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Joshua

Joshua (Ar., Yūsha' b. Nūn) is not mentioned in the Qur'ān, but, according to some exegeses, certain verses must allude to him. Most of the sources, beginning with the early commentaries, have identified Joshua as the servant (Ar. *fatā*) of Moses mentioned in Q 18:60, 62, in the story of the meeting between Moses and the mysterious figure al-Khiḍr (Muqātil, 2:592; al-Ṭabarī, *Jāmi'*, 15:271; al-Bukhārī, nos. 122, 4725-7). Other interpretations

maintain that one of the two God-fearing men mentioned in Q 5:23 must be Joshua (Muqātil, 1:466; al-Ṭabarī, *Jāmi'*, 6:176). Joshua is also alluded to, albeit infrequently, with the words "their prophet said to them" (Q 2:247) preceding mention of the Ark ('Abd al-Razzāq, 1:355). When in the wilderness, Moses left the Ark behind him with Joshua (Muqātil, 1:207).

Later reports and traditions added further details and included Joshua's name in other narratives concerning Moses and the Israelites. Various genealogies are given for Joshua. He is mentioned as Moses's nephew, the son of his sister (Muqātil, 2:592), and he was said to be from the tribe of Joseph, son of Jacob (Muqātil, 2:592) or the tribe of Benjamin (Muqātil, 1:466). He was a prophet (*nabī*) (Wathīma, 46) and, with the aim of corroborating such a claim, some reports include what God inspired him to do (Ibn Abī l-Dunyā, no. 13). In addition to his role as a prophet, he is mentioned as acting as a judge (*qāḍī*) and teacher (*mu'allim*) (Wathīma, 51-2). It was for all these qualities that God appointed him the successor (*khalīfa*) to Moses (al-Hayṣam, 414). Shī'ī traditions usually refer to Joshua's position as *wāṣī* (regent) to Moses (Furāt, 1:183; Sulaym, 332), a tradition attested also in the early Sunnī traditions (Aḥmad, no. 1052). He was chosen as Moses's *waṣī* because he was the most learned of the Israelites (al-Ṭabarānī, no. 6063).

Moses specifically gave Joshua command over one of the two armies he sent against the cities of the Pharaoh (al-Tha'labī, *Qisas*, 199-200). When God ordered Moses to choose seventy men from amongst his people and go to Mount Sinai, he included Aaron amongst them and left Joshua behind in his stead (al-Kisā'ī, 224). Moses also sent Joshua to lead the vanguard and