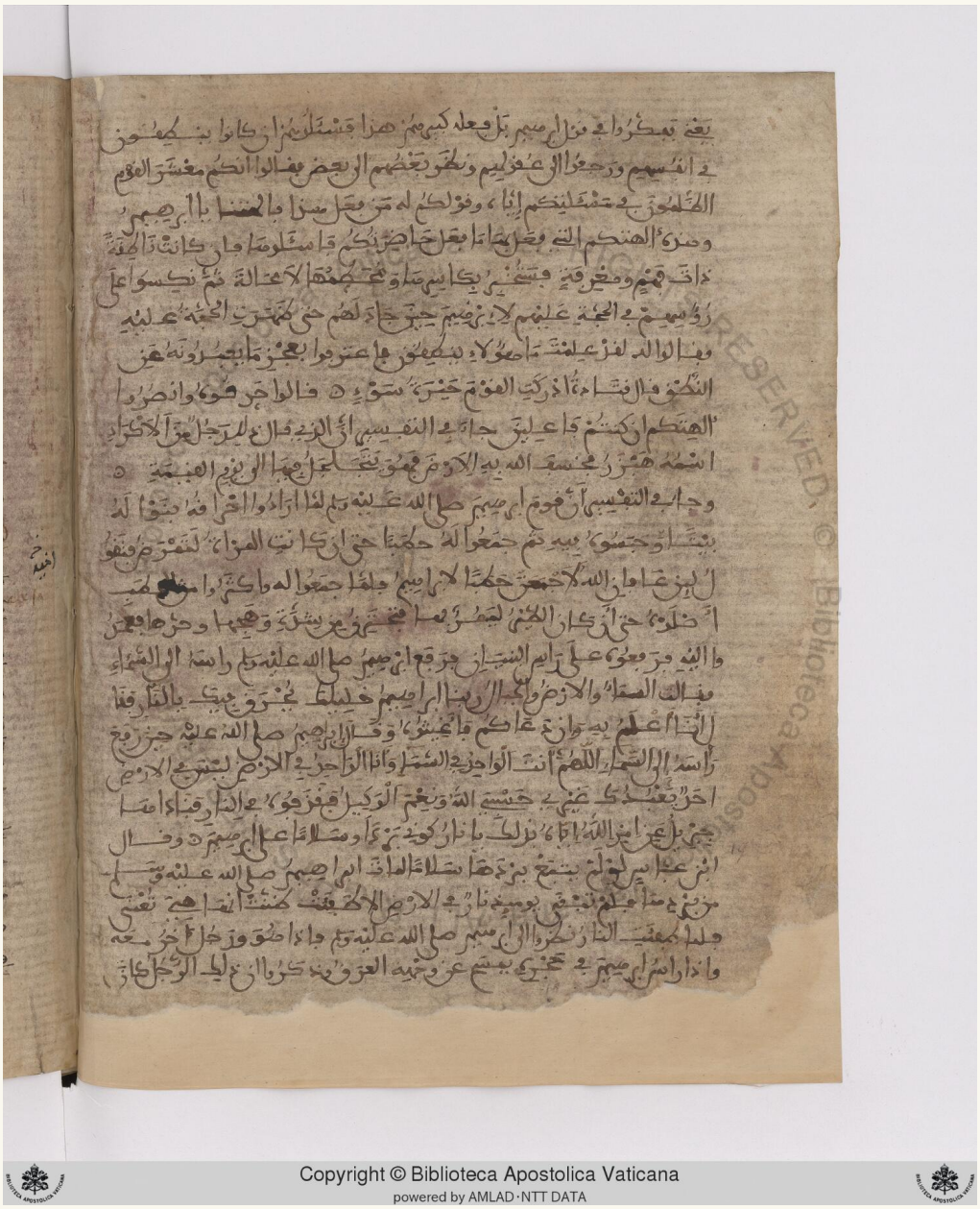
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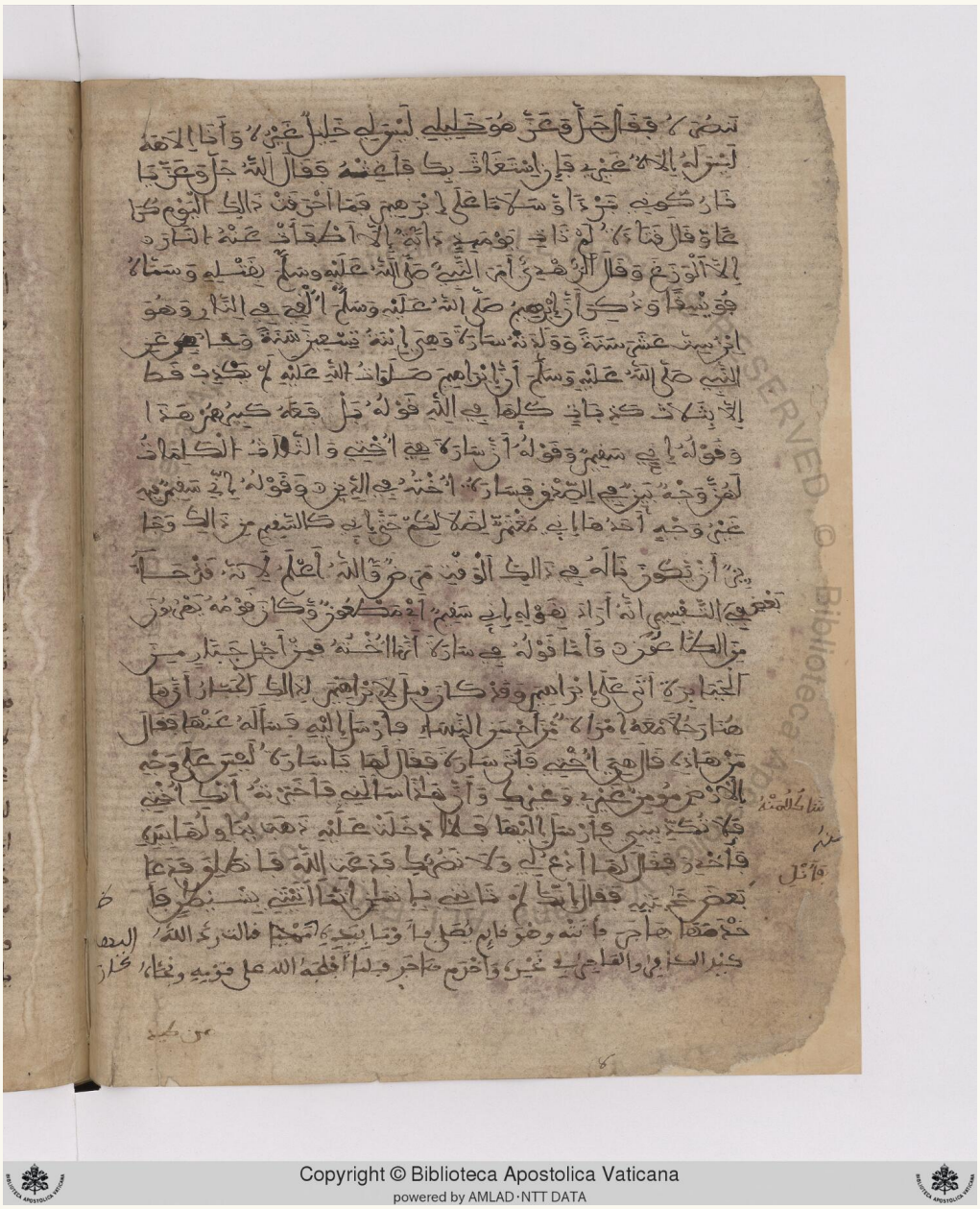
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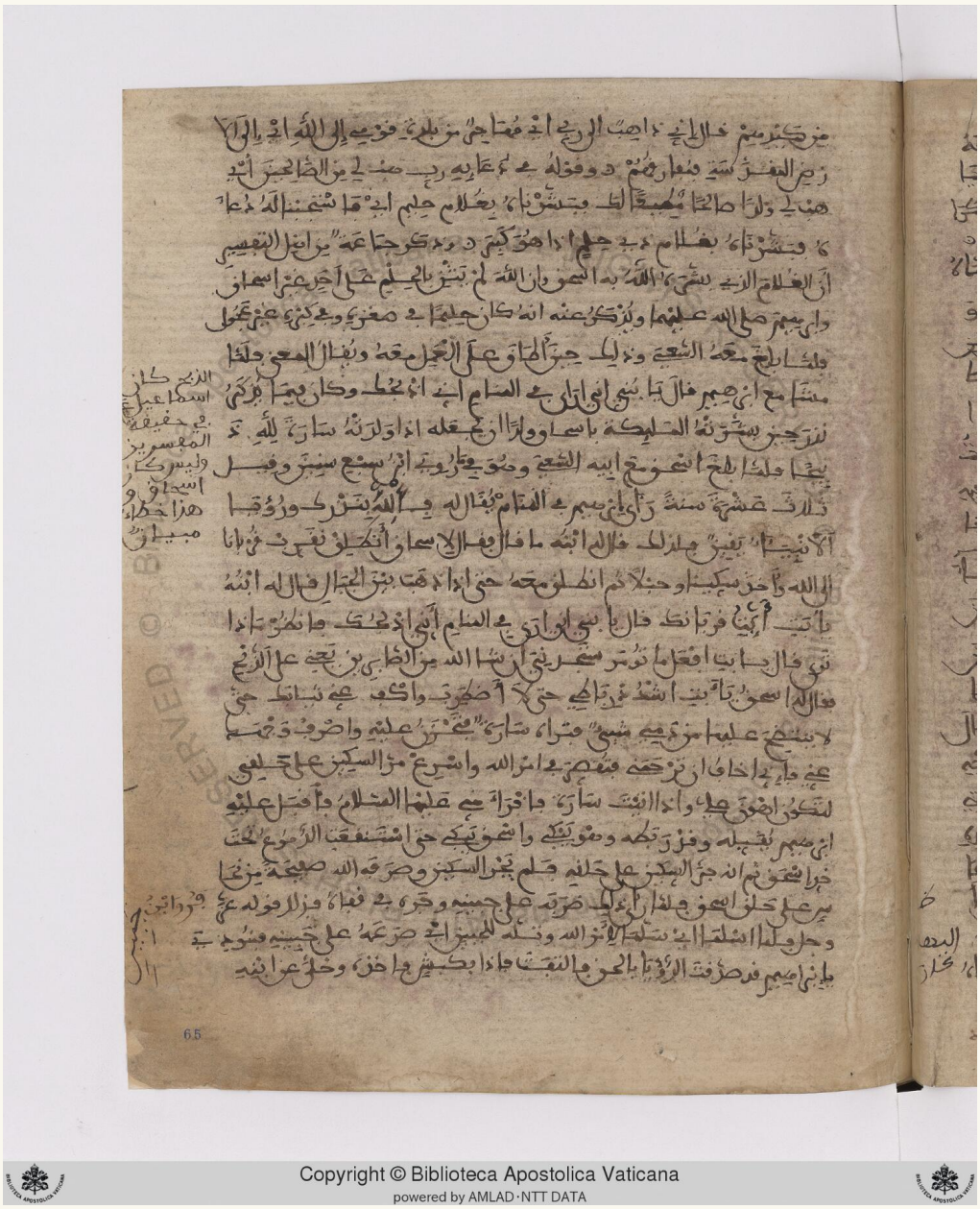

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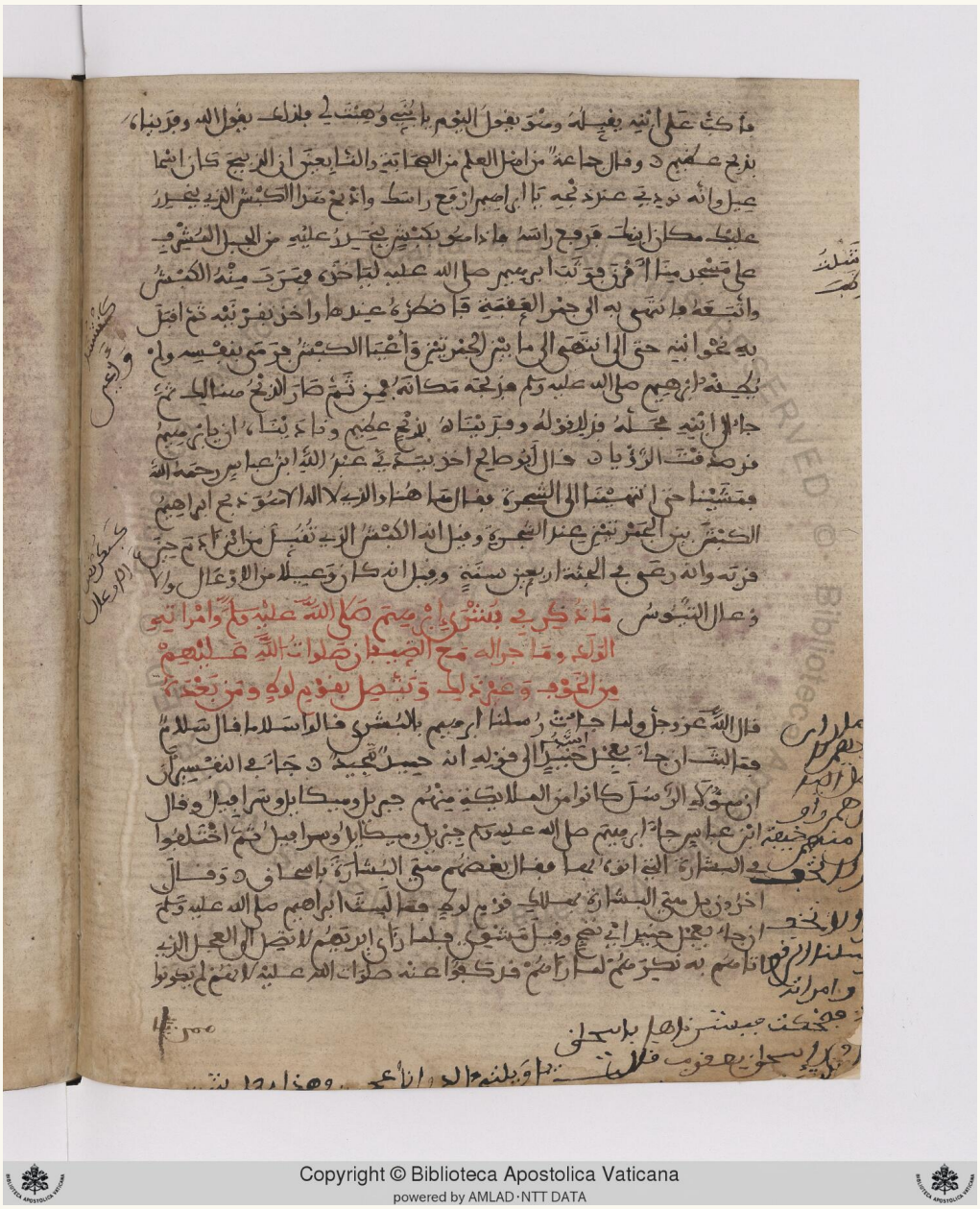
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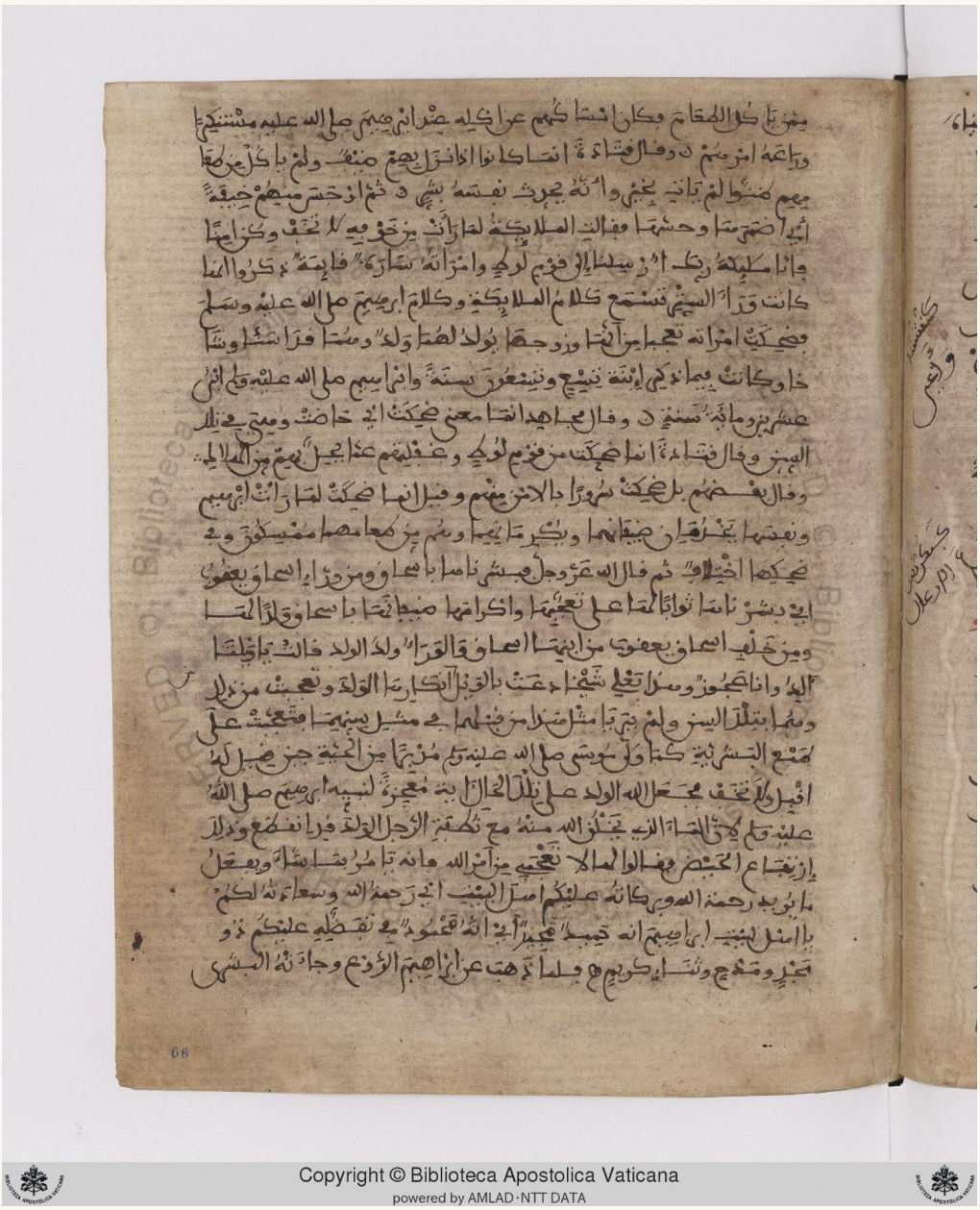

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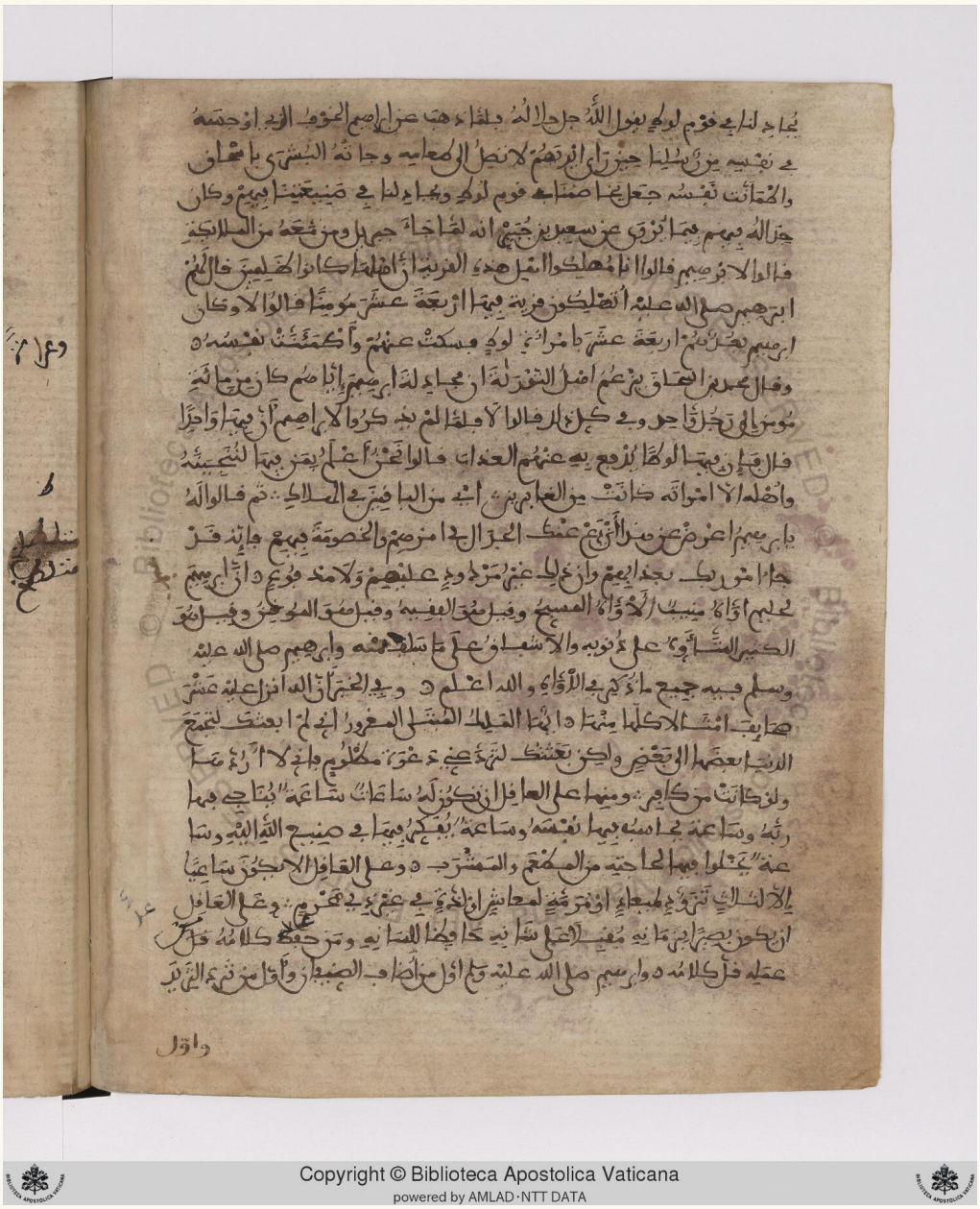

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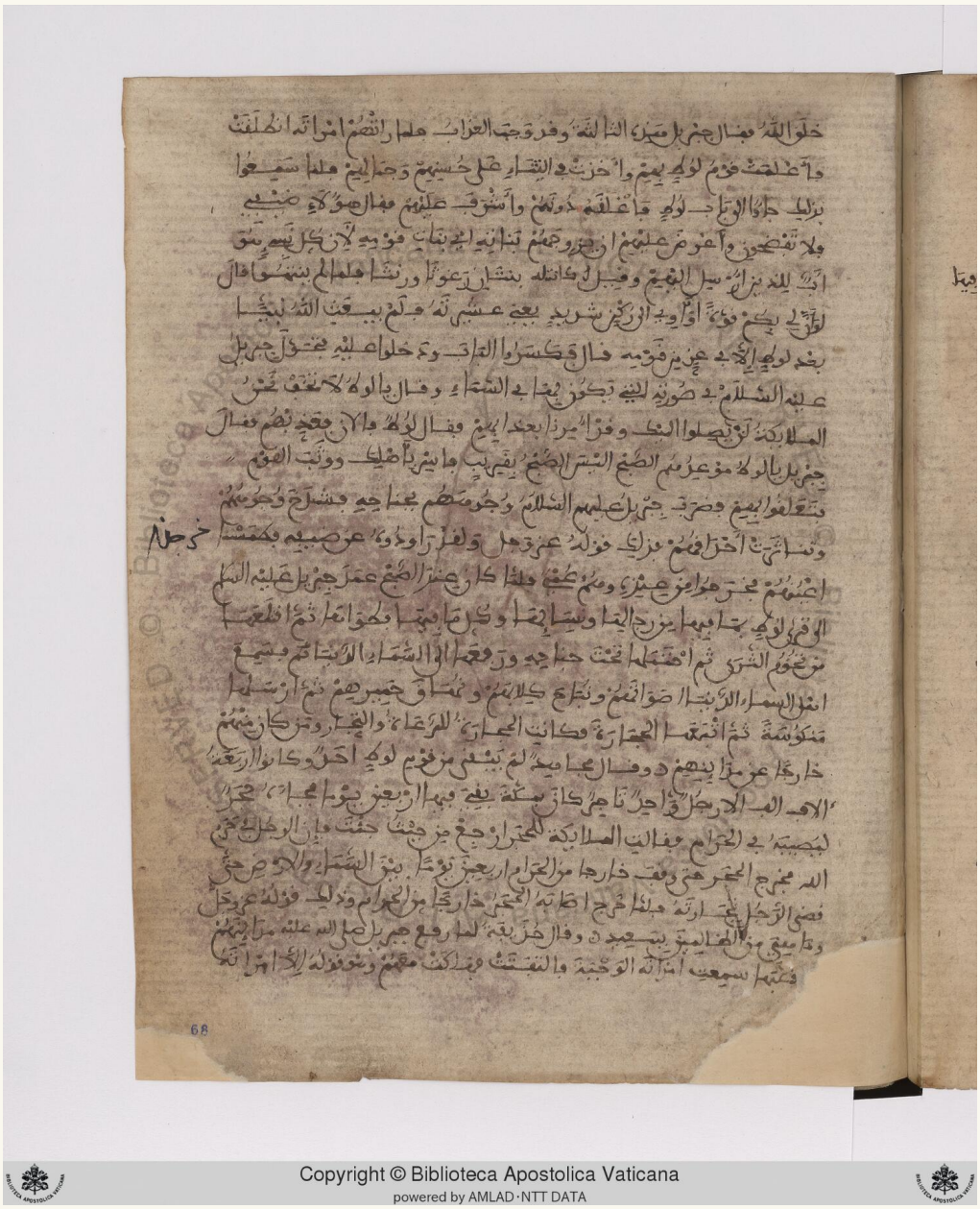
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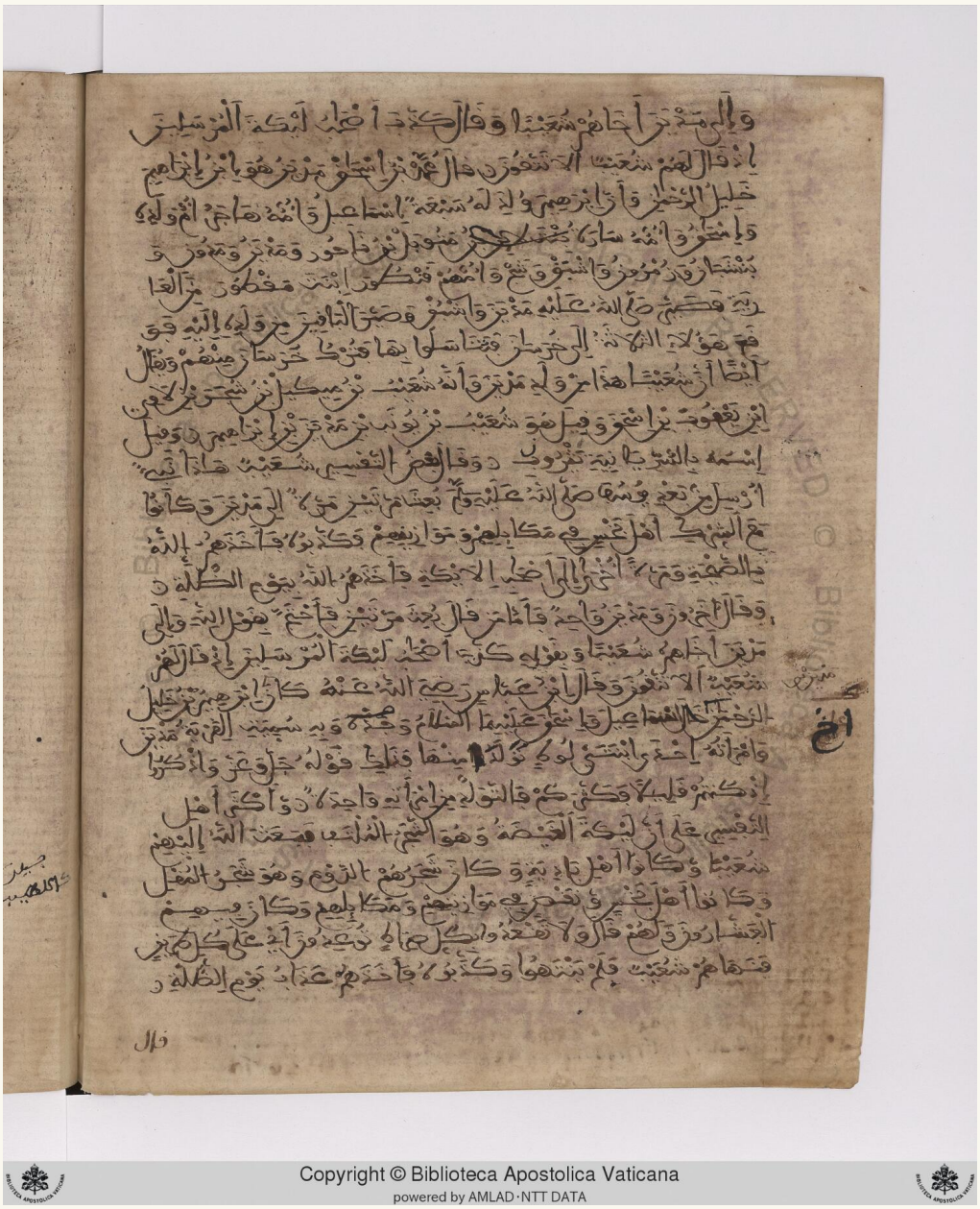
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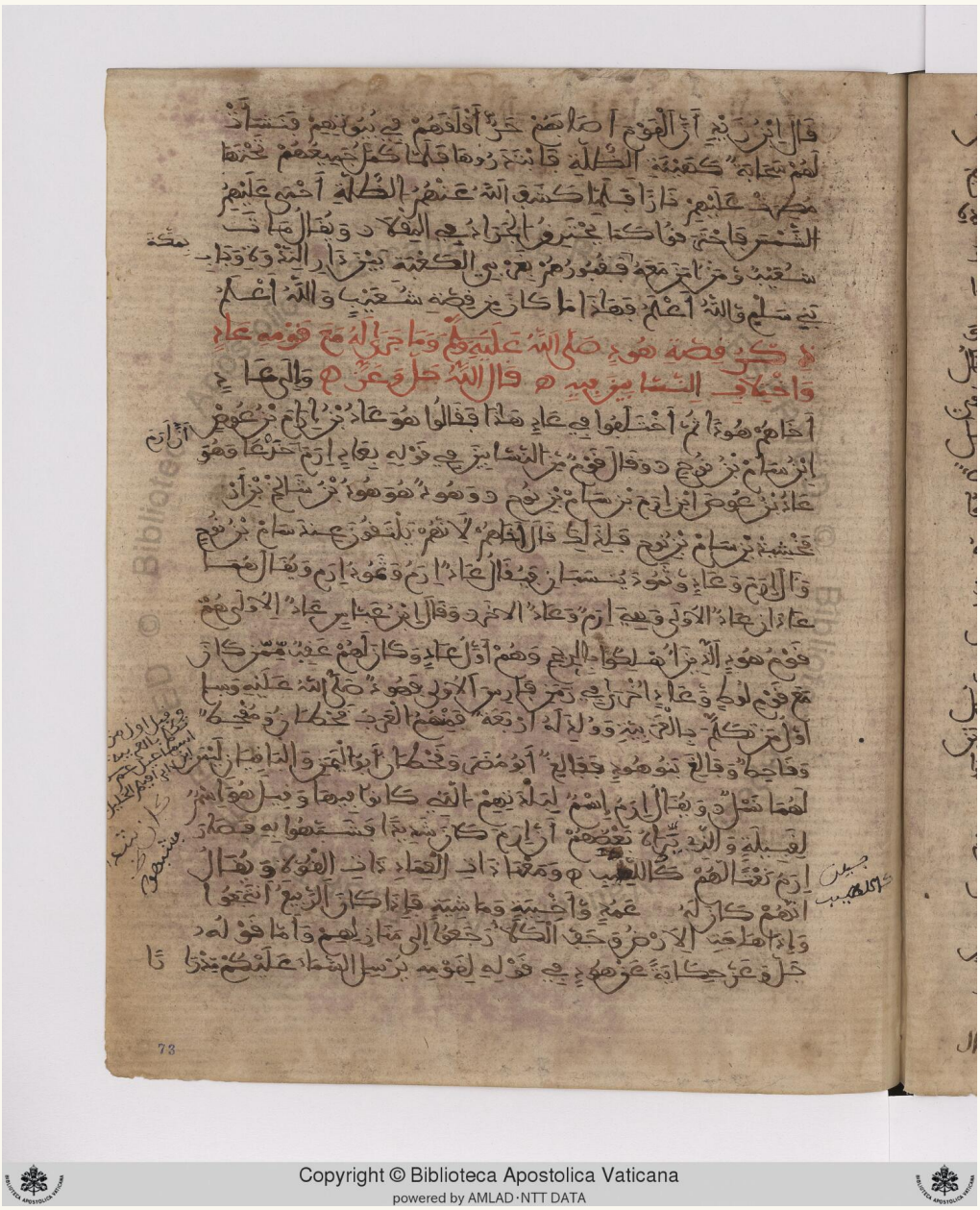

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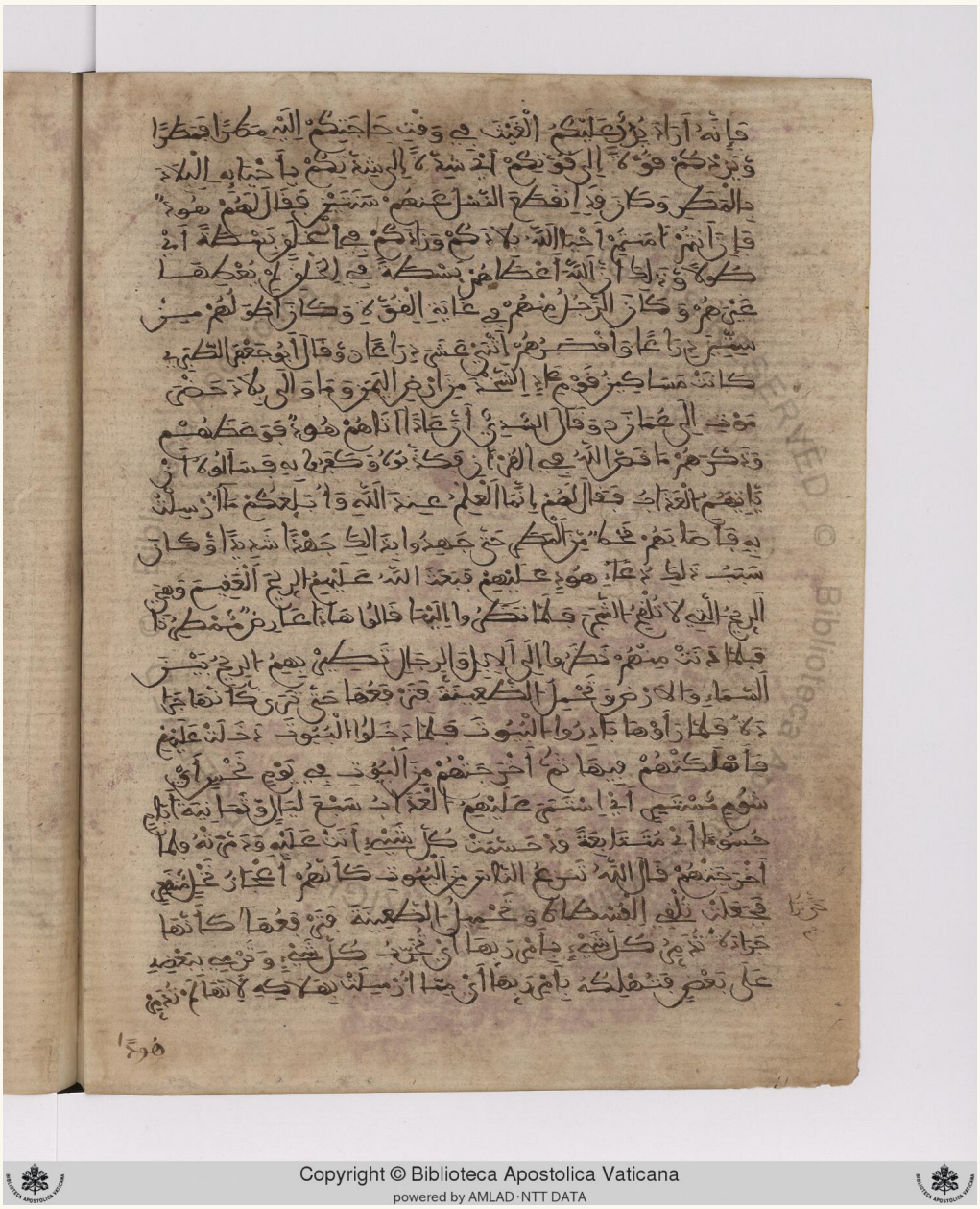
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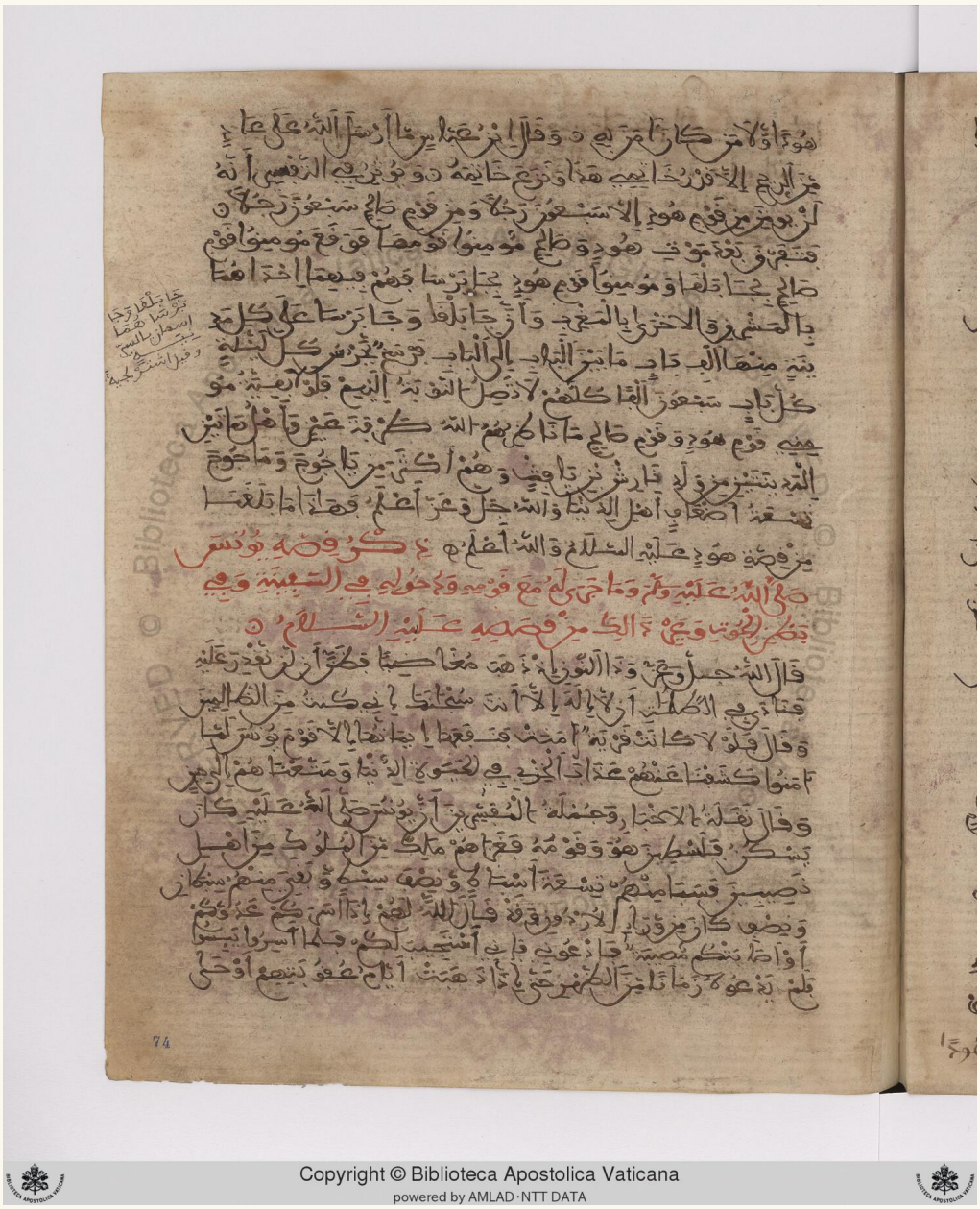
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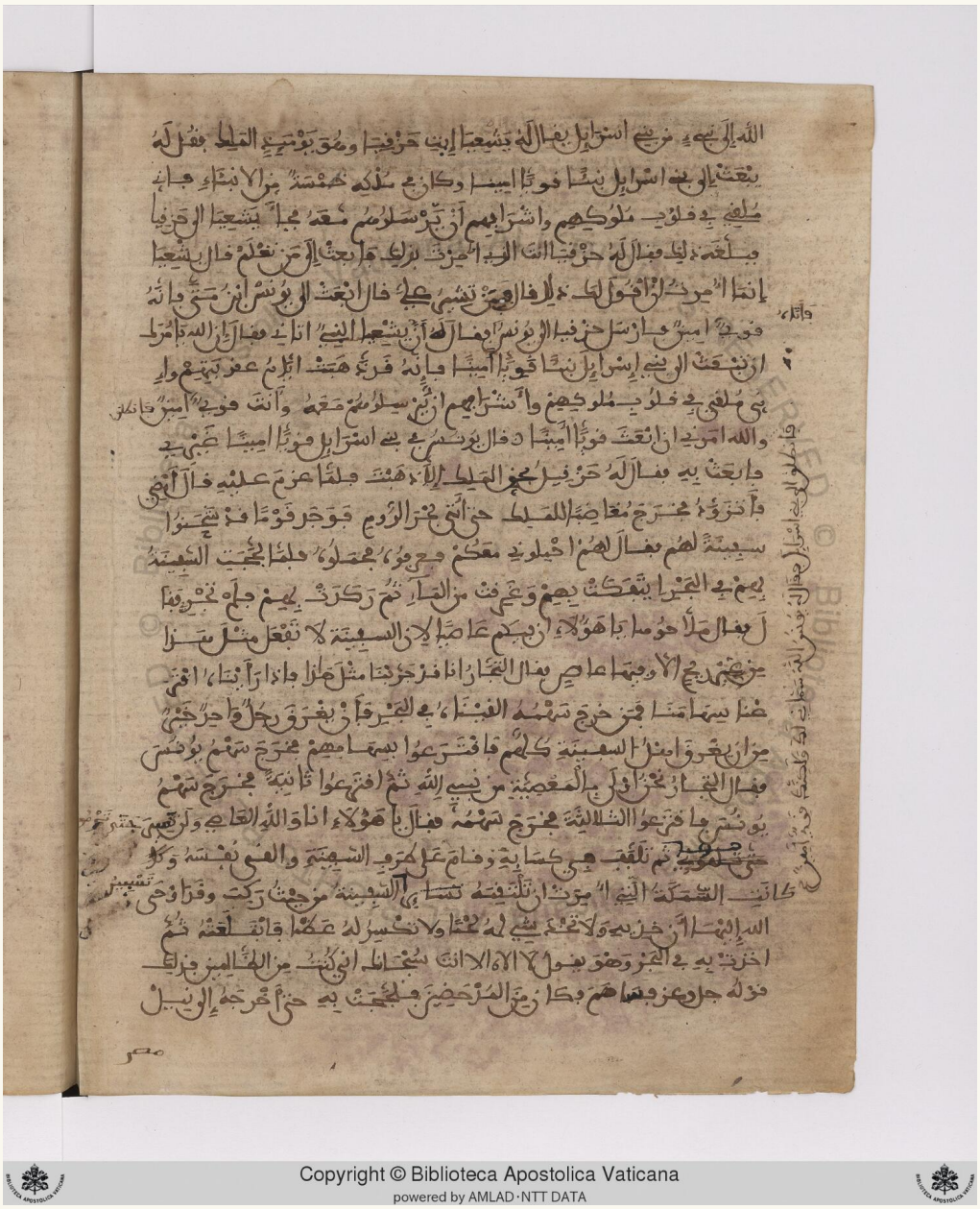
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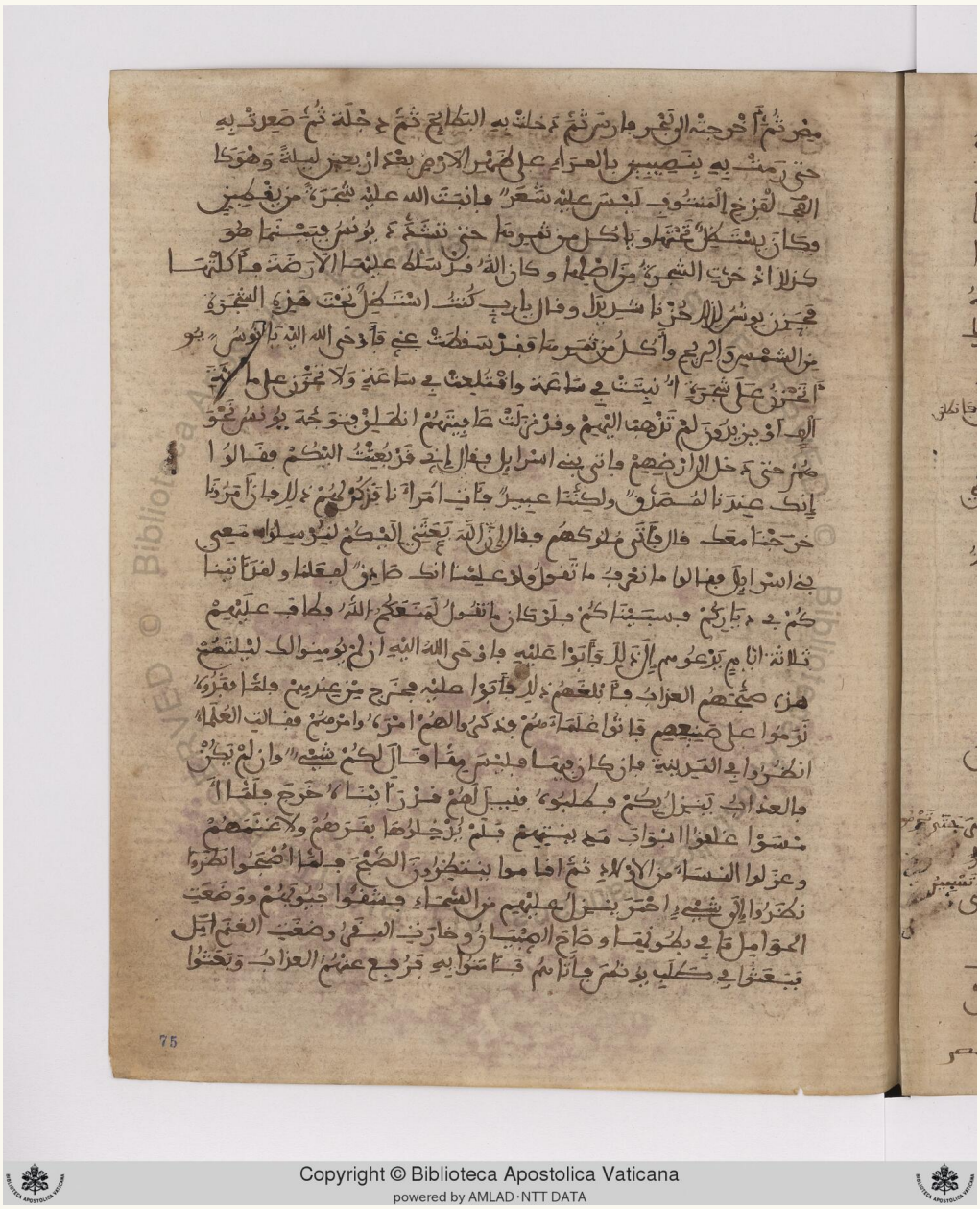
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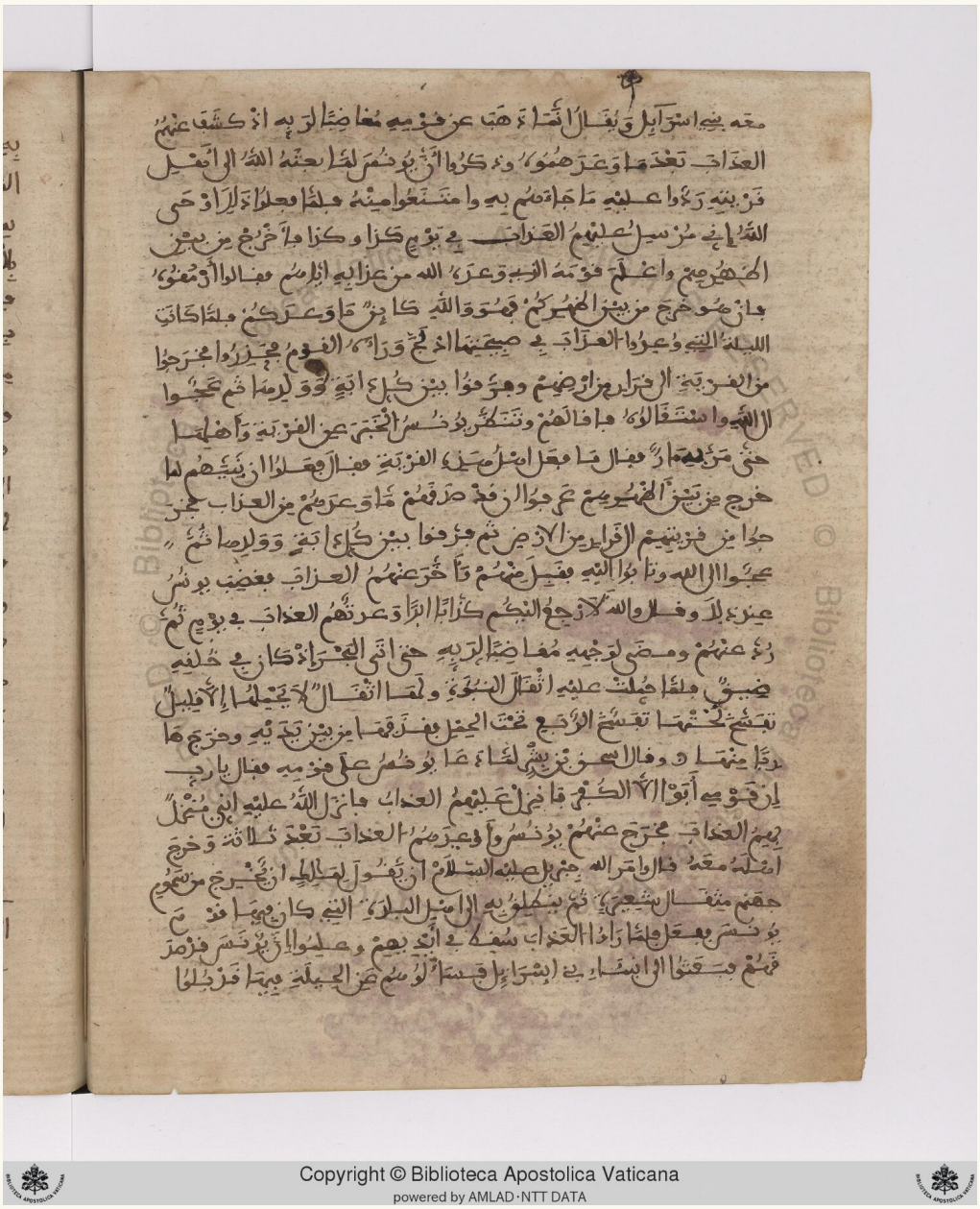
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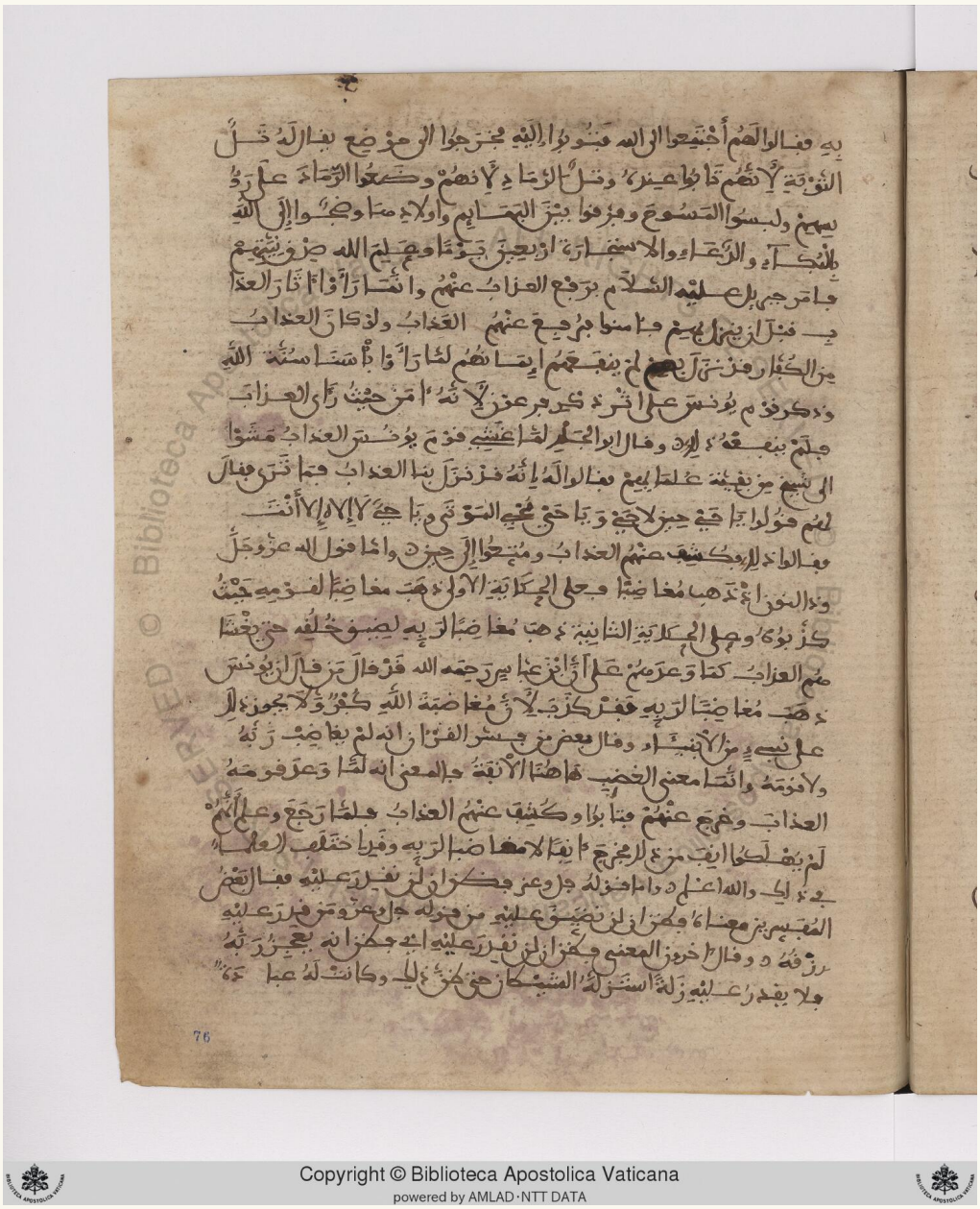
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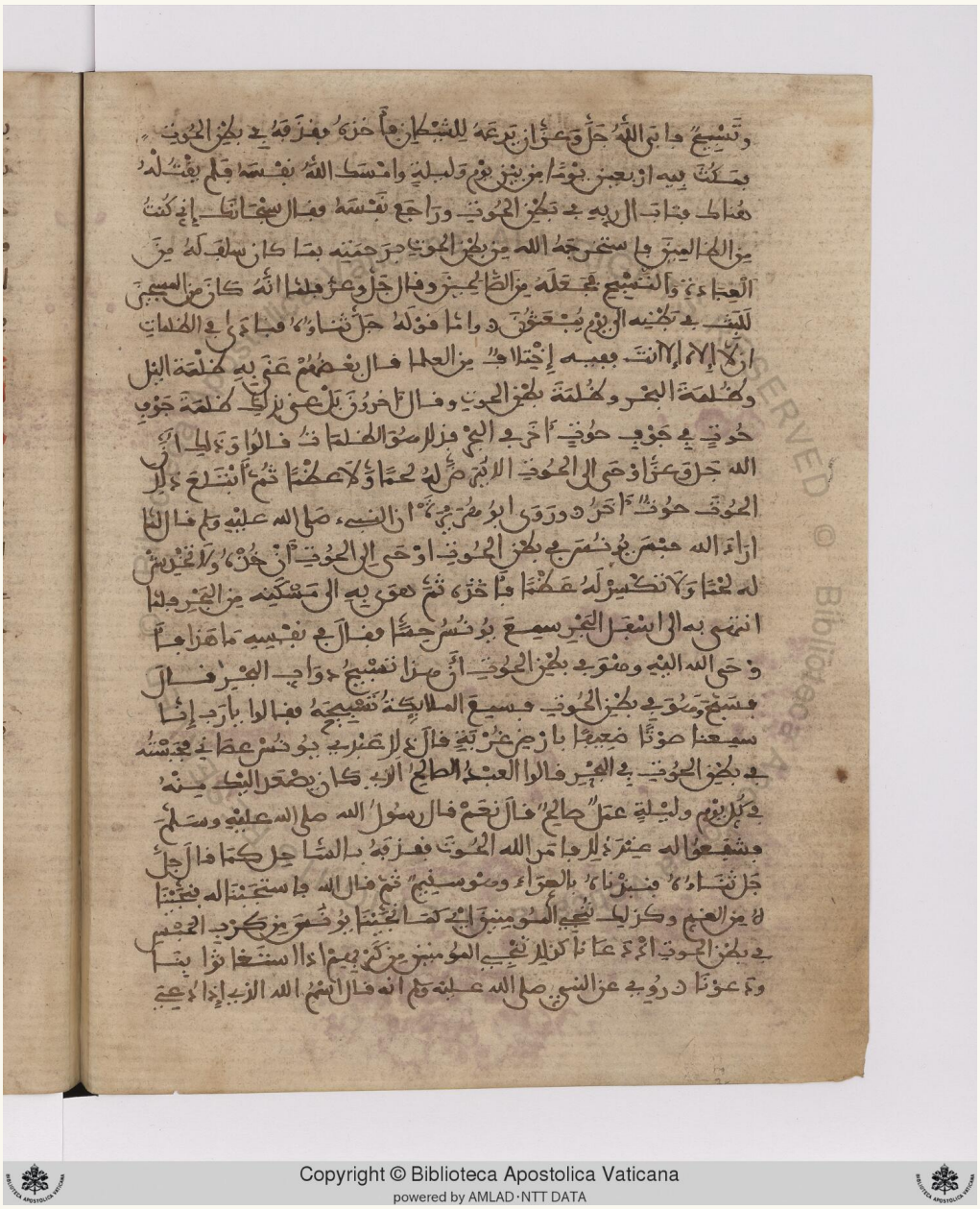
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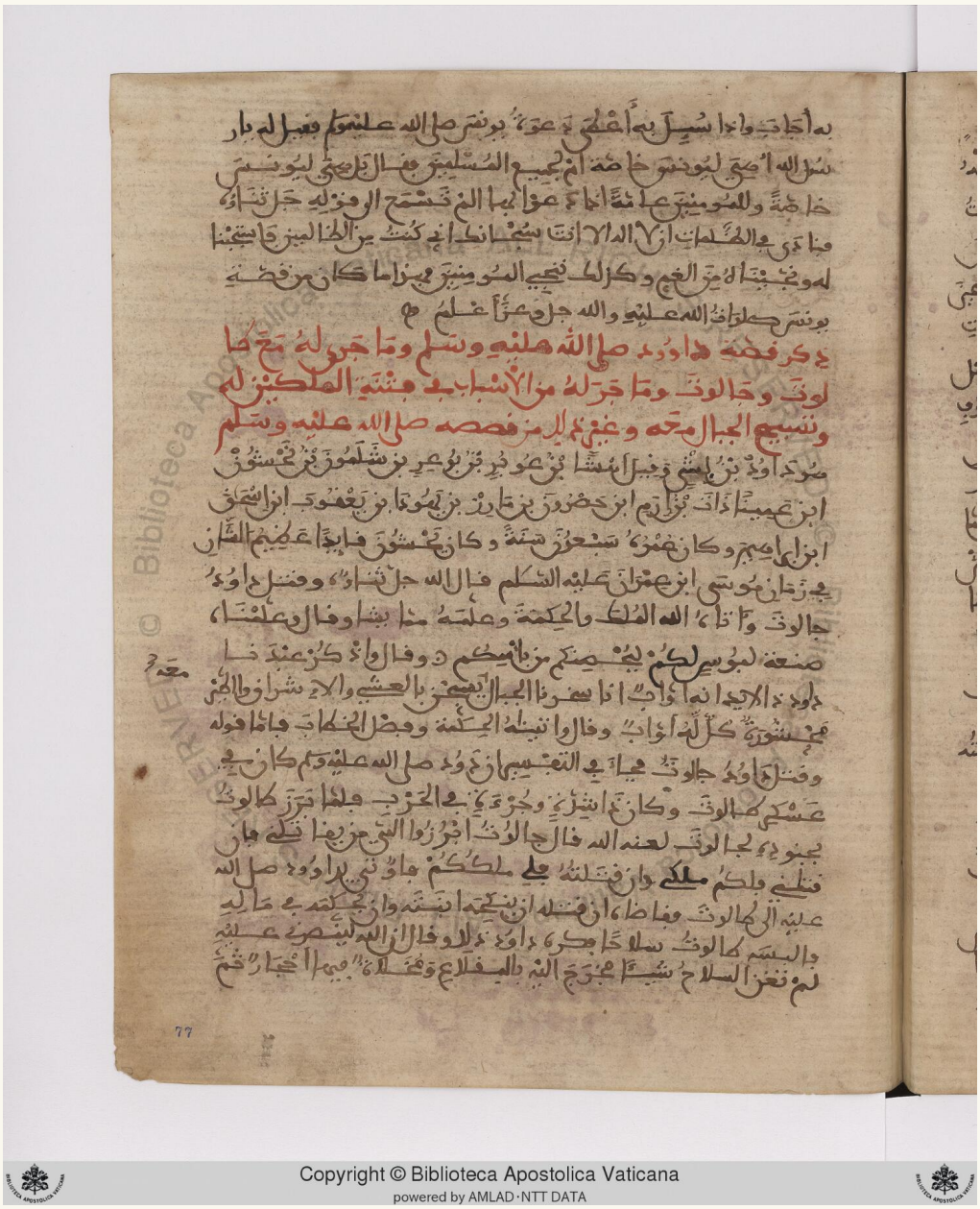
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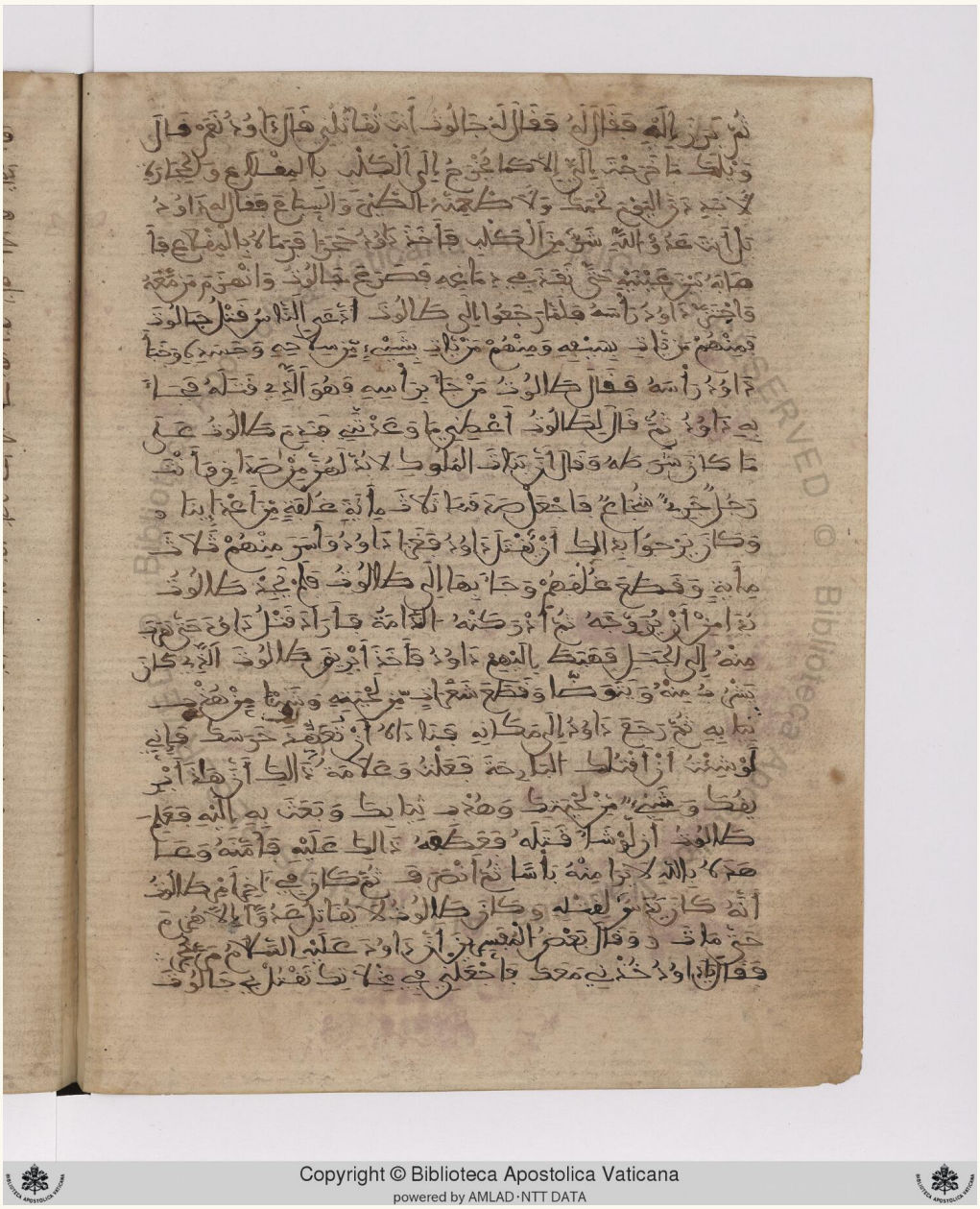
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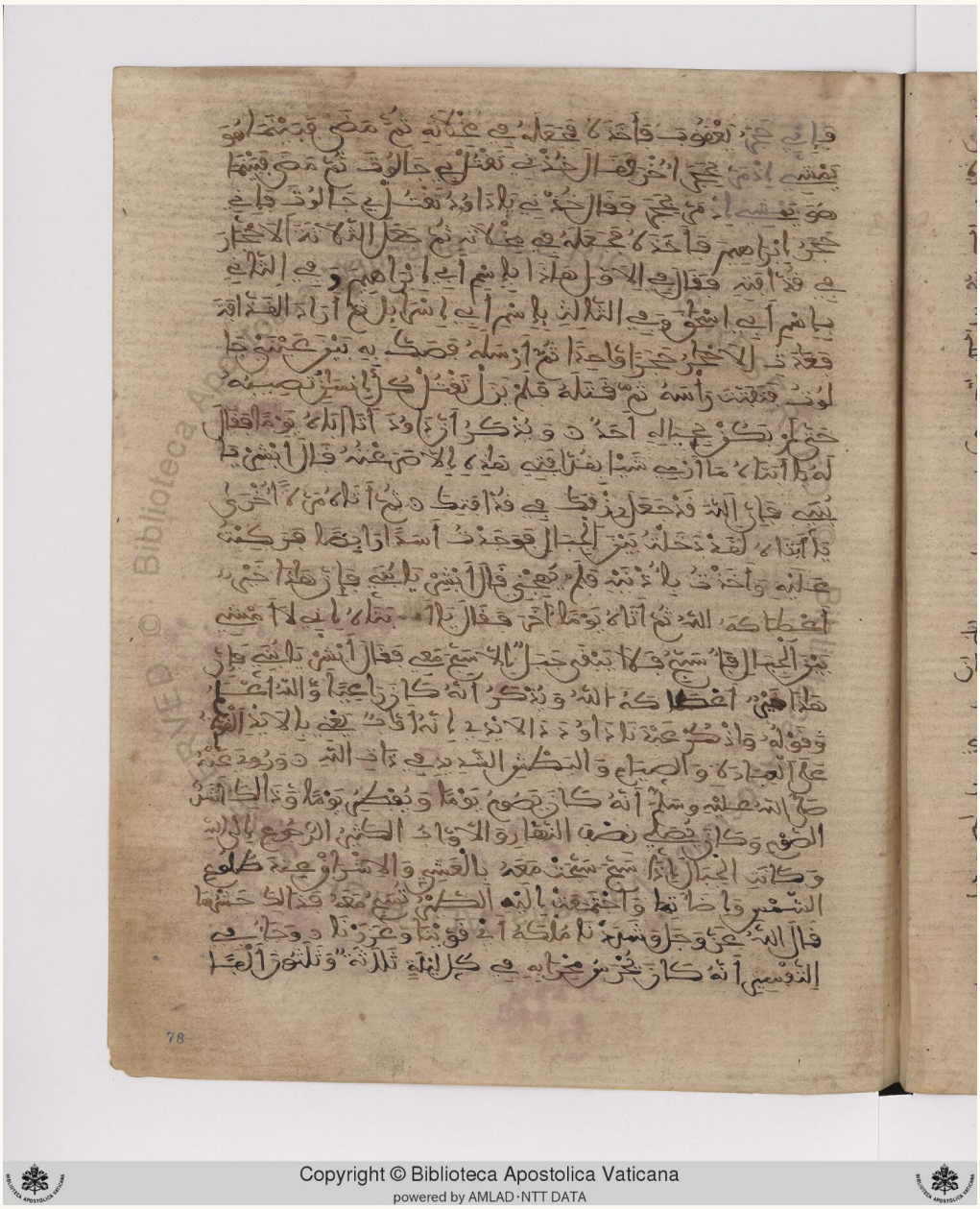
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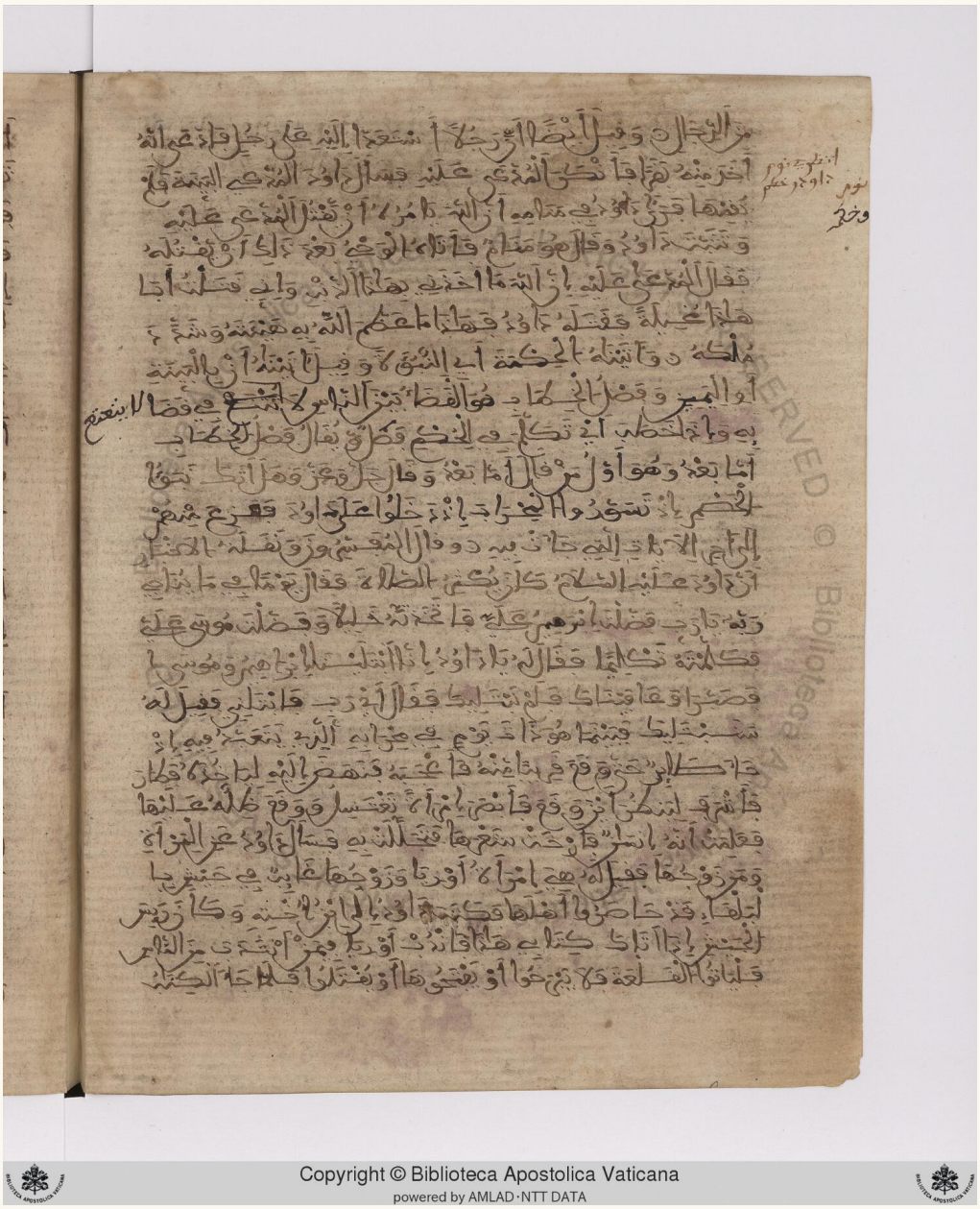
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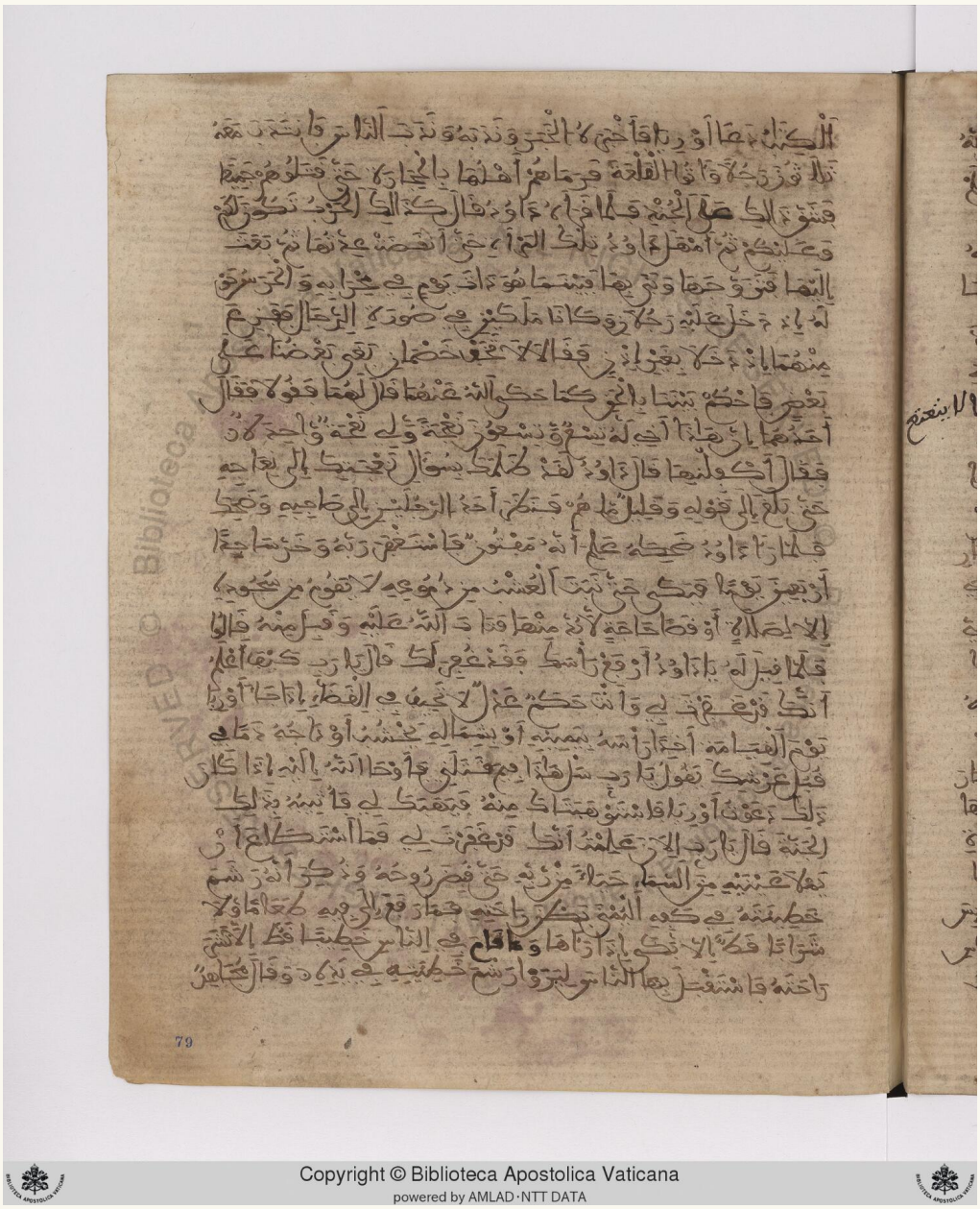
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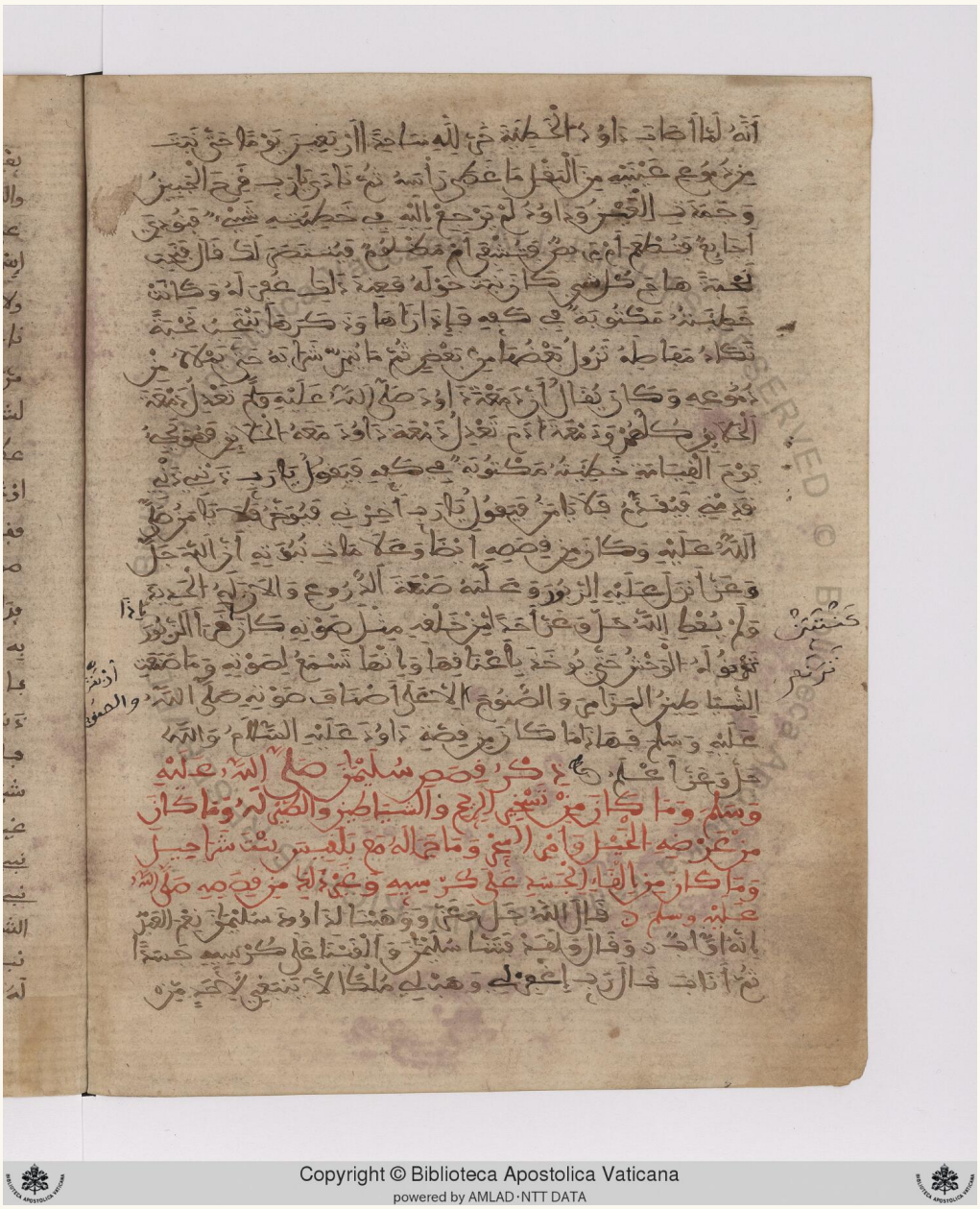
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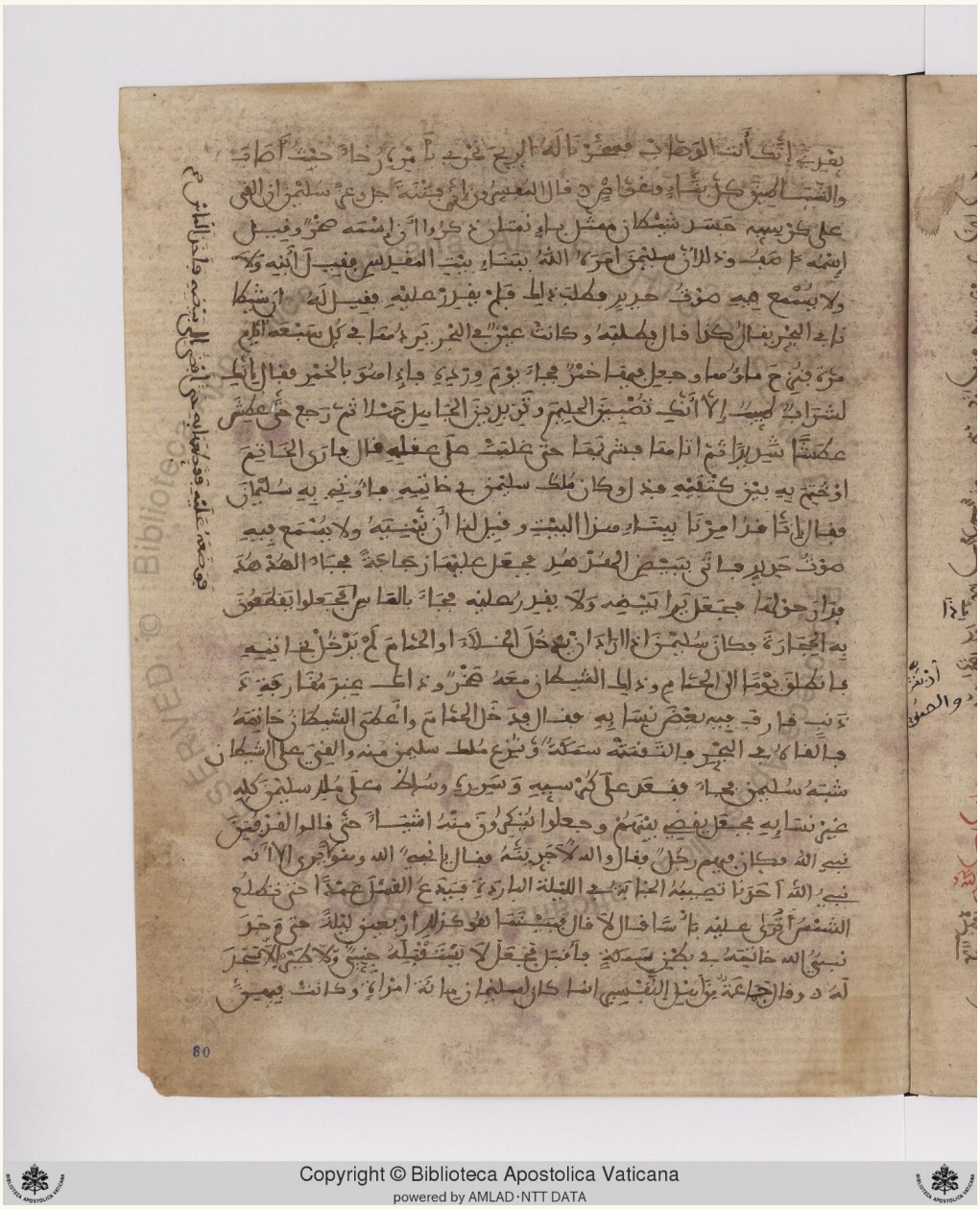
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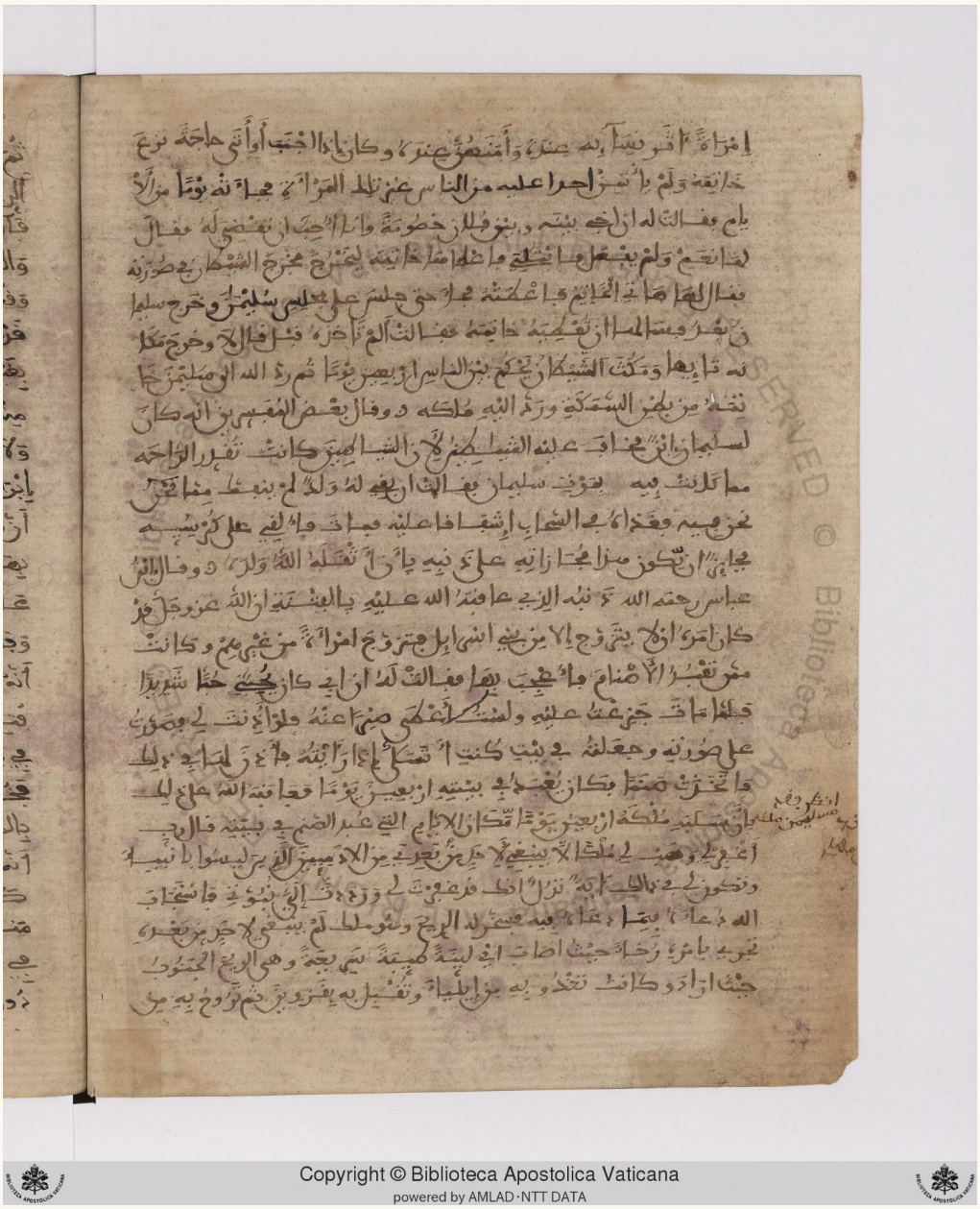
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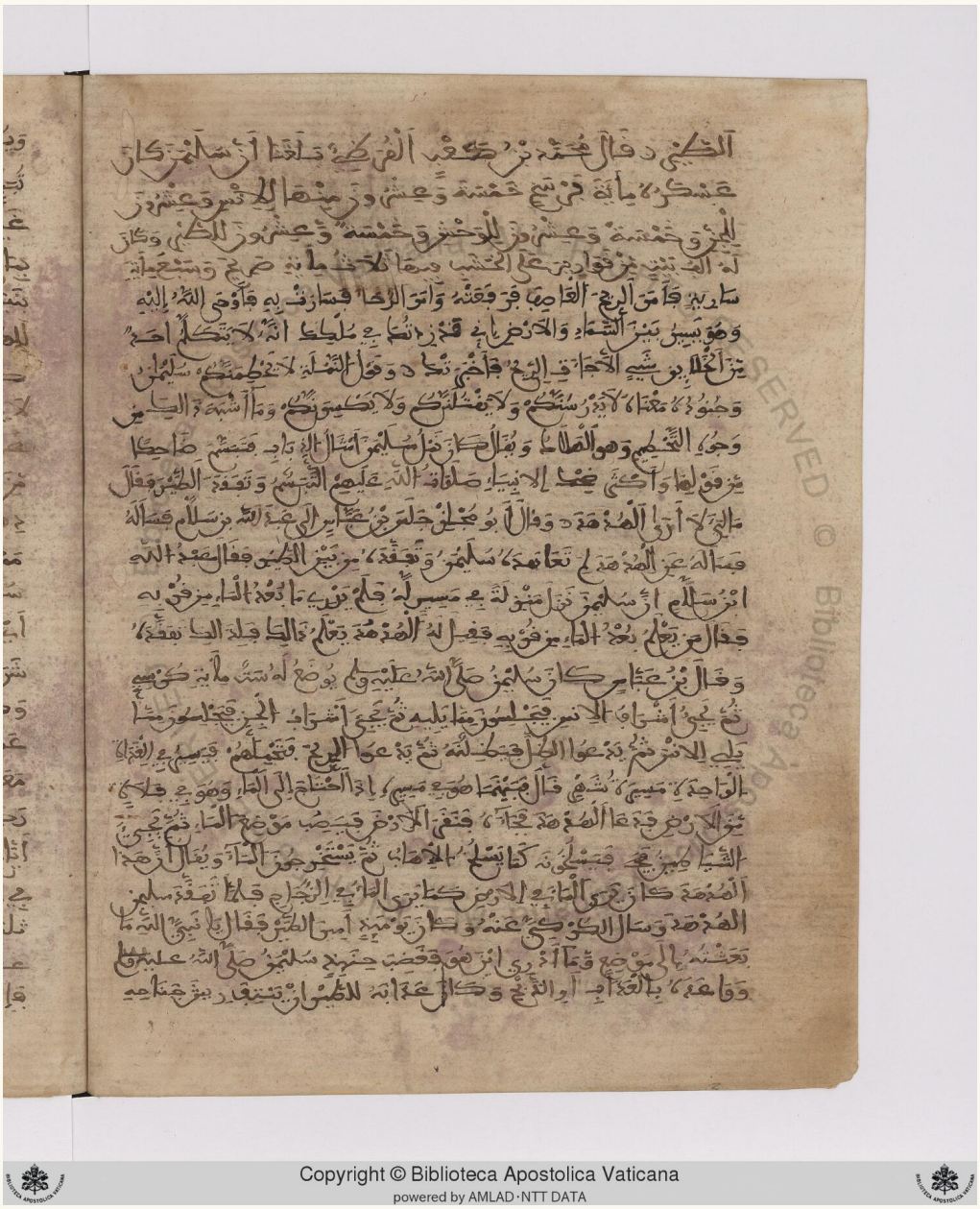
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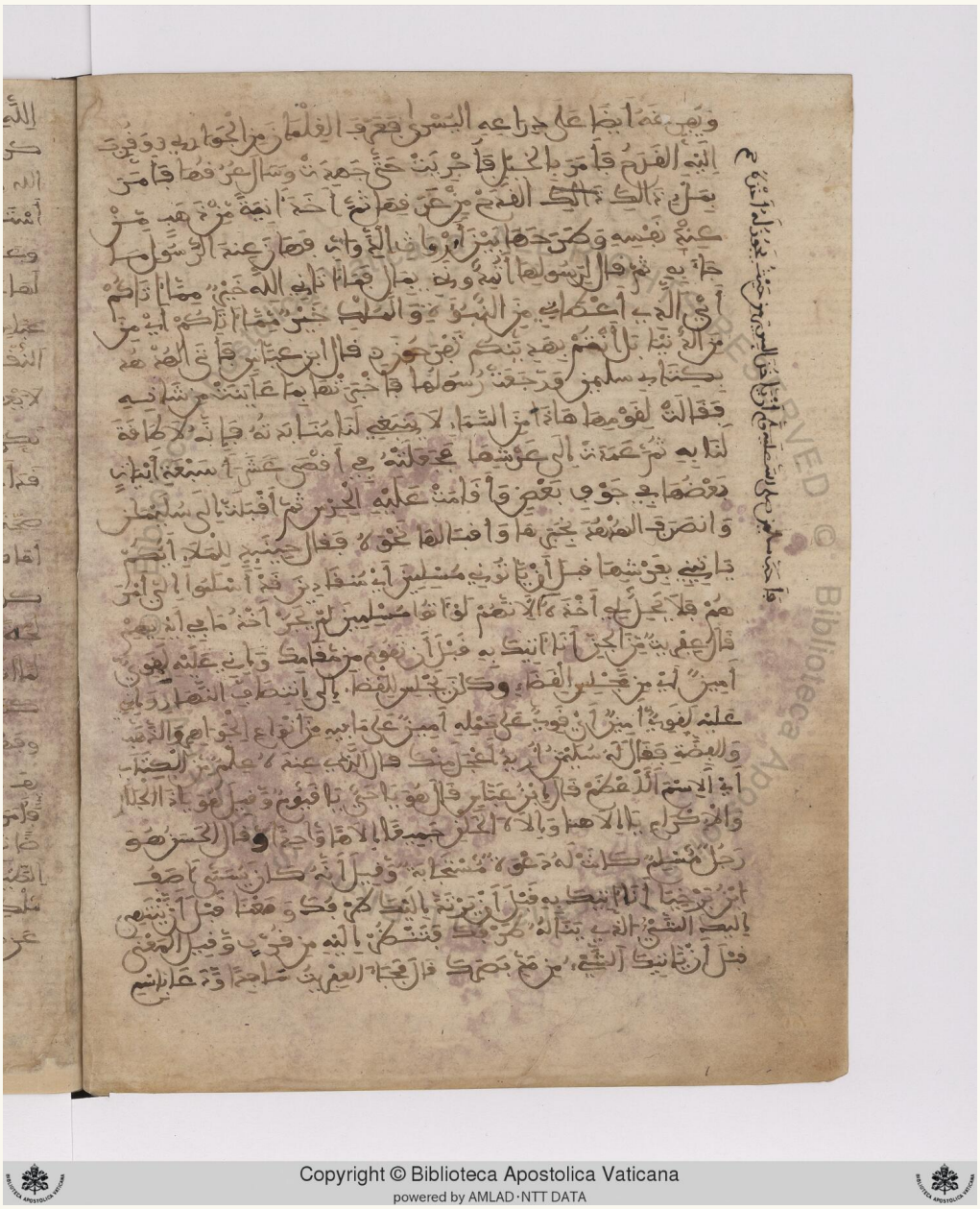
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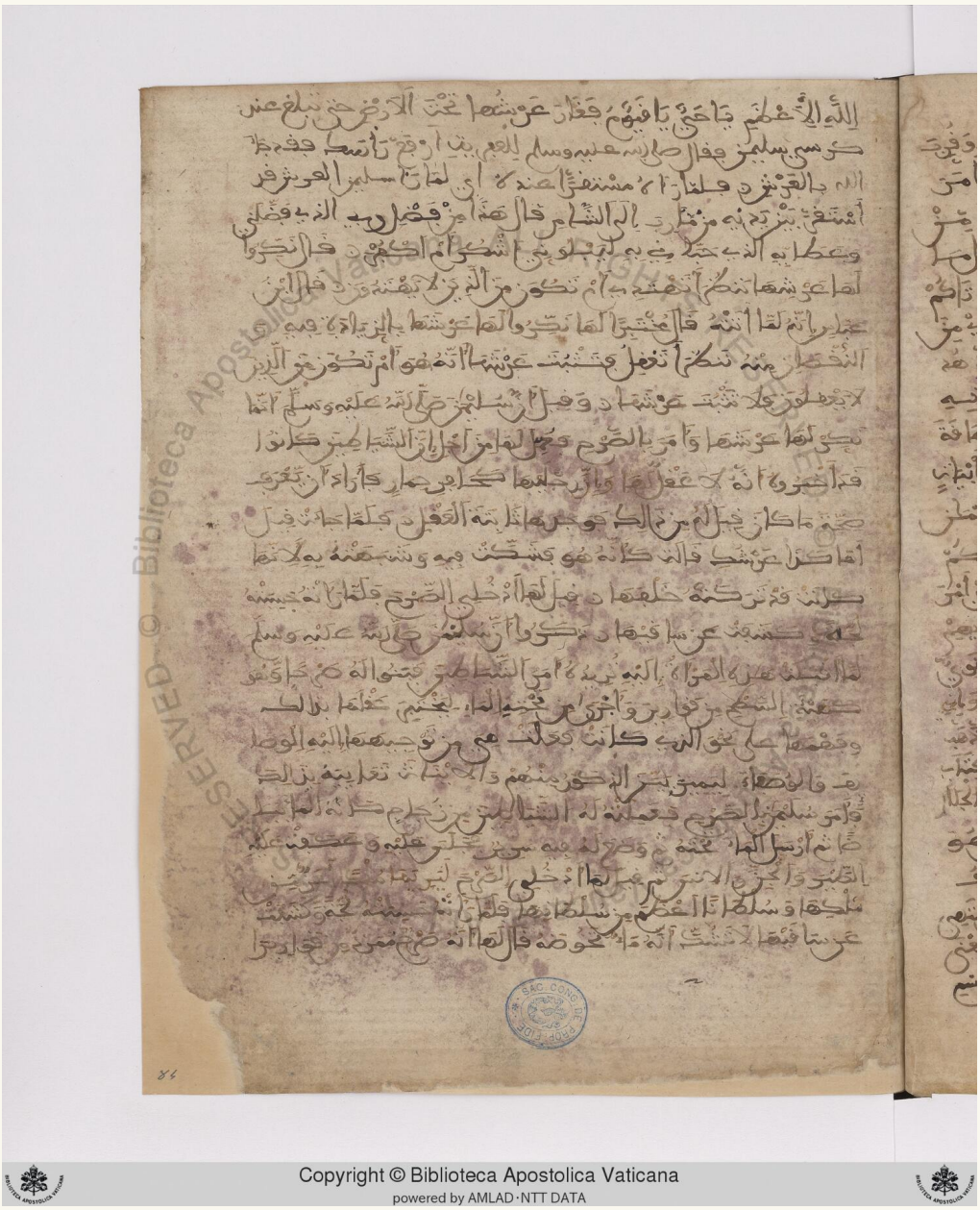
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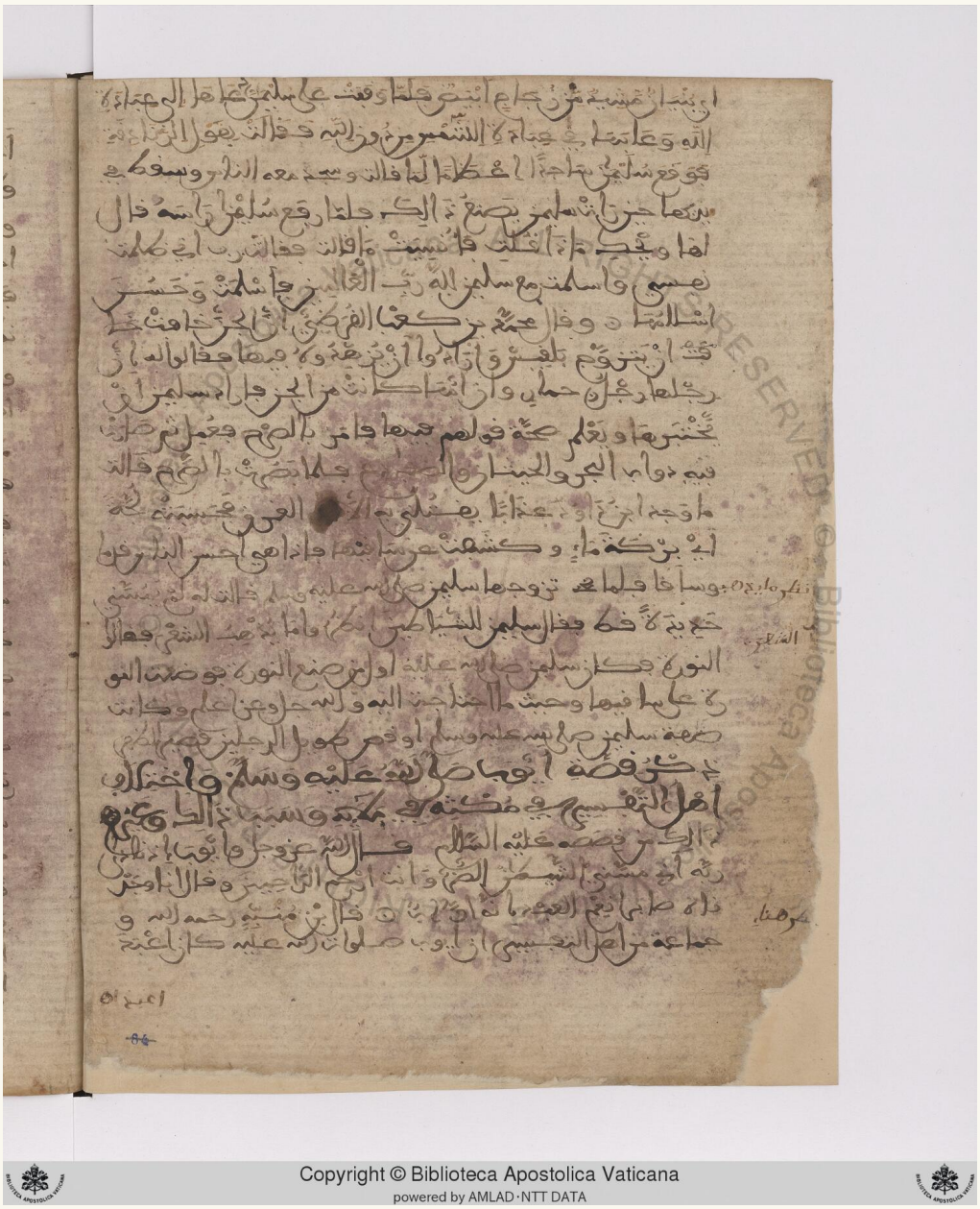
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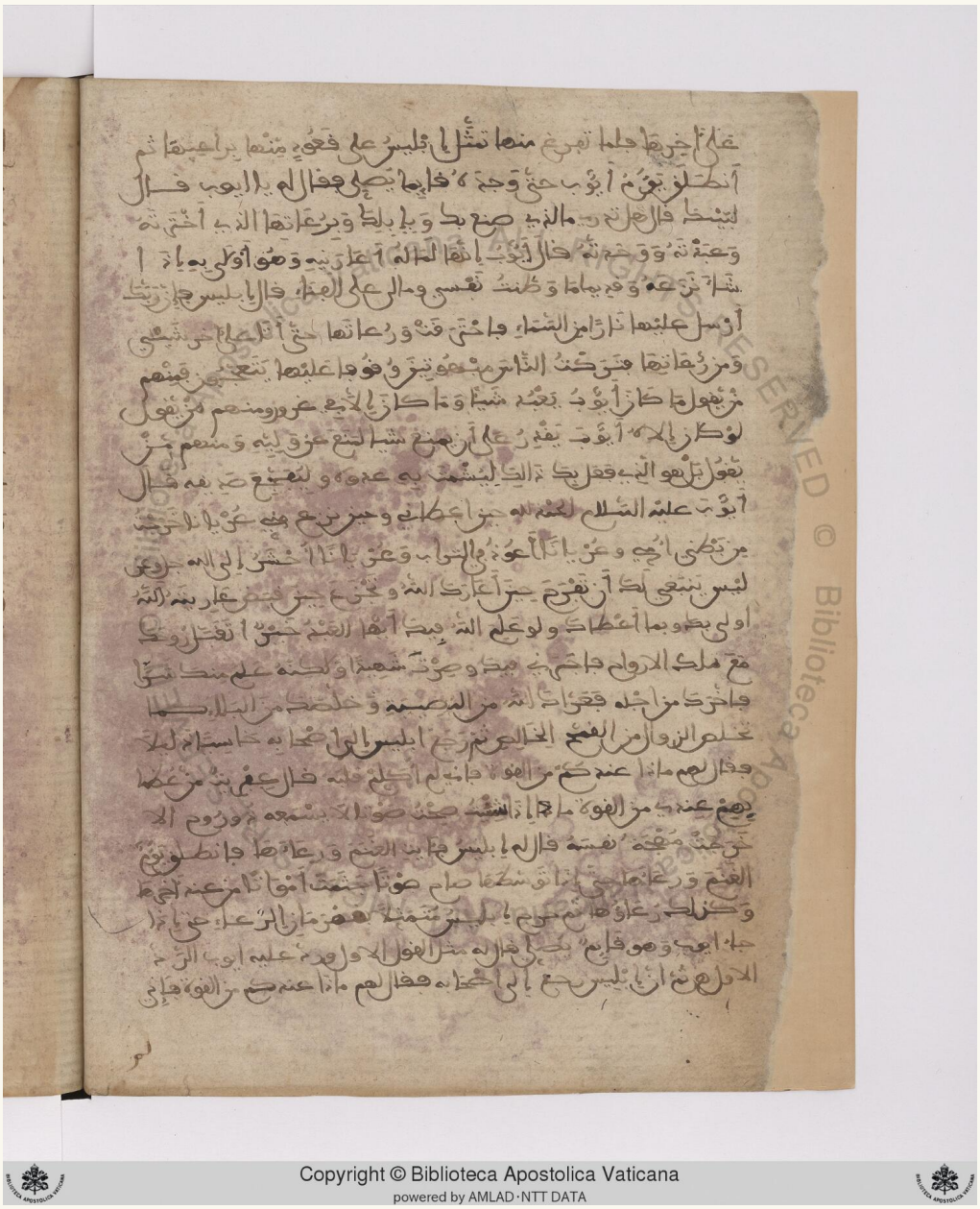
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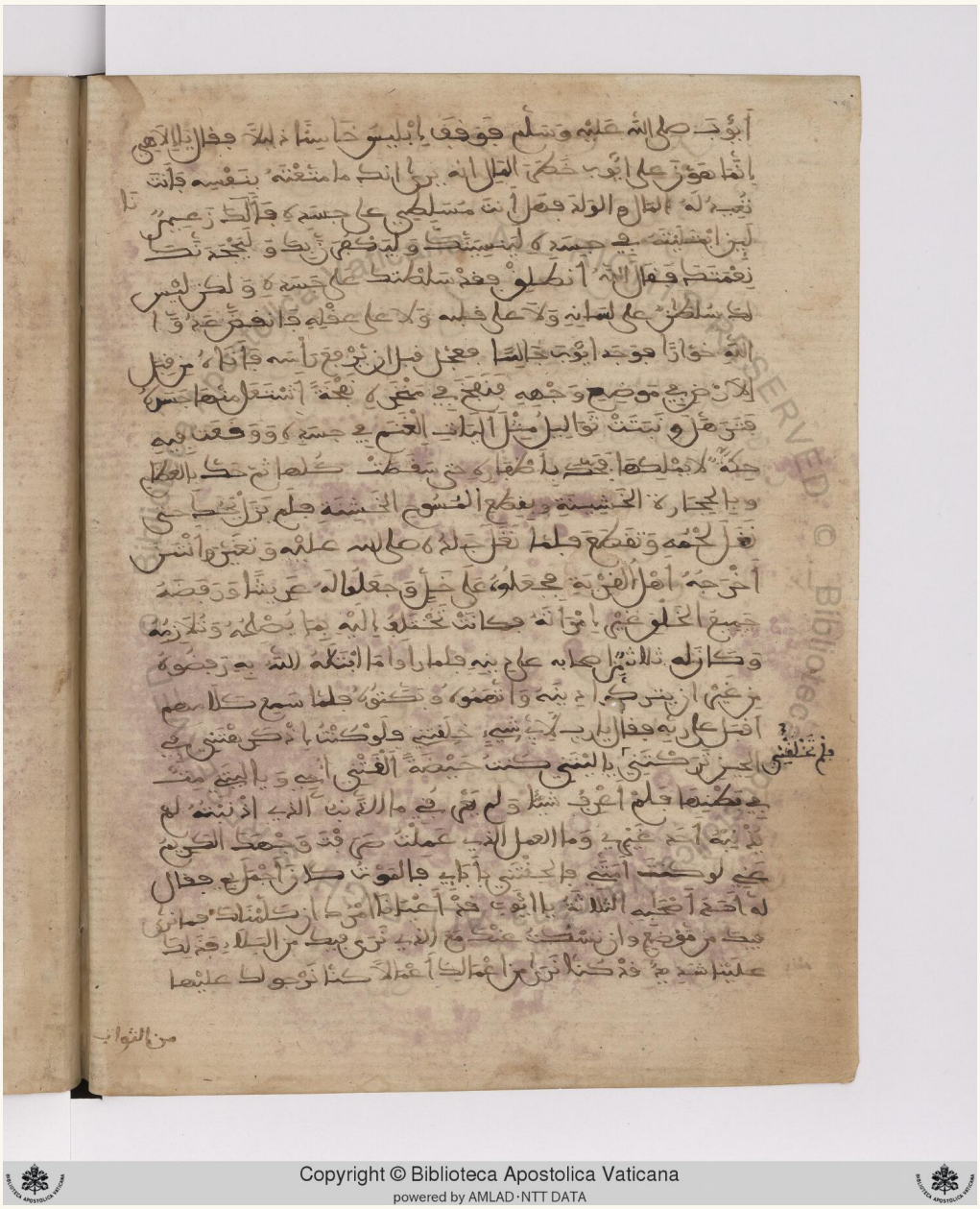
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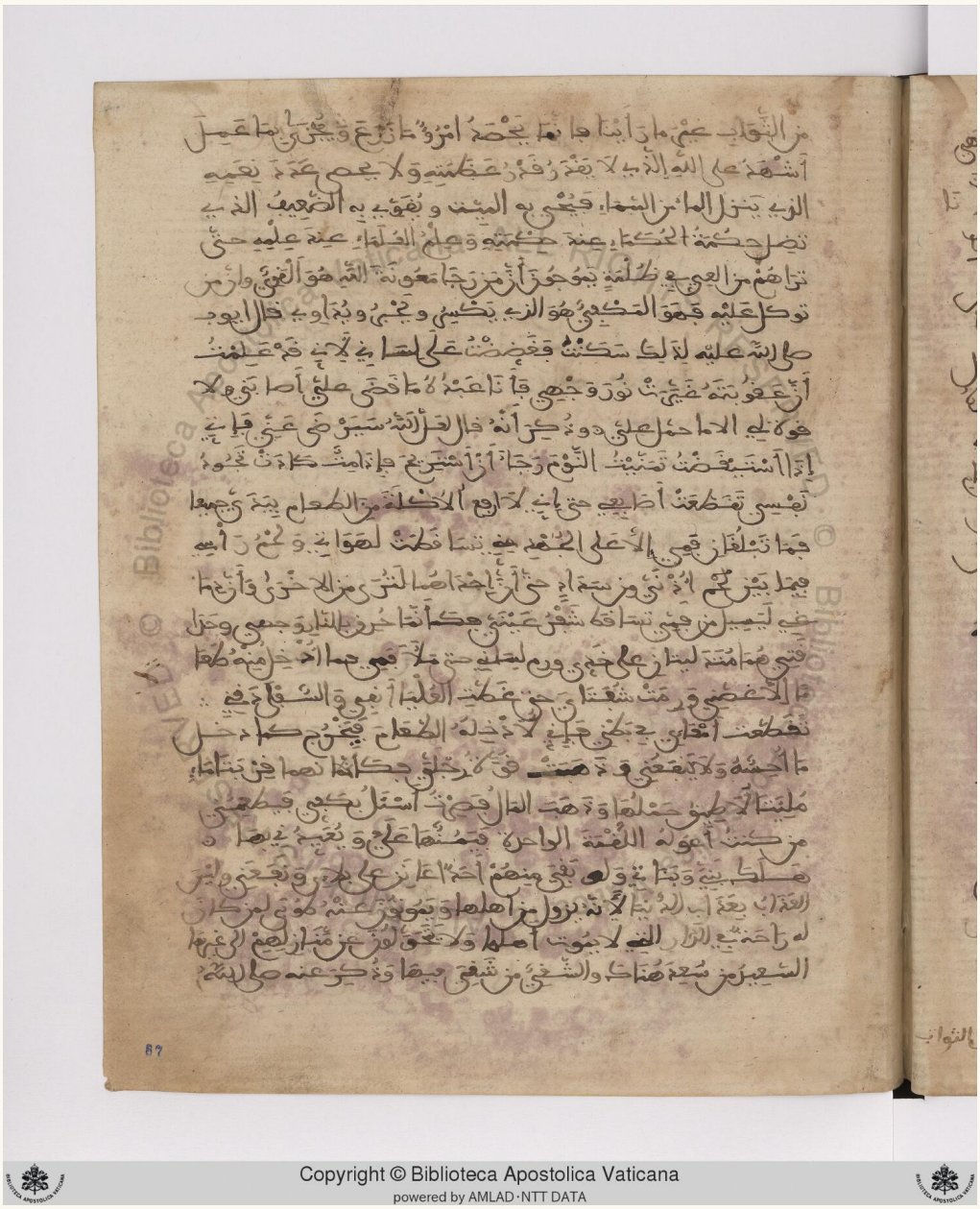
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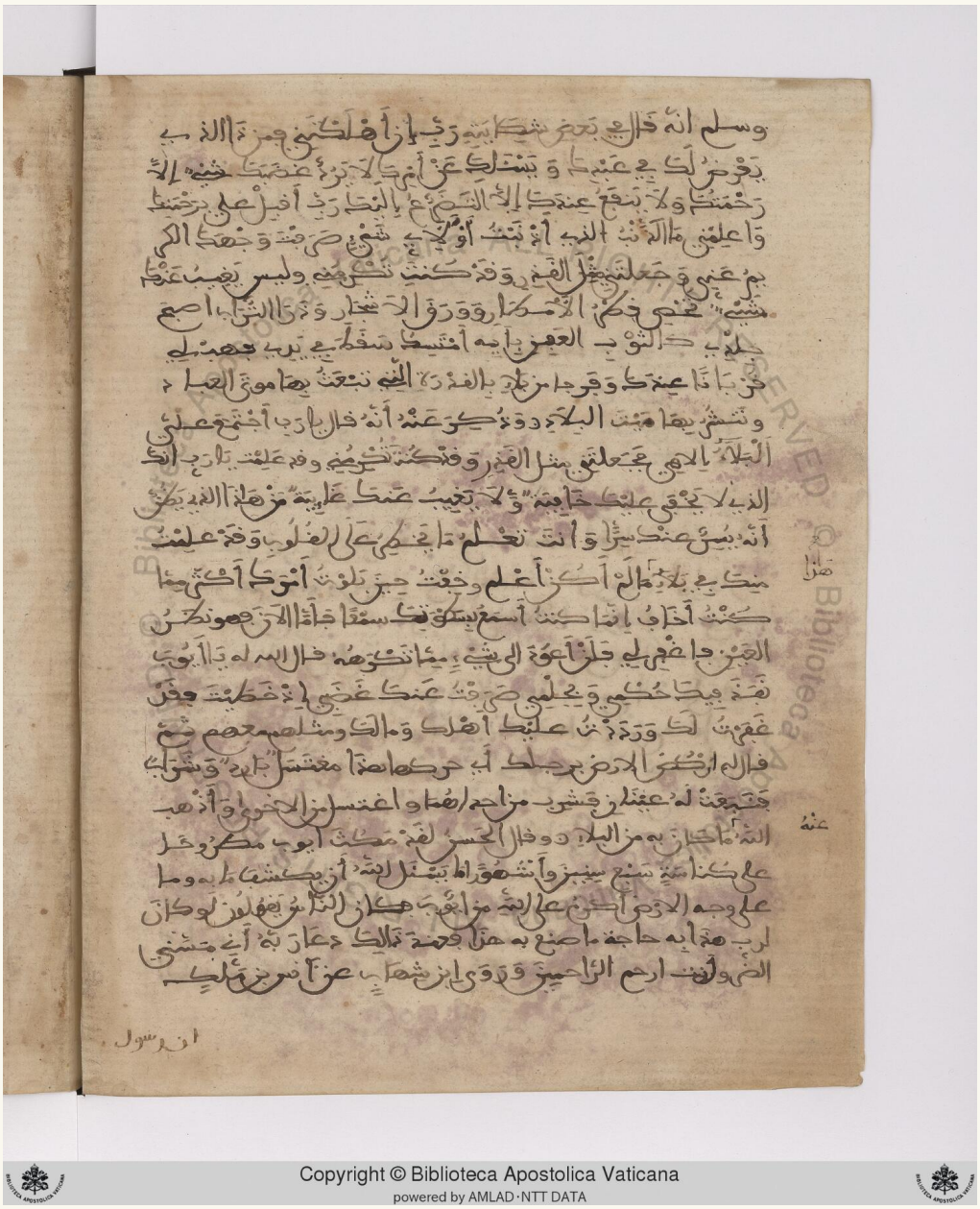
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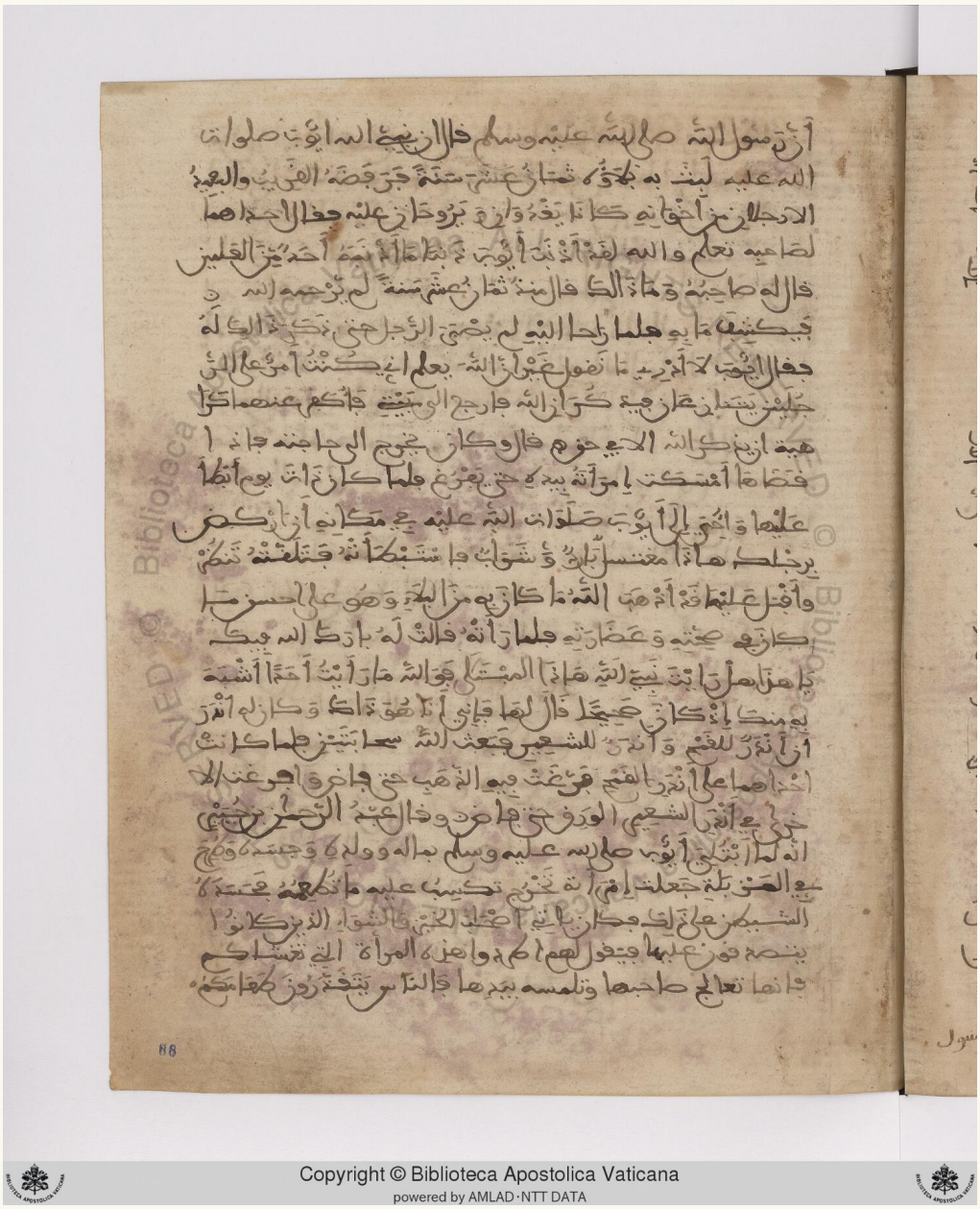
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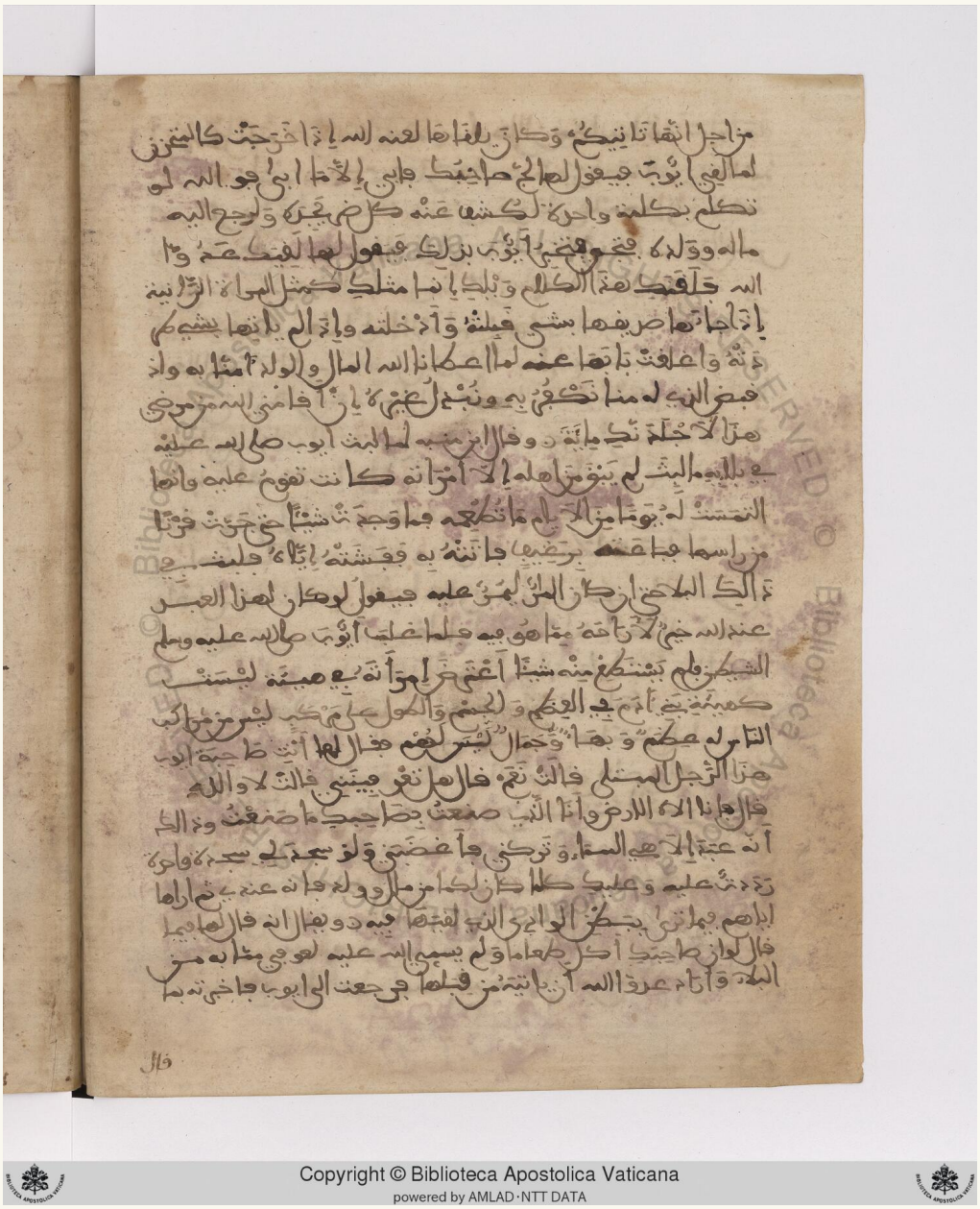
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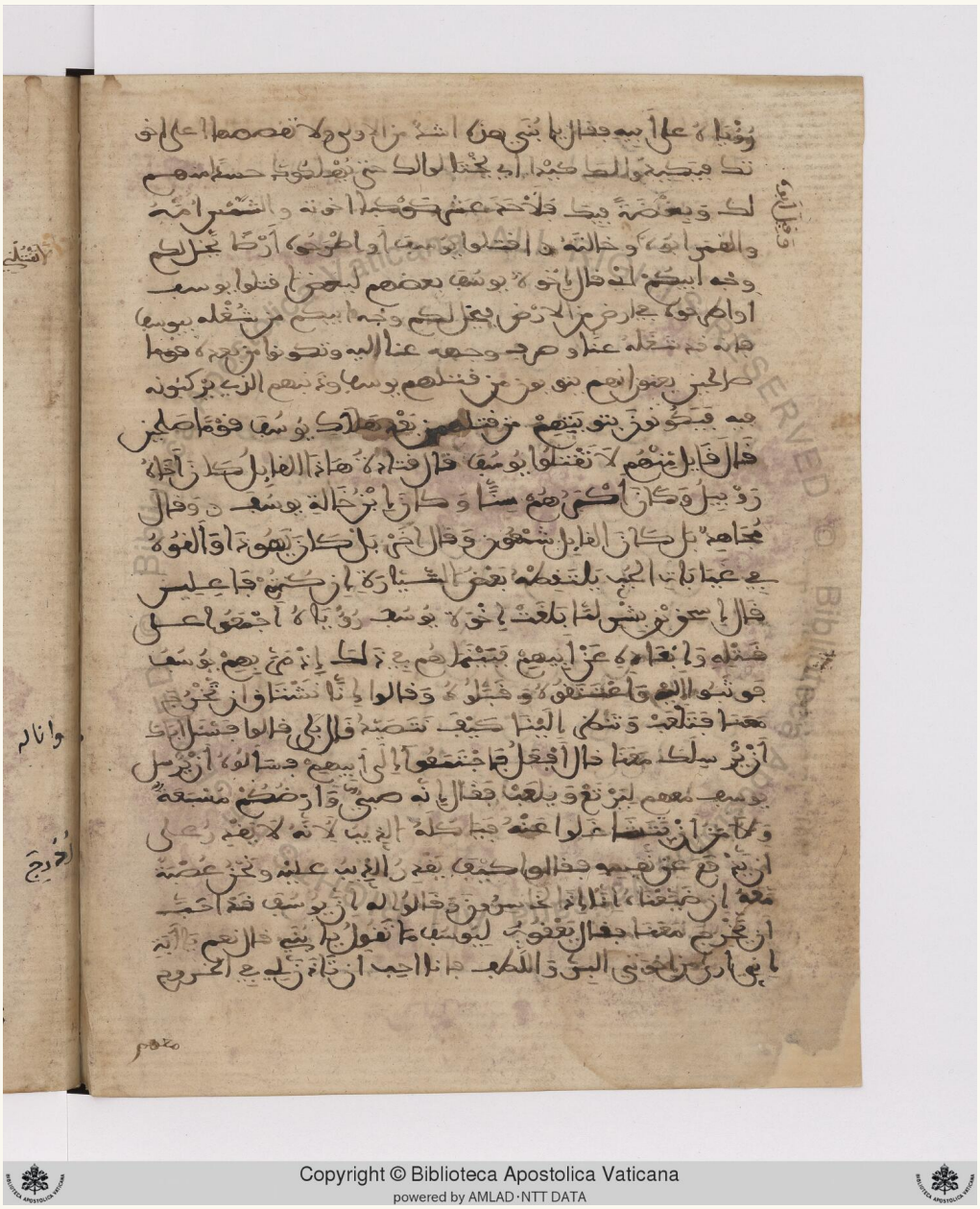
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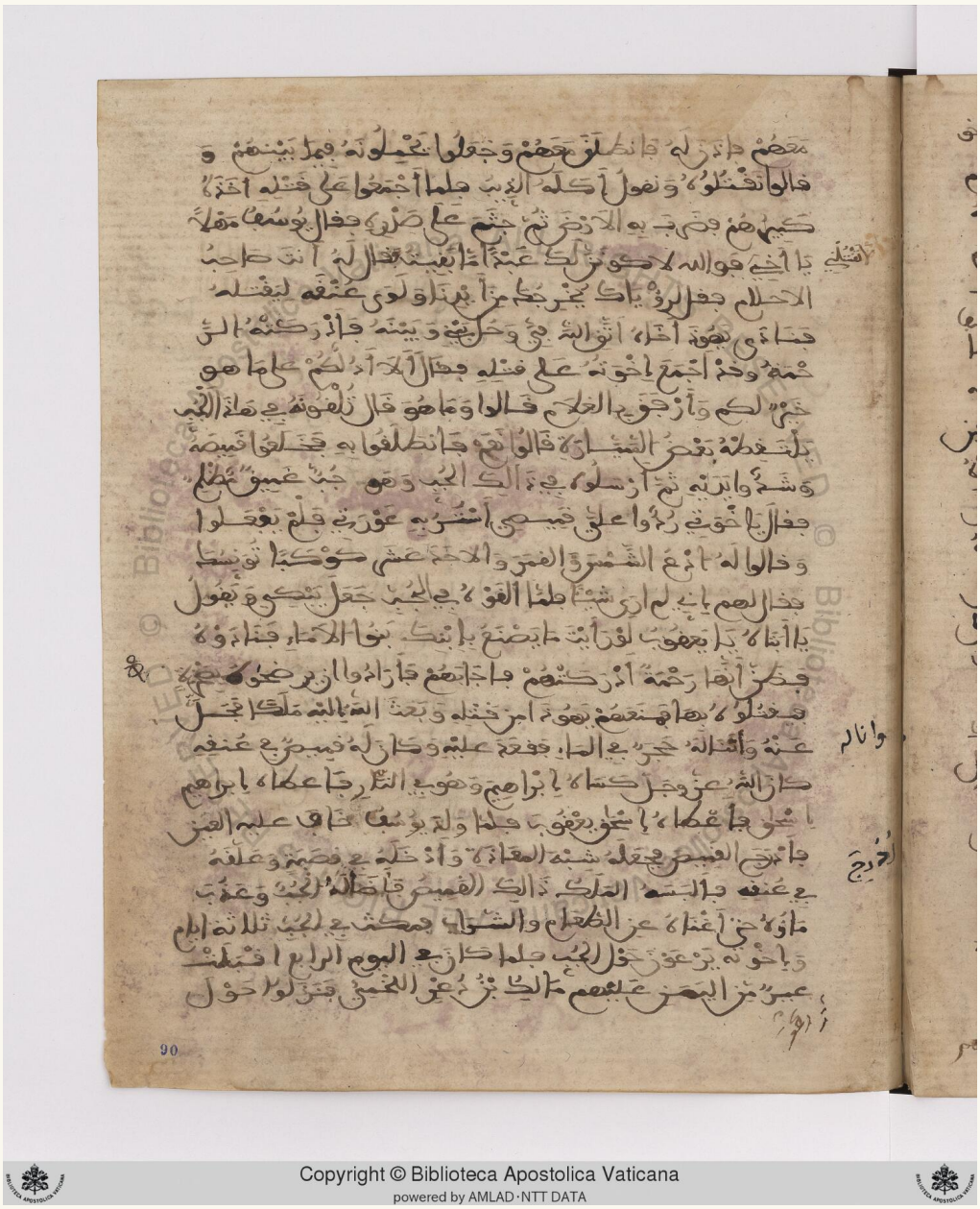
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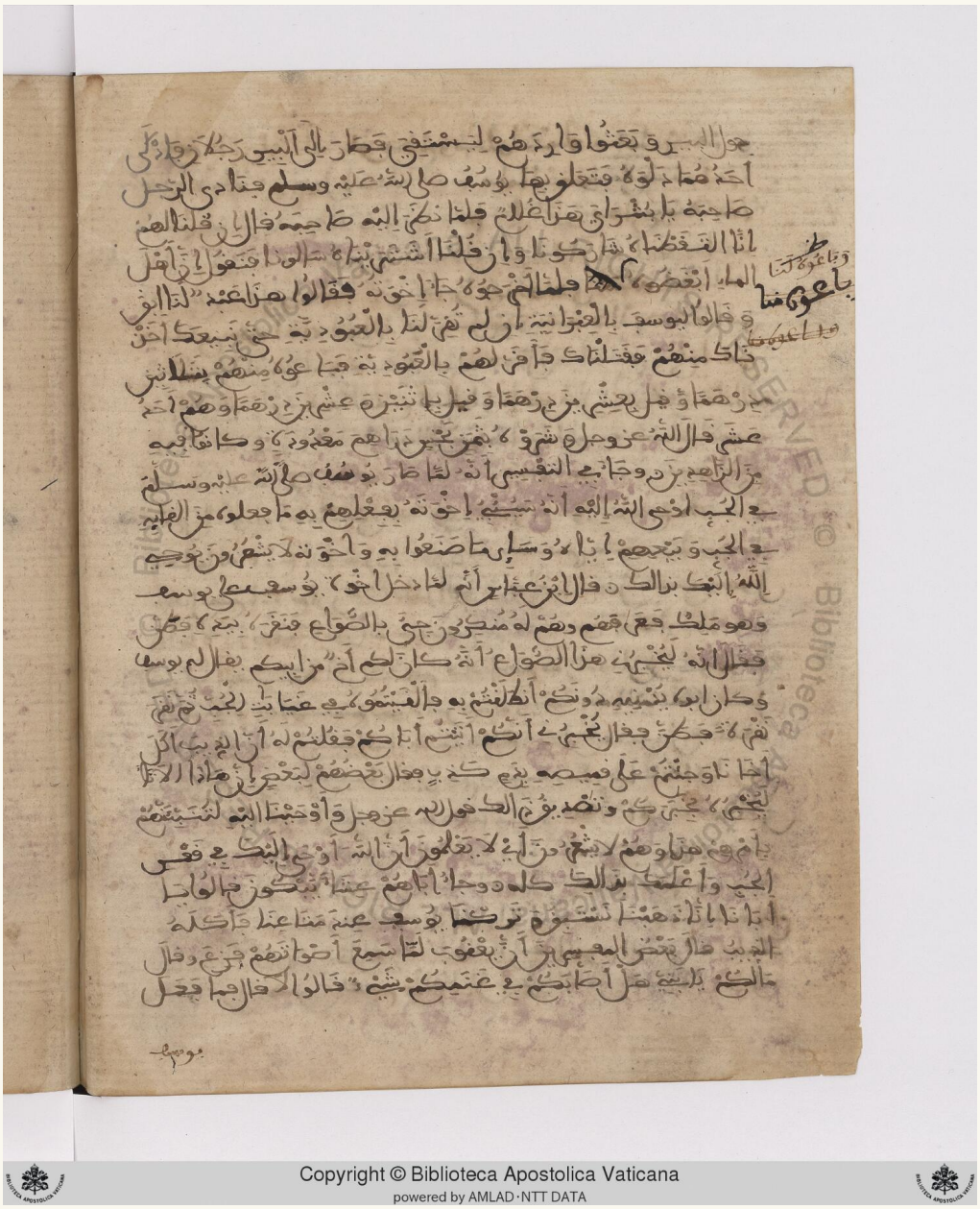
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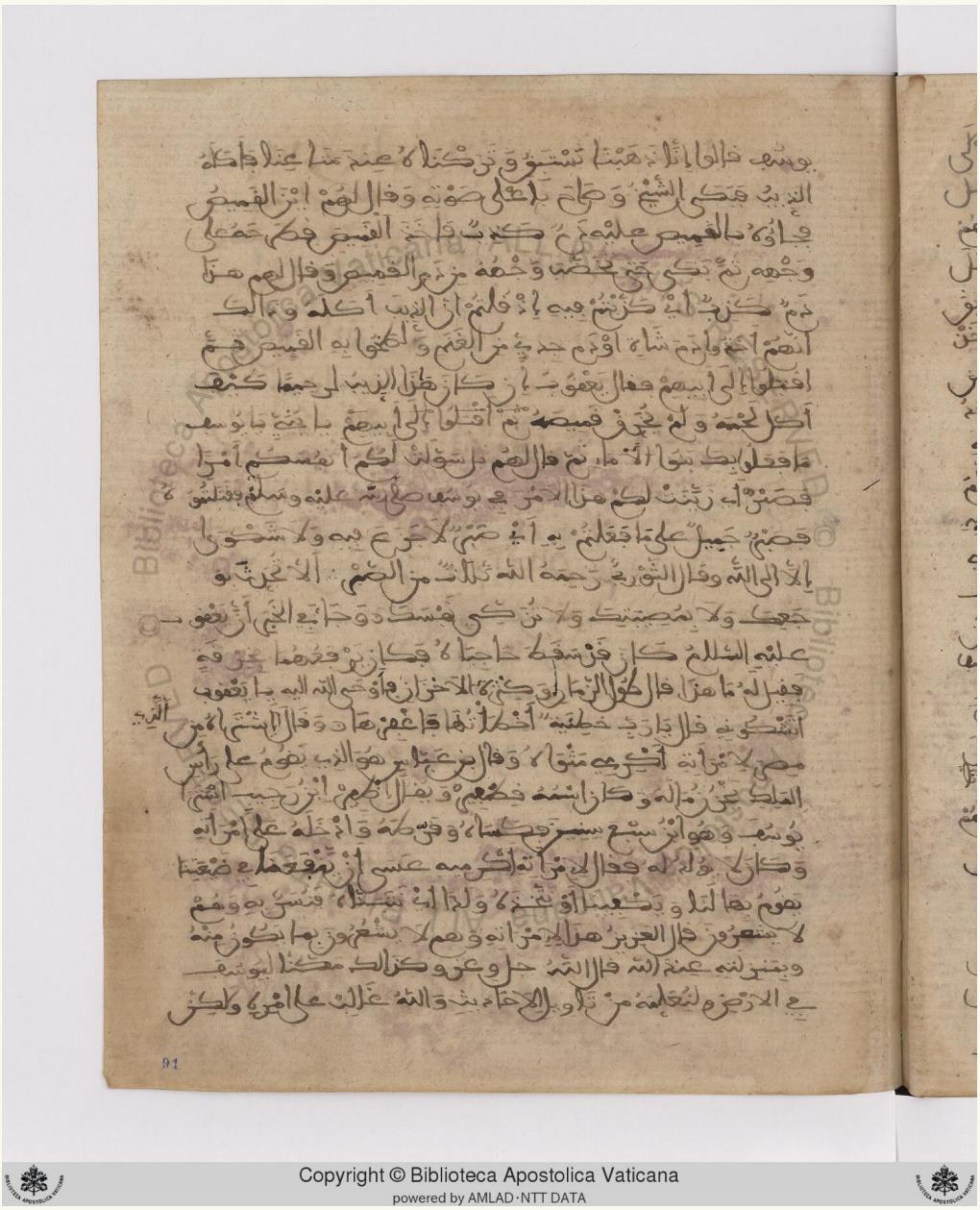
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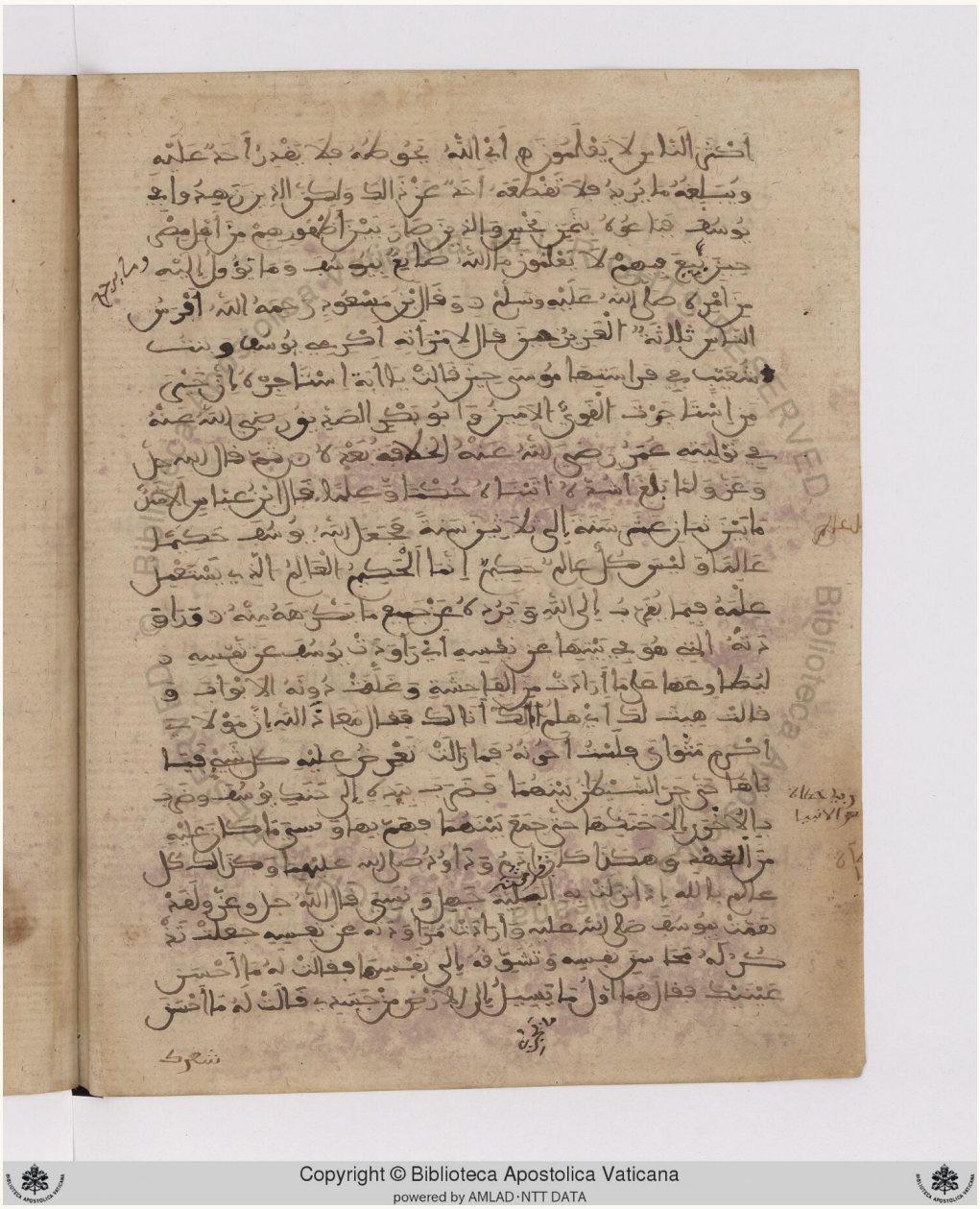
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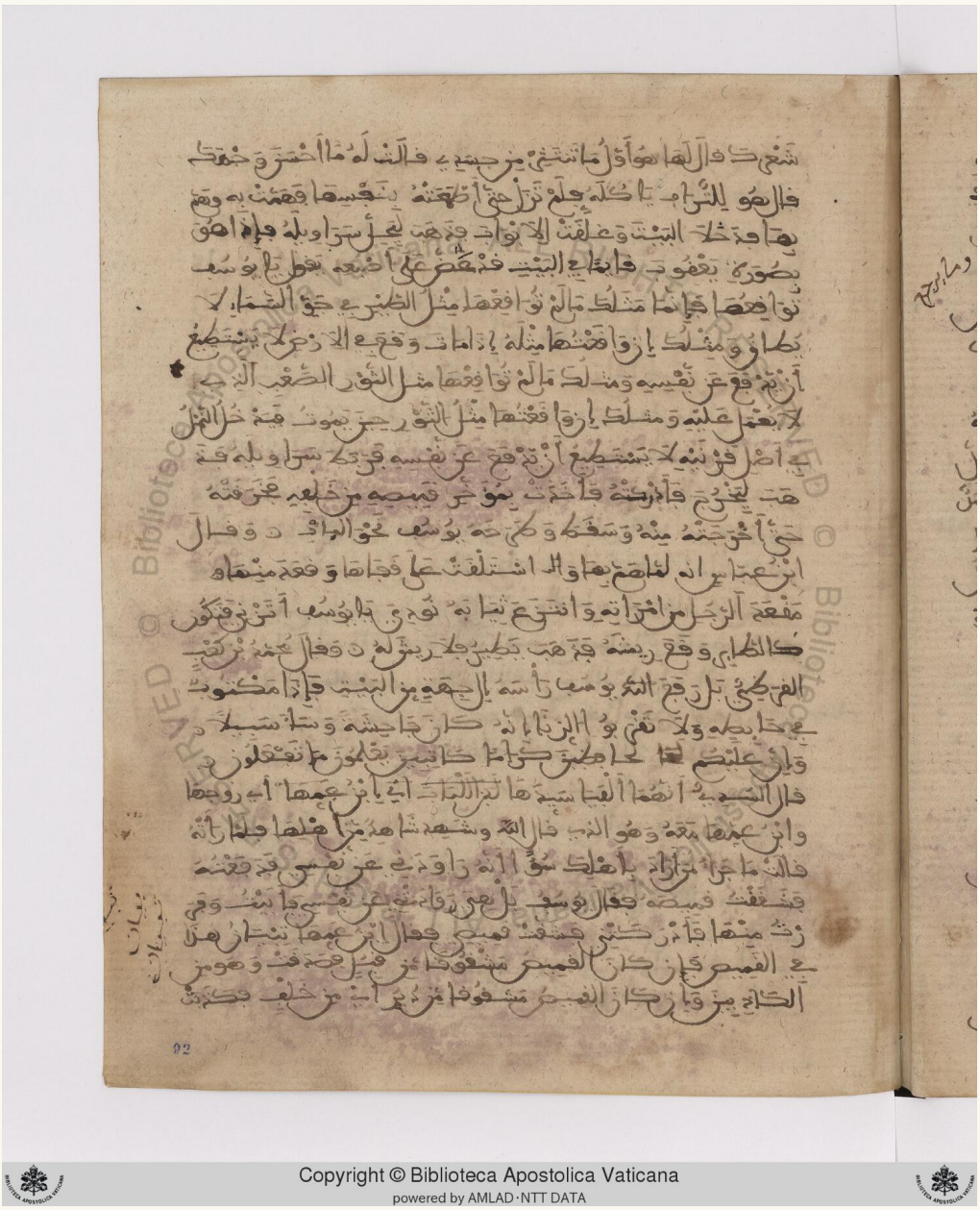
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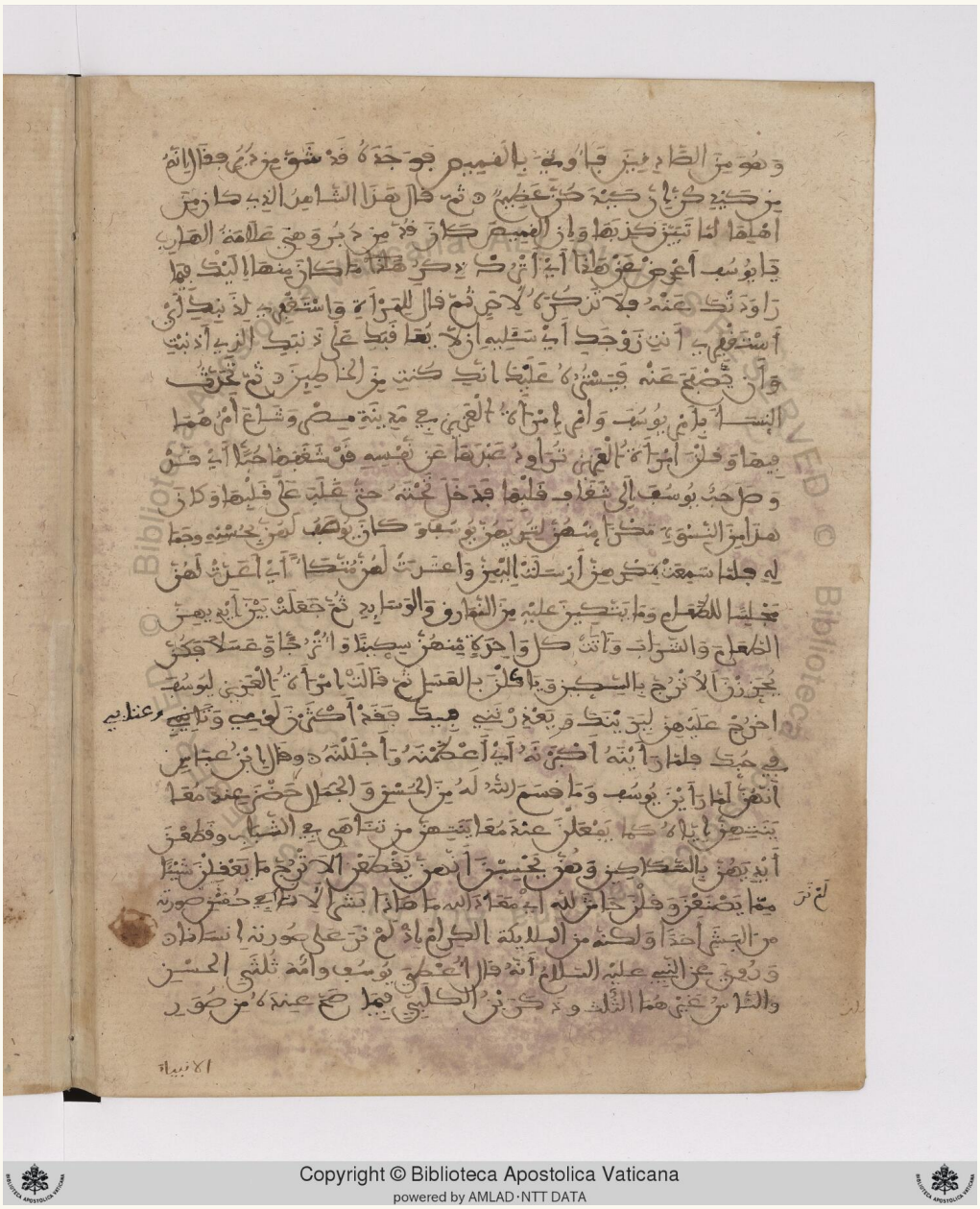
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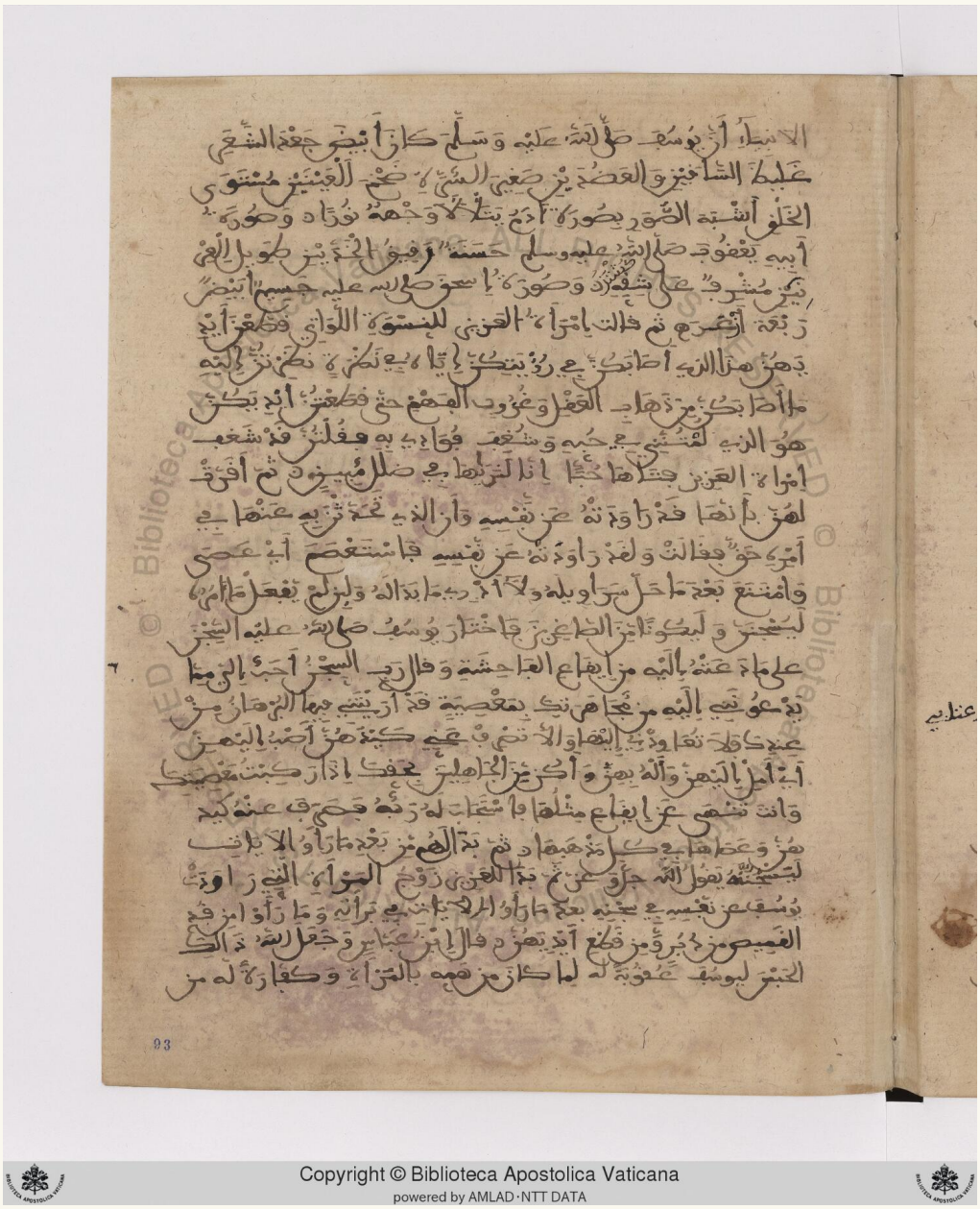
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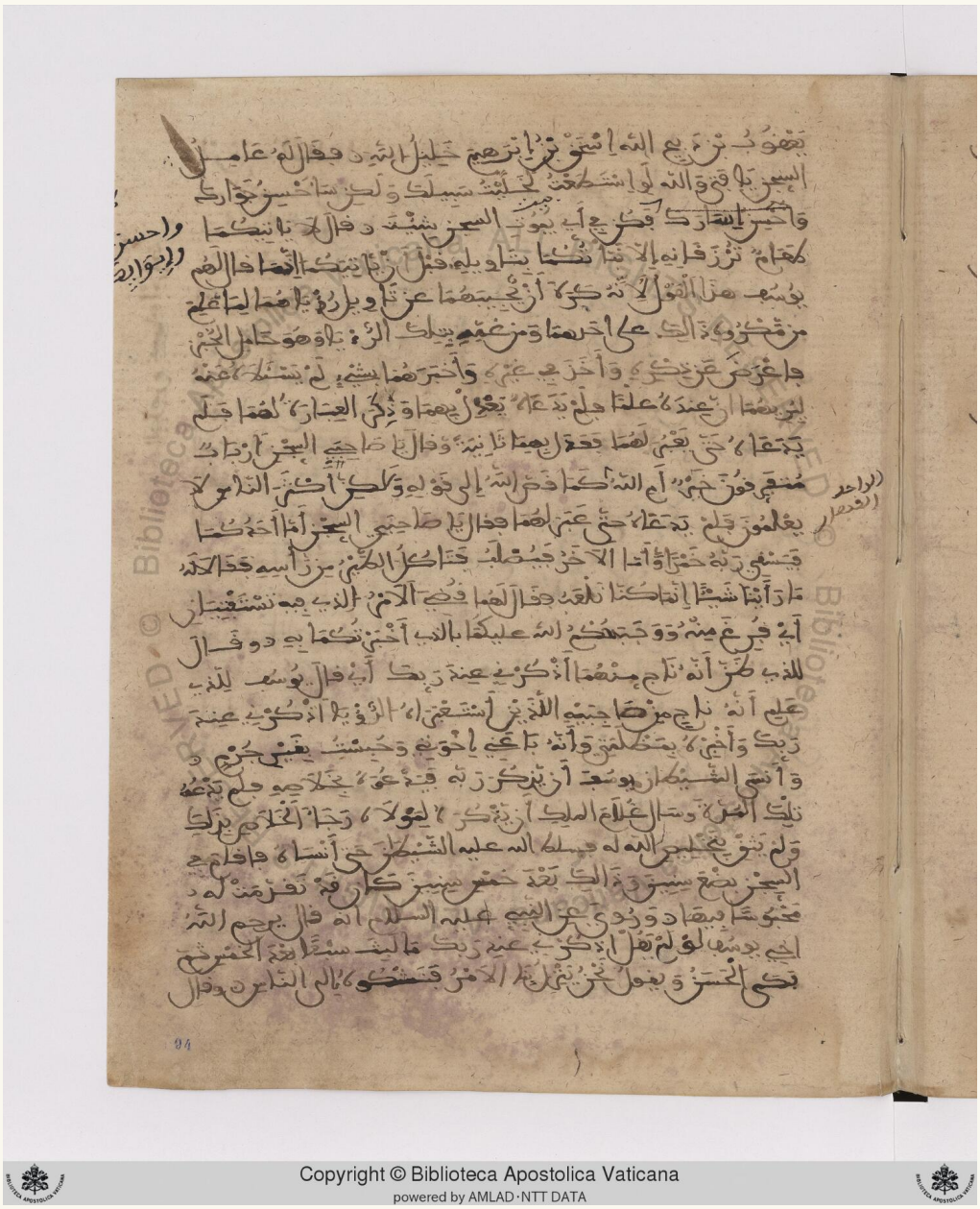
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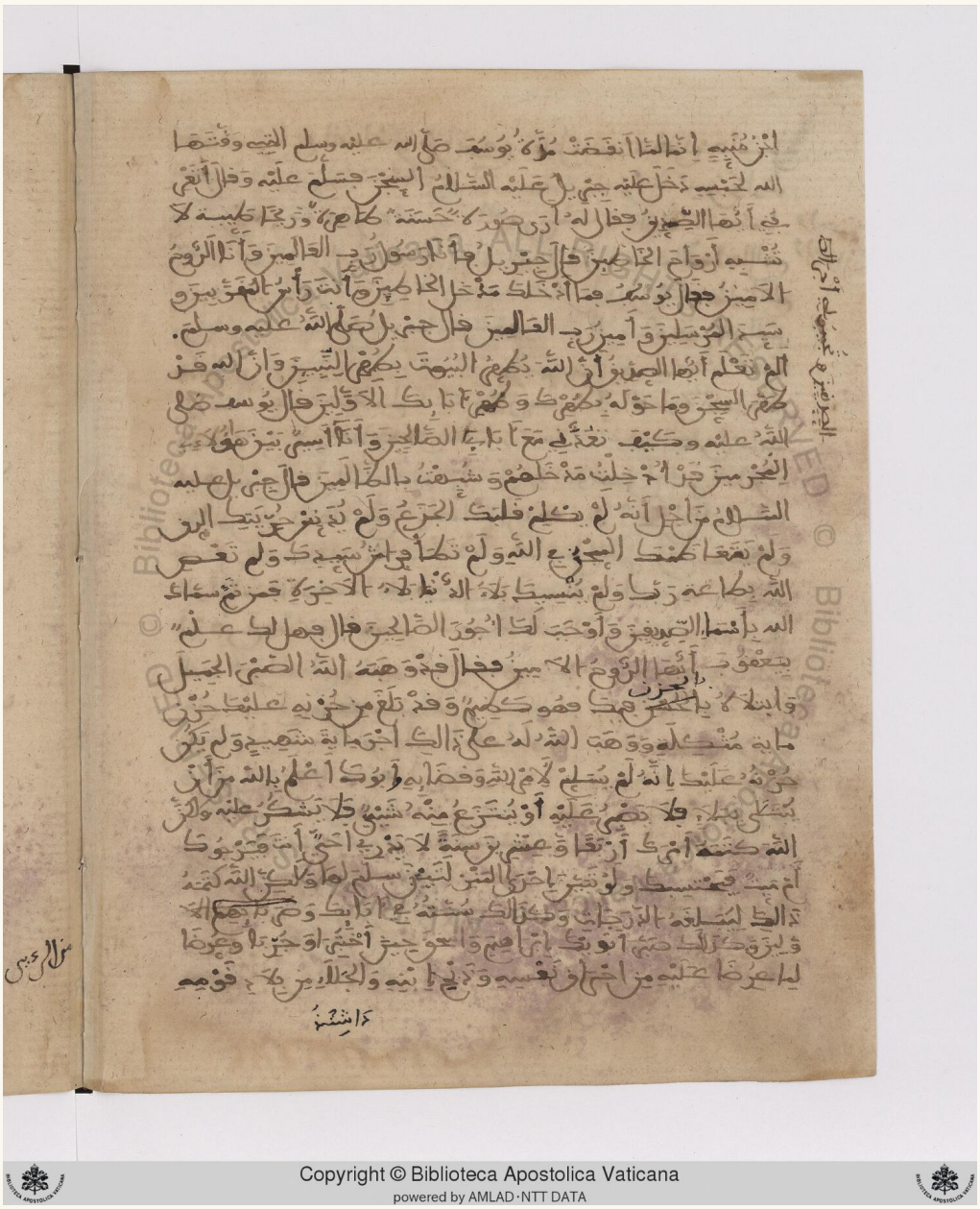

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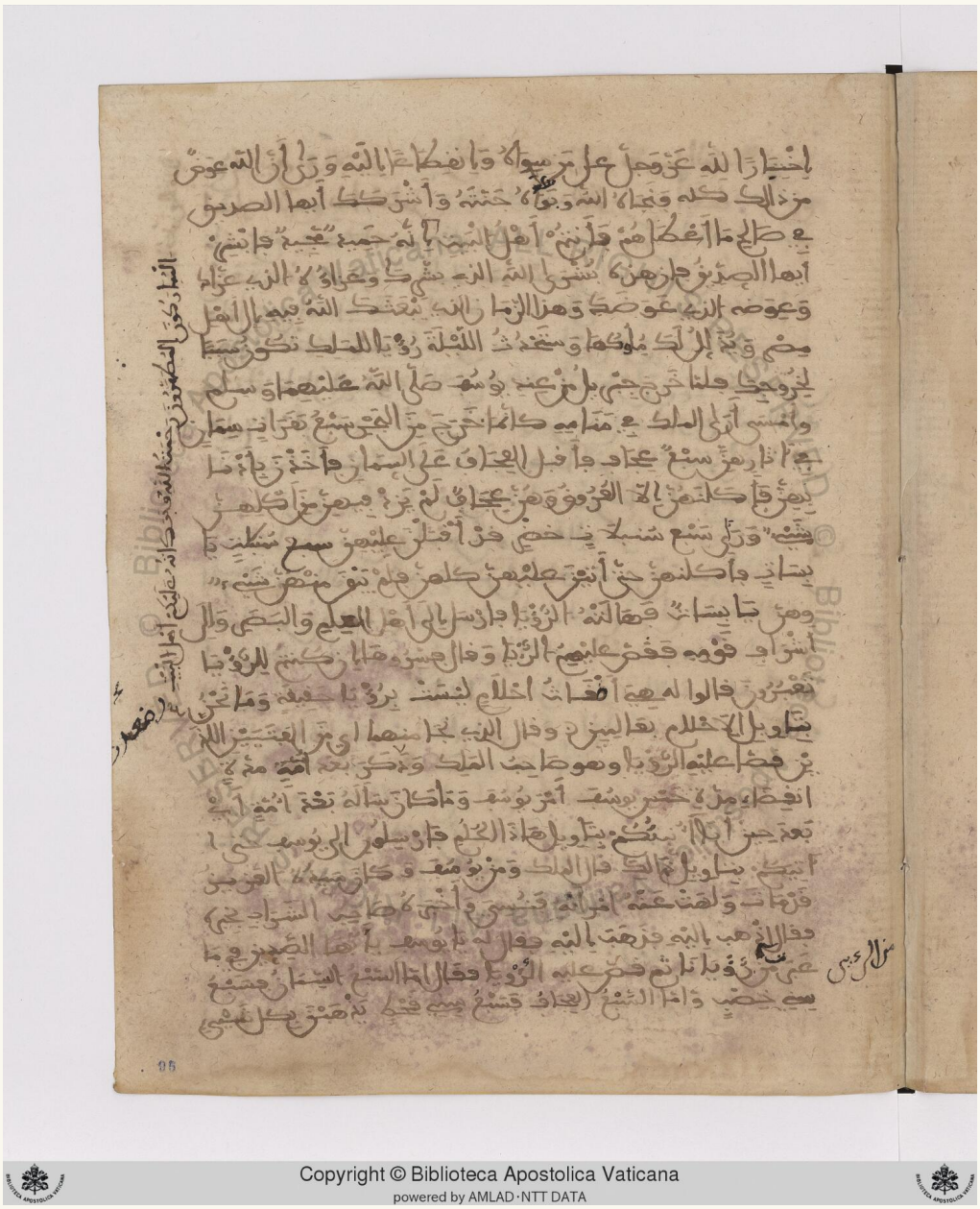
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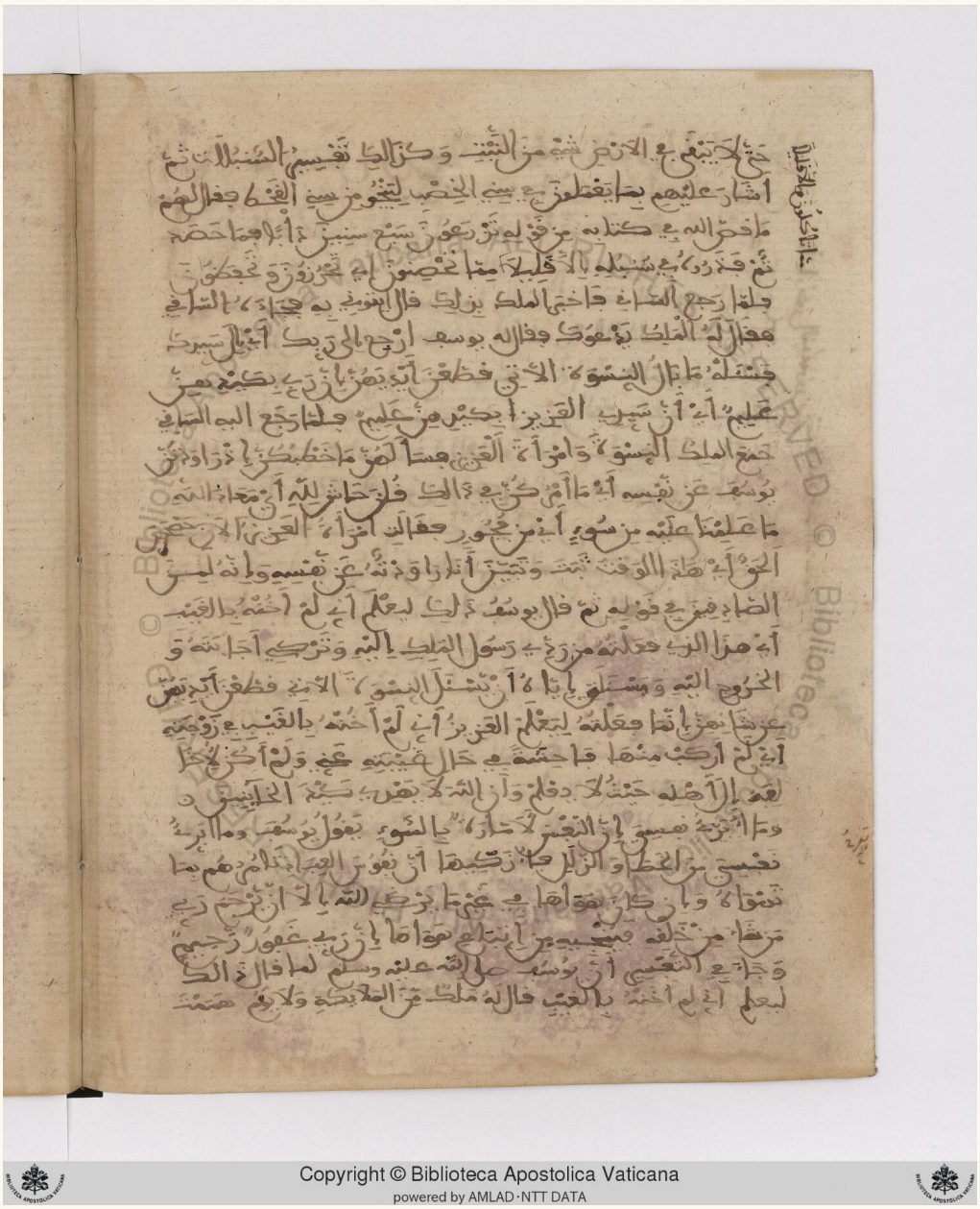
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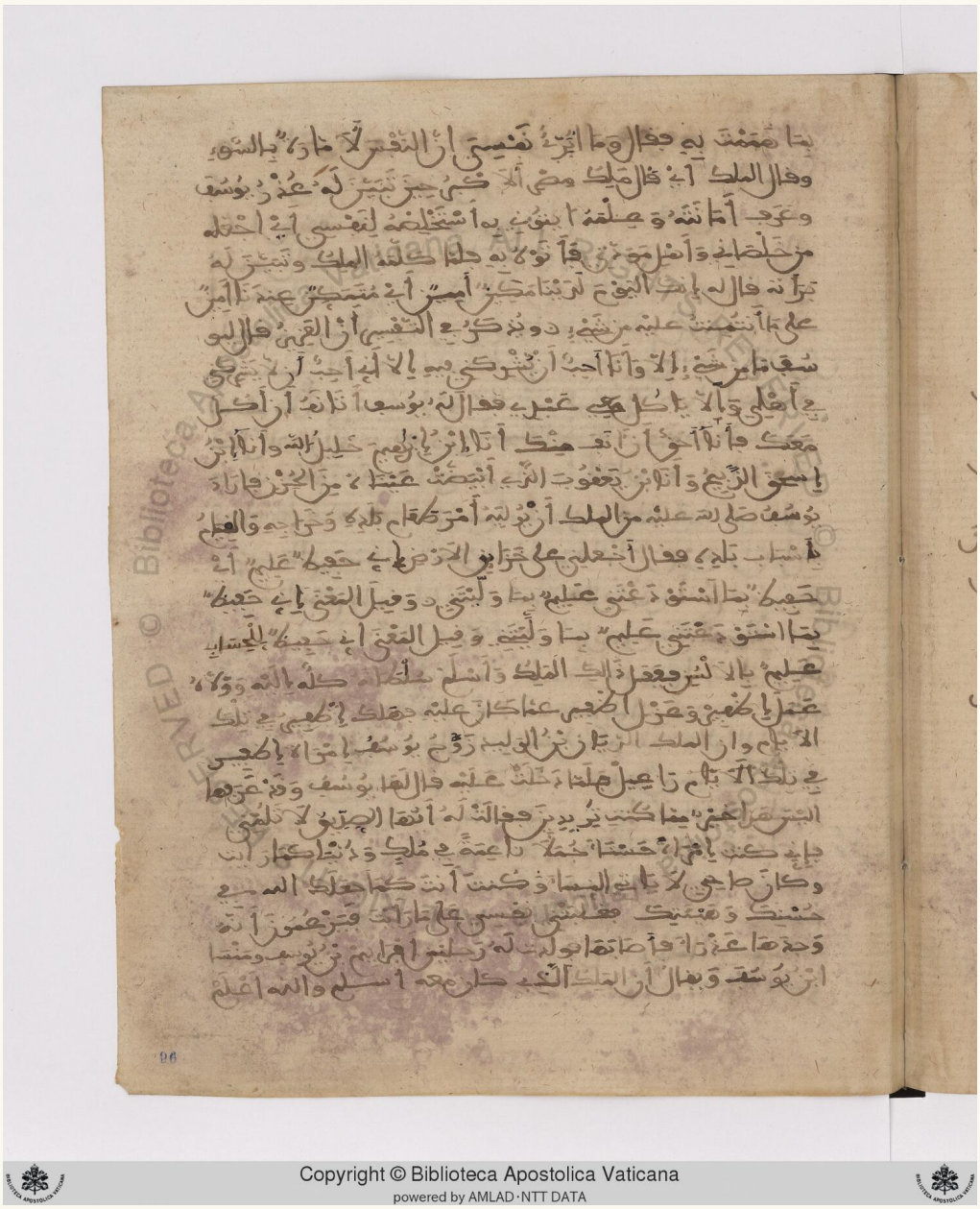
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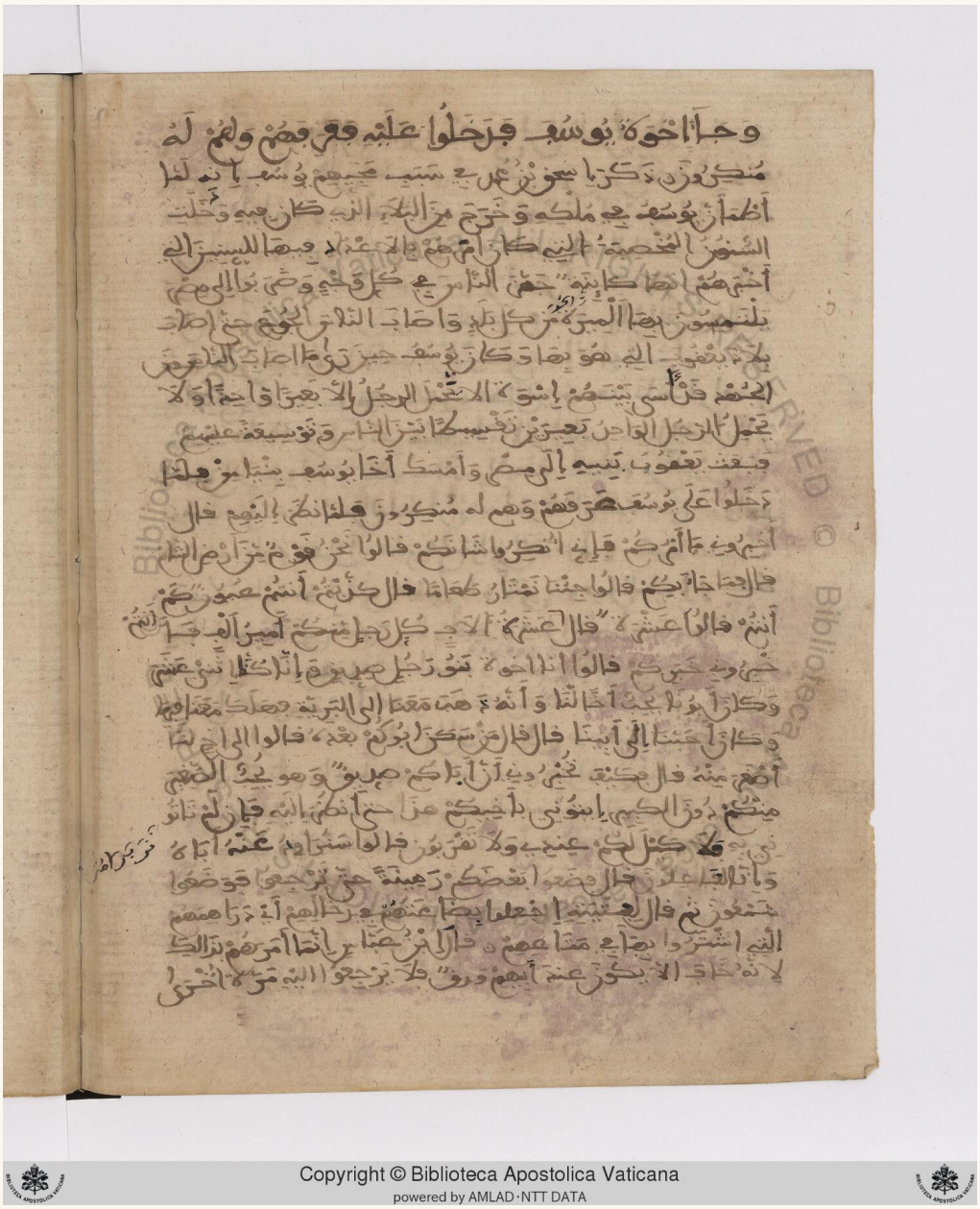
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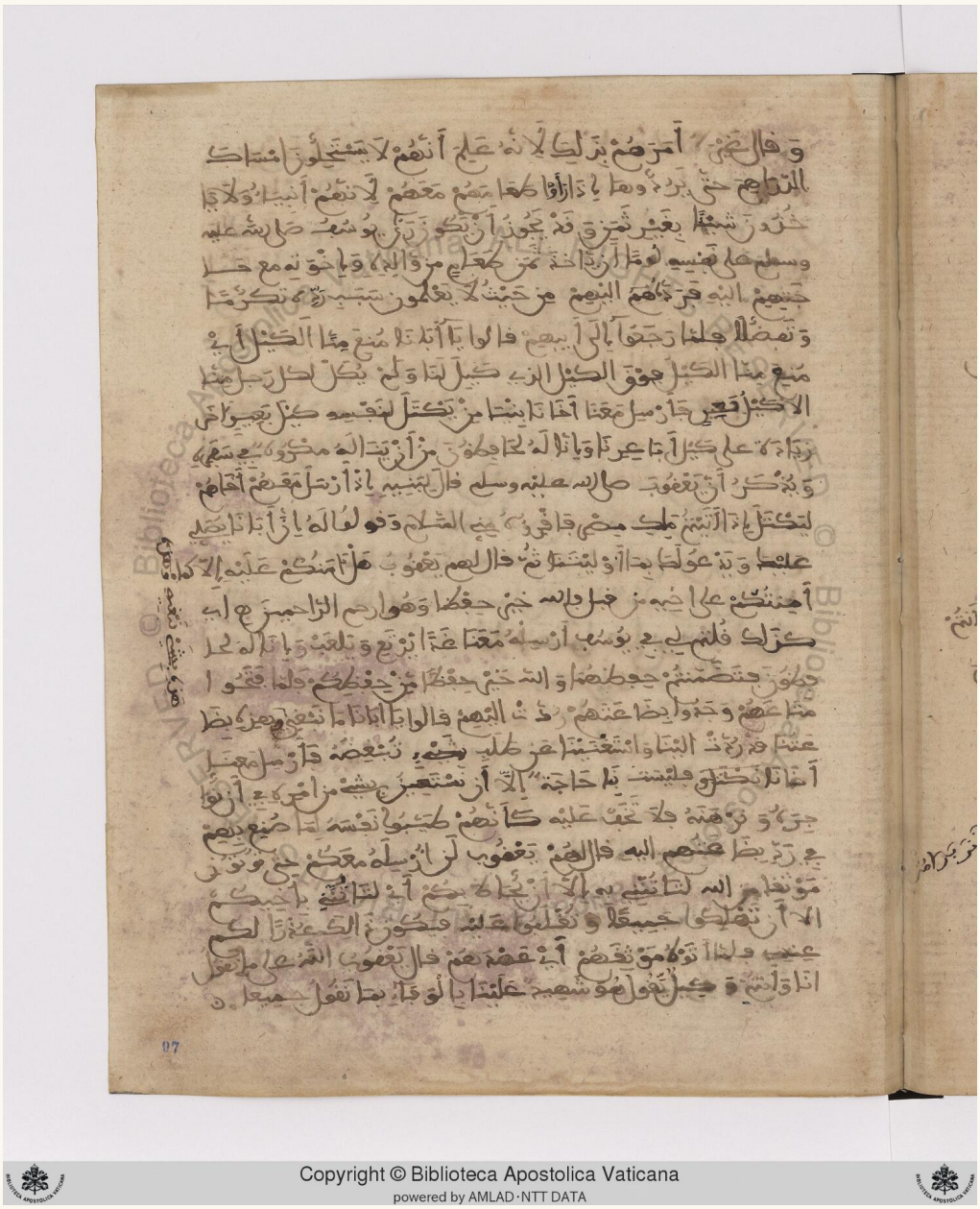
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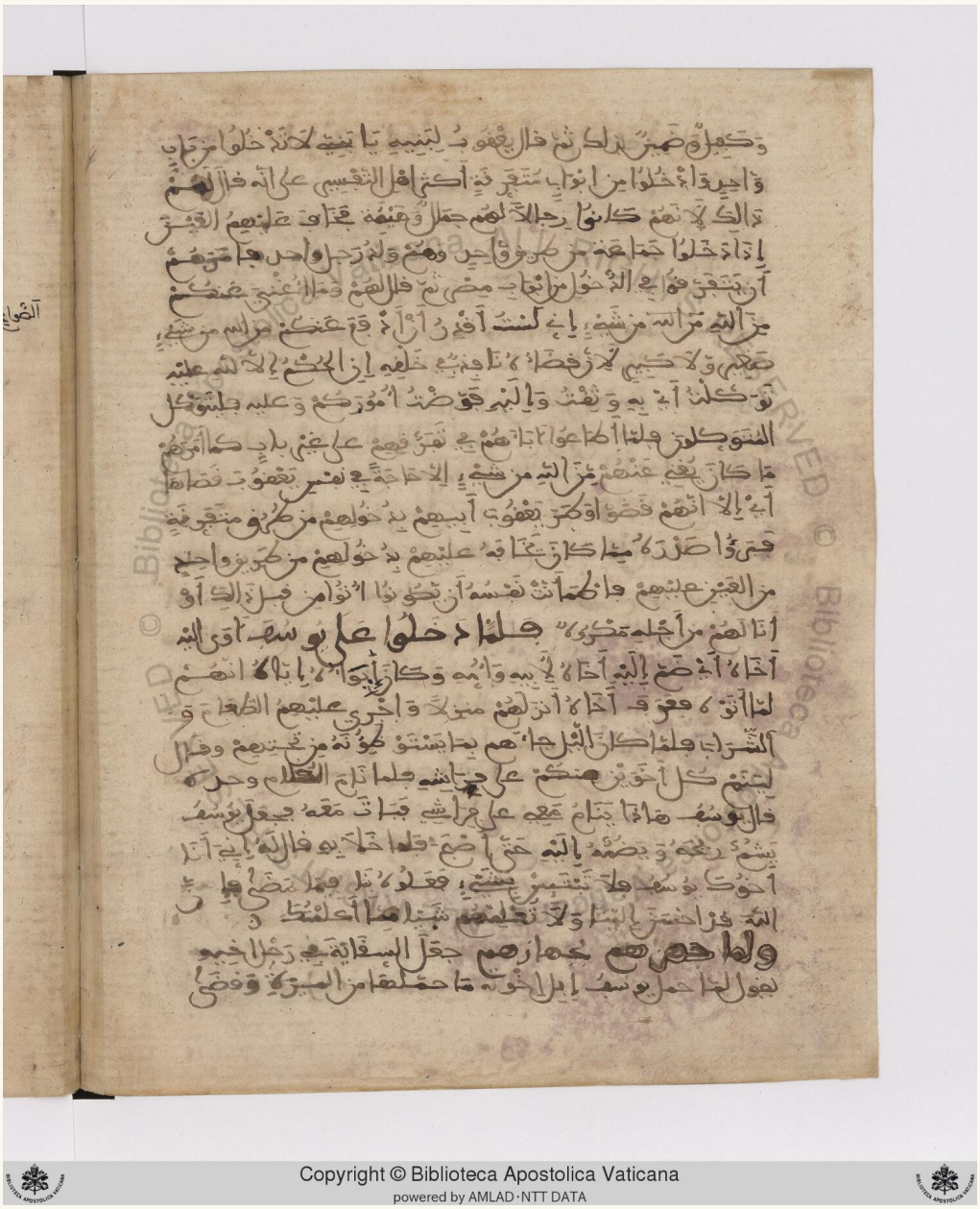
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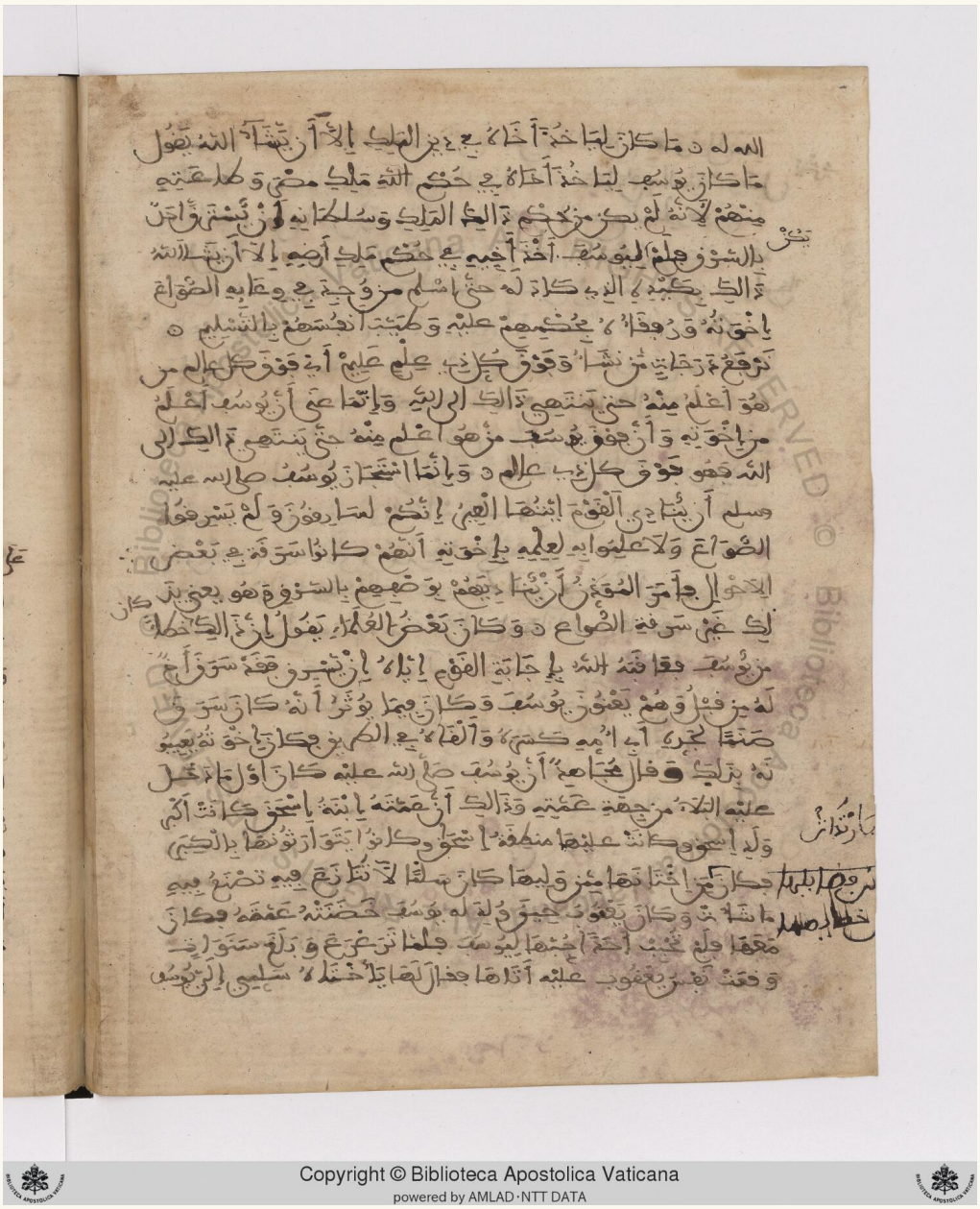
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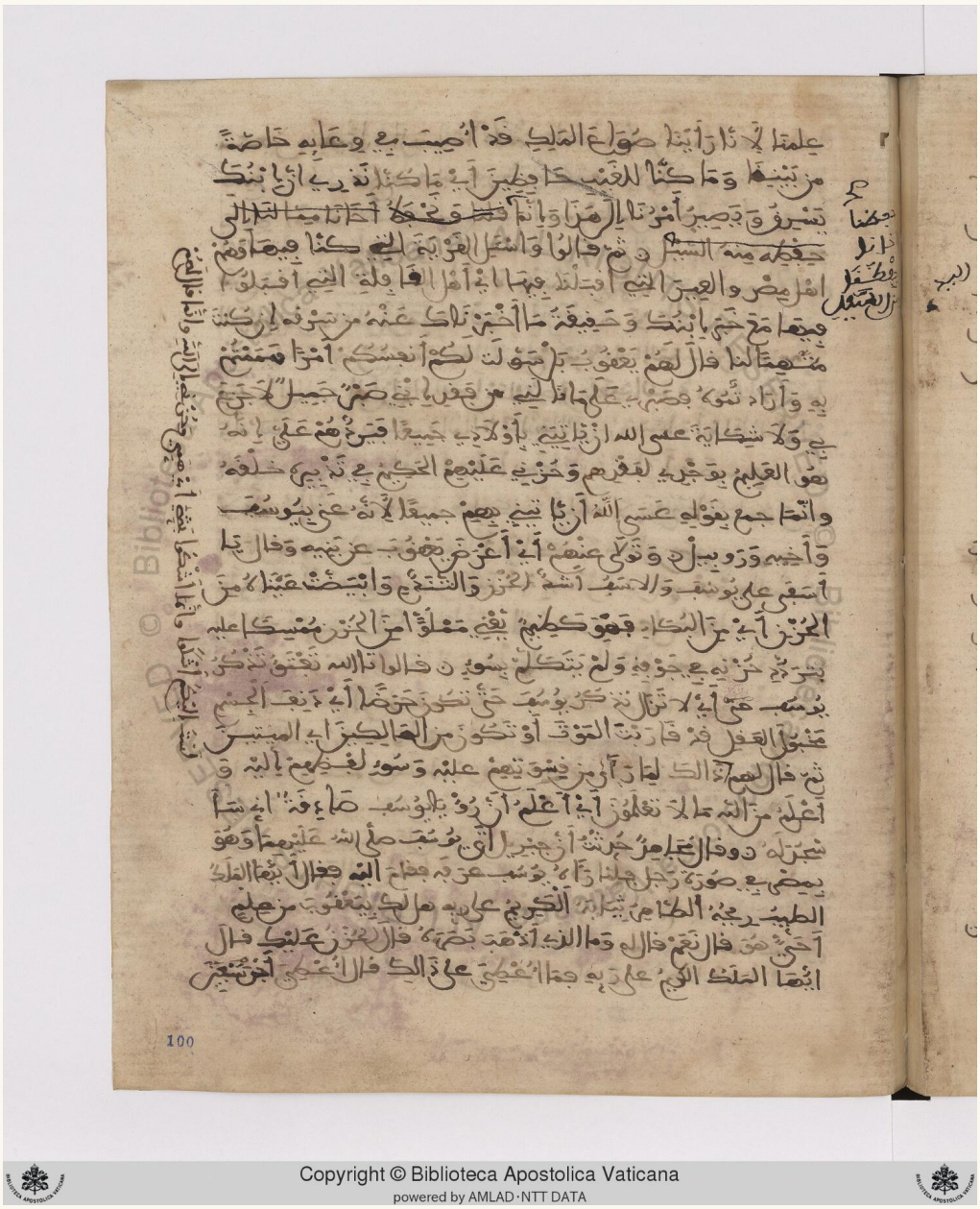
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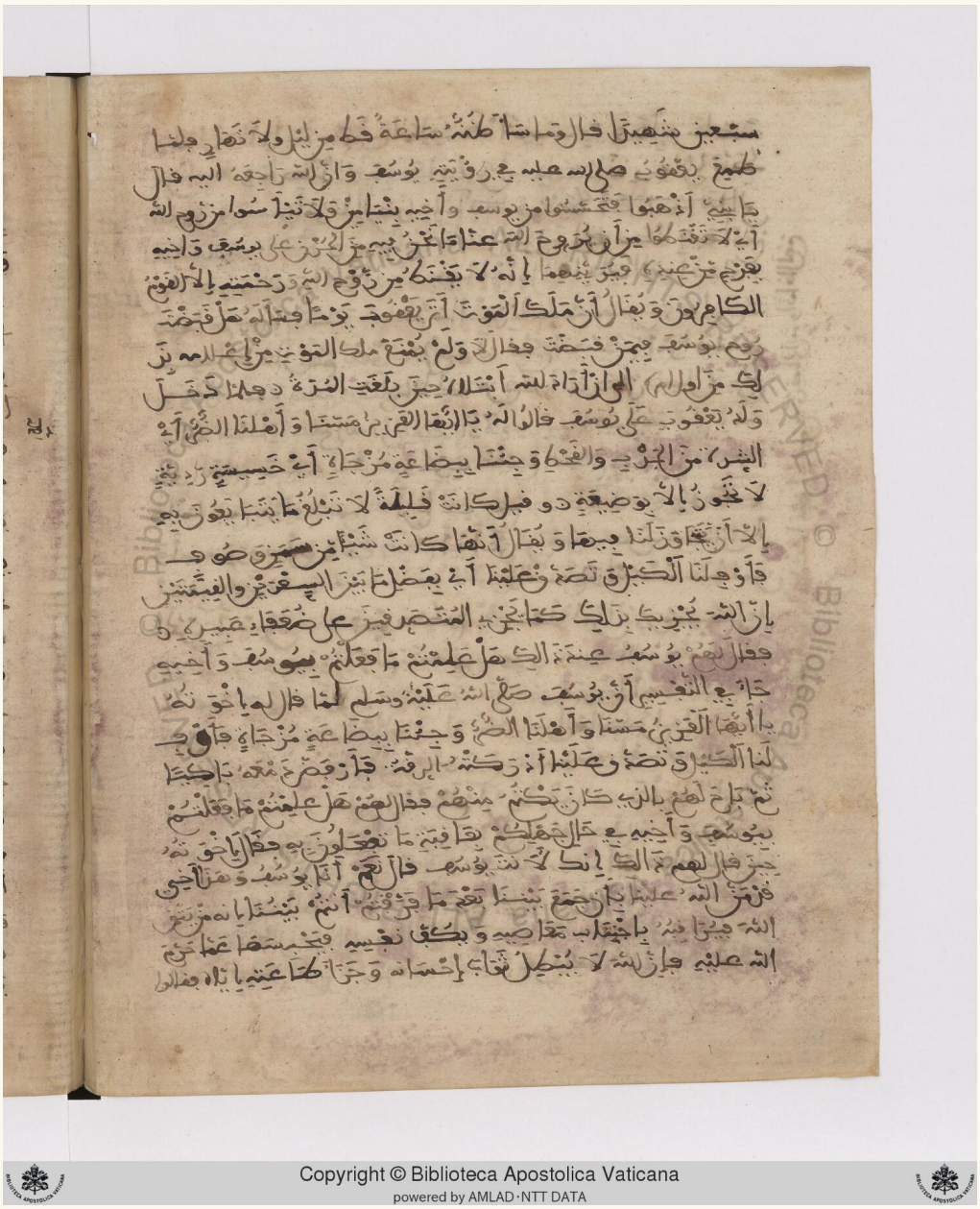
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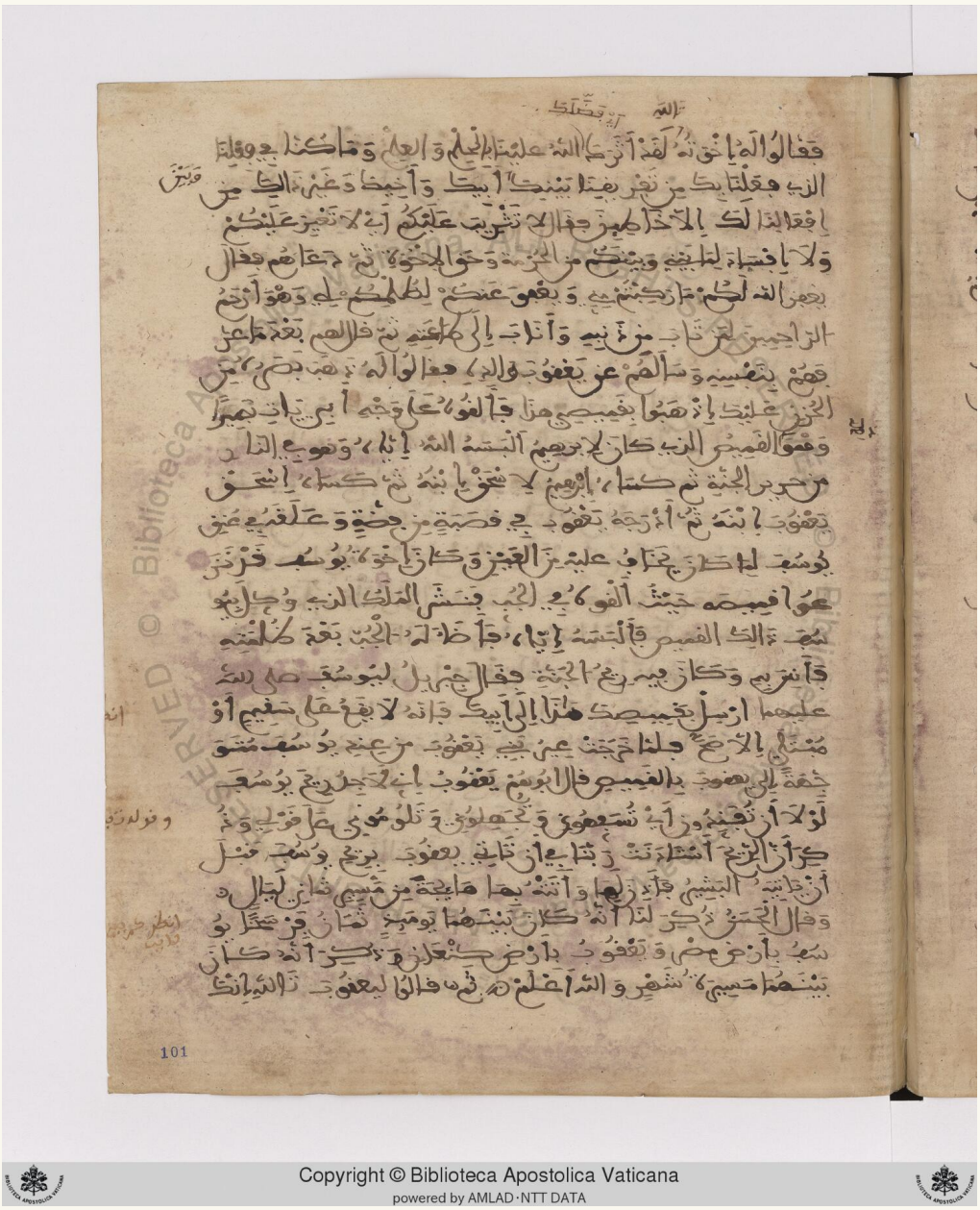
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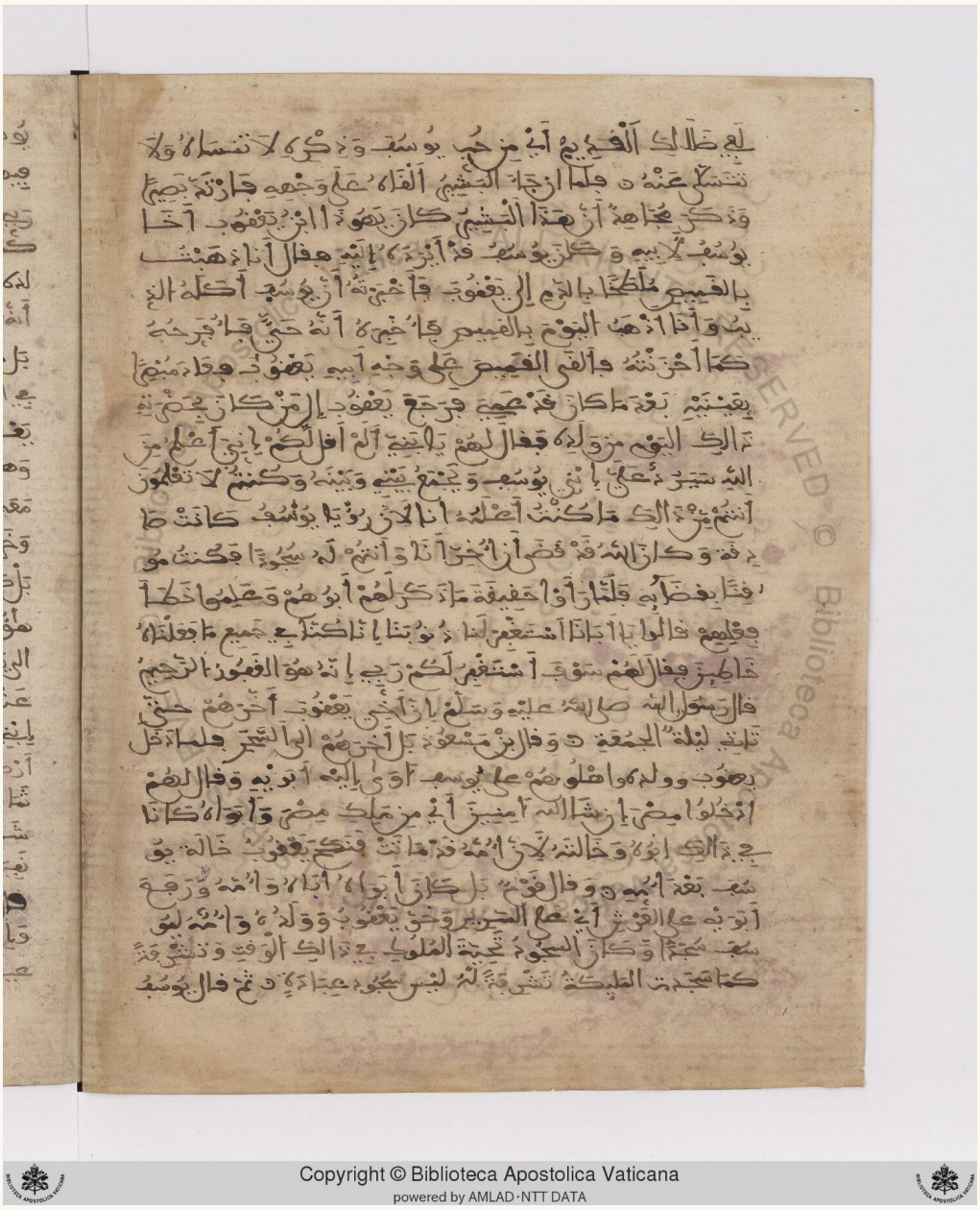
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Folio 102v

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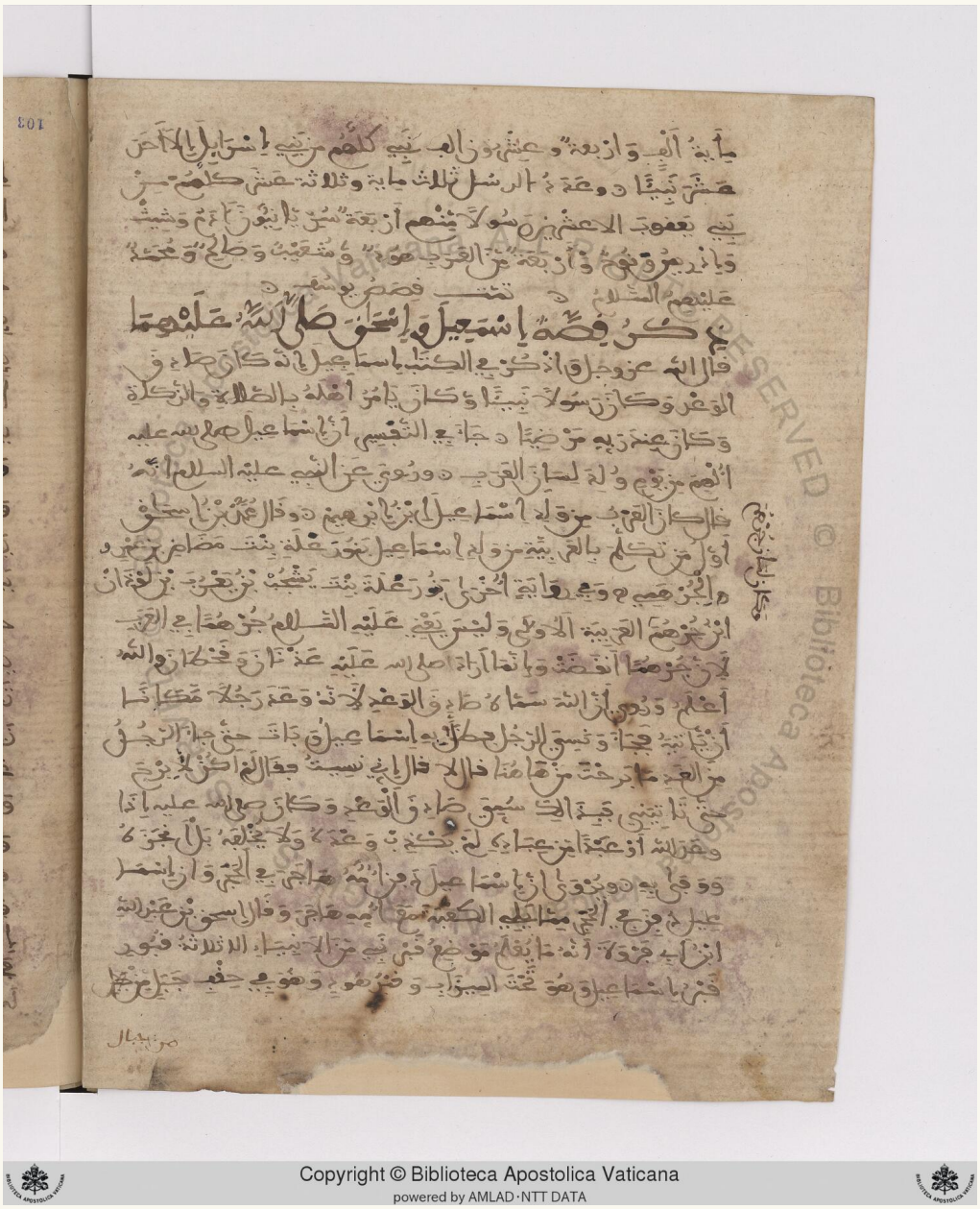

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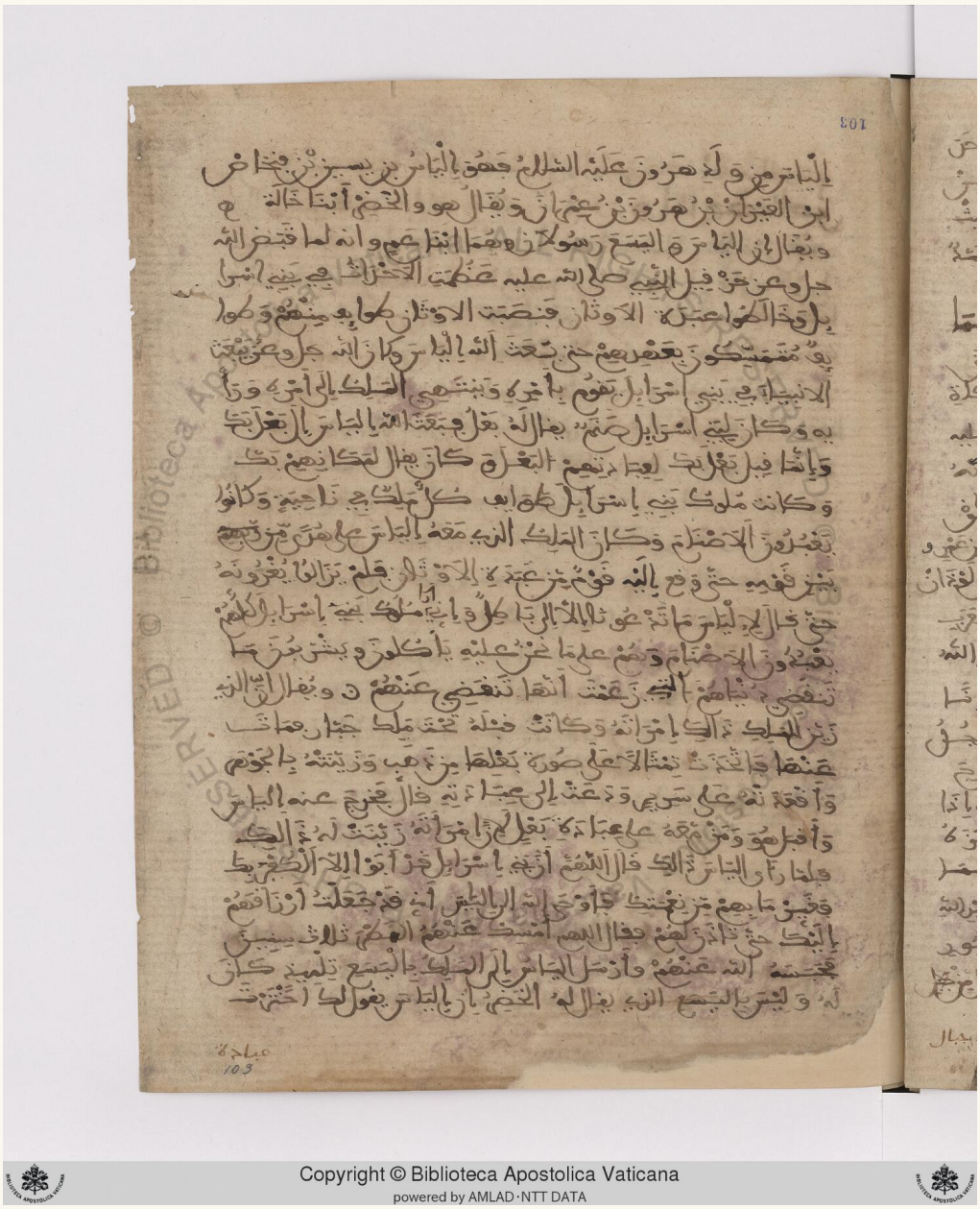

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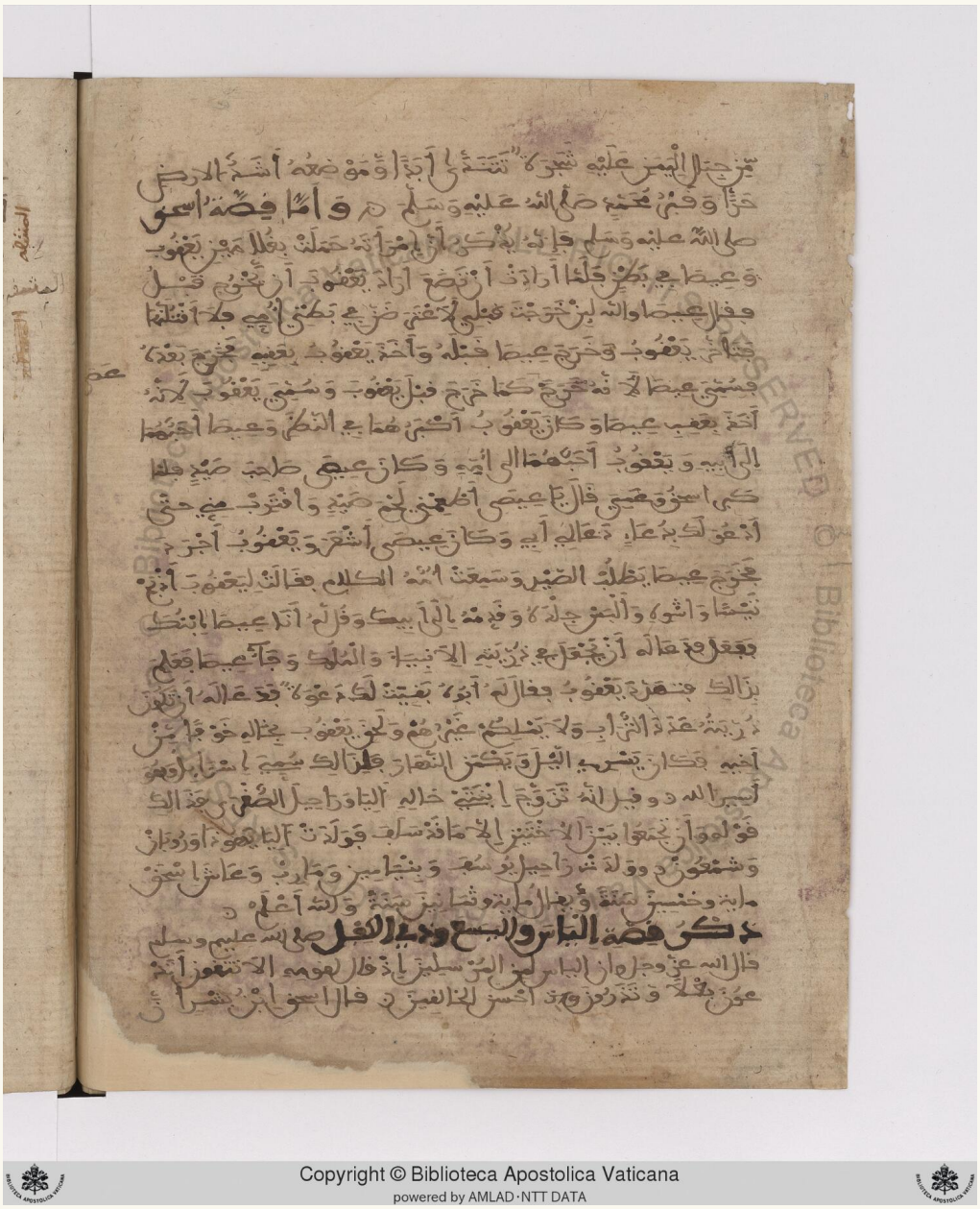
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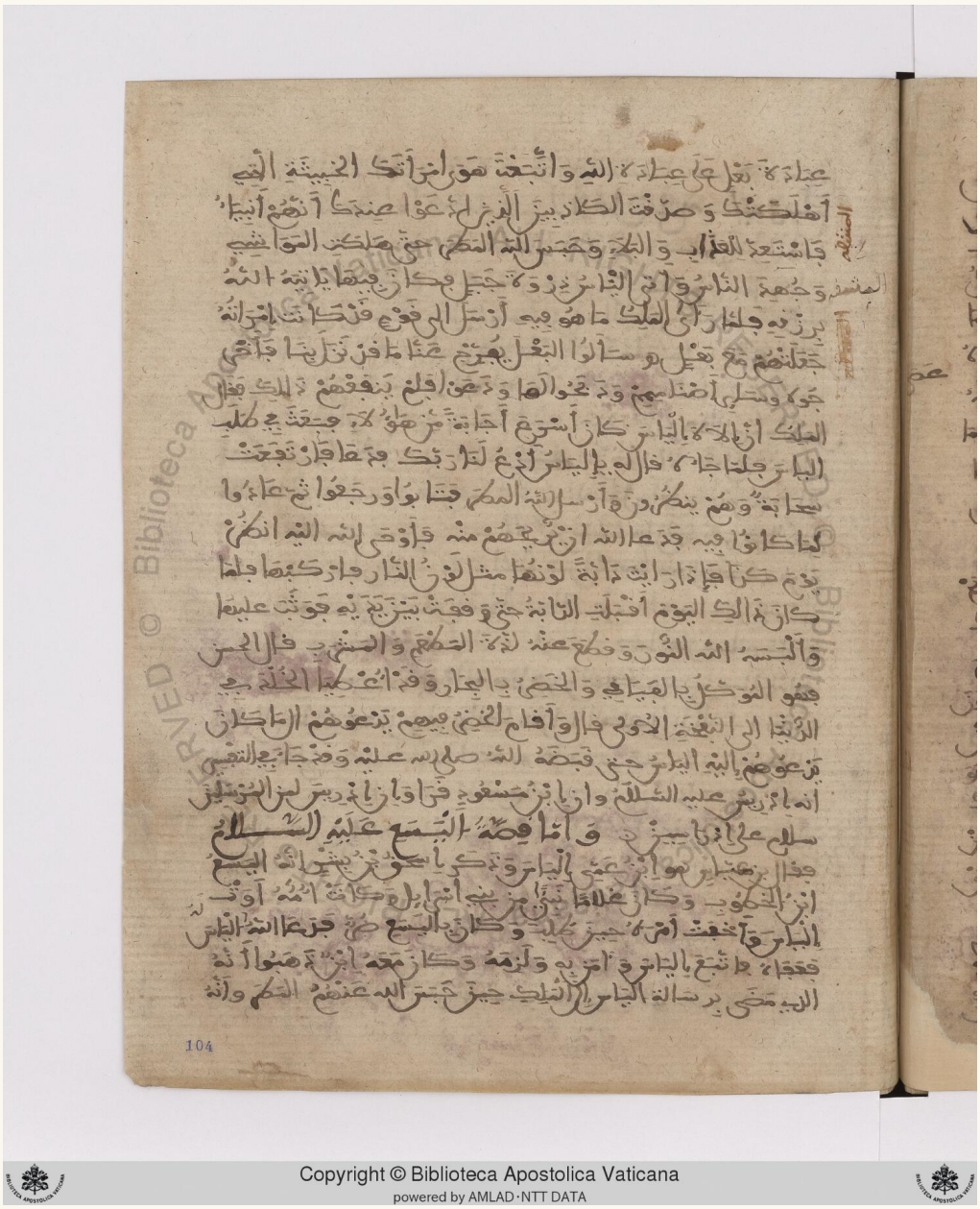

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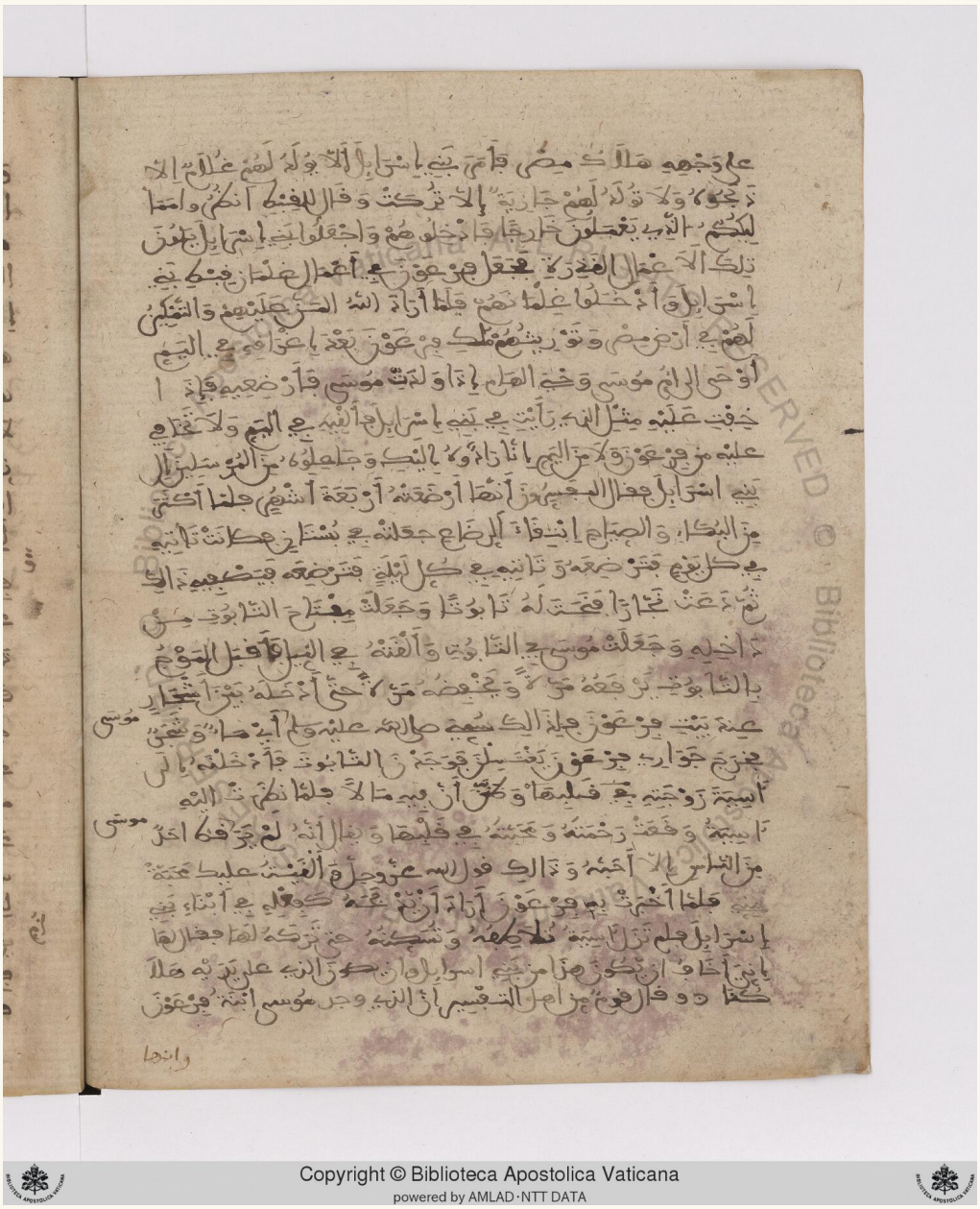
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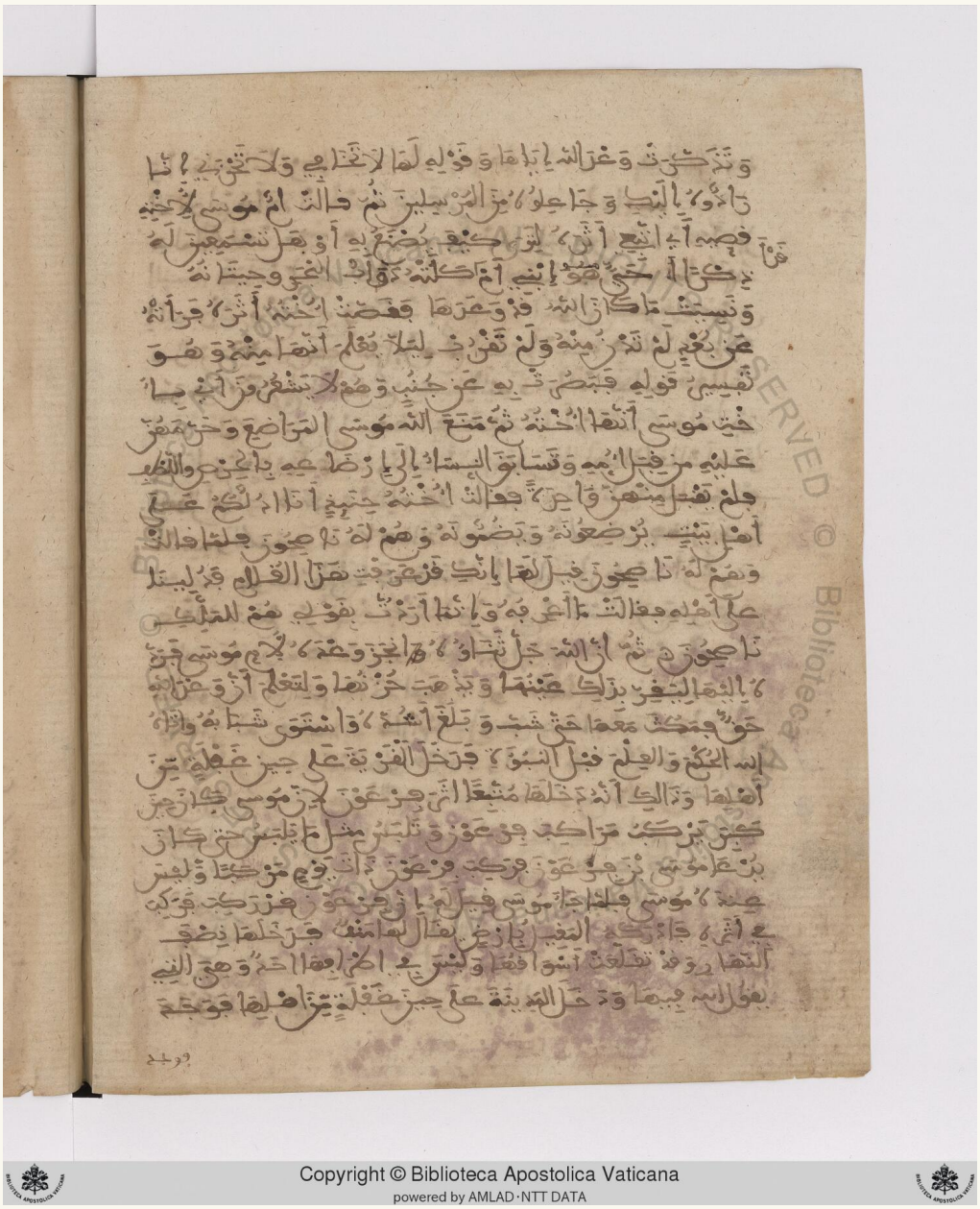
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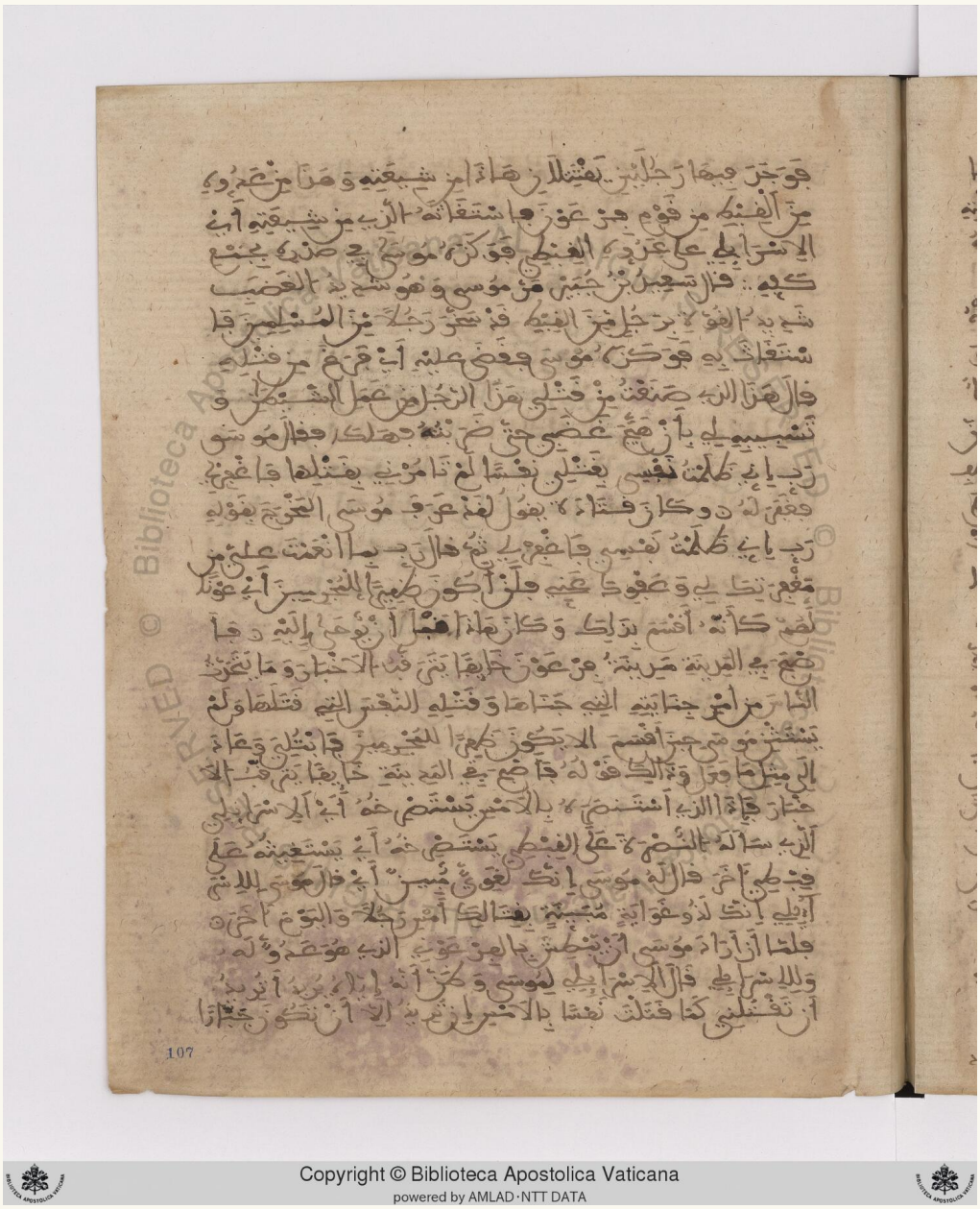

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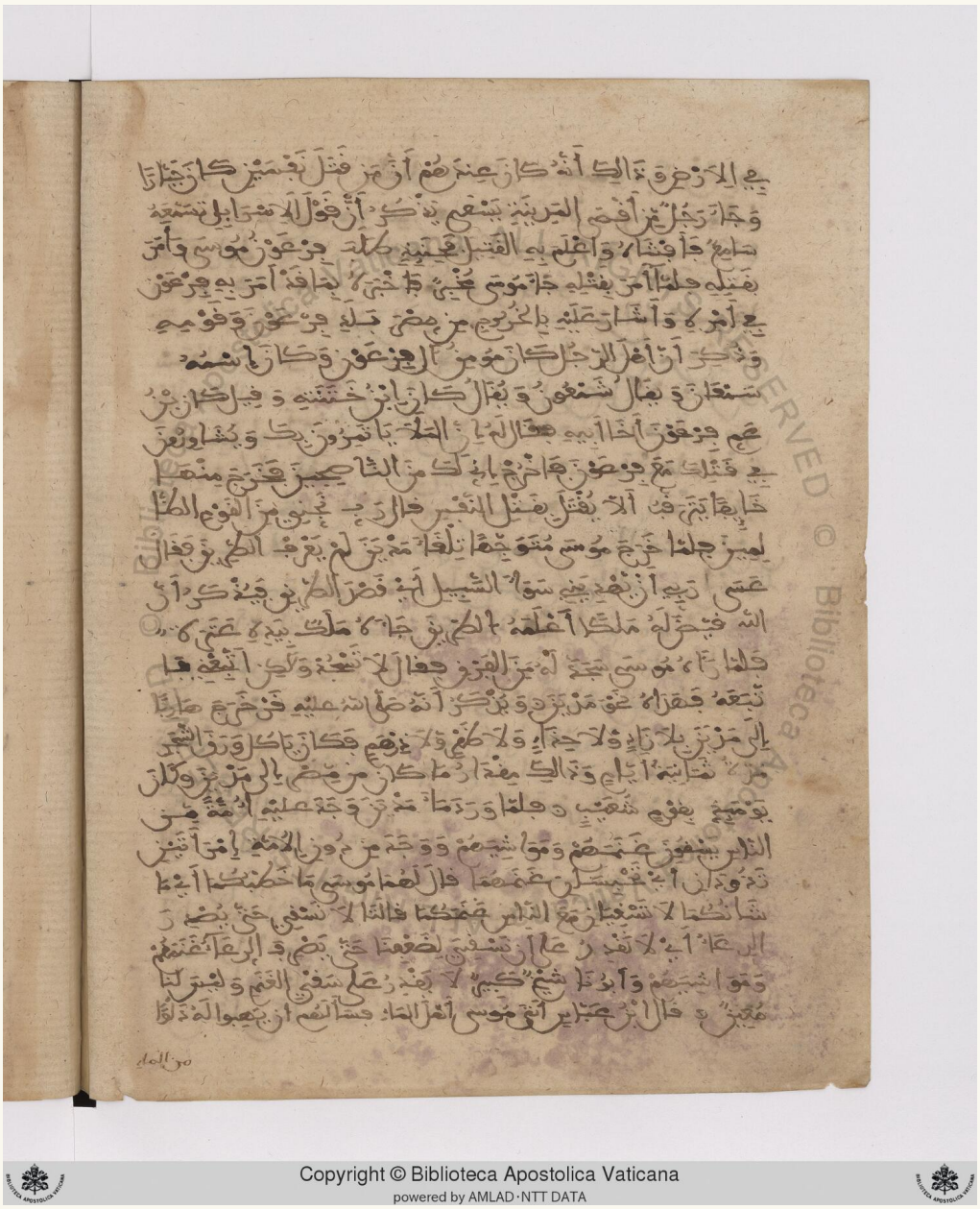
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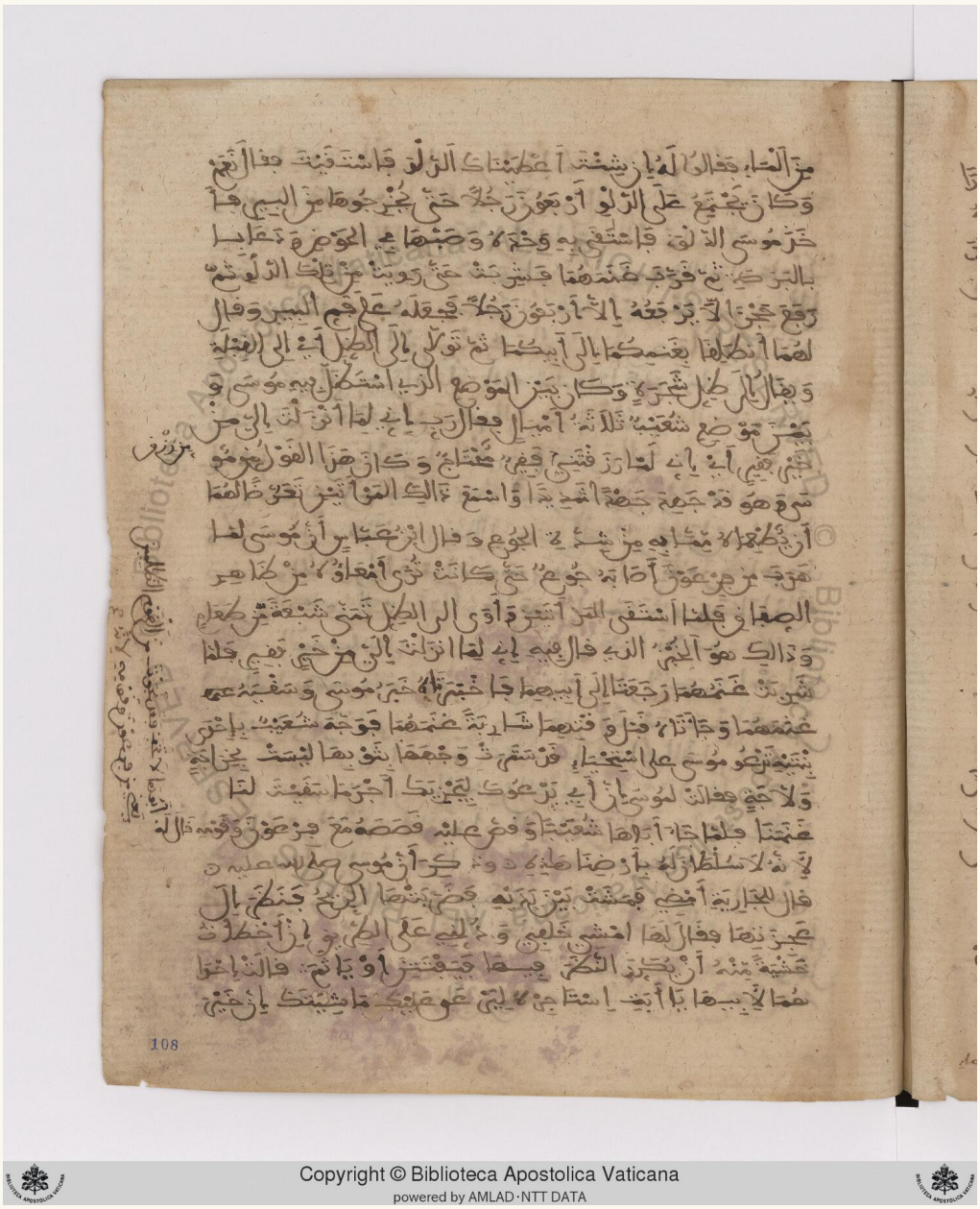

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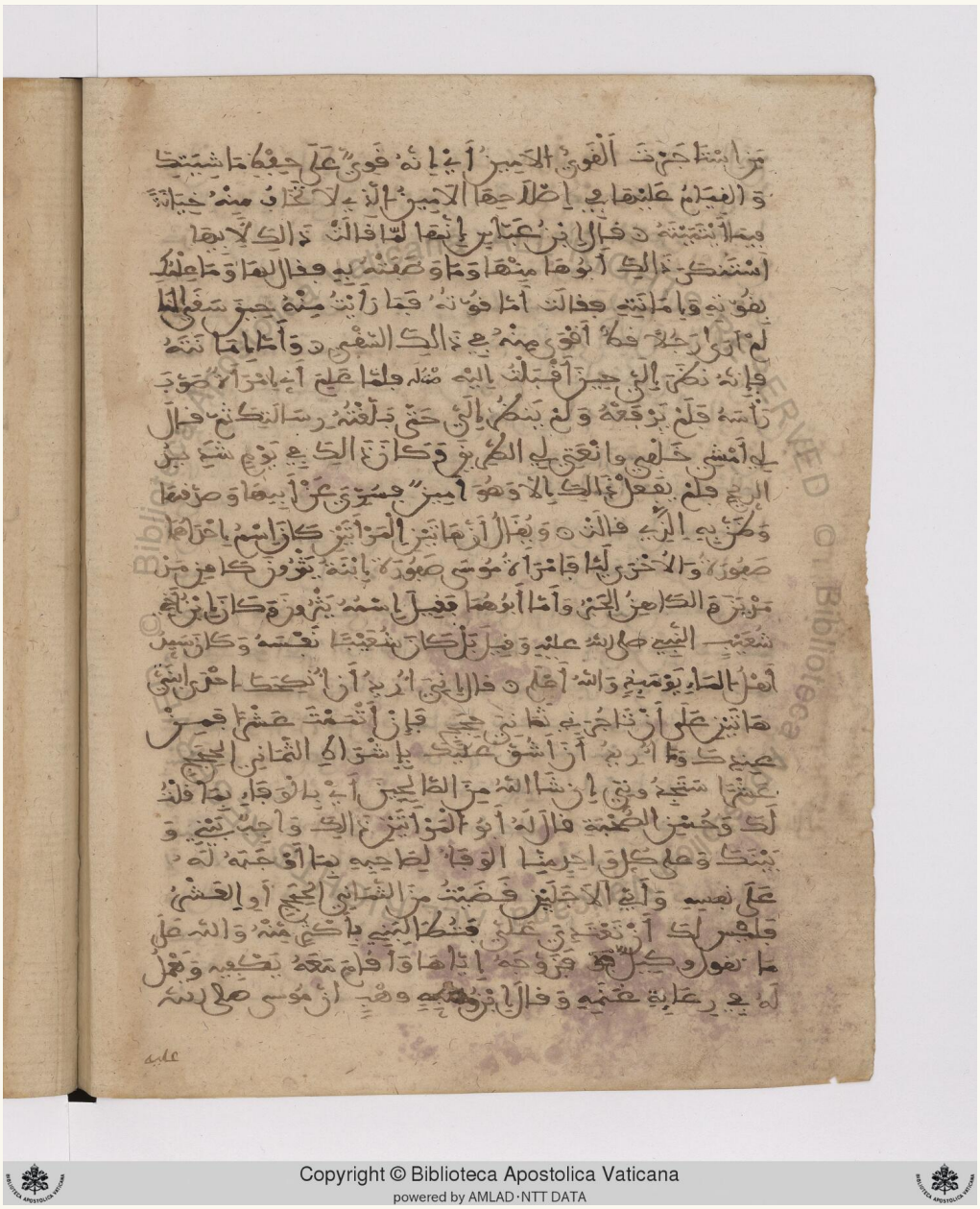
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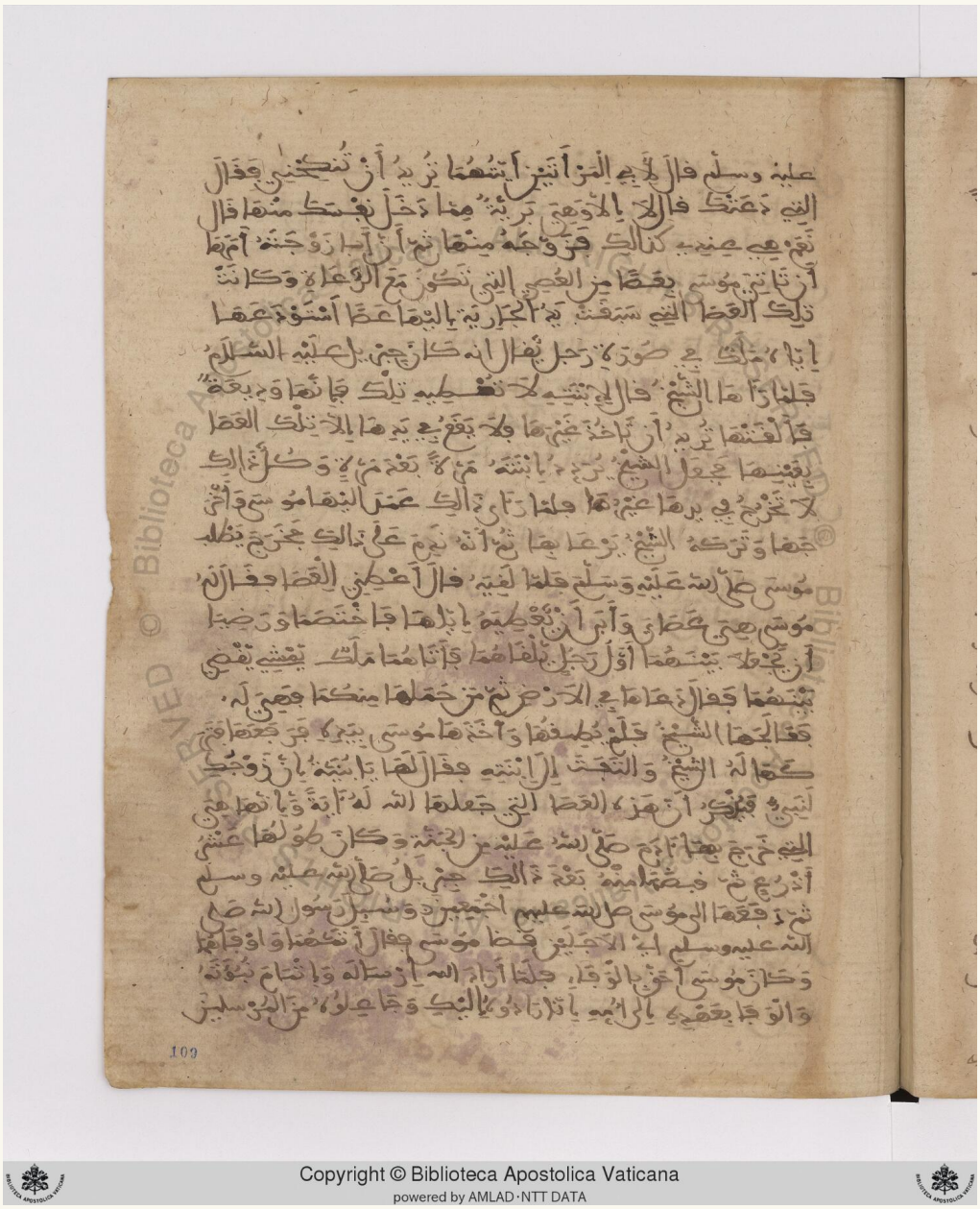
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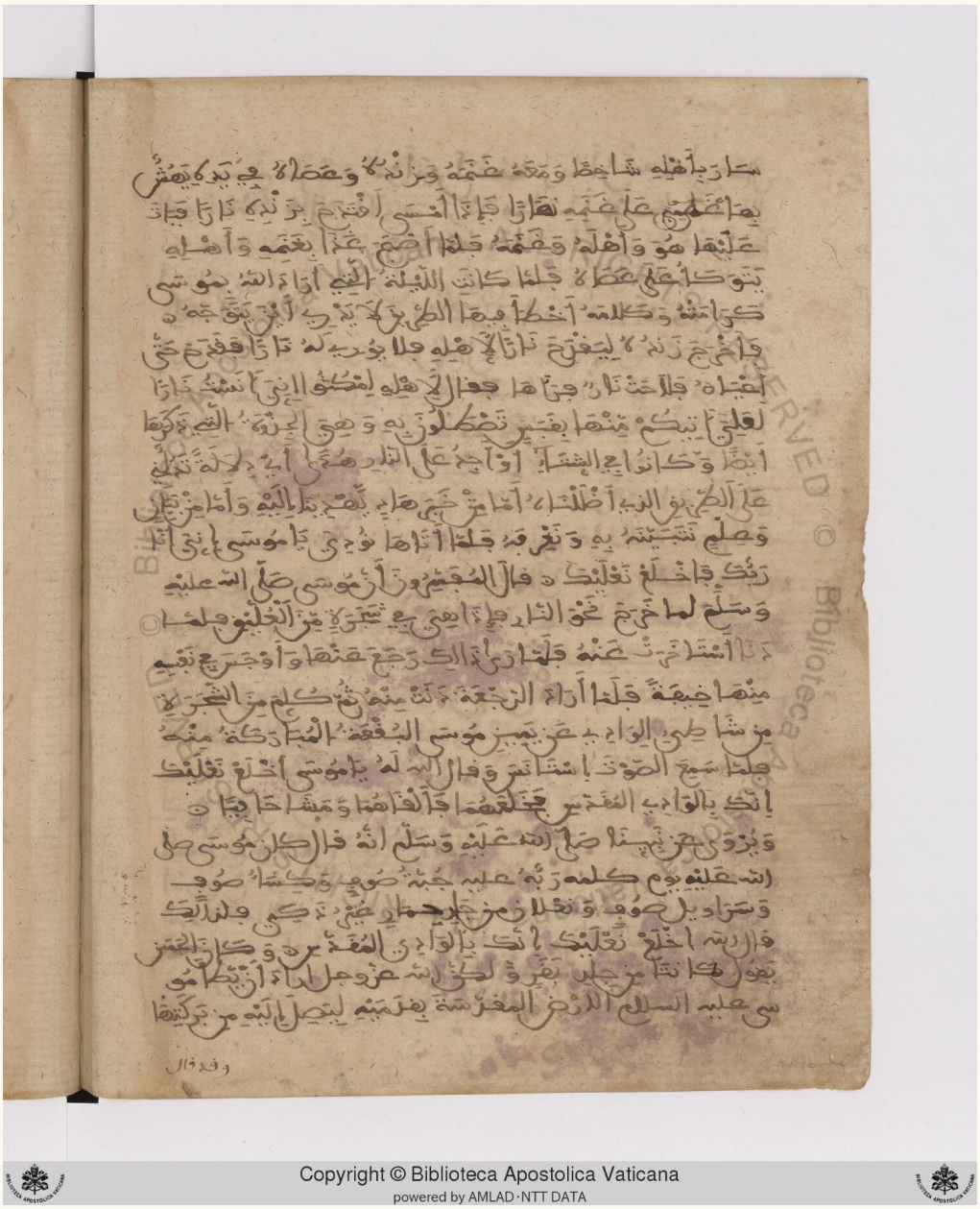
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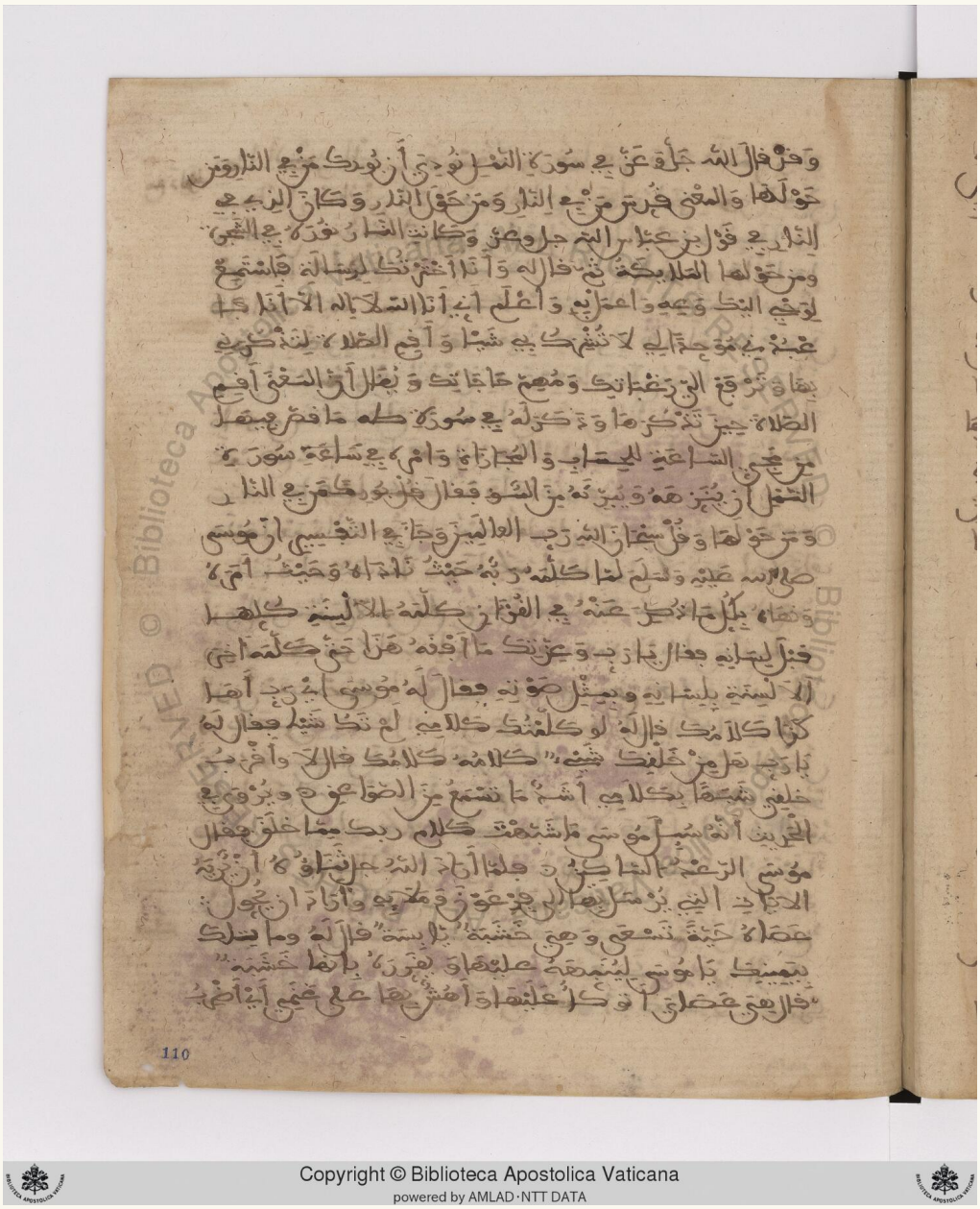
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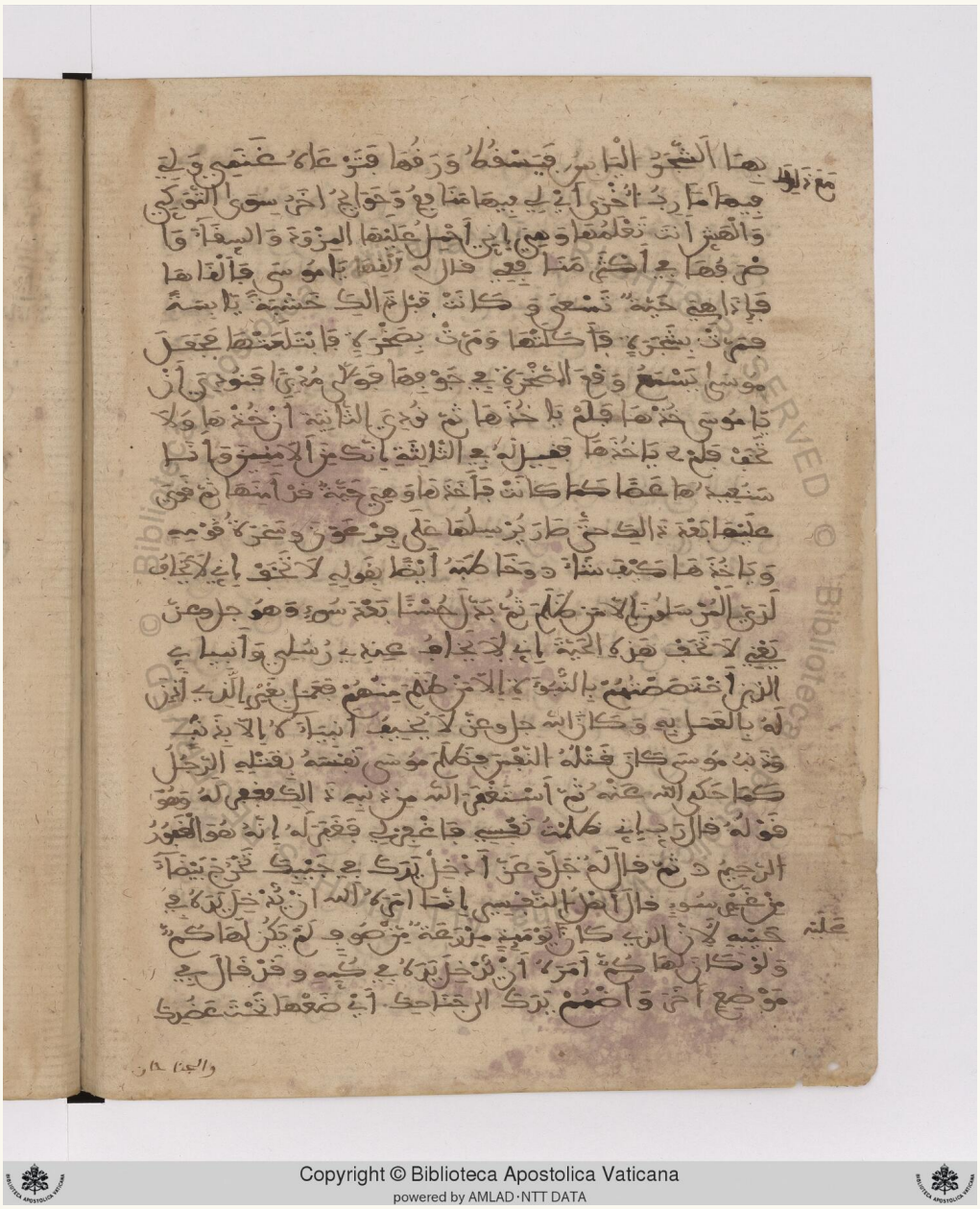
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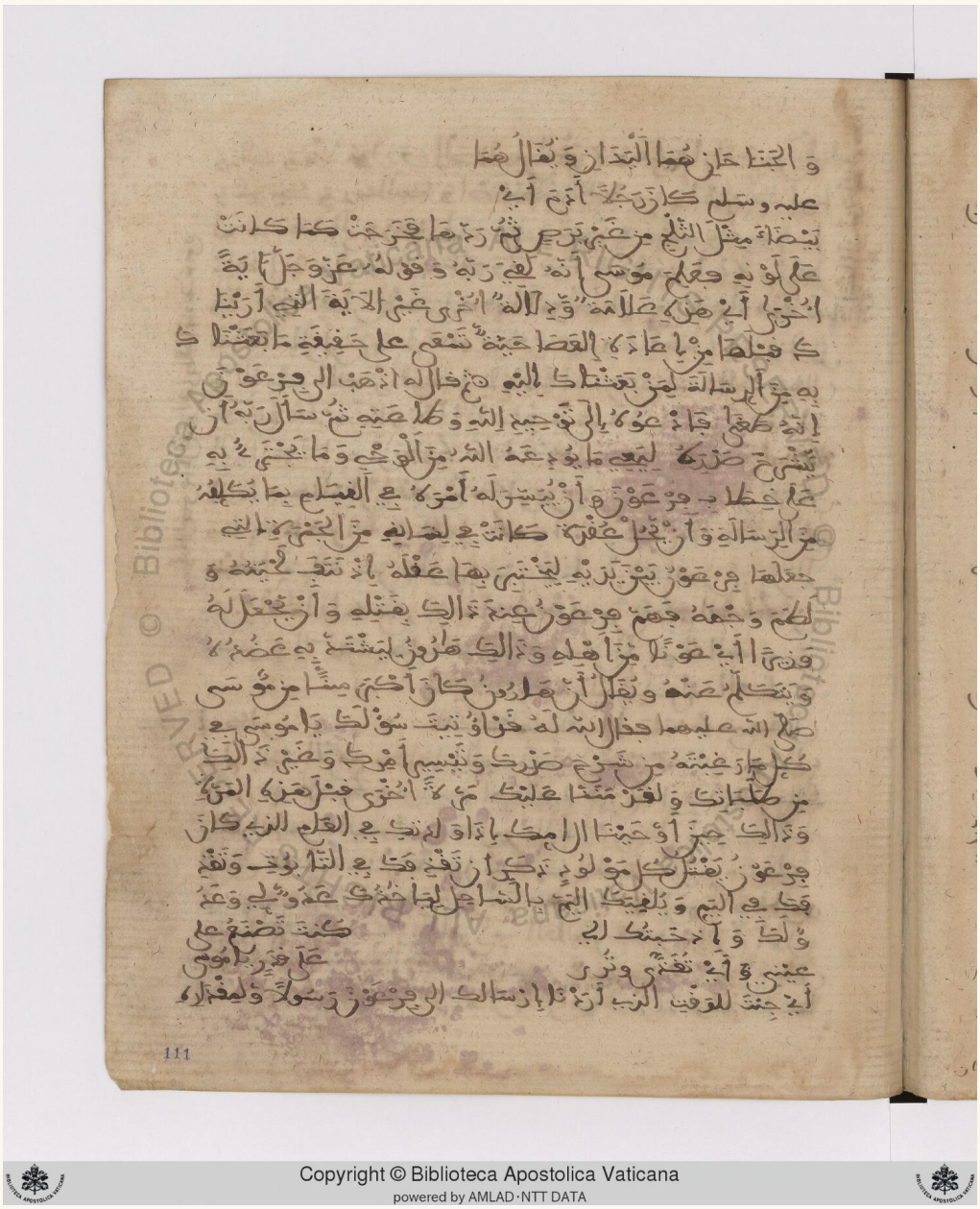
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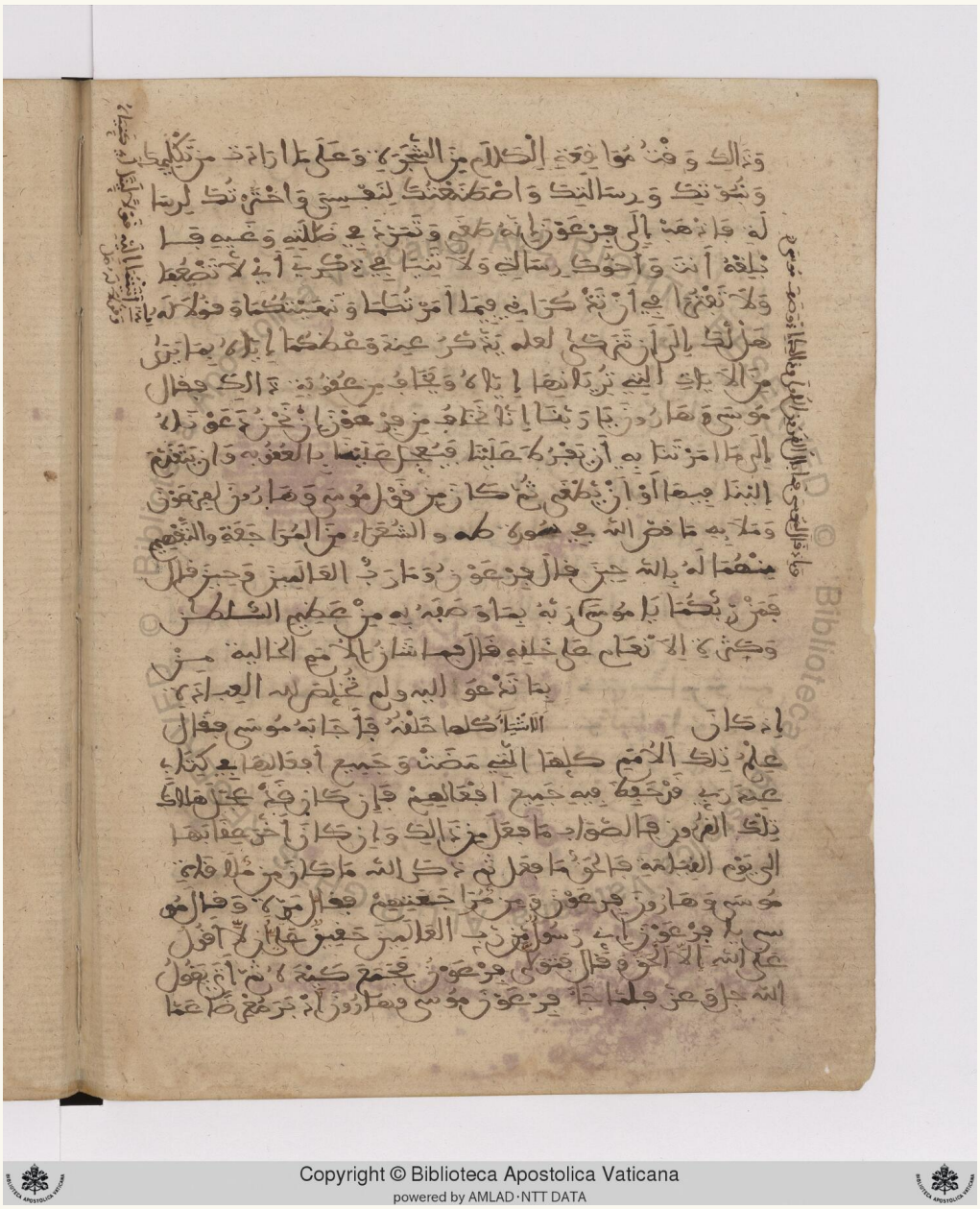
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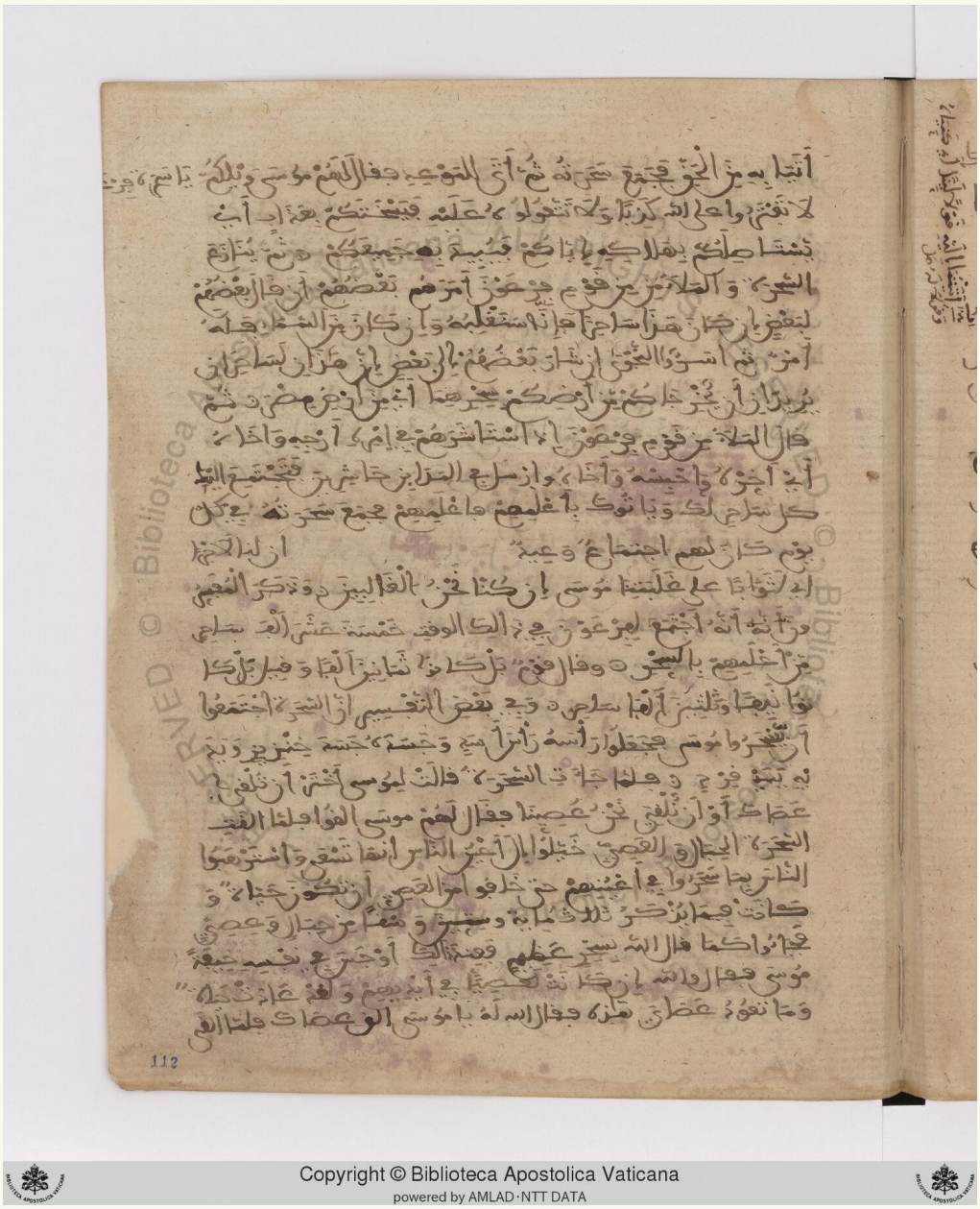

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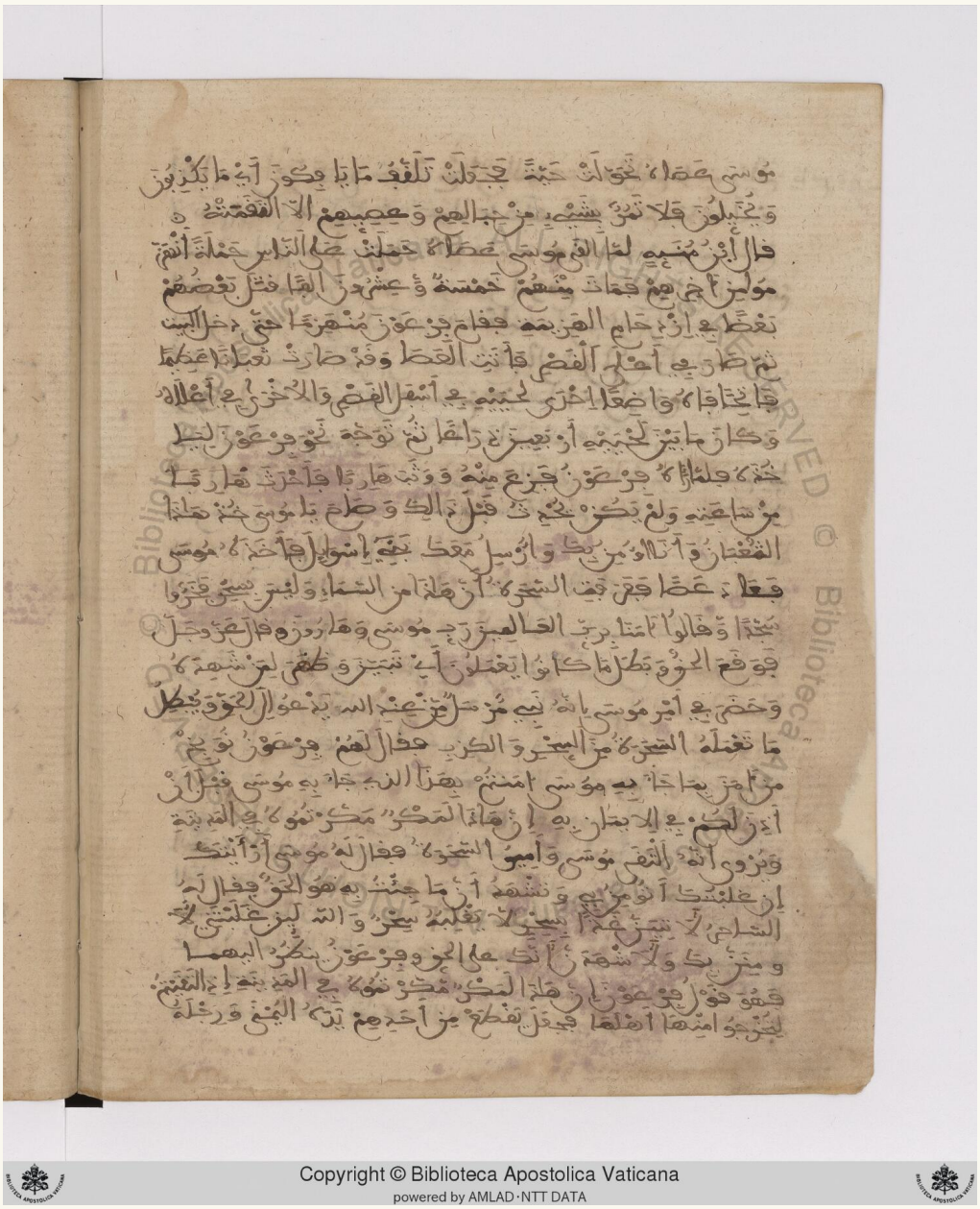
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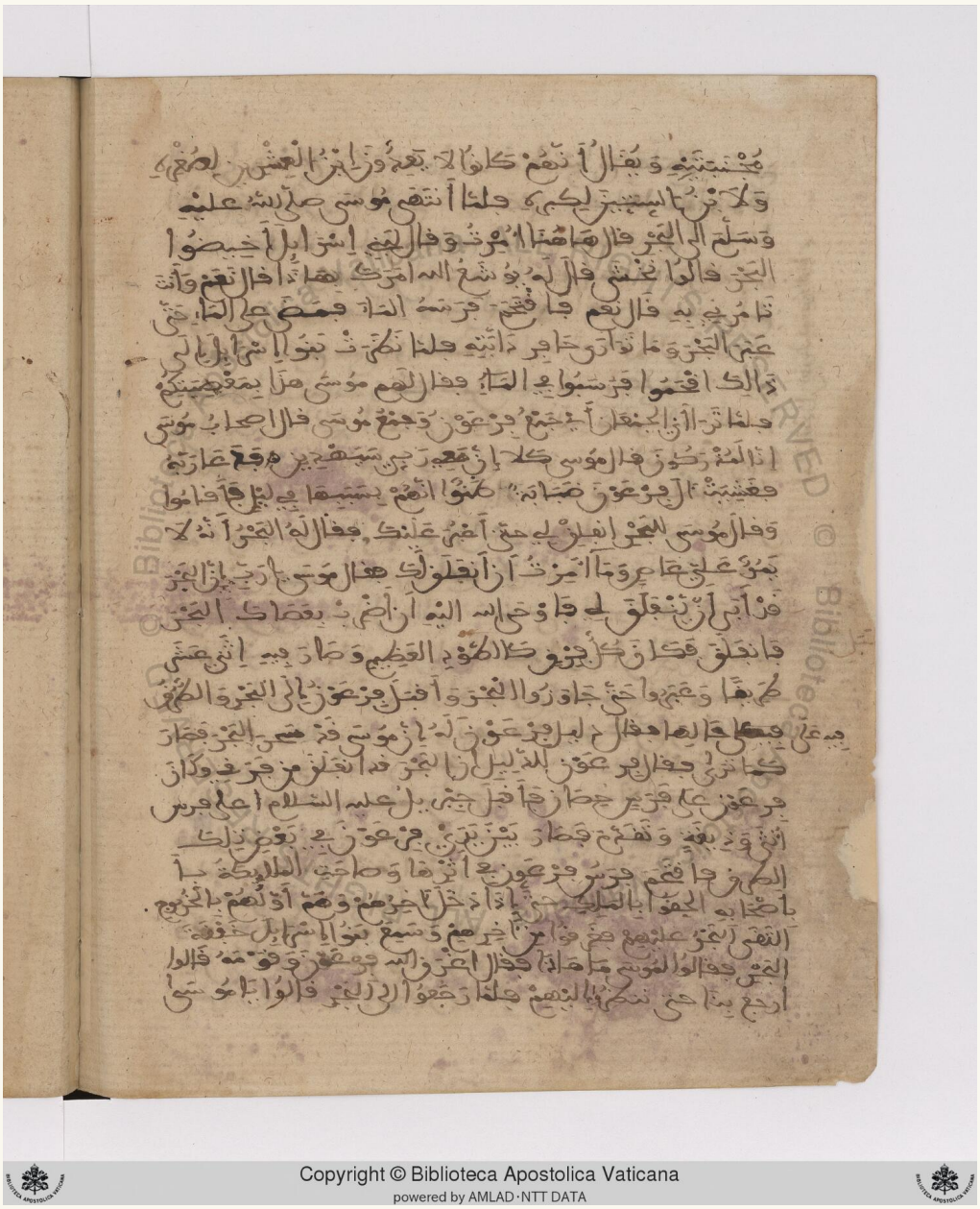
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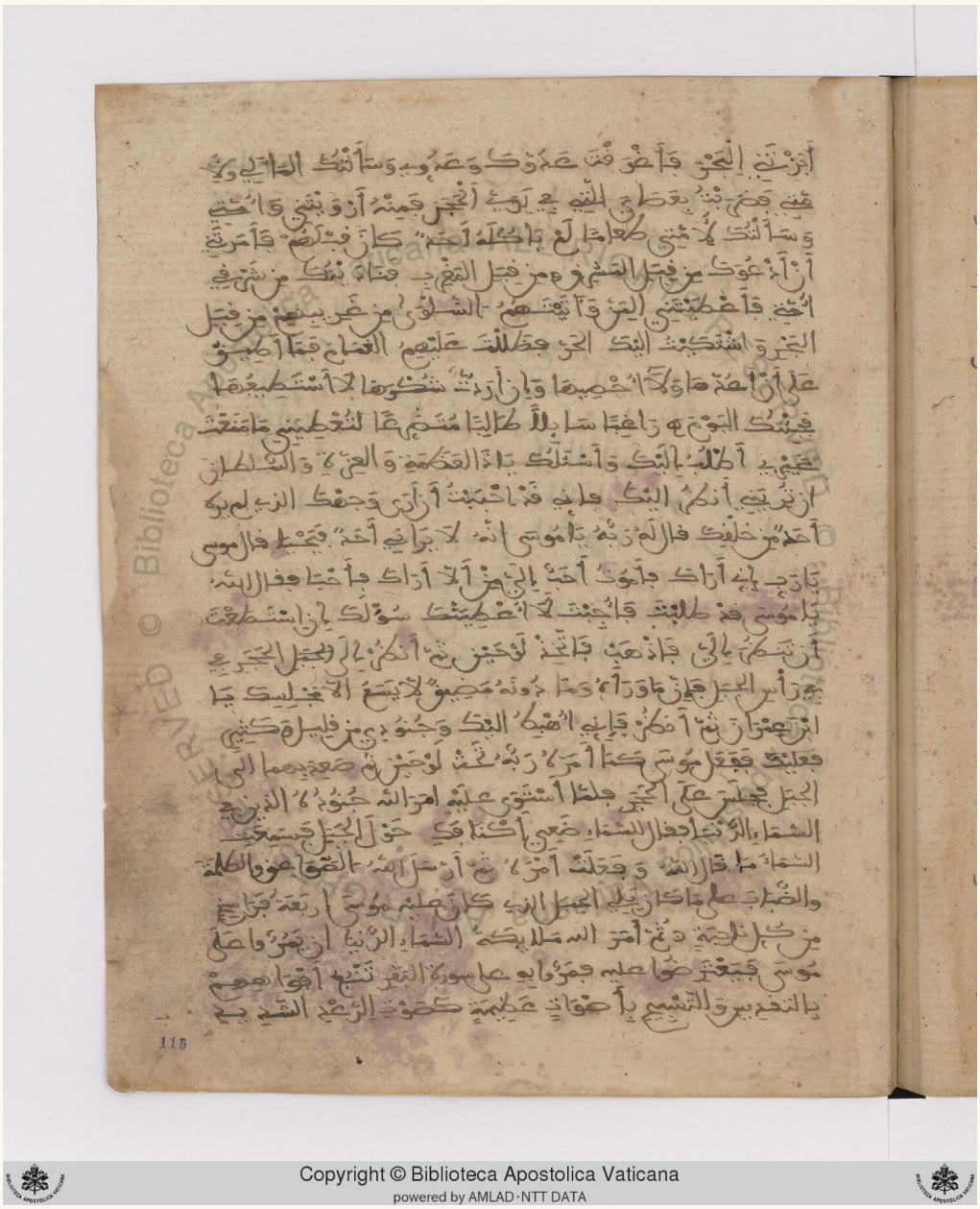
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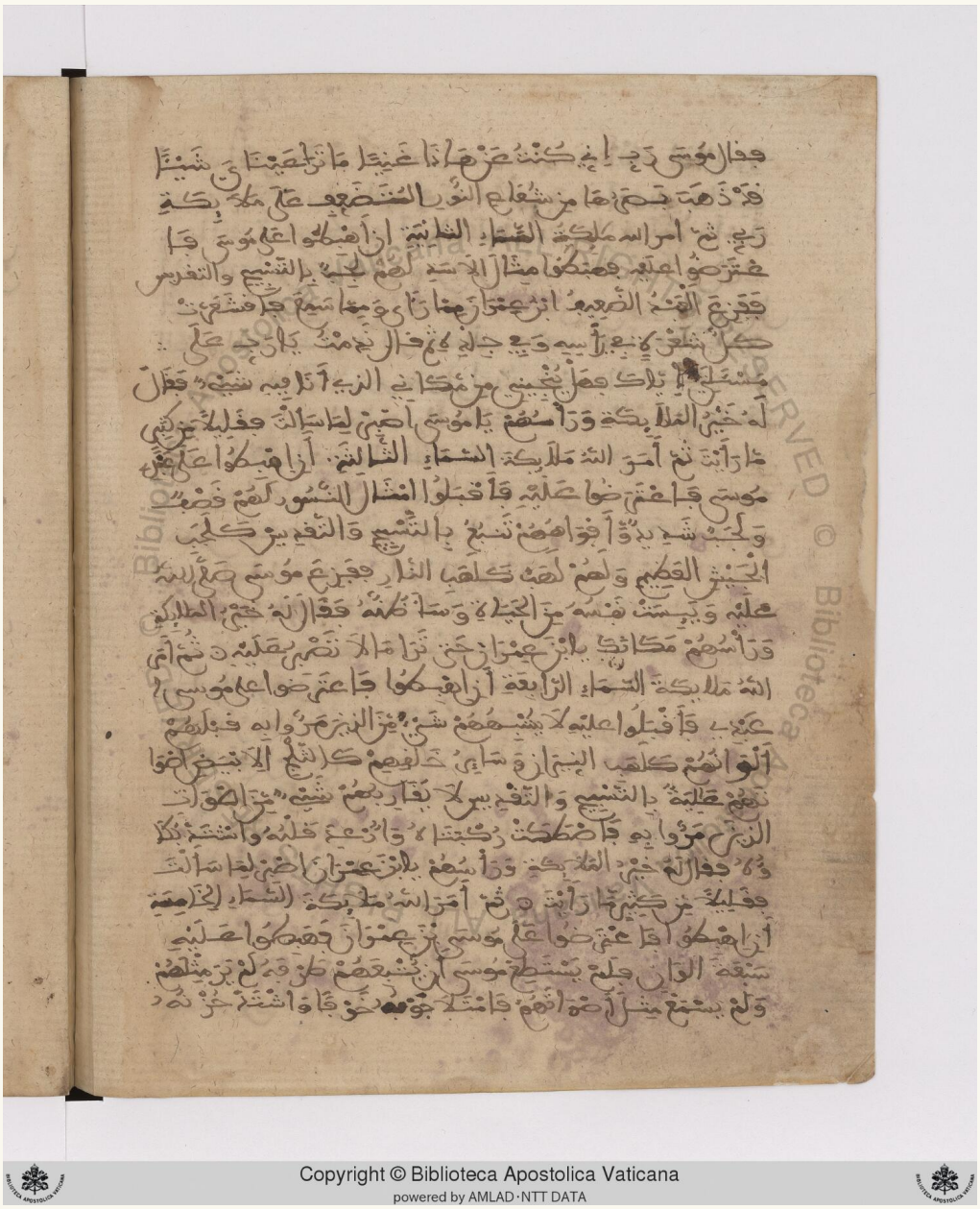
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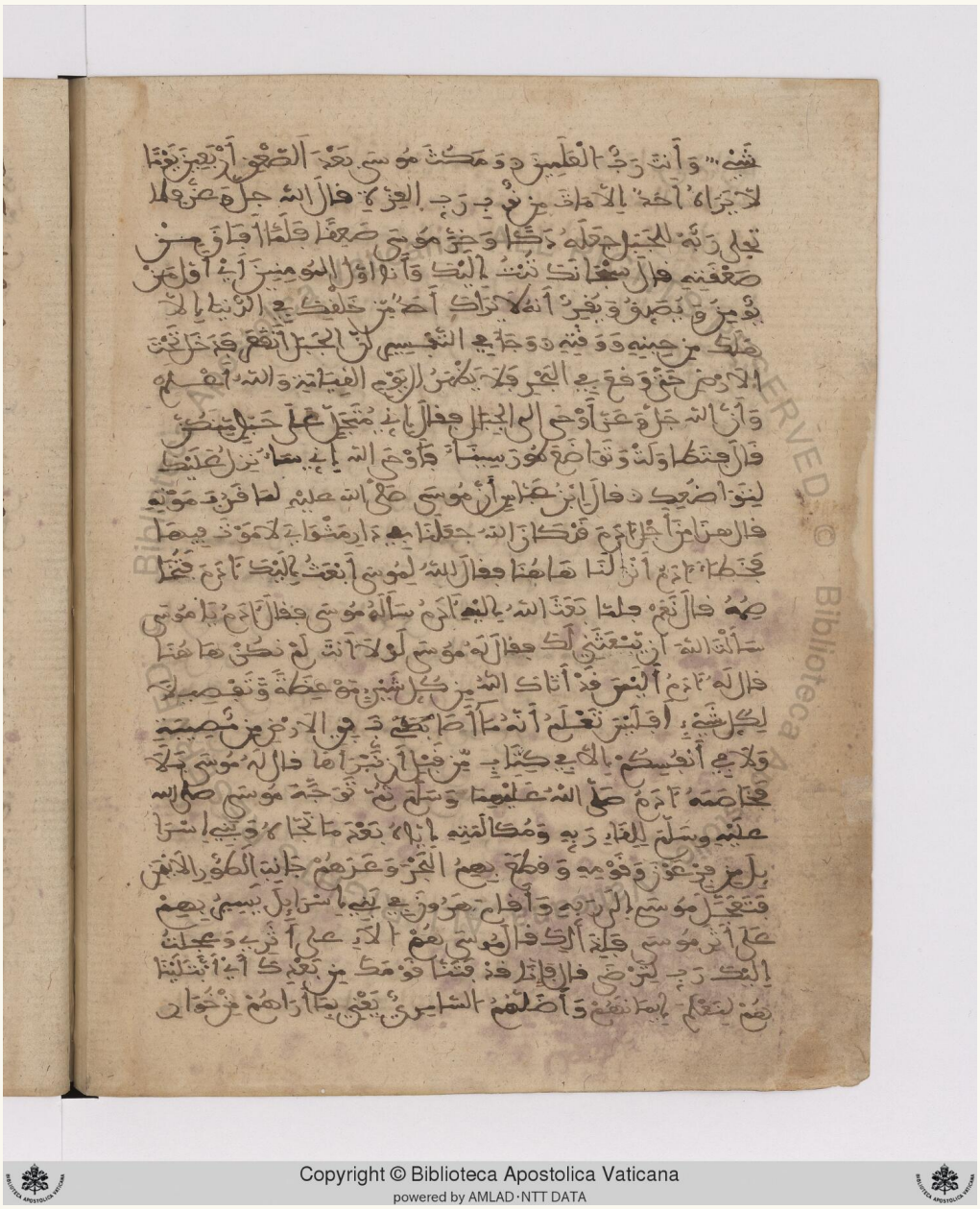
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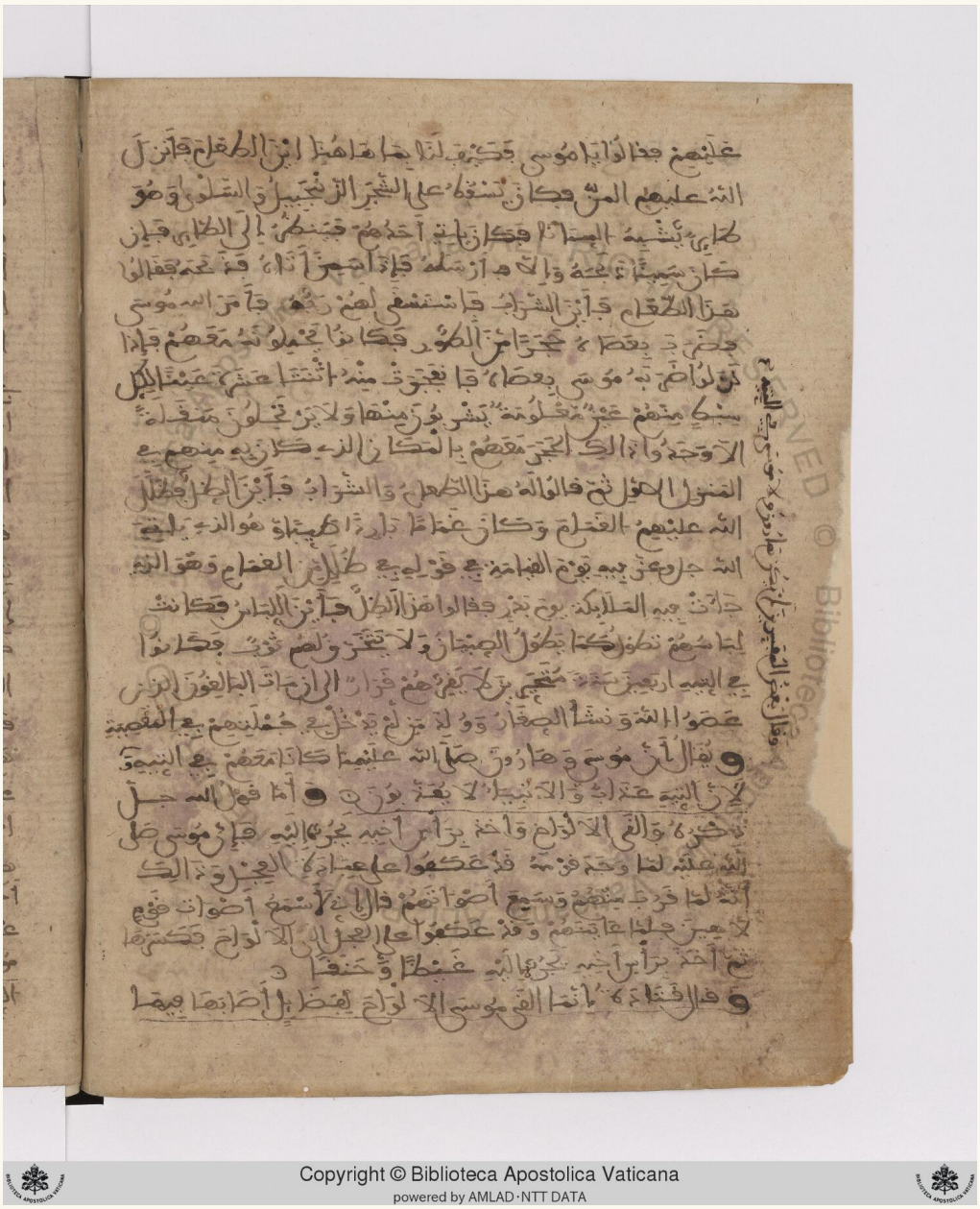
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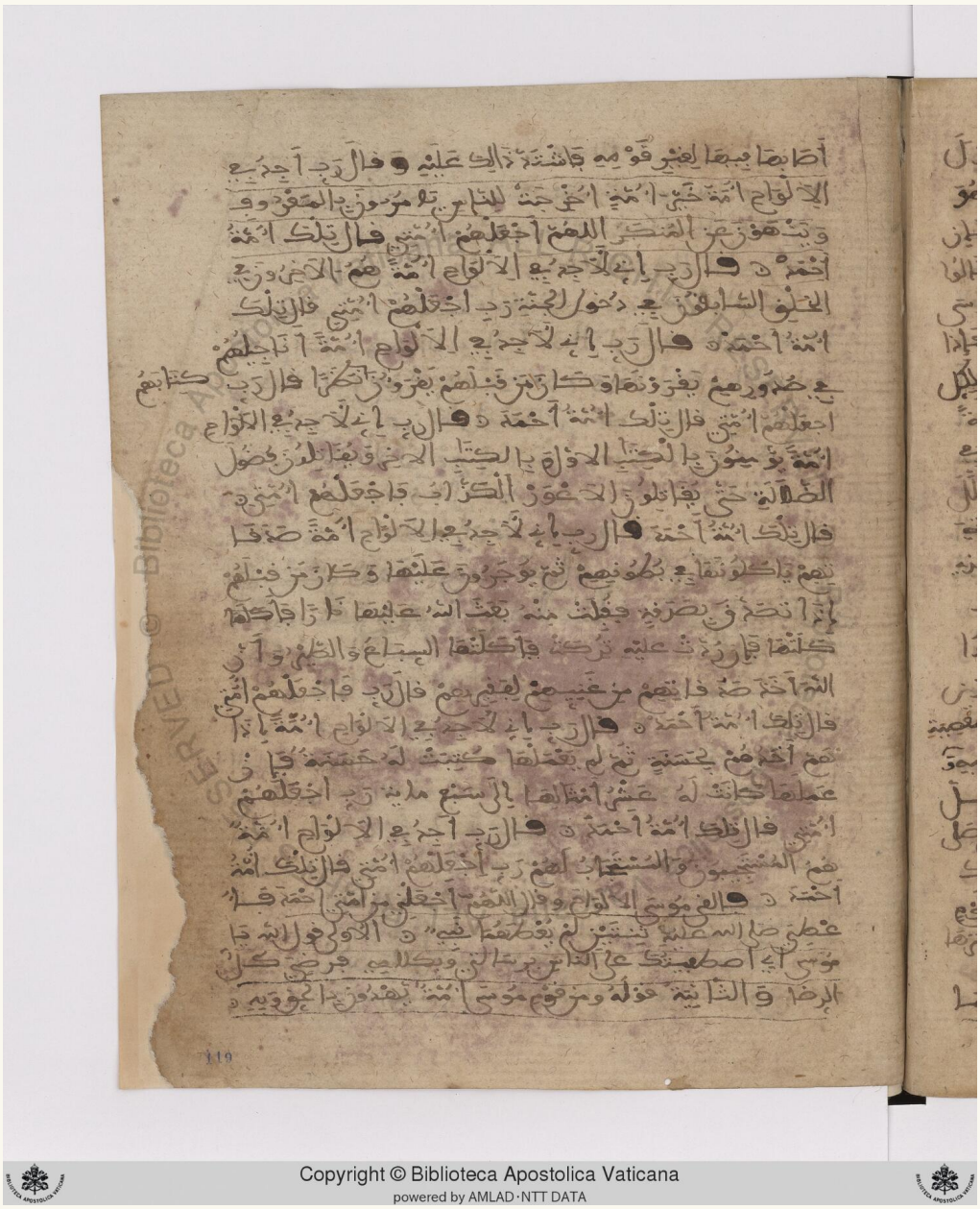
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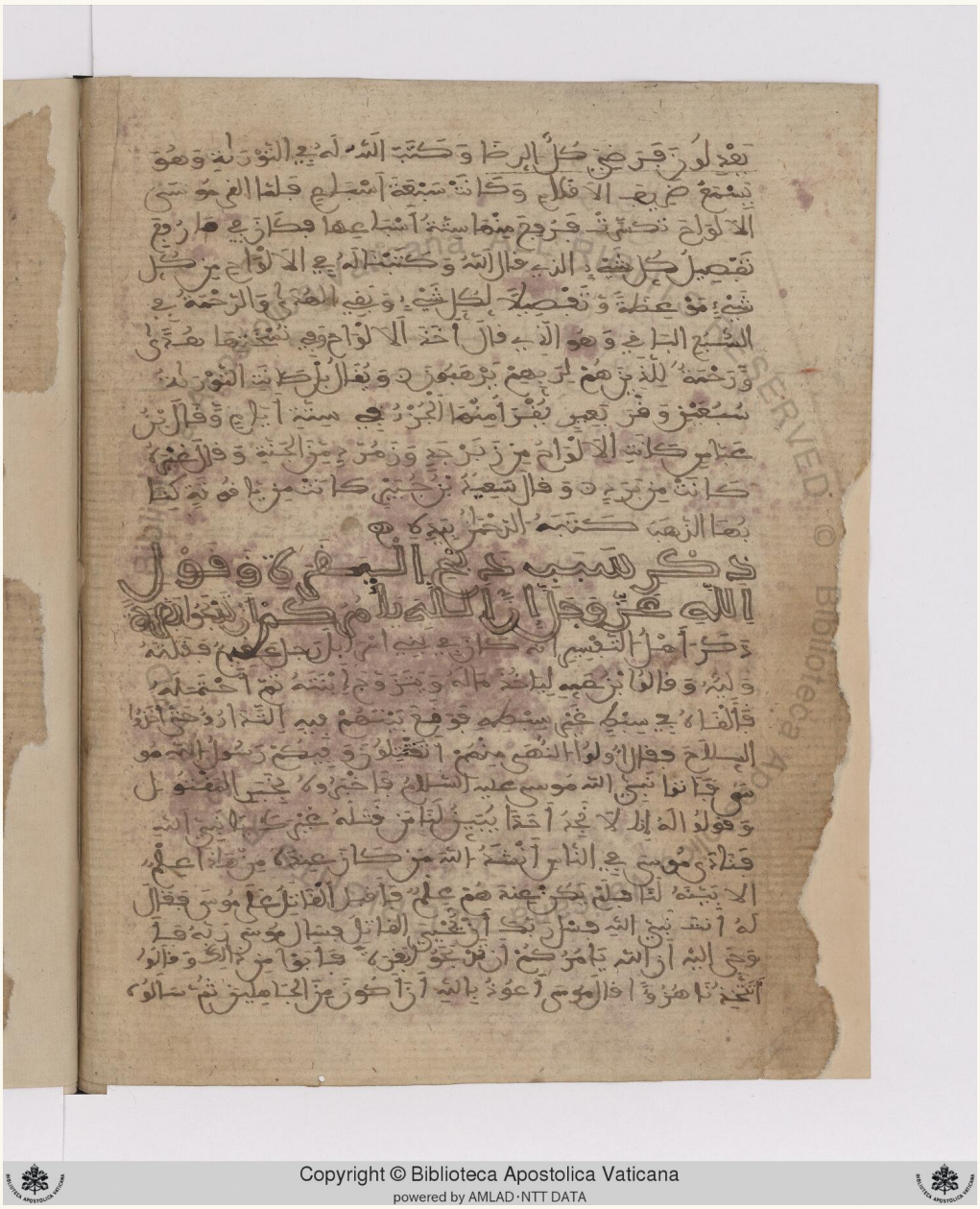
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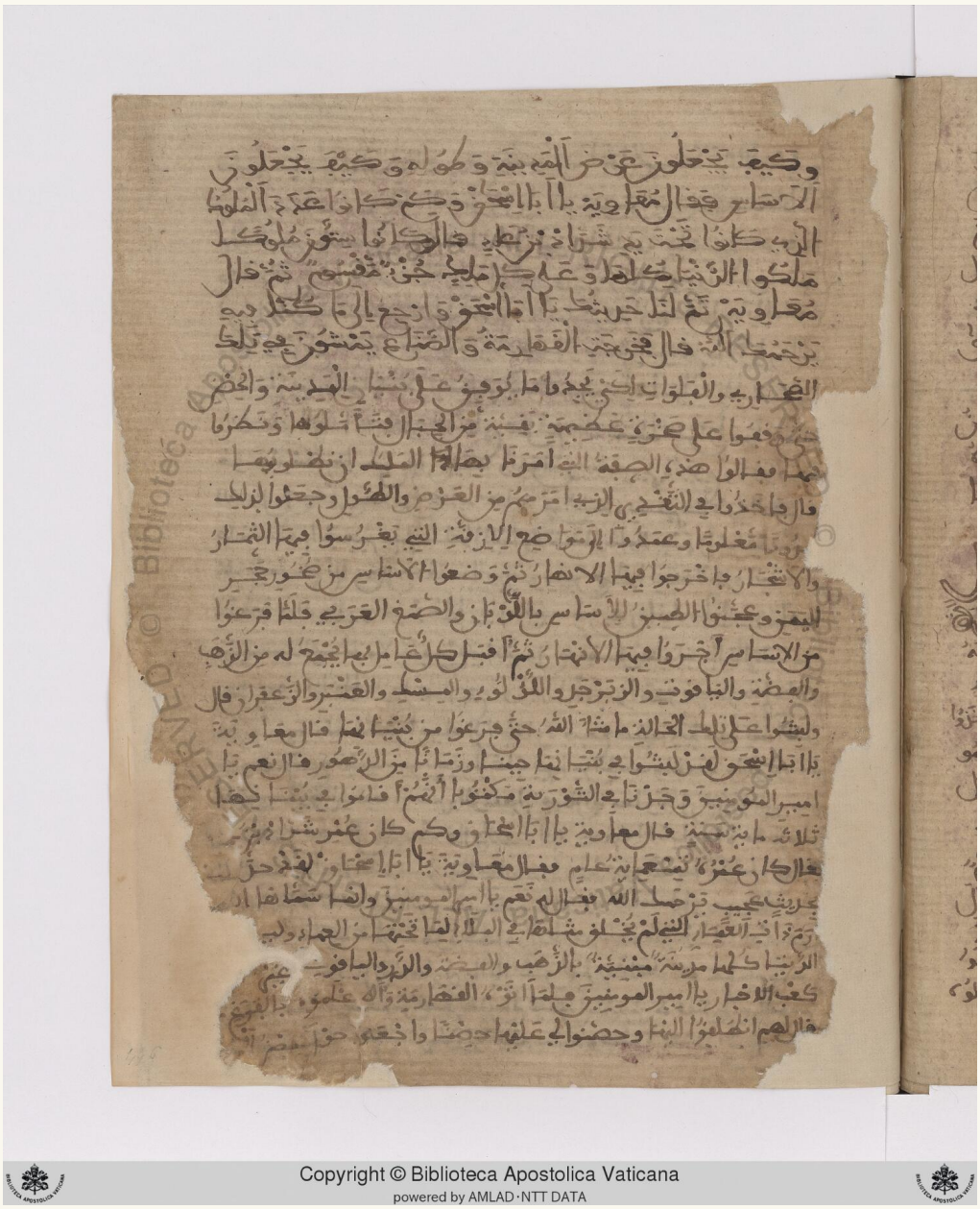
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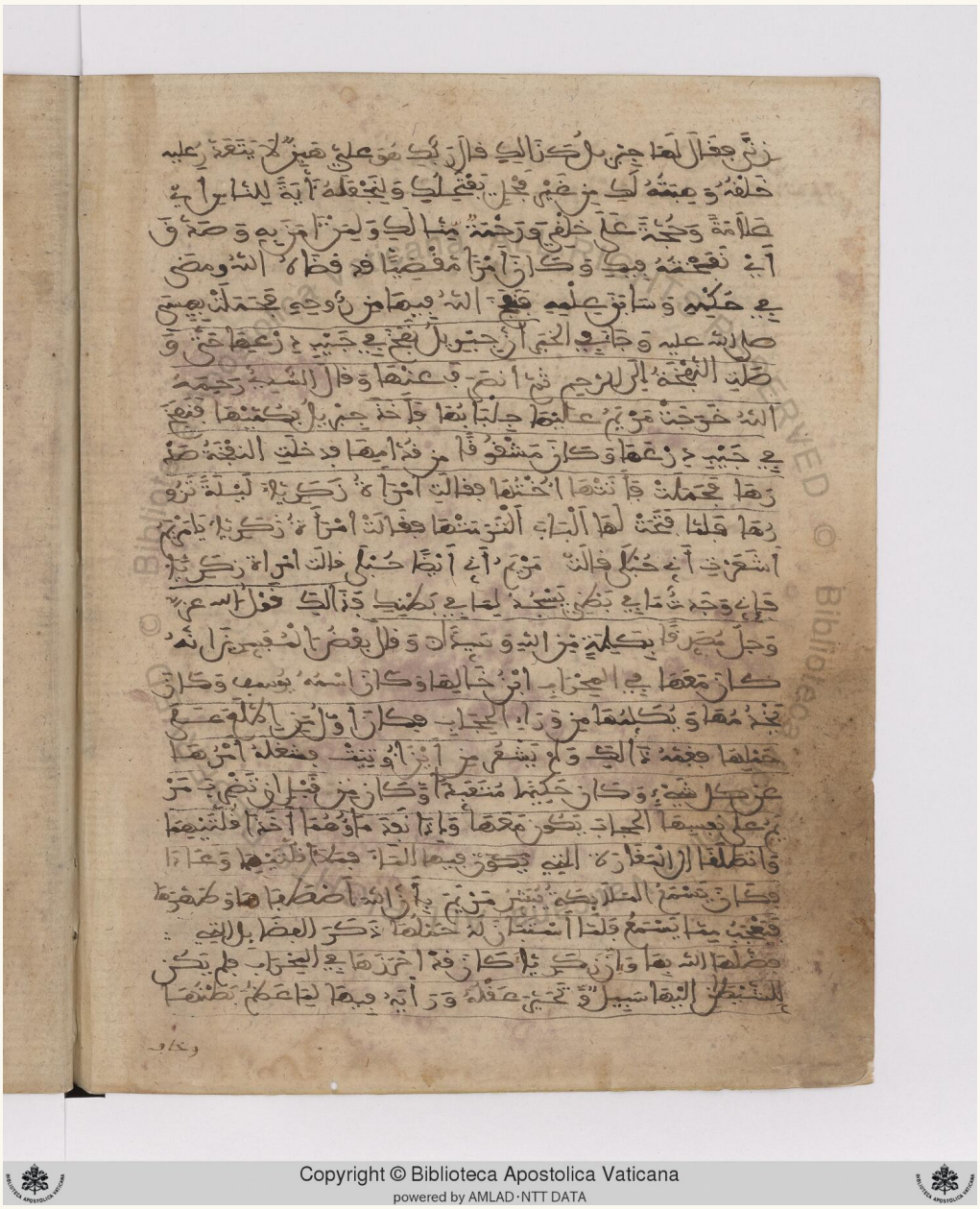
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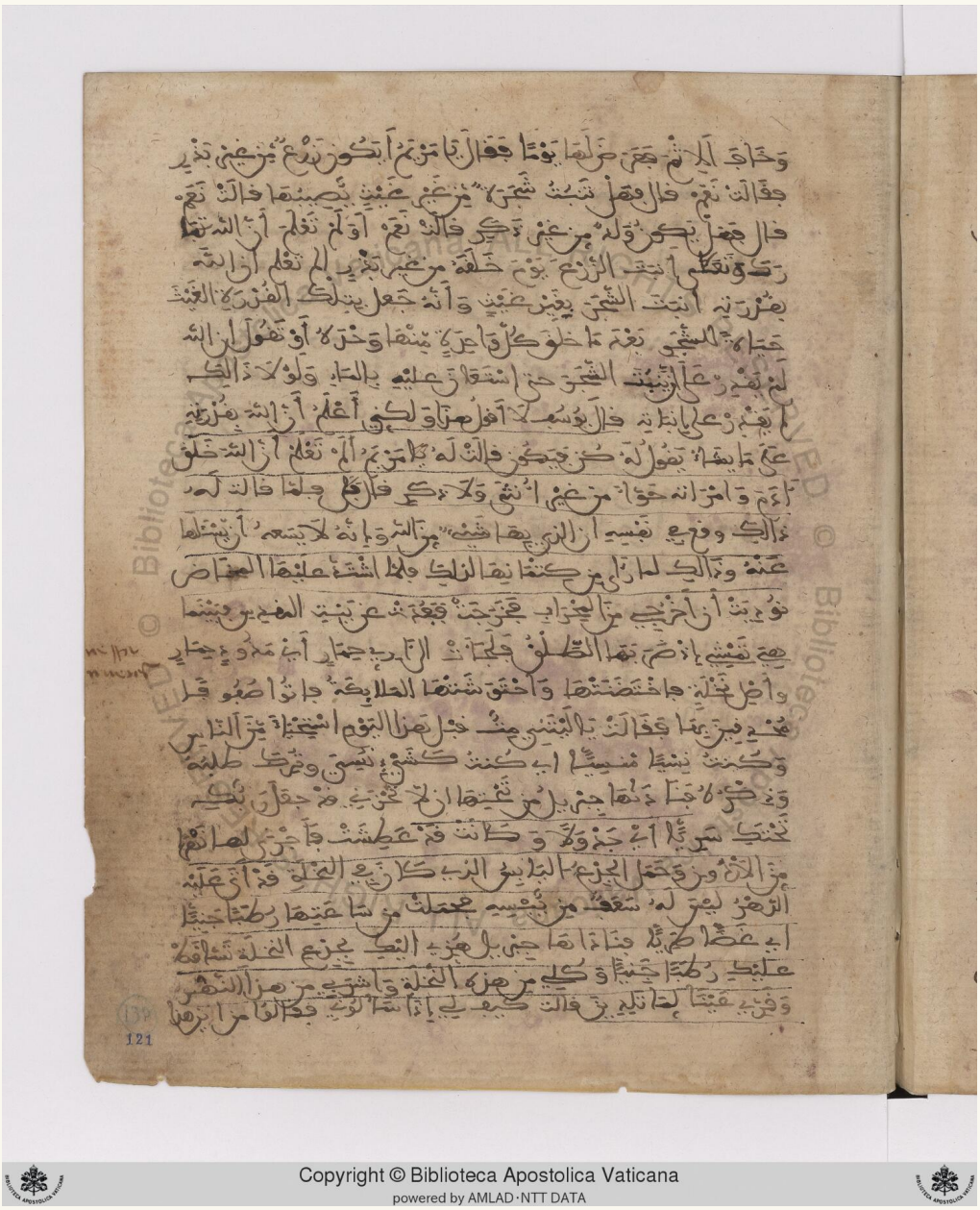
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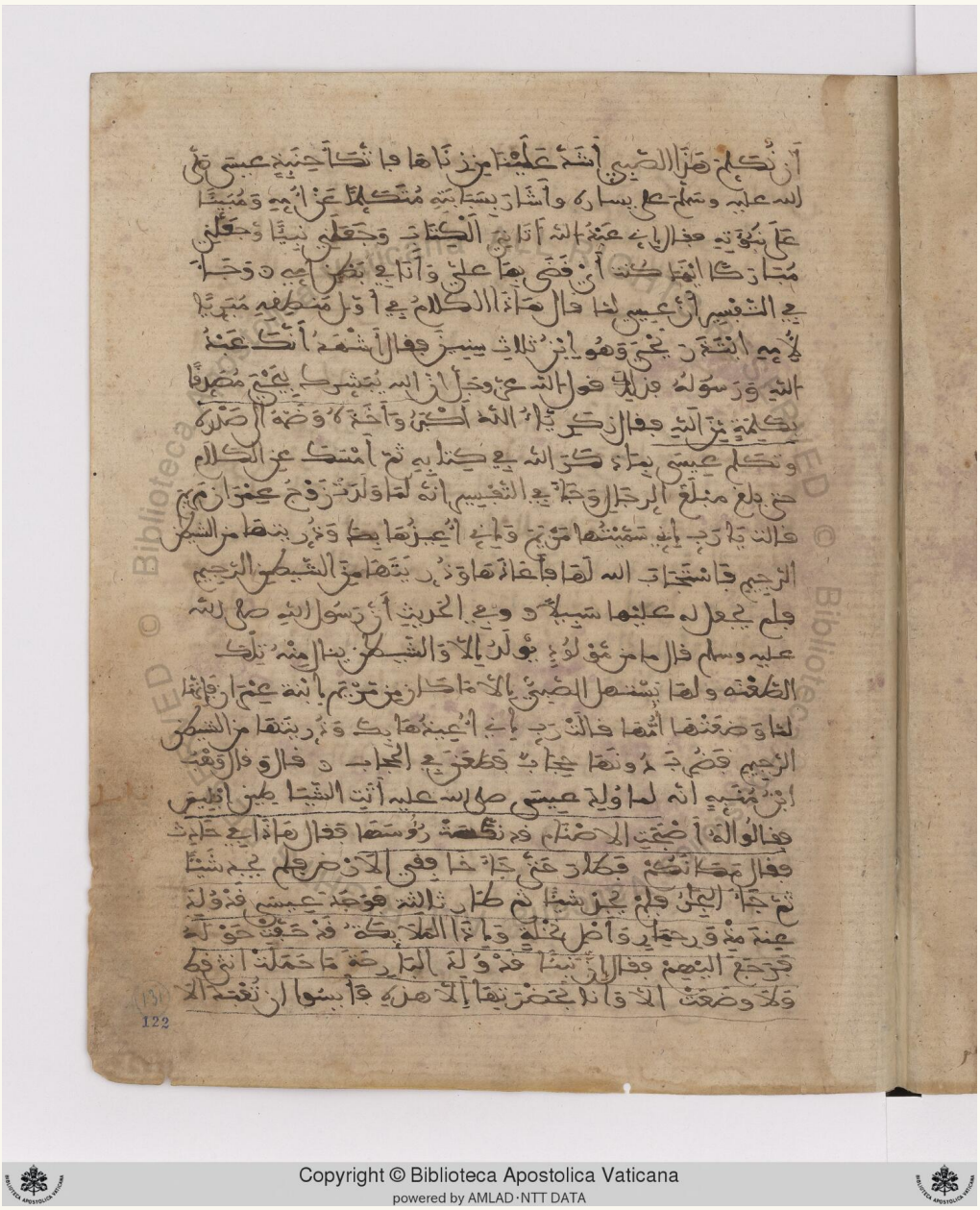

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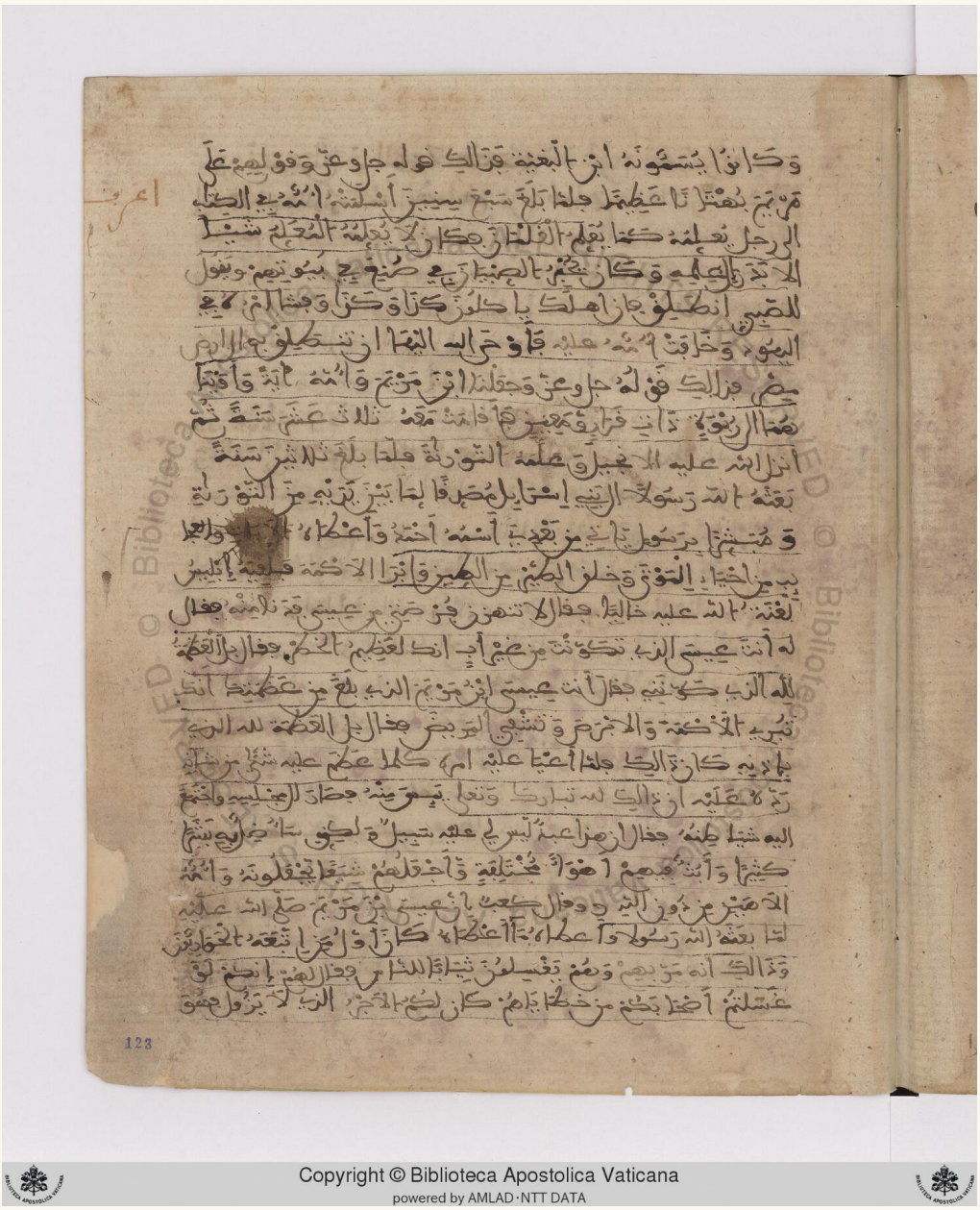

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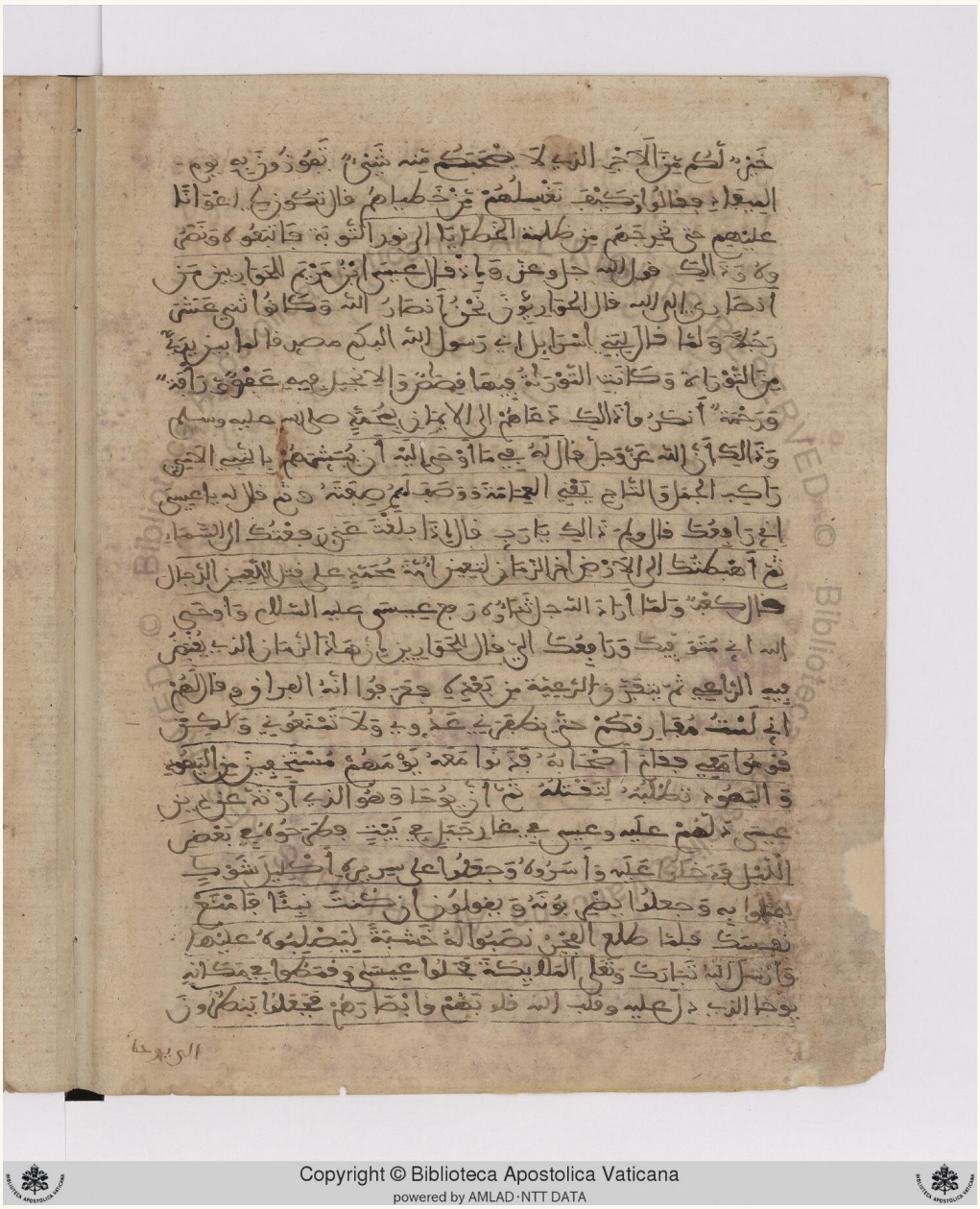
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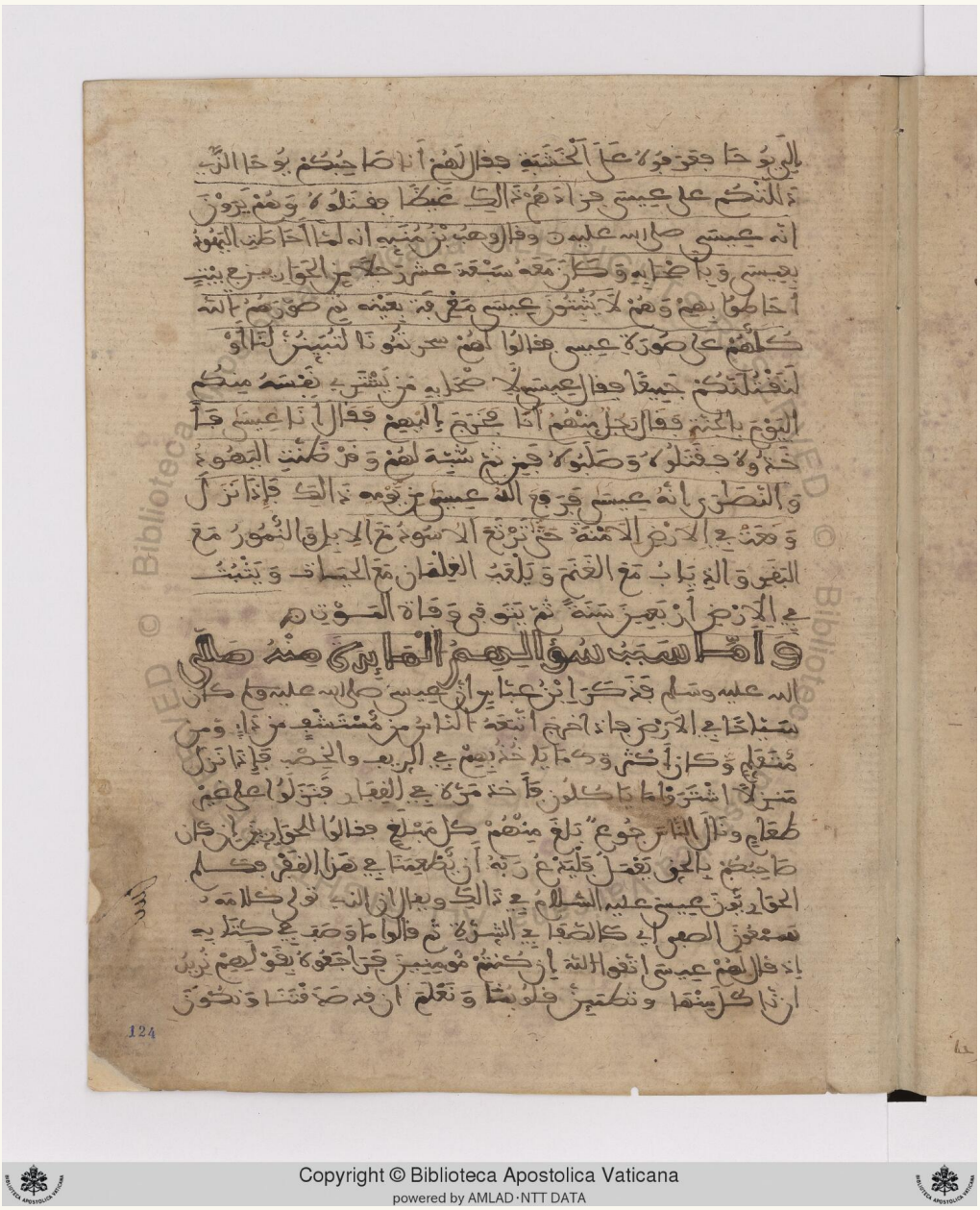

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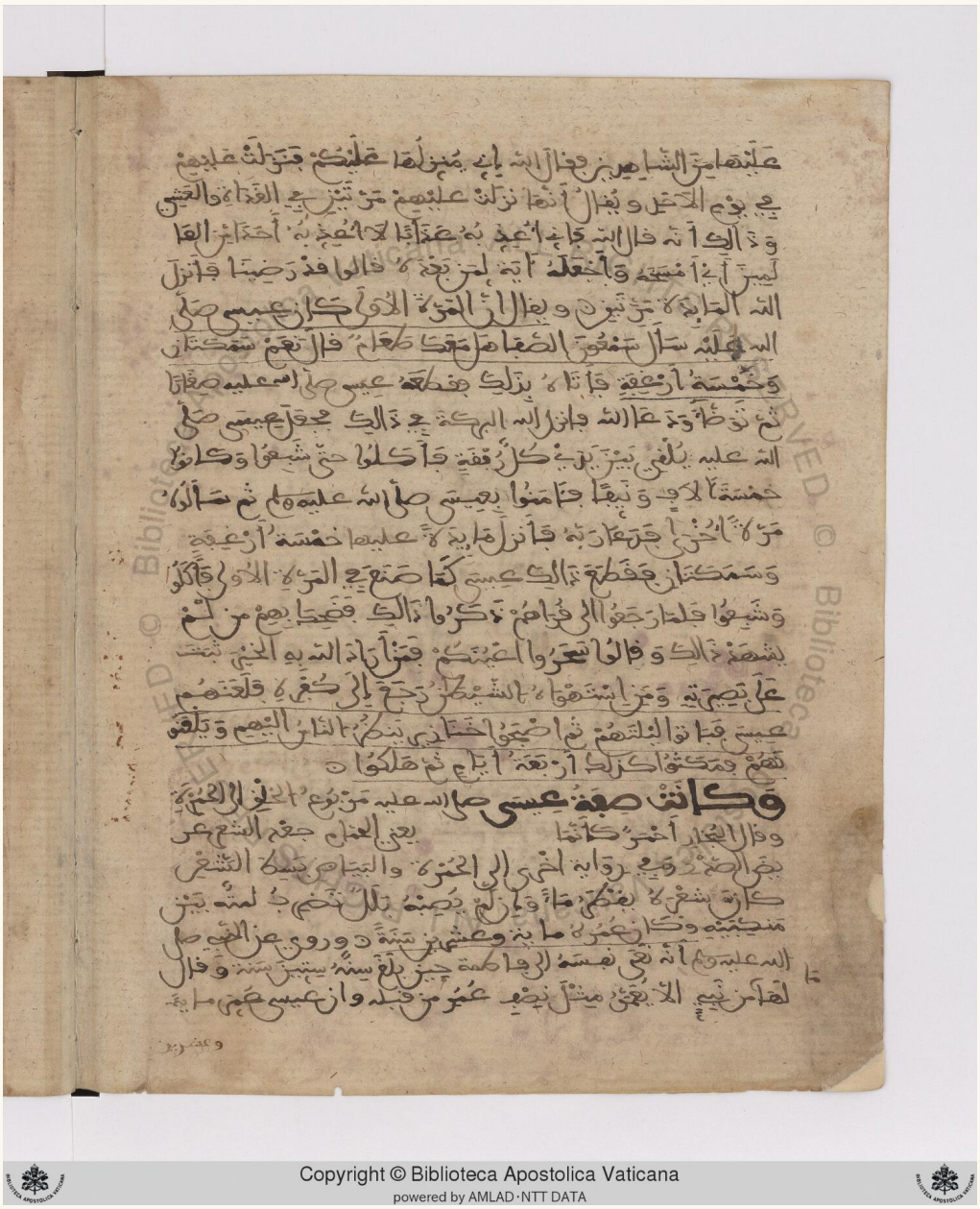

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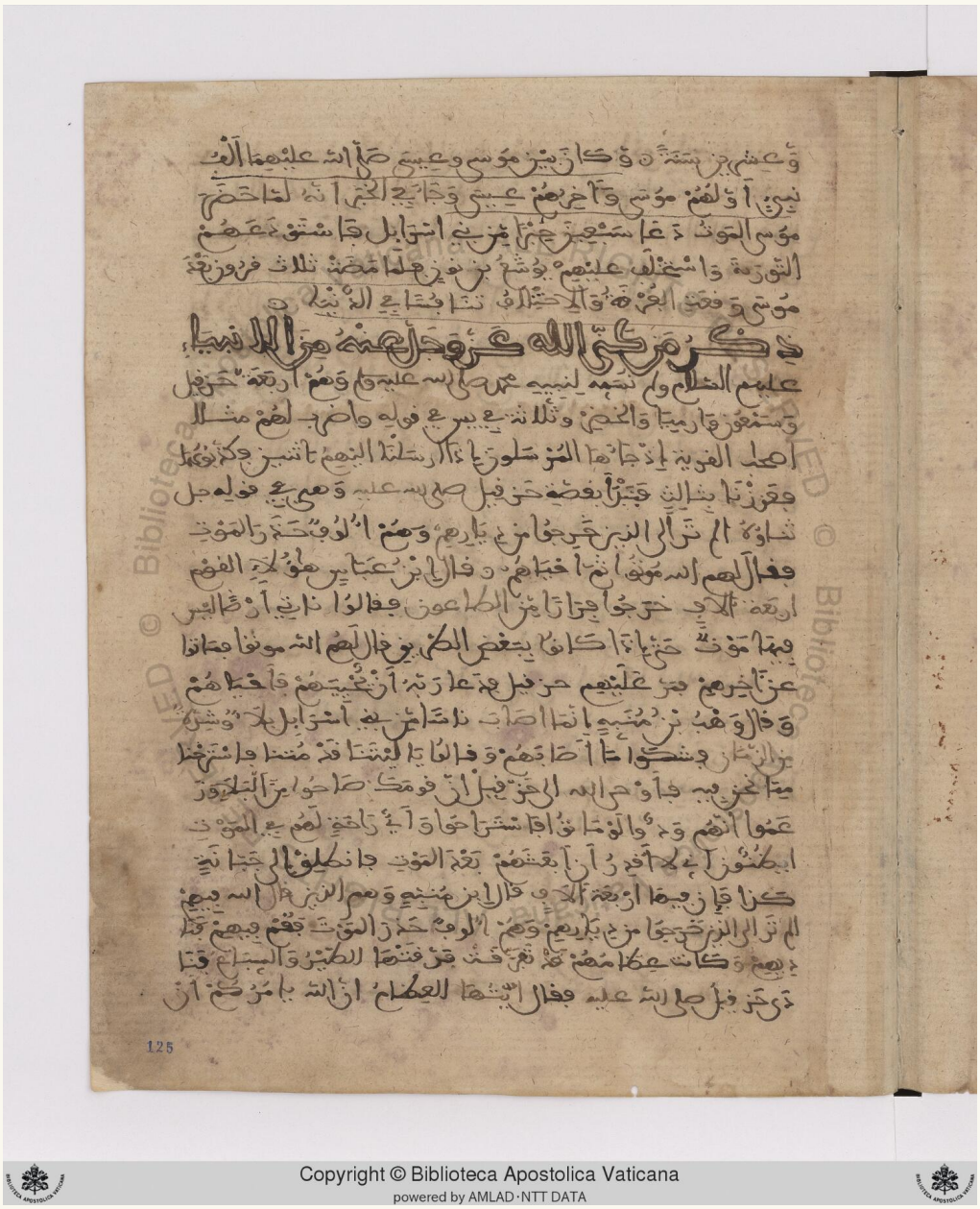

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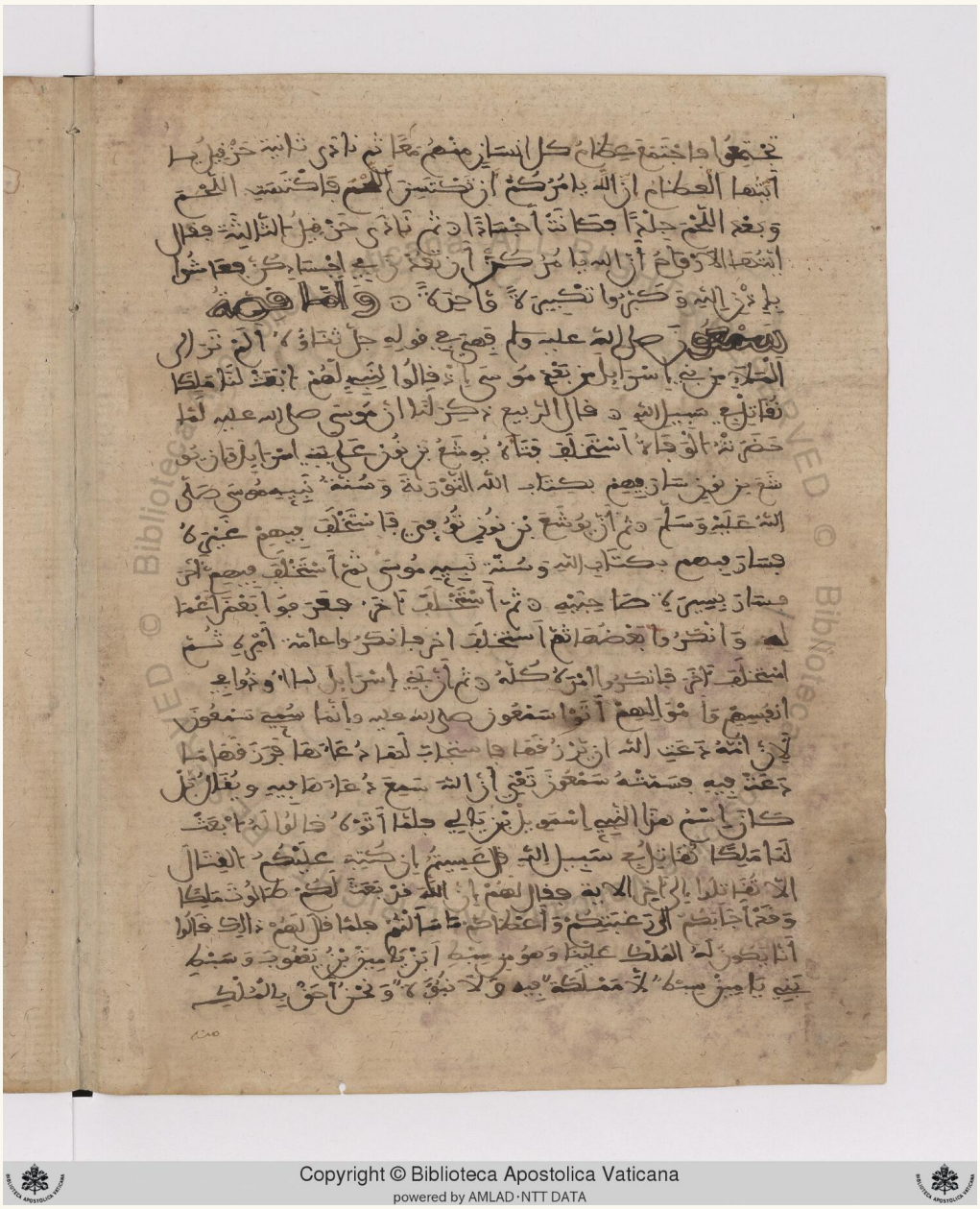
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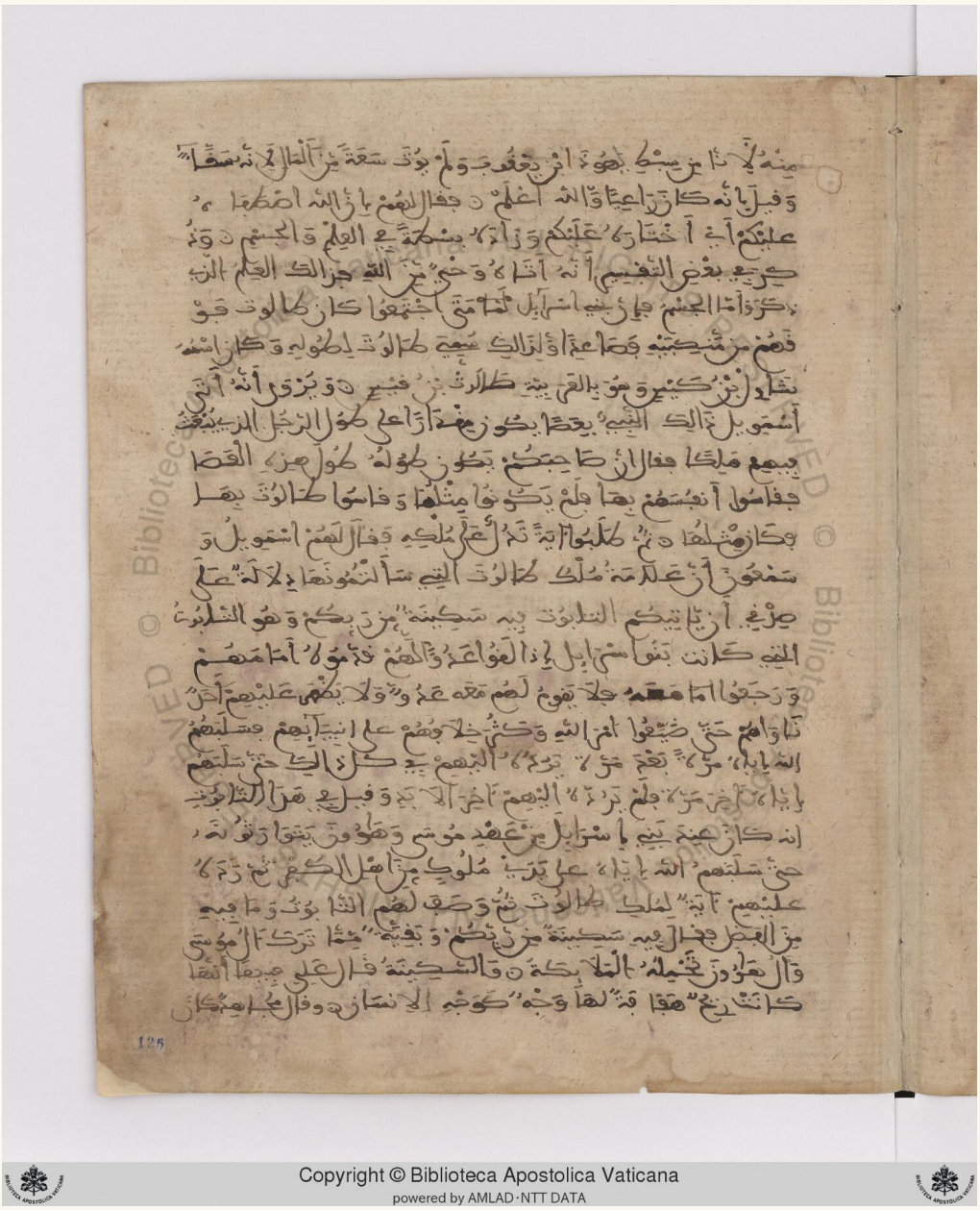
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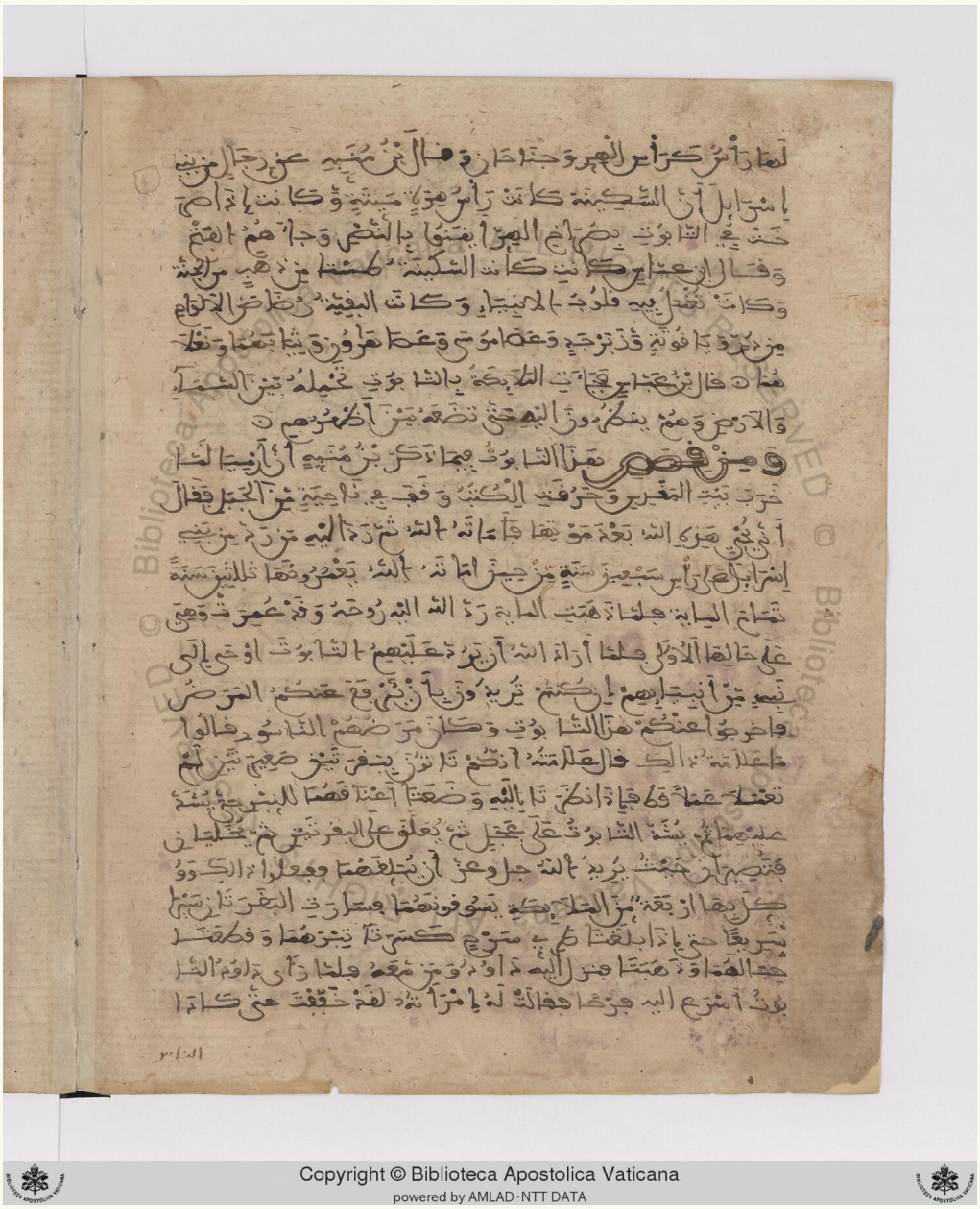

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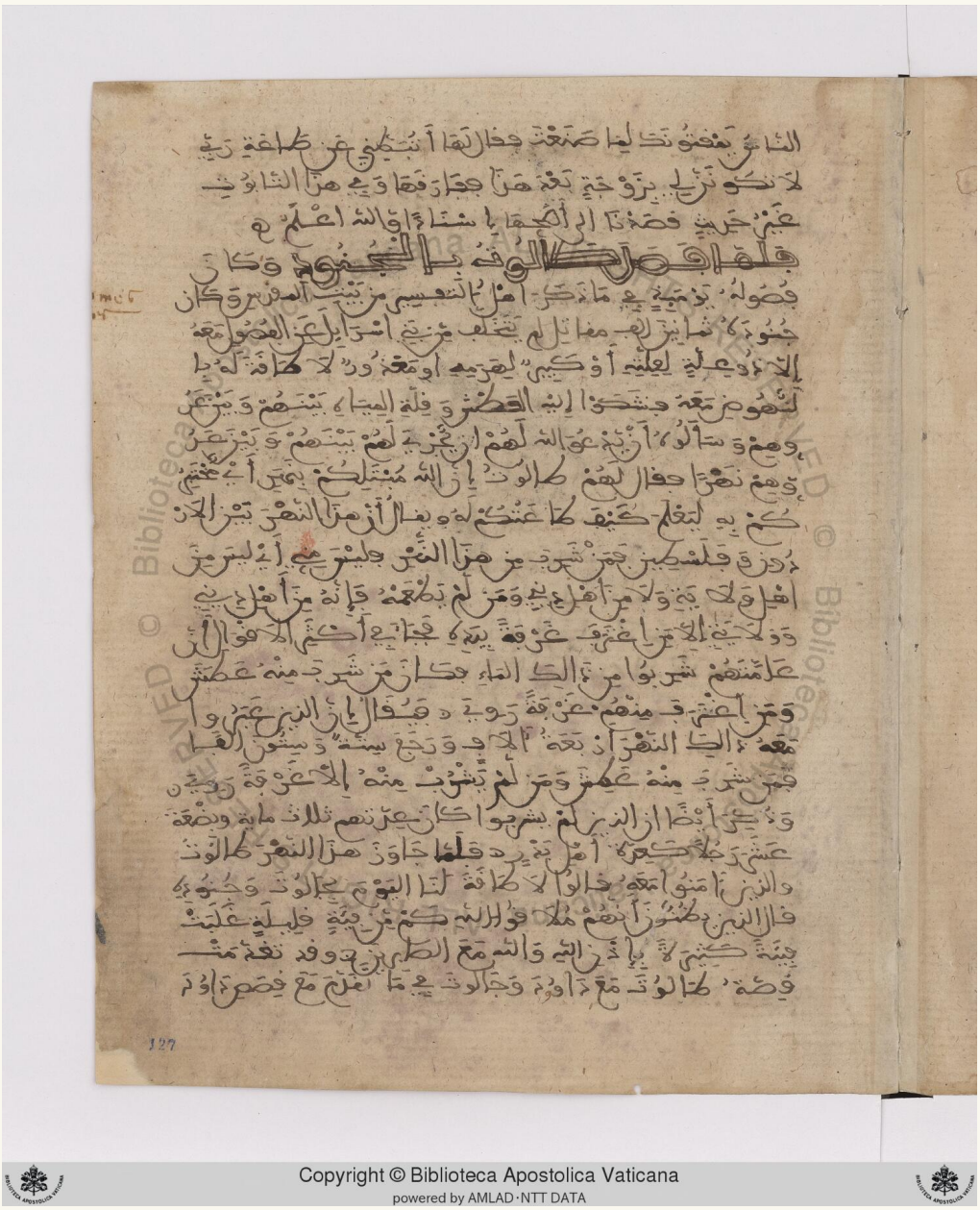
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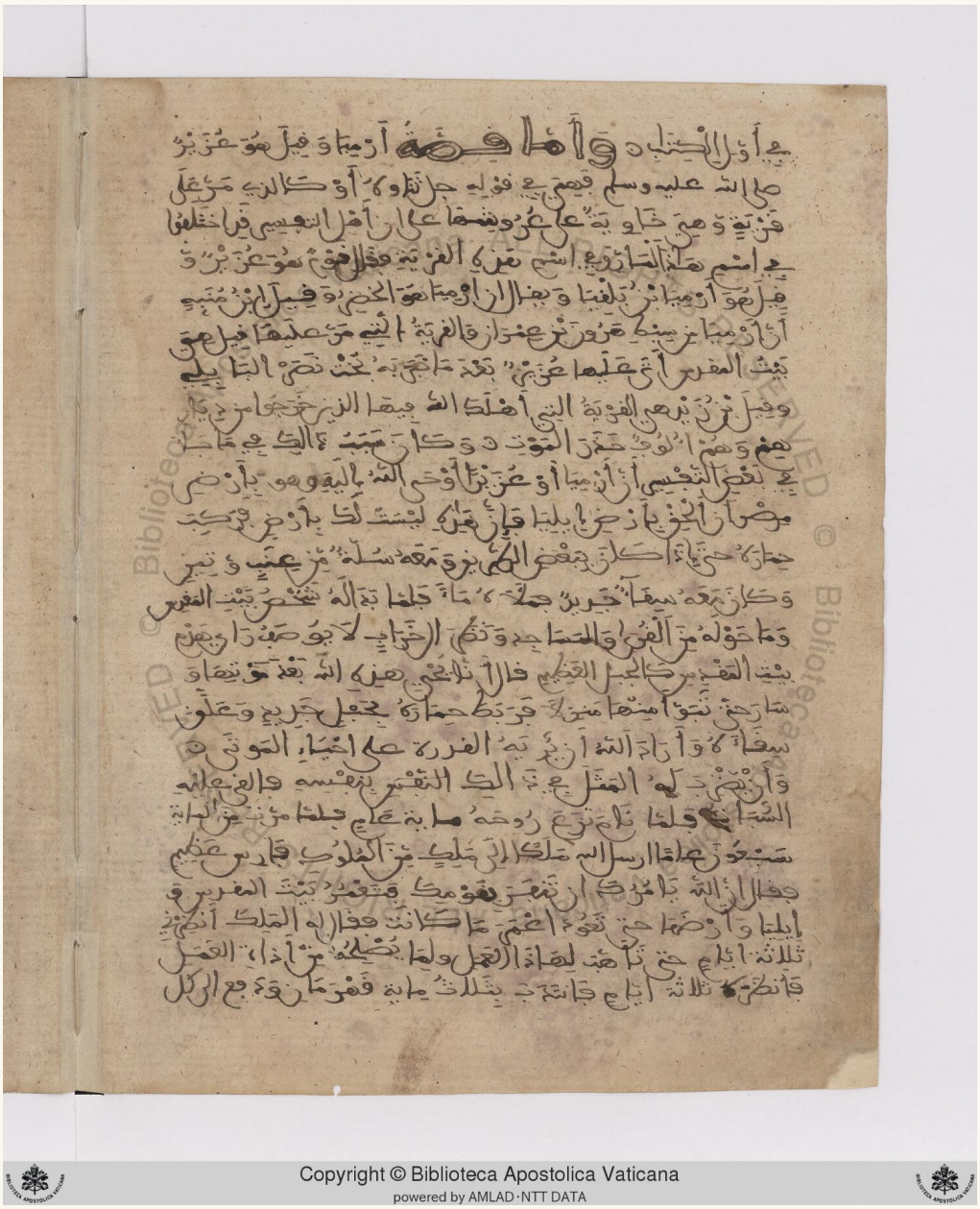
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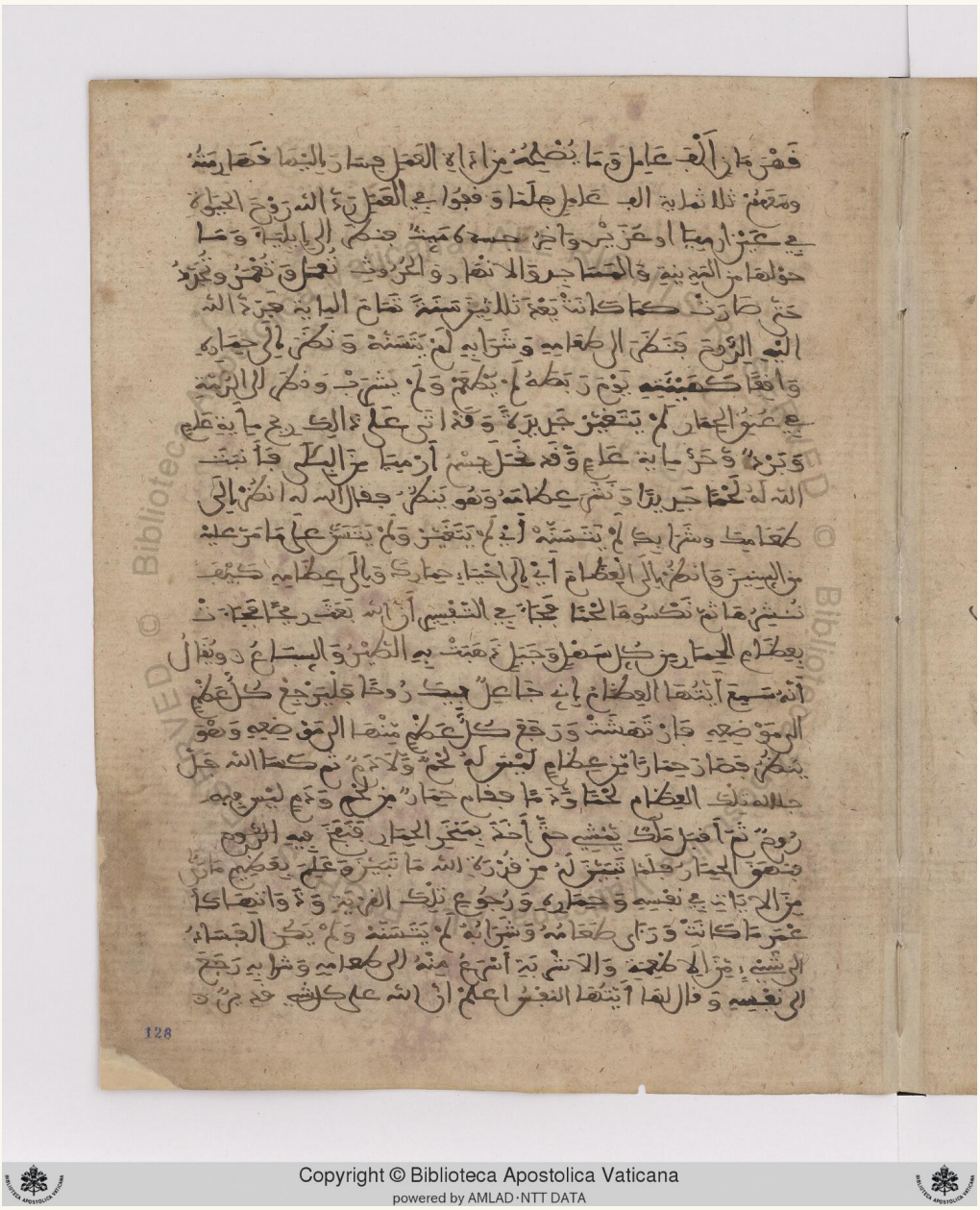

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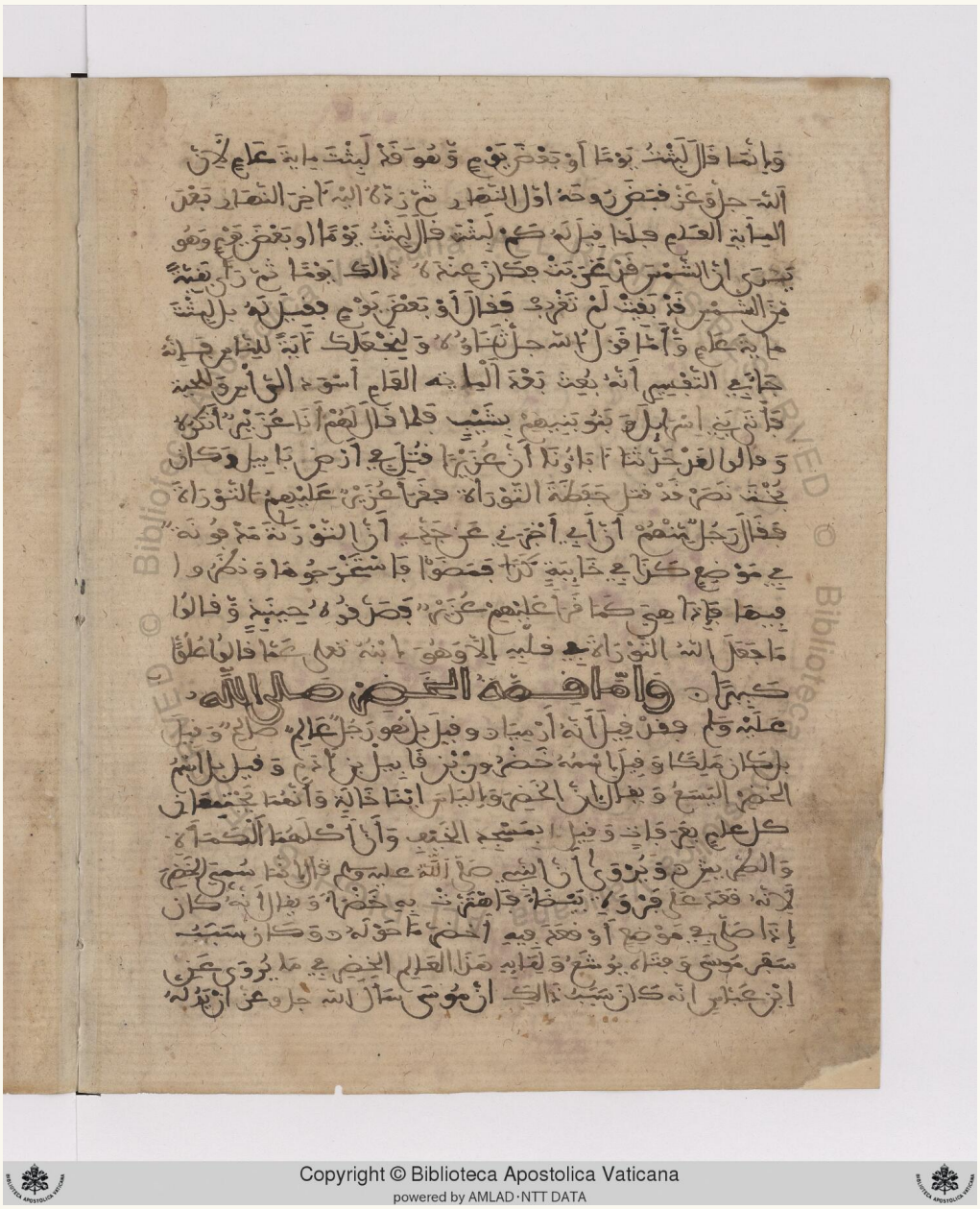

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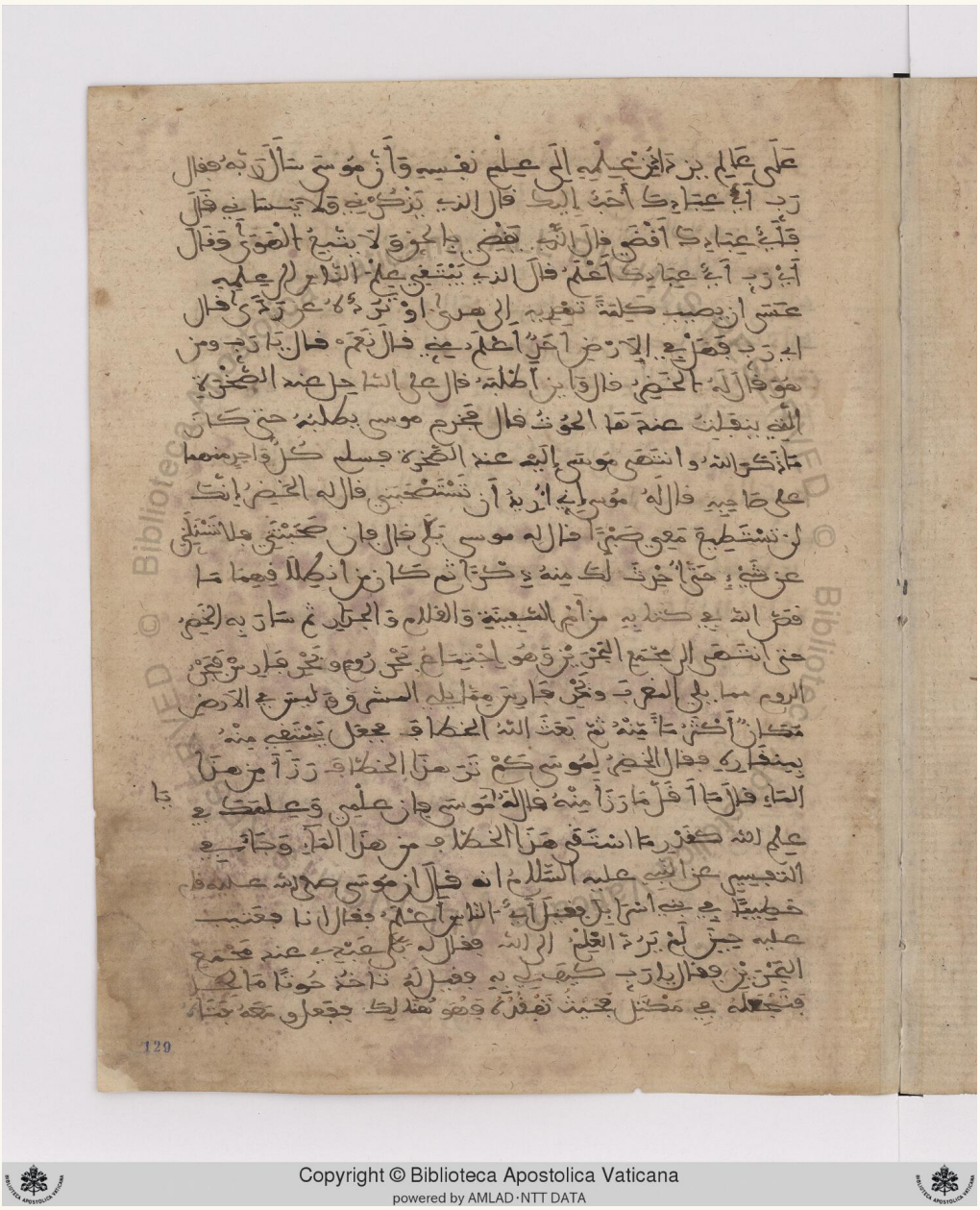
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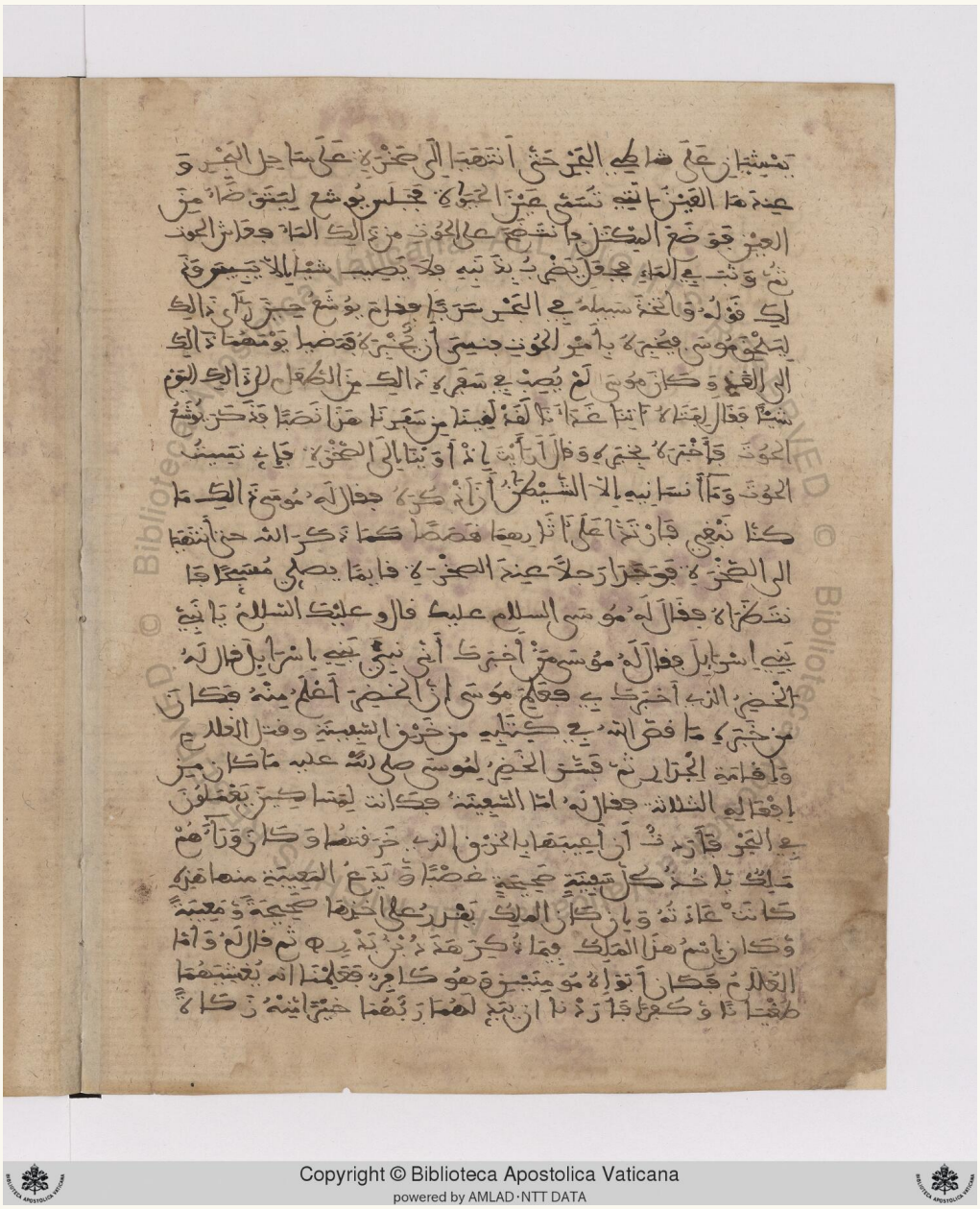
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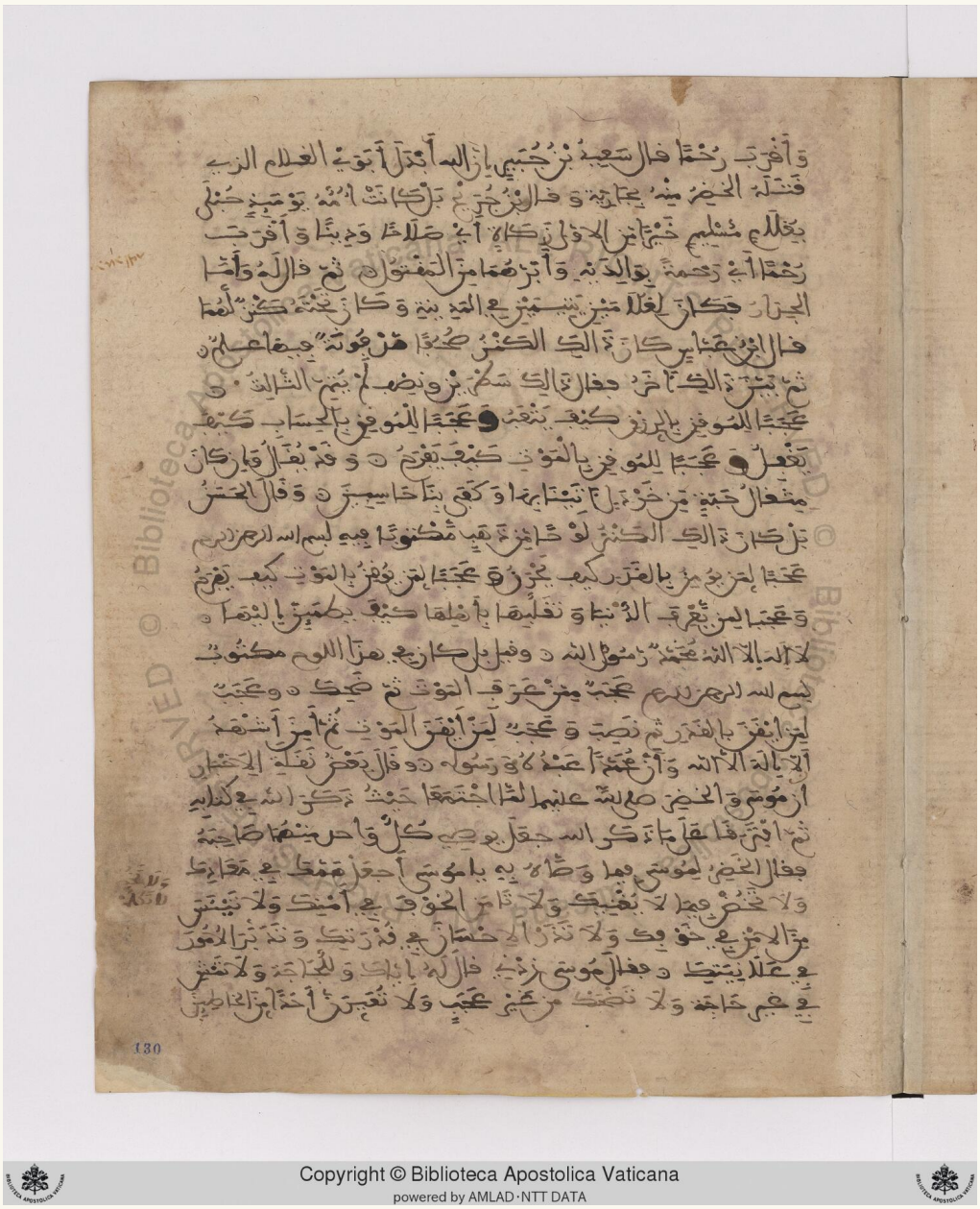
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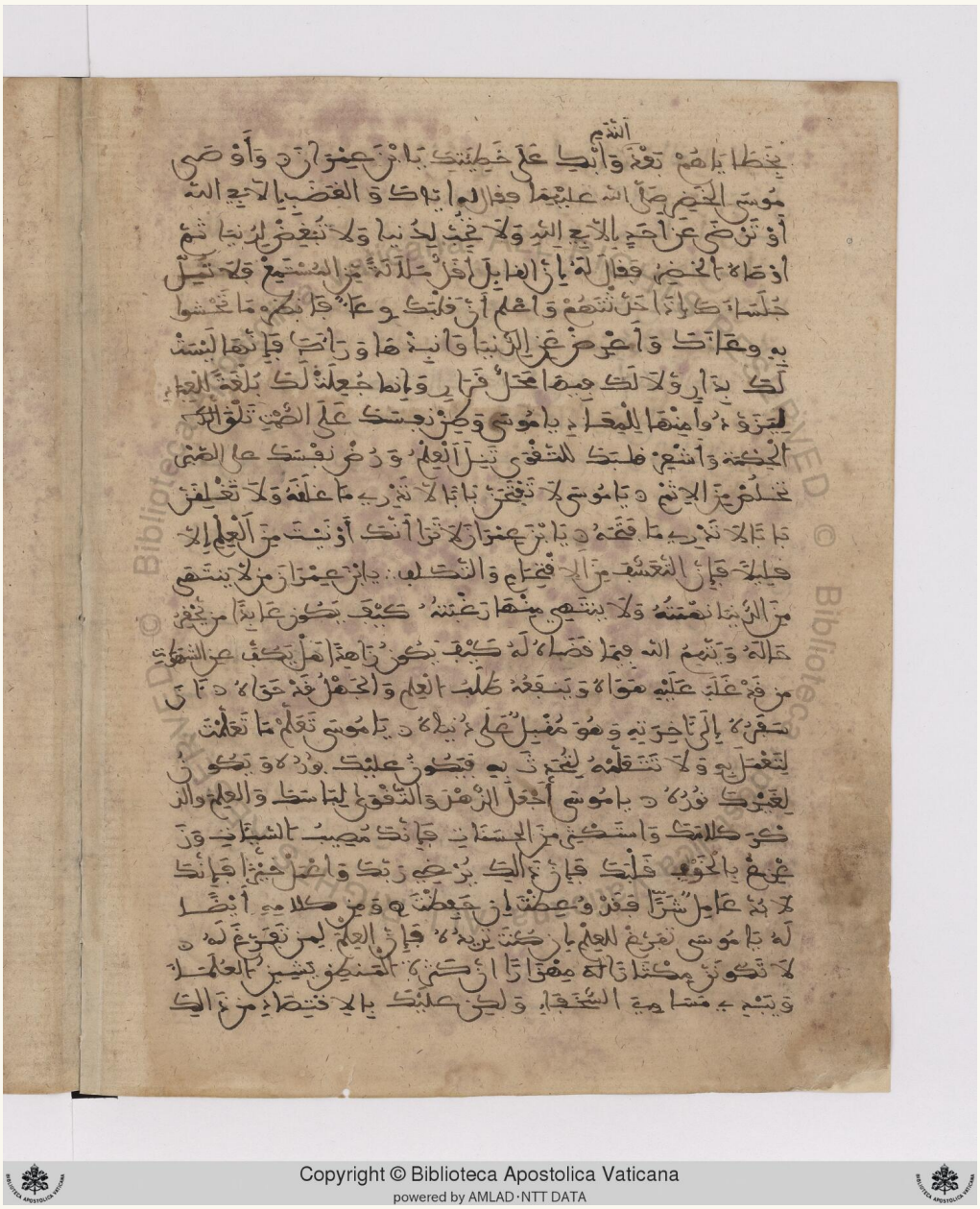
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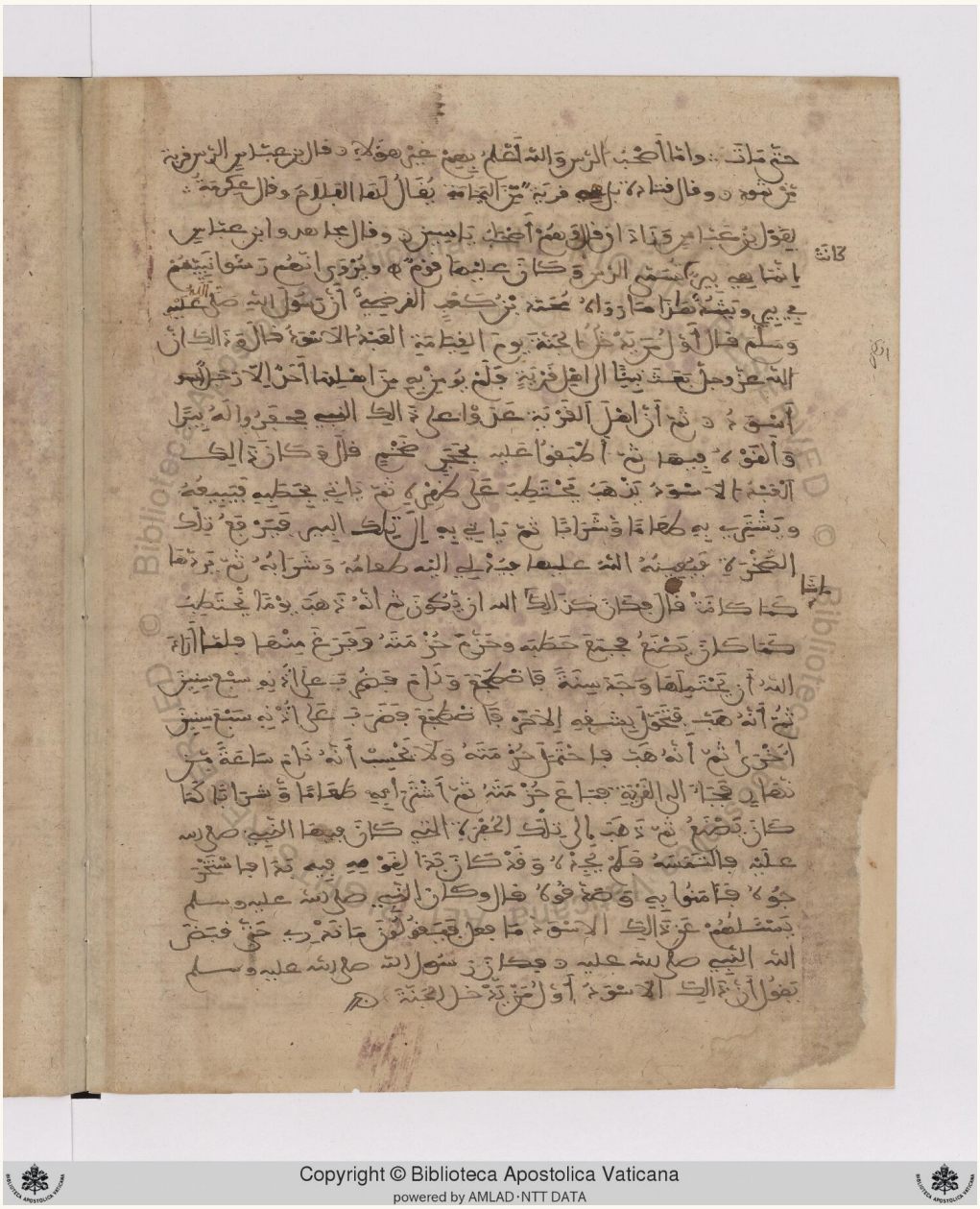
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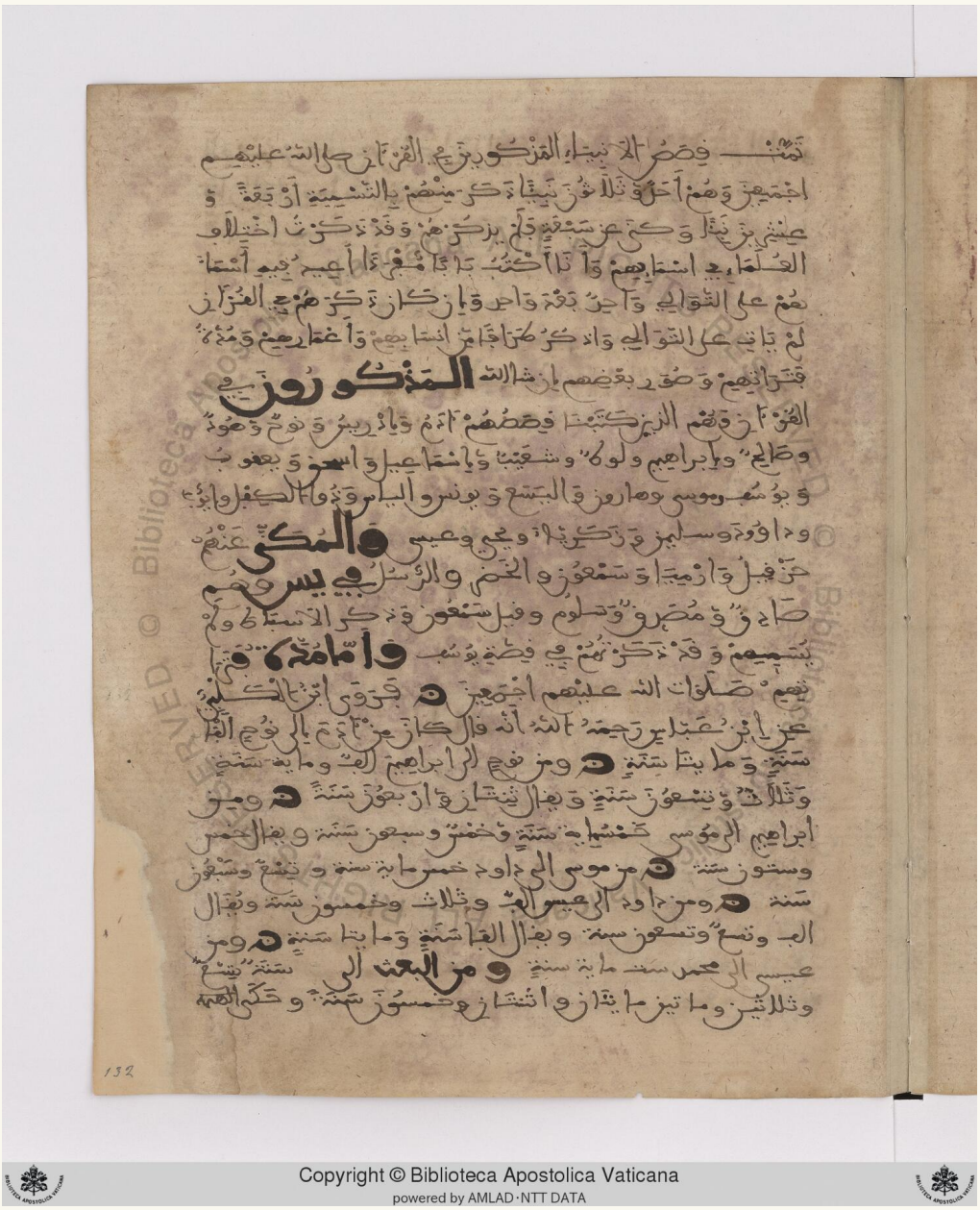

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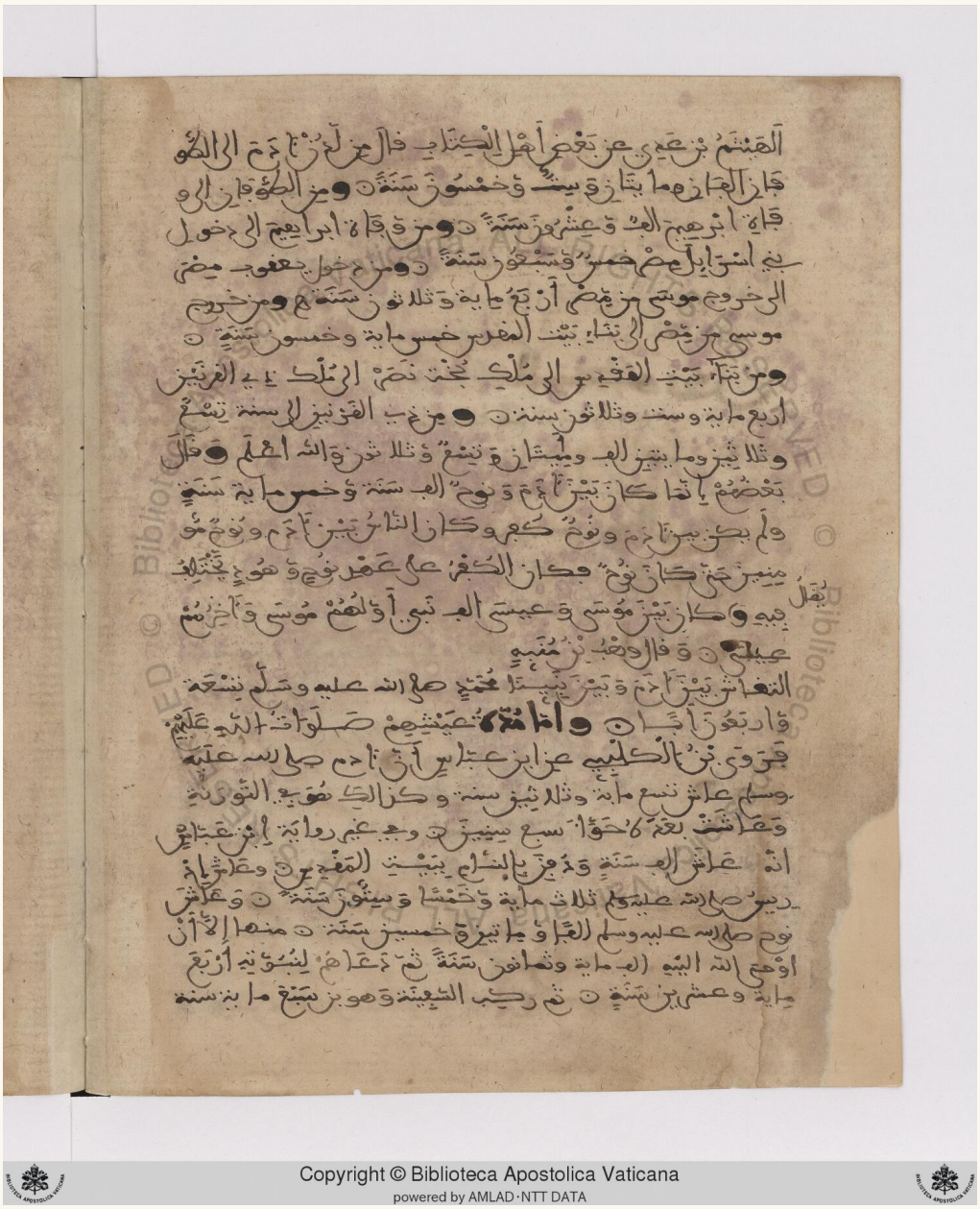
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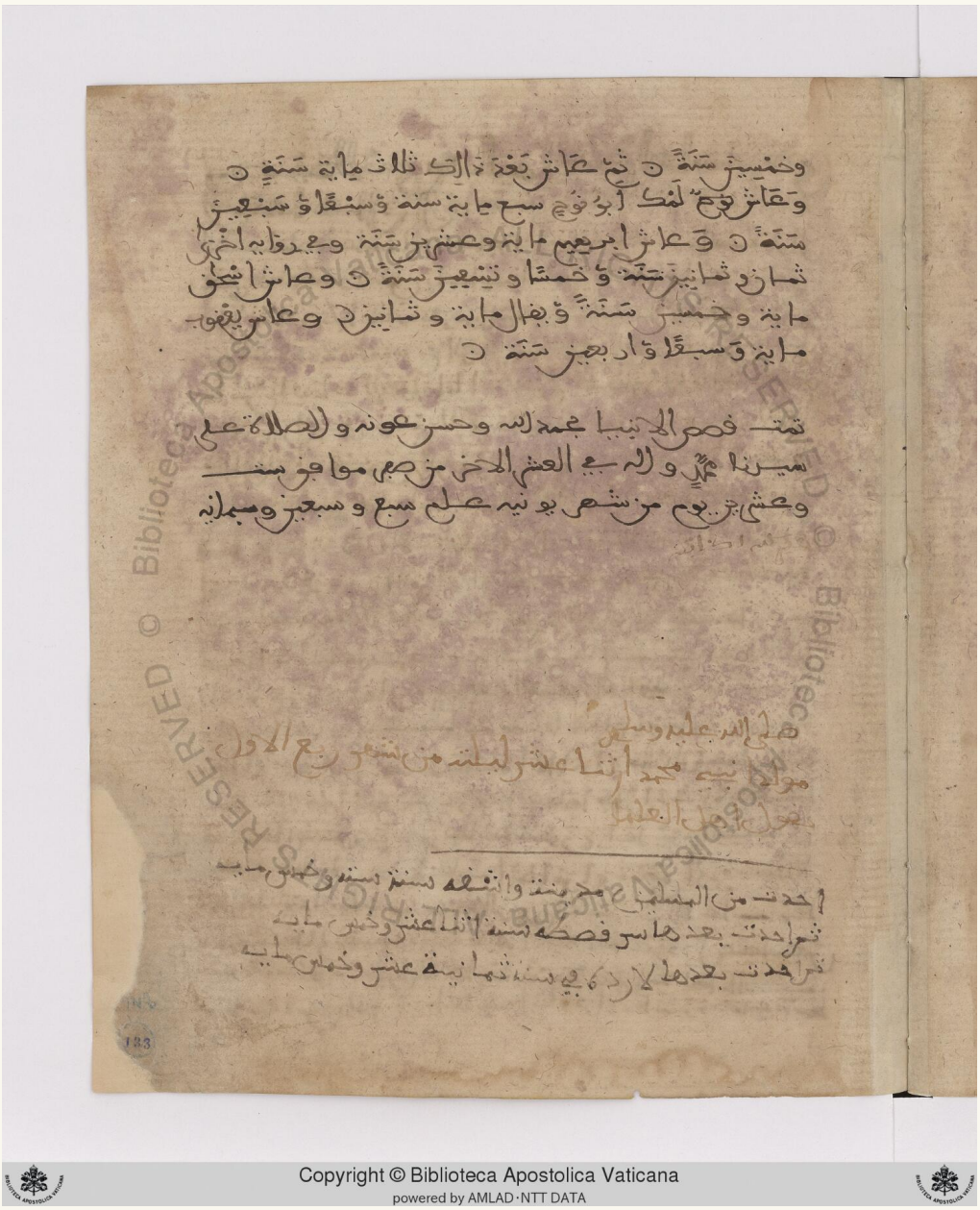
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