



THE STORY OF PROPHETS MUSA AND HARUN (AS)

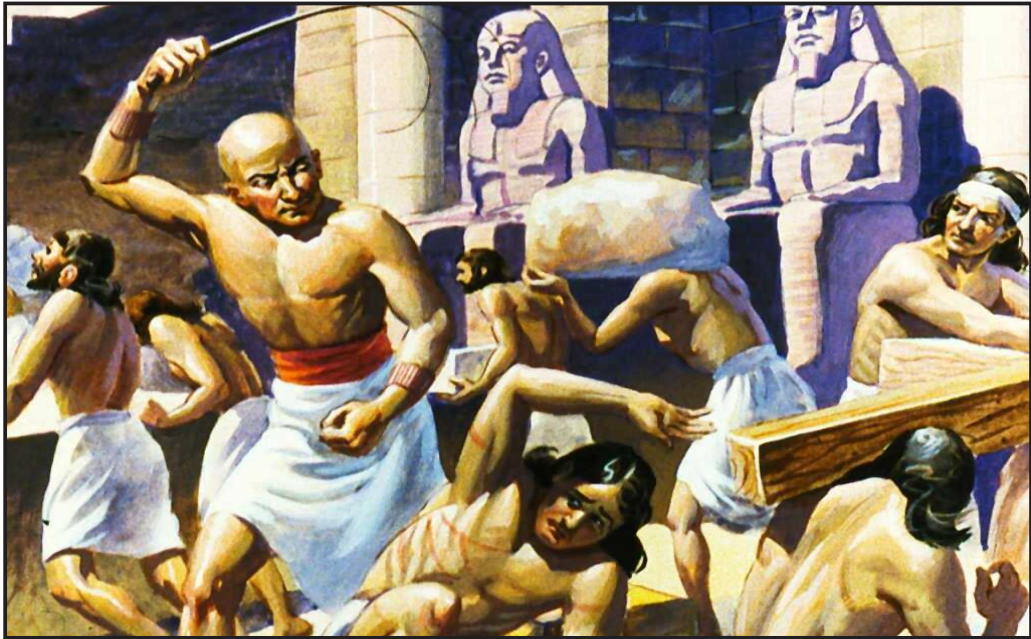
**AND THE LESSONS TO BE
LEARNT FROM THIS STORY
IN RELATION TO TYRANNY
IN LEADERSHIP**

**Prof. Sani Abubakar Lugga, MFR
The Waziri of Katsina**



**This Photograph Taken By The Author
Is That Of Monastery Built On The
Spot Where Prophet Musa (AS)
Spoke To Allah At Mount Sinai**

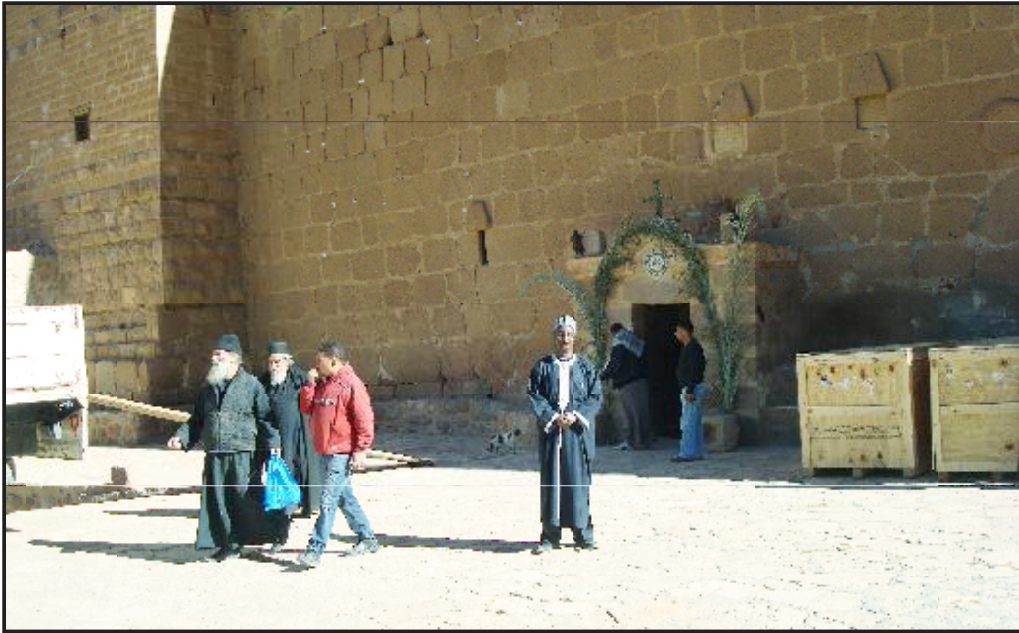




Artist's impression of the torture of the Israelites under Pharaoh Ramesses II (freebibleimages.org)



Artist's impression of the basket with baby Musa (AS) being picked up by the wife of Pharaoh Ramesses II (<http://kentcrockett.blogspot.com.ng>)



The Author inside St. Katherine Monastery built on the exact spot where Prophet Musa (AS) spoke to Allah (SWT). Note the Monks of the Monastery



Artist's impression of the encounter between Prophet Musa (AS) and the Egyptian magicians. (St-Takla.org)



Artist's impression of the crossing of the Red Sea by Prophets Musa and Harun(AS) and the Israelites



Artist's impression of the drowning of the Pharaoh and his people in the Red Sea (www.jw.org)



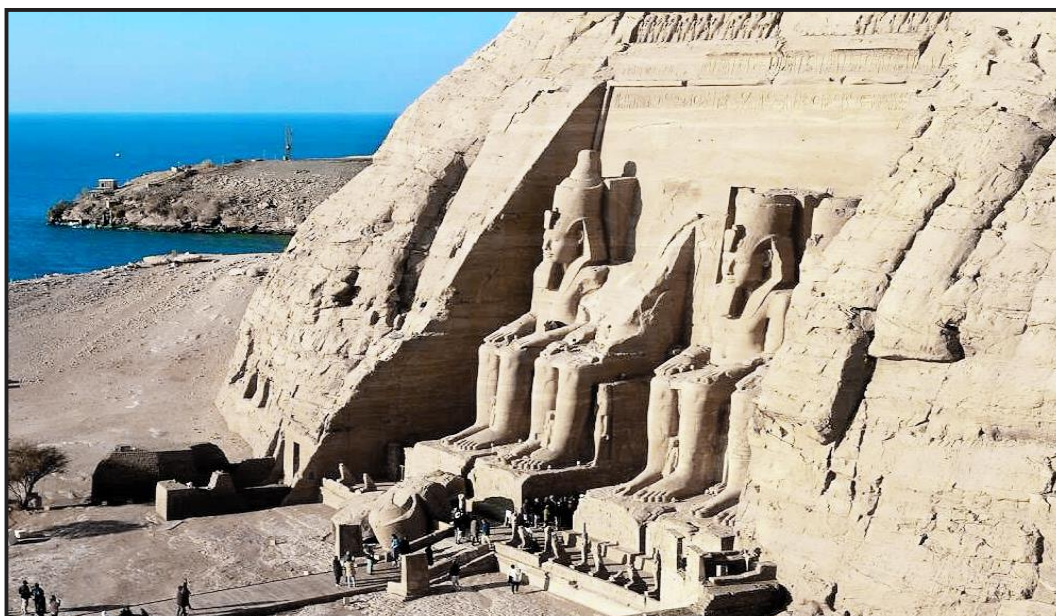
Artist's impression of the arrival of Prophets Musa and Harun(AS) and the Israelites at Sinai



Artist's impression of the Israelites' worshiping the golden calf at Sinai (wikipedia.org)



The body of Pharaoh Ramesses II, who has been certified as the Pharaoh of Musa (AS) lying in the Cairo Museum as stated in the Glorious Qur'an



The great Temples of Abu Simbel by the Aswan Dam in Egypt curved out of rocks by Pharaoh Ramesses II of Prophets Musa and Harun (AS)



TOP & BOTTOM: The Author at the great Temples of Ramesses II in Luxor depicting the Pharaoh as the “lord of stakes (pillars)” as he was described in the Glorious Qur’an





Top: The Author at the front of the Mosque of Prophet Musa (AS). And (Bottom) the Author with the keeper in front of the Tomb of Prophet Musa (AS) in that Mosque at a Place not far from Jerusalem



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**NOTES ON SOME TITLES OF RESPECT
AND ABBREVIATIONS ON DATING
USED IN THIS BOOK**

- (SWT) *Subhanahu wa Ta'ala* - Pure and Most High
be He – title of respect used for Allah
- (SAW) *Sallallahu Alaihi Wasallam* - Peace and
Blessings of Allah be upon him - title of
respect used for Prophet Muhammad
- (AS) *Alaihis Salaam* - Peace be upon him - title of
respect used for other Prophets
- (RLA) *Radhiyal Lahu Anhu* or *Anha* - May Allah be
pleased with him or with her - title of respect
used for Colleagues of Prophets or Senior
Clergy
- BC Before Christ - Christian Era
- AD Anno Domino - Christian Era (After Christ)
- AH After Hijrah (Islamic Calendar)

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I pray to Allah to have mercy and to bless the souls of our late parents, Abubakar and A'isha and the souls of my late wife Ummah and my late daughter Fatimah. We pray that we shall all join them in Paradise. *Ameen.*

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CHAPTER ONE

PROPHETS AND MESSENGERS OF ALLAH

In Islam, “Allah” is a proper noun used for the Creator and Sustainer of the Heavens and the Earths; and whatever is in them. He is the Lord, the Beneficent, the Merciful and the only One worthy to be Worshiped. Unlike the word “God” that sometimes could be used as a verb to describe all sorts of deities (e.g. God of Israel, God the Father, God the Son, God the Holy Spirit, god of thunder, god of lightning, etc), “Allah” cannot be used except for the One and the only One.

According to Islam, Allah created men and women for a noble purpose, which is to worship Him and to lead a virtuous life in this World based on His teachings and guidance. In order to enable men and women to know what Allah desires of them, He, the Almighty, sent Prophets with clear and practical instructions of what Allah wants men and women to do; that gave rise to the concept of “Prophethood”.

Islam makes a distinction between “Prophets” (Arabic: *nabiy*, plural *anbiya*) and “Messengers” (*rasul*, plural *rusul*). Prophets are those chosen persons who receive divine revelations from Allah via the Chief Angel Jibreel (Gabriel) or via whatever other means deemed fit by Allah. Messengers are those Prophets who receive divine revelations and have been sent to communities or Nations

to preach those messages. Therefore, all Messengers of Allah are also Prophets but not all Prophets are Messengers.

Prophethood is Allah's blessing and favour that He bestowed on whom He willed. However, there are three major features of all Prophets as follows:-

1. A Prophet is the best in his community morally and intellectually. This is necessary because a Prophet's life serves as a role model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character. Prophets are infallible, as they would not commit any sin.
2. A Prophet is supported by miracles to prove that he is not an imposter. Those miracles are granted by the power and permission of Allah and are usually in the field in which his people excel. This could be illustrated with the major miracles of the three Prophets of Judaism, Christianity and Islam. The contemporaries of Prophet Musa (Moses-AS) were excellent in magic, so his major miracle was the defeat of the best magicians of Egypt with his miraculous stick. The contemporaries of Prophet Isa (Jesus-AS) were recognised as skilled physicians, therefore, his major miracle was to cure incurable diseases. The contemporaries of Prophet Muhammad (SAW) were known for their eloquence and magnificent literature and poetry, so his major miracle was the

Glorious Qur'an, the literary equivalent of which the whole legion of Arab poets and orators could not produce.

3. A Prophet states clearly that, what he receives and disseminates is not his personal view but it is from Allah for the well-being of mankind. He also confirms what was revealed before him and what may be revealed after him. A Prophet does this to show that he is simply conveying the message that is entrusted to him by Allah, the Most High. So the message of all the Messengers of Allah has been one in essence, that is, to worship Allah alone and to live a peaceful and sinless life in this World for the attainment of felicity in the Hereafter.

CHAPTER TWO

DELIVERING ALLAH'S MESSAGES

Prophets deliver Allah's messages and give guidance to mankind on all matters of life and death. Below is a summary of Allah's major messages that Prophets deliver to mankind:-

1. Concept of Allah, that is, His attributes, what should and what should not be ascribed to Him; and how to and how not to worship Him.
2. Ideas about the World that people are in, the Galaxies, Angels, Jinn, Paradise, Hell, etc.
3. Why Allah created human beings, what He wants from them and what rewards and punishments await obedience and disobedience to His Laws, rules and regulations both in this World and in the Hereafter.
4. What will happen to people after death; the type of life after death; the Day of Judgment and its attendant accountability for acts and actions done or not done in the present World.
5. Why Allah created animals, birds, the sun, the moon, the skies and all that exists on the land, in the seas, in the skies, in the galaxies, etc; and how Allah wants humans to relate with these creations.
6. How to run human societies according to His will. That is, clear instructions and Laws on social interactions, on

economic and political matters, on commerce and industry, on agriculture and mineral resources and on virtually every aspect of human life on this Earth. These, when applied correctly and sincerely, shall result in smooth functioning of; and harmonious living in societies, Nations and Continents.

It is clear from the above that there is no substitute for Prophethood. Even today, with the advancement of science and technology, the only authentic source for Divine Guidance is through what Prophets of Allah have delivered; which have survived the tests of time for several millennia.

CHAPTER THREE

THE NUMBER OF PROPHETS OF ALLAH

No one can emphatically mention the exact number of Prophets Allah sent to humanity. The Glorious Qur'an mentioned twenty five Prophets by name and it adds that Allah has sent a Prophet to each specific community or Nation. Allah says,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

And Verily, We (Allah) have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and keep away from false deities. (Qur'an 16:36)

Hadith, No. 21257 in the book, *Musnad ibn Hanbal* mentions that there were about 124,000 Prophets sent to different communities or Nations throughout history. Other traditions put the number of Prophets at 224,000. Some scholars say that there were greater numbers of Prophets in the history of mankind. The best thing is to hold that only Allah knows their exact number.

The Glorious Qur'an mentions Muhammad (SAW) and twenty four other Prophets (AS) as follows:-

1. **Adam (Adam-AS)** is the first human being and the first Prophet in Islam. He is mentioned 25 times in the Qur'an. Muslims recognise Adam's creation by Allah without a mother or a father as more miraculous than the birth of Isa (Jesus-AS) who at least had a mother. Hawwa (Eve), the wife of Adam (AS) was created by Allah from Adam's rib thereby also making her creation more miraculous than the birth of Isa (AS), as she came out of a man, which is very abnormal, while Isa (AS) came out of a woman, which is very normal.

2. Idris (**Enoch-AS**) is mentioned 2 times in the Qur'an. Other than that mention, very little is known about him. He is said to have lived in Babylon, Iraq, and migrated to Egypt and that he invented writing with the pen.

3. **Nuh (Noah-AS)** is mentioned 43 times in the Quran. He is said to be from Kirk, Iraq. He is the Prophet of the famous flood that engulfed the World of his time. After the flood, the Arc (ship) which he built on Allah's command rested on Mount Judi which is located on the Syrian-Turkish border.

4. **Hud (Eber-AS)** is mentioned 7 times in the Qur'an. He is the first Arab Prophet. He was sent to the people of *Aad* in the area known as *Al-Ahqaf*, which is near Hadramaut, Yemen.

5. Salih (Shela-AS) is mentioned 9 times in the Qur'an. He was an Arab Prophet sent to the people of *Thamud* who

lived in an area known as *Al-Hijr*, which is located between Hijaz and Tabuk. Today, the place is known as *Madain Salih* in Saudi Arabia and is a UNESCO World Heritage Site.

6. **Ibrahim (Abraham-AS)** is mentioned 69 times in 25 Chapters of the Qur'an. He lived in the city of Ur in the Chaldean Kingdom (eastern Turkey today). He escaped from Ur to Harran, in the north of the Arabian peninsula (in today's Syria) when King Nimrod tried to burn him alive. From Harran he went to Palestine with his wife Sarah. He later moved with his second wife, Hagar, and his son Isma'il to Mecca and left them there at Allah's command and returned to Palestine where he died and was buried in a Hebron Mosque that bears his name.

7. Is'haq (**Isaac-AS**), one of the sons of Ibrahim (AS) is mentioned 16 times in the Qur'an. He lived with his father in Palestine and died in Hebron. Is'haq (AS) is noted as being the grandfather of the Jews.

8. Isma'il (**Ishmael-AS**), one of the sons of Ibrahim (AS) is mentioned 12 times in the Qur'an. Ibrahim (AS) visited Isma'il several times in Mecca, and during one of those visits Allah instructed him and his son to rebuild the Holy Ka'aba Mosque in Mecca. Isma'il (AS) died in Mecca and was buried there and is noted as being the grandfather of the Arabs.

9. **Lut (Lot-AS)** is mentioned 17 times in the Qur'an. He is the nephew of Ibrahim (AS). He lived near the southern tip of the Dead Sea in the land of Sodom and Gomorrah. His people were homosexuals and sodomites and his message to them from Allah was to stop homosexuality and sodomy.

10. **Yaqub (Jacob-AS)** was the son of Is'haq (AS) and the grandson of Ibrahim (AS). He is mentioned 16 times in the Qur'an. Yaqub's other name was "Israel", leading to the Arabic term, *Bani Isra'il* (which means Children of Israel) or Israelites.

11. **Yusuf (Joseph-AS)** was the son of Yaqub and is mentioned 17 times in the Qur'an. As a very young man, he was thrown into a Jerusalem well by his brothers from where some merchants picked him up and sold him into slavery in Egypt. He later became a free man and rose to become the Prime Minister to the King of Egypt.

12. Shuaib (**Jethro-AS**) is mentioned 11 times in the Qur'an. He was sent to the people of *Madyan* where Allah instructed them to stop the worshiping of a tree called, *Al-Aykah*, to stop highway robberies and to stop cheating in business dealings.

13. **Ayyub (Job-AS)** is mentioned 4 times in the Qur'an. He is said to have lived in a land close to the Dead Sea and later at Damascus. He was an affluent Prophet whose patience was tested by Allah with poverty and sickness. His patience has been unparalleled in history. Eventually Allah

immensely rewarded him with much more affluence than he had before.

14. Yunus (**Jonah-AS**), also known as *Dhun-Noon*, is mentioned 4 times in the Qur'an. He lived in Nineveh, close to Mosul, in Iraq. He was so annoyed with his peoples' refusal to accept Allah's message to stop idol worshipping that he left his people before Allah allowed him to do so. He was swallowed by a whale while trying to cross the sea. He miraculously did not die in the whale's belly from where he repented and Allah caused the whale to vomit him alive. He went back to his people in Iraq where all of them repented and believed in Allah.

15. Dhul-Kifl (Ezekiel-AS) is mentioned 2 times in the Qur'an. Some scholars say he was the son of Ayyub (AS).

16. Musa (**Moses-AS**) is the most frequently mentioned Prophet in the Qur'an, appearing 136 times. He was sent to the Pharaoh and the people of Egypt who were worshipping the Pharaoh and other idols. His main message was calling the Egyptians to worship Allah and to free the Israelites who they were enslaving. He spoke directly with Allah at Mount Sinai and was given a miraculous stick with which he defeated the Egyptian magicians. He later escaped with the Israelites from Egypt by miraculously crossing the sea that engulfed and killed the Pharaoh and his people who were pursuing Musa (AS) and the Israelites.

17. **Harun (Aaron-AS)** is mentioned 20 times in the Qur'an. He is the brother of Musa (AS) with whom they carried out the Egyptian mission.

18. **Ilyas (Elijah-AS)** is mentioned 2 times in the Qur'an and he lived in Baalbek together with Yas'a (AS).

19. **Yas'a (Elisha-AS)** is mentioned 2 times in the Qur'an and he lived in Baalbek together with Ilyas (AS).

20. **Dawud (David-AS)** is mentioned in the Quran 16 times. He was a powerful King of Israel who led the Israelites to a famous war and won, and had many miracles.

21. **Suleiman (Solomon-AS)** is mentioned 17 times in the Qur'an and was the son of Dawud (AS). He was the most powerful King in history whose miracles included control over humans, birds, animals and Jinn. The famous Queen of Sheba, Bilqis, visited him in Jerusalem.

22. **Zakariyah (Zechariah-AS)** is mentioned 7 times in the Qur'an. He was a carpenter and the guardian who raised Maryam (Mary), the mother of Isa (AS).

23. **Yahya (John-AS)** is the son of Zakariyah (AS) and is mentioned 5 times in the Qur'an.

24. **Isa (Jesus-AS)** is mentioned in the Qur'an as Isa 25 times, as *Masih* (Messiah) 11 times and as the son of Maryam (Mary) 23 times. He was born in Bethlehem, Palestine. He is said to have visited Egypt with his mother. He is the last Prophet among the Children of Israel. Islam

respects his miraculous birth but considers it as less miraculous than the creation of Adam (AS) by Allah without a mother or a father, since Isa (AS) at least had a mother. Hawwa (Eve), the wife of Adam (AS) was created by Allah from Adam's rib thereby also making her creation more miraculous than the birth of Isa (AS) as she came out of a man, which is very abnormal, while Isa (AS) came out of a woman, which is very normal.

The Glorious Qur'an also mentions other persons of standing, who have not been specifically given the Prophetic status as follows:-

1. **Kaleb (Caleb)**, is mentioned in Chapter 5:20-26 of the Qur'an.
2. **Dhul-Qarnayn**: Some scholars identify his mention in the Qur'an as a prediction on Alexander the Great or Cyrus the Great.
3. **Imran (Joachim)**: "The Family of Imran" (*Ali Imran*) is the 3rd Chapter of the Qur'an. *Imran* is sometimes considered as the Arabic name for the Biblical figure, *Amram*, the father of Musa (AS) and Harun (AS) and is regarded as being the ancestor of Maryam and Isa (AS).
4. **Khidir**: The Qur'an also mentions the mysterious Khidir. He is sometimes identified as Melchizedek who is the figure that Musa (AS) accompanies on a journey. Most Muslim scholars regard him as a great *Wali* (Saint),

while some see him as a Prophet. The Arabic word, *Wali*, is commonly translated into English as “Saint”. However, the *Wali* in Islam does not fit the Christian tradition of Sainthood. A key difference is that the *Wali* has an extremely high status close to that of a Prophet and he continues teaching what a Prophet of Allah taught without changes.

- 5.**Luqman:** The Qur'an mentions Luqman in the Chapter named after him, but does not clearly identify him as a Prophet. Most Muslim scholars view Luqman as a great *Wali* (Saint) but not as a Prophet. However, some Muslim scholars regard him as a Prophet.
- 6.**Maryam (Mary):** The Qur'an mentions Maryam, the mother of Isa (AS), severally in the Qur'an; however, she has not been identified in it as a Prophet. Islamic belief regards her as one of the holiest women in history, but not as a Prophet.
- 7.**Three Persons of the Town:** The Qur'an mentions three unnamed persons, who were sent to the same town, in Chapter 36.
- 8.**Talut (Saul):** The Qur'an mentions him as a divinely appointed King but not as a Prophet.
- 9.**Sons of Yaqub (Jacob):** These are the ten brothers of Yusuf (AS) who are not considered to be Prophets because of their behaviour towards Yusuf (AS) and the

lies they told their father about Yusuf's death. However, their repentance and subsequent re-union with Yusuf (AS), their continued worship of Allah (SWT), their being the sons of Prophet Yaqub (AS) and brothers and companions of Prophet Yusuf (AS); gives them some very high levels of respect.

10.Azar (Terah): Mentioned in Chapter 6:74 of the Qur'an.

CHAPTER FOUR

BELIEF IN THE PROPHETS OF ALLAH

A unique aspect of Islamic belief in Prophethood is that Muslims believe in and respect all the Prophets and Messengers of Allah with no exceptions. Islam emphasises that all the Prophets and Messengers of Allah came for the same purpose, which is to give guidance to mankind on all matters of life and death as ordained by Allah (SWT).

Islam is the only divinely recognised Religion in the World that institutes the belief in all the Prophets and Messengers of Allah as an article of Faith. While Jews reject Isa (AS) and Muhammad (SAW); and Christians reject Muhammad (SAW); Muslims accept all the three and the multitudes of others as Prophets of Allah who brought guidance to mankind. The belief in all the Prophets of Allah is enjoined upon all Muslims by Allah (SWT) in the Glorious Qur'an where Allah says,

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

(You Muslims should) Say, “We believe in Allah and that which has been sent down (from Him) to us and that which

has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Is'haq (Isaac), Yaqub (Jacob), and to Al-Asbat (the twelve sons of Yaqub), and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (ourselves in Islam).” (Qur'an 2:136)

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger (Muhammad) believes in what has been sent down to Him from his Lord; and (so do) the believers. Each one believes in Allah, His Angels, His Books and His Messengers. They (Muslims) say, “We make no distinction between one another of His Messengers”; and they say, “We hear, and we obey. (We seek) Your Forgiveness, Our Lord, and to You (everyone) shall return”. (Qur'an 2:285)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ
نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللّٰهِ ۚ فَإِذَا
جَاءَ أَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

And, indeed We (Allah) have sent Messengers before you (O Muhammad); of some of them We have related to you their story and of some we have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost. (Qur'an 40:78)

It should however be noted that, Islam profoundly teaches and Muslims firmly believe that the final Prophet of Allah is the Prophet of Islam, Muhammad (SAW), and there will be no other Prophet or Messenger of Allah after him.

To appreciate this fact, one must understand that the teachings of the last Prophet, Muhammad (SAW), are preserved in original language and in original form; that is in the Glorious Qur'an. Therefore there is no need for another Prophet. In the case of earlier Prophets (AS), their scriptures were lost or their messages were corrupted to the point that truth was hardly distinguishable from falsehood. This is the import of Islam's total belief in Prophet Muhammad (SAW) as the "seal of Prophethood" from Allah (SWT).

CHAPTER FIVE

THE DIVINE BOOKS OF ALLAH

Muslims believe that Allah has sent guidance through His Prophets and Messengers several of whom brought Books of Revelation. The revealed books are the records of what Allah told the various Prophets in the forms of Laws, rules and regulation that guide human codes of conducts in Worldly life and the consequences of all human actions in the Hereafter.

The belief in all the **authentic** revealed Books of Allah is one of the articles of Islamic Faith. In Islam, the Glorious Quran is the final and only Holy Scripture that was memorised and recorded in writing during the life time of the Prophet who brought the Book, Muhammad (SAW). Muslims believe in the original Books of Judaism and Christianity, but doubt those in existence today due to their not having been documented during the life times of their Prophets and due to their being corrupted and adulterated by their various composers and subsequent editors.

The following are the Scriptures mentioned in the Qur'an that were revealed to the various Prophets of Allah (SWT):-

1. **Tawrat (Torah):** The Tawrat (Torah) was revealed to Musa (AS). But Muslims believe that the current Pentateuch has suffered corruption, alteration and editing over the years. Musa (AS) and his brother Harun (AS)

used the Tawrat to preach Allah's message to the Children of Israel.

2. **Zabur (Psalms):** The Zabur was revealed to Dawud (AS). Some Muslim scholars have often understood the Psalms to be the "Holy Songs of Praise" as the root word of "zabur" in Arabic relates to songs or music. Many portions of the current "Psalms of David" are believed by many Muslim scholars not to have been divinely revealed.
3. **Injil (Gospel):** The Injil (Gospel) was revealed to Isa (AS). Muslims believe that the Injil was the Book that contains the message that Isa (AS) was divinely inspired with and with which he preached to the Children of Israel. Muslims believe that the current "New Testament" of the Bible is not divinely revealed but rather a document of the life and times of Isa (AS), as written by his various contemporaries, disciples and companions. Even though the New Testament seems to contain some portions of Isa's (AS) teachings, Muslims believe that it does not represent the original Injil.
4. **Suhuf Ibrahim (Scrolls of Abraham):** The Qur'an mentions the Scrolls as the "Books of Ibrahim (AS)". The Scrolls are believed to have been one of the earliest bodies of divine scripture, which were later used by Isma'il (AS) and his brother Is'haq (AS). Although usually referred to as "scrolls", many Arabic translators

have translated the Arabic “suhuf” as “Books”. The Scrolls of Ibrahim are considered by Muslims as having been completely lost and therefore no more in existence.

5. **Suhuf Musa (Scrolls of Moses):** These Scrolls, containing some revelations to Musa (AS), were perhaps written down later by Musa (AS) and his brother Harun (AS). The Scrolls are understood by Muslims not to refer to the Tawrat (Torah) but to revelations aside from the Tawrat, which are now lost.
6. **Qur'an:** Muslims recognise the Qur'an as the last revelation from Allah (SWT) to humanity through Prophet Muhammad (SAW) who the Qur'an describes as, “the seal of Prophethood”. The Qur'an is the only surviving Holy Scripture from Allah that was both memorised and recorded in writing by thousands of believers during the life time of the Prophet who brought the Book, Muhammad (SAW); and it is still intact without any interpolations. The Quran contains 114 chapters of varying lengths, with interspersed themes describing Allah's nature and attributes, guidance for worship and for daily living, stories from history and their moral messages, inspiration for the reward of Paradise for believers, and warnings for the punishment of Hell for disbelievers.

CHAPTER SIX

THE ANCESTRY OF PROPHETS MUSA AND HARUN (AS)

Prophet Ibrahim (Abraham-AS) lived in the city of Ur (Urfa or Sanli Urfa) in Ancient Mesopotamia (eastern Turkey today).

He escaped from Ur to Harran (44 kilometres southeast of modern day Sanli Urfa, Turkey) when King Nimrod tried to burn him alive.

From Harran he went to Palestine with his wife Sarah the mother of Is'haq (Isaac-AS).

He later moved with his second wife, Hajar, to Mecca where she gave birth to Isma'il.

He left the two in Mecca and returned to Palestine where he died and was buried at a Hebron Mosque that bears his name.

Prophet Ibrahim (AS) was the progenitor of the Arabs through his son Prophet Isma'il (AS) and the progenitor of the Jews through his son Prophet Is'haq (AS).

Prophets Musa (Moses-AS) and Harun (Aaron-AS) were the sons of Imran (Amram or Joachim), who was the son of Qamat (Kohath), who was the son Lavi (Lawi), who was the son of Prophet Yaqub (Jacob-AS), who was the son of Prophet Is'haq (Isaac-AS), who was the son of Prophet Ibrahim (Abraham-AS).

THE TWELVE TRIBES OF ISRAEL

Prophet Yaqub (AS) had twelve sons who were recognised as being the progenitors of the twelve Jewish tribes. Prophet Yaqub (AS) had a nickname of “Israel”, leading to the twelve Jewish tribes being called in Arabic as *Bani Isra'il*, which means Children of Israel or Israelites. Prophet Yusuf (AS) was therefore a brother of Lavi (Lawi), who was the great grandfather of Prophet Musa (AS) and Prophet Harun (AS).

Allah (SWT) stated that the Children of Israel were made up of twelve tribes each with a distinct national identity. Allah says,

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَّعْنَهُمْ
أَثْنَتَيْ عَشْرَةَ آسَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَلَهُ قَوْمُهُ
رَبِّ أَنْضَرْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ۖ ...

And of the people of Musa there is a community who lead (people) with truth and establish justice therewith. And We (Allah) divided them into twelve tribes (as distinct) nations. We directed Musa by inspiration, when his people (in the mountainous desert) asked him for water, (saying), “Strike

the stone with your stick”, and there gushed forth out of it twelve springs; each group knew its own place for water ... (Qur’an 7:159-160)

The Glorious Qur’an did not mention the names of the tribes nor did it specifically state their origins. However, scholars relied on several traditions to concur that the twelve Children of Prophet Yaqub (Jacob-AS) were the progenitors of the Jewish tribes of Israel as follows (access Wikipedia, on “The Twelve Tribes of Israel” for details):-

1. Tribe of Judah (Yahudha, most senior)
2. Tribe of Reuben
3. Tribe of Simeon
4. Tribe of Levi (progenitor of Prophets Musa and Harun)
5. Tribe of Issachar
6. Tribe of Zebulun
7. Tribe of Dan
8. Tribe of Naphtali
9. Tribe of Gad
10. Tribe of Asher
11. Tribe of Joseph (Prophet Yusuf AS)
12. Tribe of Benjamin (Binyamin, most junior)

When Prophet Yusuf (AS) became the Chief Minister in Egypt, he relocated his father Prophet Yaqub (AS) and his

entire household including Lavi (the great grandfather of Prophets Musa and Harun) and the other brothers to Egypt. That marked the beginning of Israelites migration from Canaan to Egypt. Therefore, as a result of that relocation of the family of Prophet Yaqub (AS) from Canaan to Egypt, Prophets Musa (AS) and his elder brother Prophet Harun (AS) were born in Egypt.

CHAPTER SEVEN

THE BIRTHS OF MUSA AND HARUN (AS)

The Israelites who migrated to Egypt during and after the reign of Prophet Yusuf (AS) as the Chief Minister lived there peacefully and continued to grow in population over the centuries. They engaged in agriculture and in all forms of trade. They were considered as bona fide members of the Egyptian community. A tyrant and an arrogant Pharaoh of Egypt who subjected the Israelites to slavery emerged. That Pharaoh did not only enslave the Israelites, but he was so arrogant as to have made them and all the people of Egypt to worship him as their most high god. Allah (SWT) explains this thus:-

فَحَشَرَ فَنَادَى ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

Then he (Pharaoh) gathered his people and called aloud, saying: “I am Your Lord (god), Most high”. (Qur’an 79:22-24)

The Pharaoh was emboldened by the then local Egyptian belief that Pharaohs were children of god and they represented god on earth and they do not die but transit to the world beyond. Therefore they were always buried with all the items needed in the next life. It was also believed that new Pharaohs were sent by the departed ones to continue with the godly functions on earth.

The despotic Pharaoh had a dream that one of the sons of the Israelites shall one day dethrone him. Imam Ibn Kathir quotes Ibn Abbas (RLA) as having narrated that,

The Pharaoh saw in his dream a fire, which came from Jerusalem and burned the houses of the Egyptians and did not harm the children of Israel. When he woke up, he was horrified and therefore gathered his priests and magicians and asked them about this dream. They said, “This means a boy will be born of the Israelites and the Egyptian people will perish at his hands”. That was why the Pharaoh commanded that all male children of the children of Israel should be killed.

The Pharaoh therefore issued a decree that all male babies born to the Children of Israel should be slain and all female babies should be spared. That decree continued to be carried out until the Pharaoh’s Council alerted him that the Israeli adults were growing weak and their old dying and there were no new youths to replace them in the slavery. Therefore, the decree was amended to alternately slay male babies in one year and to allow them survive in another. Allah (SWT) states,

تِلْكَ ءَايَةُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى

وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي

الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ
وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

These are Verses of the manifest Book (the Qur'an that makes clear truth from falsehood, good from evil, etc). We (Allah) recite to you some of the news of Musa and Pharaoh in truth, for a people who believe (in the Oneness of Allah). Verily, Pharaoh exalted himself in the land and made its people sects, weakening (oppressing) a group (the Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the tyrants. (Qur'an 28:2-4)

The wife of Imran (Amram or Joachim), locally called Jochebed, got pregnant and gave birth to Harun (Aaron-AS) during the safe year when male Israelite babies were spared. She happily nursed baby Harun up to his weaning without any fear of molestation as it was the period when Israelite male babies were spared from the brutal slaughter knives of the dreaded Pharaoh.

However, after weaning the young Harun, Jochebed got pregnant again and gave birth to Musa (Moses-AS) during the year of horror when male Israelite babies were slain. She managed to conceal the pregnancy and now she was in a dilemma on how she would hide the baby.

CHAPTER EIGHT

BABY MUSA IN THE PHARAOH'S PALACE

As Jochebed was grieving and contemplating on what to do to save her baby-boy from death in the hands of the brutal Pharaoh, Allah (SWT) gave her respite thus:-

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي
الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ

And We (Allah) inspired the mother of Musa that, “Suckle him (Musa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers” (Qur’an 28:7)

Jochebed obeyed the inspiration and through it she understood that she was to get a basket, place some waterproof material at the bottom and place some cushions that are suitable to lay a baby on. She breastfed baby Musa and placed in on the cushions in the basket and covered his body with some warm clothing. She went to the bank of the River Nile and gently placed the basket with the baby in it on the flowing water. She then instructed her daughter, a grown up girl, to follow the basket by walking on the river

side in order to report what would happen to the basket and the baby. By Allah's command, the river waves gently carried the basket to the bank of the Nile directly facing the riverside Palace of the Pharaoh.

As Allah willed, the Pharaoh's most beloved wife, known in Islam as Asiya, sat at the special platform constructed by the Nile River bank for watching river side birds, animals and the water-flow; and sometimes for fishing. She was enjoying the scenery surrounded by servants and maids. The servants suddenly saw a floating basket resting by the bank of the river some little distance from the platform; they picked the basket and were astonished to see a baby boy inside it. They took the baby-in-the-basket to the wife of the Pharaoh who was surprised to see such a bouncing baby-boy calmly resting in a basket!

Allah instilled a sudden great love for the baby into the Pharaoh's wife's heart; more so as she was infertile and had never given birth. In addition, the Pharaoh's wife was a loving and good hearted woman who secretly embraced the faith in One God-Allah in later years after listening to the preaching by Prophet Musa (AS) who she was now holding in her arms as a baby! She was a direct contrast with her cruel, arrogant husband who professed to be a god himself.

Asiya went to her husband, the Pharaoh, cuddling the baby and shedding tears of joy saying that she had now found a baby to adopt as her son. Allah says,

فَالْتَقَطَهُرَّ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ
 فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾ وَقَالَتْ
 أُمُّرَأْتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ
 نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

Then (members of) the household of the Pharaoh picked him (baby Musa) up, that he might become for them an enemy and a (cause of) grief. Verily! Pharaoh, Haman (Pharaoh's Prime Minister) and their hosts were sinners. And the wife of Pharaoh) said, "(this baby is) a comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son". And they perceive not (the result of their action). (Qur'an 28:8-9)

The Pharaoh accepted that the baby boy could be kept and adopted by his wife as her son. The wife therefore summoned some wet nurses to suckle baby Musa, but he would not take any of their breasts. The wife was perturbed that her lovely baby was refusing to be suckled by all the women summoned and that he was crying of hunger. Baby Musa's sister who was around all the time watching the drama unfolding offered to call a wet nurse who would breastfeed the baby. The servants suddenly realised that

they saw this girl following the basket by the river side and that she was now offering to bring a suitable wet nurse, so they asked her why. She told them that she followed the basket out of curiosity and that she knew a woman whose breast milk had never been rejected by babies therefore she felt she had to mention it for the respect she had for the royal family. Her answer sounded reasonable, so they believed her and the Pharaoh's wife ordered her to rush and fetch the woman she mentioned.

The mother of Musa was at home patiently waiting with a heavy heart, worried about the fate of her baby. Just then her daughter rushed in with the good news. Her heart lifted with joy and she fell down in prostration and thanked Allah Who inspired her to do what she did and Who now has graciously taken her baby back to her. She then rushed to the Palace to offer her services. She insisted on negotiating a good price for her service so as not to raise any suspicion. Allah (SWT) states that,

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا ۖ إِن كَادَتْ لِتُبَدِّلَ بِهِ لَوْلَا أَن

رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِ

قُصِّهِ ۖ فَبَصَّرَتْ بِهِ ۖ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَمْنَا

عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ

لَكُمْ وَهُمْ لَهُ نَصِیْحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ

And the heart of the mother of Musa became empty (worried). She was very near to disclose his case, (i.e. to say that the child is her son), had We (Allah) not strengthened her heart (with Faith), so that she might remain as one of the believers. And she said to his (Musa's) sister: "Follow him". So she (his sister) watched him from a far place secretly, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct You to a household who will rear him for you? And sincerely they will look after him in a good manner. So did We (Allah) restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them (people) know not. (Qur'an 28:10-13)

As baby Musa was put to his mother's breast, he immediately started suckling. The Pharaoh, who was standing and watching, was astonished and asked the woman who she was that the child refused to take any other breast but hers. She was suddenly struck with fear but

Allah gave her the way out. She said that she was a woman of sweet milk and sweet smell, and no child had ever refused her. The answer satisfied the Pharaoh and thereby Allah saved baby Musa from the Pharaoh's butcher's knife. From then onward, Musa's mother was appointed as his wet nurse. She continued to breastfeed him up to the weaning period and was allowed unfretted access to him up to his maturity. Musa was therefore raised up in the Pharaoh's Palace as a Prince! The secret between mother and child was protected by Allah (SWT) up to the adulthood of Musa when he was ordained as a Prophet as Allah states:

وَلَمَّا بَلَغَ أَشُدَّهُ رَاسَتْوَىٰ ۖ أَتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ

*And when he (Musa) attained his full strength, and was perfect (in adulthood), We (Allah) bestowed on him **Hukman** (Prophethood, right judgement of affairs) and religious knowledge (Monotheism). And thus do We reward the good doers. (Qur'an 28:14).*

CHAPTER NINE

PROPHET MUSA (AS) ESCAPED TO MIDIAN

Allah had granted Musa (AS) good health, great physical strength, deep knowledge, and wisdom. He loved people, he was kind to all and he upheld justice and fairness, therefore, the weak and the oppressed turned to him for counselling and protection.

One day, as Musa (AS) was passing by, he saw an Israelite being brutally beaten by an Egyptian. The Israelite begged him for help and as he was trying to separate the two fighters, he struck the Egyptian with his fist, unmindful of his great physical strength that resulted in the instant death of the Egyptian. On realising that he had killed a human being, without any intention to do so, Musa (AS) prayed to Allah to forgive him and he was forgiven by the Almighty.

The next day, Musa (AS) saw the same Israelite involved in a fight with another Egyptian. He went and rebuked the Israelite for being too quarrelsome and as he attempted to hold back the Egyptian, he shouted that, *“Would you kill me as you killed the other man yesterday?”* Musa (AS) was taken aback with the fear of the repercussion of what the man said. Allah states:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
 يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ^ط فَاسْتَغْثَهُ الَّذِي مِنْ
 شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ^ط قَالَ
 هَذَا مِنْ عَمَلِ الشَّيْطَانِ^ط إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي
 ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ^ج إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ
 رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي
 الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اُسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ^ج
 قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ
 بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمُوسَى أُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ
 نَفْسًا بِالْأَمْسِ^ط إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ
 تَكُونَ مِنَ الْمُصْلِحِينَ

And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his

*party (Israelite), and the other of his foes (Egyptian). The man of his party asked him for help against his foe, so Musa struck him (Egyptian) with his fist and killed him. He (Musa) said: "This is of Satan doing, verily; he (Satan) is a plain misleading enemy". He (Musa) said (in prayer), "My Lord! Verily, I have wronged myself, so forgive me". Then He (Allah) forgave him. Verily, He (Allah) is the Oft-Forgiving, the Most Merciful. He (Musa) said, "My Lord! For that with which You have favoured me, I will never more be a helper for the **Mujrimun** (criminals, disobedient to Allah, polytheists, sinners, etc.)!" So he (Musa) became afraid, looking about in the city (waiting as to what will be the result of his killing an Egyptian), when behold, the man who had sought his help the day before, called for his help (again). Musa said to him, "Verily, you are a plain misleader!" Then when he (Musa) decided to seize the man who was an enemy to both of them, the man said, "O Musa! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right". (Qur'an 28:15-19)*

The Egyptian who was fighting with the Israelite reported Musa (AS) to the authorities for killing an Egyptian. As the Pharaoh's Council was deliberating on the matter with a view to killing Musa (AS), a man approached Musa (AS) and told him of the plan to kill him and advised him to

escape. Prophet Musa (AS) knew that the penalty for killing an Egyptian was death, so he escaped. Allah says:

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّ الْمَلَأَ

يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنَّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ

مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

*And there came a man running, from the farthest end of the city. He said, “O Musa! Verily, the Chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice”. So he escaped from there, looking about in a state of fear. He (Musa) said (in prayer), “My Lord! Save me from the people who are **Zalimun** (polytheists and wrong-doers)!” (Qur’an 28:20-21)*

Musa (AS) immediately left the city and headed eastwards with a view to leaving the country of Egypt completely. He did not go to the Pharaoh’s Palace to collect any of his clothing or belongings neither did he have any camel or horse to ride. He could not join any caravan nor travel in the day for fear of being arrested, so he travelled on foot and only by the night. After travelling for eight nights towards the country of Midian, which was the country located between Egypt and Sham (Syria) at that time, he

arrived at the outskirts of a Midian town where the town's people had a well for watering their animals and for fetching water for domestic needs. He stopped at a safe distance watching some male shepherds watering their flocks while two young women were preventing their sheep from mixing with those of the male shepherds.

When the male shepherds finished watering their flocks, they jointly took the heavy stone cover and placed it on the mouth of the well. The young women could not lift the cover off the mouth of the well as about ten men are needed to do so. Therefore, they stood helplessly by the well. Musa (AS) came forward and offered to assist them, they obliged, wondering how he could lift the heavy stone cover. To their surprise, Musa (AS) singlehandedly lifted the stone cover, watered their animals, placed some water in their watering jugs and placed the stone cover back on the mouth of the well. The young women thanked Musa (AS) and as they were about to leave, he asked them why they were shepherding while men were normally supposed to do it. They told him that their father was a very old man and they had no male brothers, so they had to do the shepherding themselves. Allah (SWT) says:

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ
السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ

يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ ^ط قَالَ مَا خَطْبُكُمَا ^ط
 قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ ^ط وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى
 لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

And when he (Musa) went towards (the land of) Midian he said, “It may be that My Lord guides me to the Right Way”. And when he arrived at the water of Midian he found there a group of men watering (their flocks), and besides them he found two (young) women who were keeping back (their flocks). He said (to the women), “What is the matter with you?” They said, “We cannot water (our flocks) until the shepherds take (their flocks away). And our father is a very old man”. So he (Musa) watered (their flocks) for them. Then he turned back to shade, and said (in prayer), “My Lord! Truly, I am in need of whatever good that You bestow on Me!” (Qur’an 28:22-24)

CHAPTER TEN

MUSA (AS) SETTLED IN MIDIAN

After the young ladies had their flock watered by Musa (AS), they returned home. Their father asked them why they had come back home much earlier than usual. They related the incident at the well where they said an “Egyptian” stranger helped them to water the flock, so they returned home early. The father sent one of the young ladies to go and invite the stranger so that he would repay him for his kindness. She went shyly to Musa (AS) who was resting under a tree not far from the well and delivered the message of invitation from her father to him.

Musa (AS) welcomed the invitation and accompanied the young lady to her father. He was warmly welcomed by the old man who asked him who he was. Musa (AS) introduced himself and told him of the misfortune that befell him, which compelled him to flee from Egypt. The old man comforted Musa (AS) by assuring him that he did the right thing by escaping from tyrants and wrong-doers; and assured him that he could stay with them as long as he wished.

One of the daughters suggested to their father that he should employ Musa (AS), as he was strong and trustworthy and they needed someone like him to herd their livestock. The father asked her how she could be sure of his strength and trustworthiness in such a short time. She

replied that, “He lifted a rock at the well which could only be lifted by ten men, and when I came back with him, I initially walked ahead of him, but he said to me that I should walk behind him, and if he got confused about the route, I should throw a pebble so that he will know which way to go. That meant I should walk behind him so he would not observe my form, to avoid sexual attraction”.

The old man was pleased with the explanation and instantly made an offer to Musa (AS) that, “I wish to marry one of my daughters to you on the condition that you agree to work for me for a period of eight years; and if you wish you may extend it to ten years”.

Musa (AS) immediately accepted the offer, married the daughter and started work. Allah (SWT) says:

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ

لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ

لَا تَخَفْ^ط نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَأْبَأُ

أَسْتَعْجِرُهُ^ط إِنَّ خَيْرَ مَنِ اسْتَعْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي

أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَجٍ^ط

فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ^ط وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ^ج
 سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي
 وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ^ط وَاللَّهُ عَلَى مَا
 نَقُولُ وَكِيلٌ

Then there came to him (Musa) one of the two women, walking shyly. She said, “Verily, my father calls you that he may reward you for having watered (our flocks) for us”. So when he (Musa) came to him (the father) and narrated the story (of his leaving Egypt), he (the father) said, “Fear you not. You have escaped from the people who are wrong-doers”. And said one of them (the two young women), “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy”. He (the father) said, “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous”. He (Musa) said, “That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say”. (Qur’an 28:25-28)

WHO WAS THE OLD MAN AND WHO WAS THE DAUGHTER HE MARRIED OFF TO MUSA (AS)?

The name of the old man who married off his daughter to Musa (AS) was not mentioned in the Glorious Quran; therefore, opinions on the name differed amongst Muslim Scholars. However, the most popular scholars' opinion on the name of the old man was that he was **Prophet Shu'aib (Jethro-AS)**, who was sent as a Messenger of Allah to the people of *Madyan* (Midian) and *Aykah*, as stated in the Glorious Qur'an.

The famous Qur'an translator and commentator, Sheikh Ibn Jarir At-Tabari in his *Tafseer At-Tabari* quoted Hasan Basri as holding the opinion that Prophet Musa's father in law was Shu'aib (AS). At-Tabari also quoted a tradition where Ibn Abbas said that the name of the old man was Yazri. A similar tradition stated that the woman's father was Yazri; but here the tradition did not mention that Yazri was a nephew of Shu'aib (AS).

Imam Ibn Kathir, in his Qur'an translation, *Tafsir Ibn Kathir, Vol-1*, confirmed that Hasan Basri was inclined to the view that the old man was Prophet Shu'aib (AS). The Imam also stated that Ibn Abi Hatim said that it was reported to Malik Ibn Anas with full authority that the old man was Prophet Shu'aib (AS); and that another opinion claimed that his name was Yazoon, a nephew of Shu'aib (AS).

Some scholars believe that the old man was one of the followers of Shu'aib (AS); and yet some others believe that the old man was neither Shu'aib (AS) nor any nephew of his because Prophet Shu'aib (AS) lived several centuries before Prophet Musa (AS).

Equally, the name of the daughter who Musa (AS) married was not mentioned in the Glorious Quran; therefore opinions on the name differed amongst Muslim Scholars. However, the most popular scholars' opinion on the name of the wife of Musa (AS) was that she was **Safura (Saphoora or Zipporah)**.

Sheikh Ibn Jarir At-Tabari in his *Tafseer At-Tabari* stated that the wife of Musa (AS) was Saphoora (Zipporah), or her sister Sharfa, or Liya.

Sheikh Ibn Atiyyah in his *Tafseer Ibn Atiyyah* stated that it was narrated that the wife of Musa (AS) among the two daughters was Saphoora, and it was also said that her name was Sooriya.

CHAPTER ELEVEN

MUSA AND HARUN (AS) ORDAINED BY ALLAH AS HIS MESSENGERS

Most Muslim scholars agree that Musa (AS) was ordained a Prophet immediately he attained adulthood and while still in Egypt. Those who hold this opinion rely on the following Verse of the Glorious Qur'an:-

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَأَسْتَوَىٰ ؕ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ

*And when he (Musa) attained his full strength, and was perfect (in adulthood), We (Allah) bestowed on him **Hukman** (Prophethood, right judgement of affairs) and religious knowledge (Monotheism). And thus do We reward the good doers. (Qur'an 28:14).*

Muslim scholars hold that **Hukman** in the above Verse refers to “Prophethood” and the attendant right judgement and religious knowledge, which was granted to Musa (AS) by Allah (SWT).

However, it was only when Musa (AS) left Midian and was on his way back to Egypt that he was ordained as a Messenger of Allah along with his brother Harun (AS) and sent to the Pharaoh and the people of Egypt. That occurred when he spoke to Allah (SWT) at Mount Sinai.

PROPHET MUSA LEFT MIDIAN FOR EGYPT

Prophet Musa (AS) served his father in-law, Prophet Shu'aib (AS) diligently for ten years, thereby graciously adding two years to the agreed eight years. Immediately after the service, Prophet Musa (AS) had an inspiration to go back to Egypt with his family. Despite the inherent risk in going back, with a death sentence hanging on his neck, he informed Prophet Shu'aib (AS) of his intention. Prophet Shu'aib (AS), as a man of God, knew that there was something in store for Musa (AS) and that Allah shall protect him, agreed to let Musa (AS) leave for Egypt. That was more so as some young men have been trained by Musa (AS) to take care of the family livestock that had now tremendously grown in size. Musa (AS) therefore bade farewell to his father in-law and members of the household and departed for Egypt with his family.

PROPHET MUSA SPOKE WITH ALLAH (SWT)

The route from Median to Egypt entailed passing through the mountainous terrain of the Sinai Desert. While at one of the peaks of Sinai Mountains, Musa (AS) and his family realised that they could not locate where they were so could not continue to travel. They camped in the middle of the Sinai Range of Mountains and prayed for Allah's guidance and help. At nightfall, Musa (AS) noticed a fire glowing in the valley of *Tuwa* not very far from where they camped. He told his family members to wait for him as he went to

the location of the fire to ask those who lit it to guide them to the correct route.

As he neared the location of the fire, he heard a voice calling him and saying, *“O Musa, I am Allah, the Lord of the Universe. And what is in you right hand, O Musa?”* This question was asked so that Musa’s attention would focus on the stick he was holding and to prepare him for the miracle which was to happen.

Trembling, Musa (AS) answered, *“This is my stick, on which I lean, and with which I beat down branches for my sheep, and for which I find other uses”*

The same voice commanded him, *“Throw down your stick!”* He did so, and at once the stick became a wriggling snake. Musa (AS) turned to run, but the voice again addressed him, *“Fear not and grasp it; We shall return it to its former state”*. He grasped the snake and it changed back into his stick. Musa’s fear was removed as he now realised that he was with his Lord, Allah.

PROPHET MUSA (AS) AND HARUN (AS) ORDAINED AS MESSENGERS OF ALLAH

Next, Allah (SWT) commanded Musa (AS) to thrust his right hand into his left armpit. When he pulled the right hand out, it had a sparkling and brilliant shine. Allah then commanded, Musa (AS) to go with the two signs to the Pharaoh, his Chiefs and the people of Egypt and preach the

Oneness and the religion of God-Allah to them. Musa said to Allah that he had a death sentence hanging on his neck and he stammered so could not effectively communicate the message of Allah to the people. He also asked Allah to grant his brother, Harun, Prophethood so that he would serve as his *Wazir* (minister, vizier, helper). Allah removed the stammer from Musa's speech, assured him of respite from the death sentence and granted Harun Prophethood so as to serve as Musa's *Wazir*.

Allah relates the dialogue with Musa as follows:-

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا آخَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾ وَمَا تِلْكَ

بِيَمِينِكَ يَمْوَسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهشُّ بِهَا
 عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقَهَا يَمْوَسَىٰ ﴿١٩﴾
 فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا
 سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾ وَأَضْمَمْنَا يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ
 سُوءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾ لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾ أَذْهَبَ إِلَىٰ
 فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي
 أَمْرِي ﴿٢٦﴾ وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾
 وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ أَشَدُّ بِهِ أَزْرَىٰ
 ﴿٣١﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا
 ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَىٰ ﴿٣٦﴾
 وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾
 أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ

يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ^ج وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ^ط فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ^ج وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا^ج فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَىٰ

And has there come to you the story of Musa? When he saw a fire, he said to his family, “Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire”.

*And when he came to it (the fire), he was called by name: “O Musa! Verily! I am your Lord! So take off your shoes, you are in the sacred valley (of) Tuwa. And I have chosen you. So listen to that which is inspired to you. Verily! I am Allah! **La ilaha illa Ana** (none has the right to be worshipped but I), so worship Me, and perform **As-Salat** (prayers) for My remembrance. Verily, the Hour is coming and My will is to keep it hidden that every person may be rewarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of*

Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you there-from, lest you perish.

*“And what is that in your right hand, O Musa?” He (Musa) said, “This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses”. (Allah) said, “Cast it down, O Musa!” He cast it down, and behold! It was (turned into) a snake, (that was) moving quickly. Allah said, “Grasp it, and fear not, We shall return it to its former state”. (Allah continued), “And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign. That We may show you (some) of Our greater signs. Go to **Fir’aun** (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)”.*

*(Musa) said, “O My Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me. And make loose the knot (the defect) from my tongue, (i.e. remove stammering from my speech). That they (Pharaoh and his people may) understand my speech. And appoint for me a **Wazir** (helper) from my family - Harun my brother. Increase my strength with him. And let him share my task (of conveying Allah's message and Prophethood). That we may glorify You much. And Remember You much. Verily! You are of us ever a Well-Seer”.*

*Allah said, “You are granted your request, O Musa! And indeed We conferred a favour on you another time (before). When We inspired your mother with that which we inspired. Saying (to her) “Put Him (the child) into the **Tabut** (a box or a case or a chest or a basket) and put it into the river (Nile)”. Then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me, in order that you may be brought up under My eye. When your sister went and said, “Shall I show you one who will nurse him?” So we restored you to your mother that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of **Madyan** (Midian). Then you came here (Tur valley of Mount Sinai) according to the fixed term which I ordained (for you), O Musa! (Qur’an 20:9-40)*

CHAPTER TWELVE

MUSA AND HARUN (AS) SENT BY ALLAH TO THE PHARAOH

Messengers of Allah were always supported by miracles to prove that they were not imposters. Those miracles were granted by the powers of Allah and were usually in the field in which the Prophets' people excelled. For example, the contemporaries of Prophet Isa (Jesus-AS) were recognised as skilled physicians, therefore, his major miracle was to cure seemingly incurable diseases. The contemporaries of Prophet Muhammad (SAW) were known for their eloquence and magnificent literature and poetry, so his major miracle was the Glorious Qur'an, the literary equivalent of which the whole Arab poets and orators could not produce. The Pharaoh and his people were proud of their magic and boast that no one could defeat them in that field. Therefore Allah (SWT) armed Prophet Musa (AS) with the miraculous stick and the miracles of his sparkling right hand in preparation for the imminent challenge he and his brother Prophet, Harun (AS), would face in Egypt.

Prophet Musa (AS) arrived in Egypt and contacted his brother, Harun (AS), who already had the inspiration of his Prophethood. Allah then gave them the final order to proceed with their mission to the Pharaoh and his people. Allah says:

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيَّتِي وَلَا تَنِيَا فِي
 ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا
 لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ
 يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا ۖ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَتِيَاهُ
 فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِيبْهُمْ ۖ قَدْ
 جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ ۖ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ أَهْدَىٰ ﴿٤٧﴾ إِنَّا قَدْ
 أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ

(Allah said), “And I have (chosen and) prepared you for Myself (for My service). Go; you and your brother with My **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My remembrance. Go, both of you, to **Fir’aun** (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allah”.

They (Musa and Harun) said, “Our Lord! Verily! We fear lest he should hasten to punish us or lest he should

transgress (all bounds against us)”. He (Allah) said, “Fear not. Verily! I am with you both, hearing and seeing (what happens). So go you both to him, and say, “Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allah, and in his Messengers), and turns away (from the truth and from obedience of Allah)” (Qur’an 20:41-48)

CHAPTER THIRTEEN

THE ENCOUNTER BETWEEN PROPHETS MUSA AND HARUN (AS) AND THE PHARAOH

Prophets Musa (AS) and his elder brother Harun (AS) went to the Pharaoh, and despite the Pharaoh's transgression Allah instructed them to, "*speak to him mildly, perhaps he may accept admonition or fear Allah*"(Qur'an 20:44). Allah (SWT) knew that the Pharaoh would not accept admonition nor would he fear Allah, but He still ordered the two Prophets to give the Pharaoh the due respect of leadership by speaking to him politely! The two Messengers of Allah went as ordered and delivered their messages to the Pharaoh and his people. Allah relates:

قَالَ كَلَّا ۖ فَآذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ

فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسَلَ مَعَنَا بَنِي إِسْرَءِيلَ

(Allah) said, "*Nay! Go you both with Our signs. Verily! We shall be with you, listening. And when you both come to the Pharaoh, say, "We are the Messengers of the **Lord of the Alamin**; so allow the Children of Israel to go with us*". (Qur'an 26:15-17)

Immediately Musa (AS) and Harun (AS) started delivering Allah's message, the Pharaoh recognised Musa (AS) and

therefore decided to castigate him for being once under his care. Allah says:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ
فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذَا
وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي
حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَى أَنْ
عَبَدْتَ بَنِي إِسْرَءِيلَ

(Pharaoh)] said (to Musa), “Did we not bring you up among us as a child? And you did dwell many years of your life with us. And you did your deed, which you did (i.e. killed a man). And you are one of the ingrates”. Musa said, “I did it then, when I was an ignorant (as regards My Lord and his Message). So I fled from you when I feared you. But My Lord has granted me **Hukman** (i.e. religious knowledge, Right judgement of affairs and Prophethood), and appointed me as one of the Messengers. And this is the past favour with which you reproach me; that you have enslaved the Children of Israel”. (Qur’an 26:18-22)

Then the Pharaoh went back to the first words of Musa (AS) and Harun (AS), particularly when they said they

were the “*Messengers of the Lord of the Alamin*”. Allah relates that:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۖ إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ ۖ أَلَا تَسْتَمِعُونَ
﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي
أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا
ۖ إِن كُنْتُمْ تَعْقِلُونَ

*The Pharaoh said, “And what is the **Lord of the Alamin**?” (Musa) said, “Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty”. (The Pharaoh) said to those around, “Do you not hear (what Musa says)?” (Musa continued and) said, “Your Lord and the Lord of your ancient fathers!” (The Pharaoh) said (to the people around), “Verily, your Messenger who has been sent to you is a madman!” (Musa continued and) said: “Lord of the east and the west, and all that is between them, if you did but understand!” 26:23-29)*

The Pharaoh was still not satisfied; he wanted to push the two Messengers of Allah, Musa (AS) and Harun (AS), to the wall by asking them more embarrassing questions that

he felt would end their claims of a “God” other than himself. Allah says:

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَمَكُم ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّأُولِي الْأُلْبَابِ

(Pharaoh) said, “Who then, O Musa, is the Lord of you two?” (Musa) said, “Our Lord is He who gave to each thing its form and nature, then guided it aright”. (Pharaoh) said, “What about the generations of old?” (Musa) said, “The knowledge thereof is with My Lord, in a Record. My Lord is neither unaware nor He forgets. (It was He) who has made the earth for you like a bed (spread out); and has opened roads for you therein; and has sent down water (rain) from the sky; and has brought forth with it various kinds of vegetation. (You) eat and pasture your cattle,

(therein). Verily, in this are proofs and signs for men of understanding”. (Qur’an 20:49-54)

When Prophet Musa (AS) mentioned that, “Verily, in this are **proofs and signs** for men of understanding”, the Pharaoh suddenly thought he had now got a trap for the two Prophets, therefore, he asked for proof of their Prophethood. Allah says:

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿١٠٦﴾
فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِیْنٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ
بِیَضَاءٍ لِّلنَّظَرِیْنَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا
لَسِحْرٌ عَلِیْمٌ ﴿١٠٩﴾ یُرِیْدُ أَنْ تُخْرِجَکُمْ مِّنْ أَرْضِکُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِی الْمَدَآئِنِ حَٰشِرِیْنَ ﴿١١١﴾ یَأْتُوكَ بِکُلِّ
سِحْرِ عَلِیْمٍ

(The Pharaoh) said, “If you have come with a sign, show it forth, if you are one of those who tell the truth”. Then (Musa) threw his stick and behold! It was a serpent, manifest! And he drew out his hand, and behold! It was white (with radiance) for the beholders. The Chiefs of the people of the Pharaoh) said, “This is indeed a well-versed

sorcerer (magician)”. (The Pharaoh said), “He wants to get you out of your land, so what do you advise?” They (the Chiefs) said, “Put him and his brother off (for a time), and send callers (men) to the cities; that they bring up to you all well-versed sorcerers (magicians)”. (Qur’an 7:106-112)

The Pharaoh was scared but hid his feelings in order not to let the cat out of his bag. He arrogantly said to Musa (AS) that what he did was simple magic and he would send for magicians who would do the same and even challenged Musa (AS) to set an appointed date and place for the encounter. Allah says:

وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ
 أَرْضِنَا بِسِحْرِكَ يَمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا
 وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ
 مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ
 فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا تَفْتَرُوا عَلَىٰ
 اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنْ افْتَرَىٰ ۖ

And indeed we showed him (Pharaoh) all our signs and evidences, but he denied and refused. He (Pharaoh) said,

“Have you come to drive us out of our land with your magic, O Musa? Then, verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep; in an open wide place where both shall have a just and equal chance (and spectators could witness the competition)”.

(Musa) said, “Your appointed Meeting is the Day of the Festival, and let the people assemble when the sun has risen (forenoon)”. So (the Pharaoh) withdrew, devised his plot and then came back. Musa said to them, “Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, He who invents a lie (against Allah) will fail miserably”. (Qur’an 20:56-61)

CHAPTER FOURTEEN

THE CONTEST BETWEEN PROPHETS MUSA AND HARUN (AS) AND THE MAGICIANS

The Pharaoh would have simply ordered for the execution of Musa (AS) and his elder brother Harun (AS) thereby ending the feud and securing his position as the “god” of the Egyptians. But Allah had promised to protect His two Messengers and make them victorious. Therefore, Allah cast into the minds of the Pharaoh and his Chiefs the desire to disgrace Musa (AS) and Harun (AS) in public first, before finally eliminating them, so, the two were spared and asked to wait for the appointed day for the contest with Egyptian magicians. As they waited for the great day, the two Messengers of Allah intensified their drive for converts by embarking on secret preaching particularly amongst the Israelites resident in Egypt.

Meanwhile, the Pharaoh dispatched couriers all over the land to invite the best magicians for the contest with Musa (AS). The Pharaoh offered each successful magician a big reward, including appointment as a royal courtier. Allah says:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ

الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

And so the sorcerers (magicians) came to the Pharaoh. They said, “Indeed there will be a (good) reward for us if we are the victorious” He (Pharaoh) said, “Yes, and moreover you will be (appointed as those) of the nearest (to me)”. (Qur’an 7:113-114)

On a customary Festival Day, which was also earmarked as the contest day between the two Messengers of Allah and the Pharaoh’s magicians, the people trooped to the contest grounds in unprecedented numbers from all over Egypt. That was because they heard of the great contest between the Pharaoh’s many select magicians and a single man who claimed to be a Prophet and Messenger of God-Allah. More so that the people heard that the man who claimed to be a Prophet was the Israelite baby who had once floated down the River Nile in a basket, landed on the Pharaoh’s riverside Palace grounds, raised as a Prince, and later fled from Egypt for killing an Egyptian with a single blow from his fist! The day for the contest finally came. The Pharaoh and his Chiefs, Musa (AS), Harun (AS), the Egyptian magicians and the large crowd of spectators made up of Egyptians and Israelites resident in Egypt gathered at the contest grounds. Allah says:

فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾ قَالُوا إِنَّ هَذَا لَسِحْرَانِ يُرِيدَانِ أَنْ تُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا

بِطَرِيقَتِكُمُ الْمُثَلَّى ﴿٦٣﴾ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُّوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنْ أَسْتَعَلَى ﴿٦٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ
أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا^ط فَإِذَا حِبَاهُمْ وَعِصِيَّهُمْ تُخِيلُ إِلَيْهِ
مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾
قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا
صَنَعُوا^ط إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾
فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾ قَالَ
ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ^ط
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ
النَّخْلِ وَلَتَعْلَمَنَّ أَنِّي أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾ قَالُوا لَنْ نُؤْثِرَكَ عَلَى
مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ^ط إِنَّمَا
تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا

وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۚ وَاللَّهُ خَيْرٌ وَأَبْقَى ۖ إِنَّهُ مَن يَأْتِ
 رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۚ وَمَن يَأْتِهِ
 مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْأَعْلَى ۖ جَنَّاتُ
 عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَن تَزَكَّى

Then they (magicians) debated with one another on what they must do, and they kept their talk secret. They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles. So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful".

They said, "O Musa! Either you throw first or we be the first to throw?" (Musa) said, "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa conceived a fear in himself. (But) We (Allah) said, "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain".

So the magicians fell down prostrate (when they saw that all the snakes they seemingly created have been swallowed by Musa's single snake). They said, "We believe in the Lord of Harun and Musa". (The Pharaoh furiously) said, "Believe you in him (Musa) before I give you permission? Verily! He is your chief (magician) who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (Me-Pharaoh) or the Lord of Musa (Allah) can give the severe and more lasting torment".

They (magicians who have now repented and accepted One God-Allah) said (to the Pharaoh), "We prefer you not over the clear signs that have come to us, and to Him (Allah) who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the World. Verily! We have believed in Our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your (Pharaoh's) reward, and more lasting (in comparison to your worldly punishment)".

*Verily! Whoever comes to his Lord (Allah) as a **Mujrim** (criminal, polytheist, disbeliever in the Oneness of Allah and his Messengers, sinner), then surely, for him is Hell, therein he will neither die nor live. But whoever comes to Him (Allah) as a believer (in the Oneness of Allah), and*

has done righteous good deeds, for such (a person) are the high ranks (in the Hereafter). (These are) the everlasting Gardens of Paradise, under which rivers flow, wherein they (believers) will abide forever. Such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that which Allah has ordained). (Qur'an 20:62-76)

The die was cast. The multitude of magicians were briefed that the major “magic” of the Prophet was a stick that turns into a snake. So they came with ropes and similar objects that when they threw turned into snakes; hundreds of them! All the people who gathered were shaken by the seeming “snakes” created by the magicians. Allah then inspired Musa (AS) to throw his stick into the middle of the magicians’ snakes. Behold! His stick turned into one snake that swallowed all the hundreds of snakes “created” by the magicians without it increasing in size! Musa (AS) held the snake and it turned back into a stick. The magicians were defeated and by Allah’s Grace, they all surrendered and professed their belief in the God of Musa (AS) and Harun (AS). The Pharaoh was furious and ordered for the execution of all the magicians for turning to another God other than him. The magicians were not deterred by the execution order; they remained resolute in following their new Faith.

CHAPTER FIFTEEN

THE AFTERMATH OF THE CONTEST WITH THE MAGICIANS

The contest ended with the Pharaoh's treachery turned into nought. The magicians were executed as ordered by the Pharaoh and they met Allah (SWT) with a clean slate of goodness, as they repented and were pardoned by Him, the Most Merciful, the Oft-Forgiving. The Prophets and Messengers of Allah, Musa (AS) and Harun (AS) gained the upper hand and became more popular with both the Israelites and the Egyptians.

The Pharaoh resigned to his current fate and hid himself in his Palace completely stupefied for several days. When he finally surfaced, Musa (AS) and Harun (AS) summoned courage and confronted him once again with the call to repent and start worshipping One God-Allah and to abandon his claim to being a "god". They also repeated their demand for the Pharaoh to free the Israelites from bondage and allow them to leave Egypt as ordered by Allah (SWT). The Pharaoh responded by sending them away and by calling for a huge gathering of all his subjects, including the Children of Israel. The Pharaoh reminded the gathering that he was still their "Lord" (god). Allah says:

فَحَشَرَ فَنَادَى ﴿٢٢﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

Then he (Pharaoh) gathered his people and called aloud, saying: “I am Your Lord (god), Most high”. (Qur’an 79:22-24)

The Pharaoh also reminded the gathering that Egypt still belonged to him and that he still controlled the River Nile that provided all their food and all their other means of livelihood. Allah says:

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ ۚ قَالَ يَاقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ
الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۖ أَفَلَا تُبْصِرُونَ

And the Pharaoh proclaimed among his people, saying, “O My people! Is not mine the dominion of Egypt, and these rivers flowing underneath me; see you not then? (Qur’an 43:51)

The Pharaoh finally ordered the people to ignore Musa (AS) and his brother Harun (AS) as they were retched and had nothing to offer to them. He warned them that the fate of the magicians (execution) would befall whosoever failed to heed his warning. Under Allah’s protection, the two Messengers of Allah were allowed to continue staying in Egypt freely. Allah made the Pharaoh to feel that he was still in control so he needed not to eliminate Musa (AS) and Harun (AS). The people of Egypt glaringly saw the truth from Allah manifest itself by defeating the falsehood from

the Pharaoh. But being a people who had been oppressed for a very long time, they lacked visions. Their judgments were limited to what they could see and perceive in the material world. They regarded the Pharaoh to be their god and the provider of all their worldly needs. In ignorance, the majority of them obeyed the Pharaoh and ignored the calls by the two Messengers of Allah. Allah says:

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ

*Thus he (the Pharaoh) befooled and misled his people, and they obeyed him. Verily, they were ever a people who were **Fasiqun** (rebellious and disobedient to Allah). (Qur'an 43:54)*

CHAPTER SIXTEEN

CONTINUED PERSECUTION OF ISRAELITES AND THE DESCENT OF CALAMITIES ON EGYPT

The Messengers of Allah, Musa (AS) and Harun (AS), continued with their mission of calling people to the worship of One God-Allah. They now had the leeway to sometimes openly preach their mission as Allah had placed the Pharaoh and his Chiefs in a confused situation thereby being too busy in plotting how to handle the situation, as a result of which they ignored the immediate activities of His two Messengers. Despite their hard work and dedication, only the Israelites followed and obeyed Musa (AS) and Harun (AS). Allah says:

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ
وَمَلَأْتَهُم أَن يُفْتَنَهُمْ^ج وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ
الْمُسْرِفِينَ

*But none believed in Musa except the offspring of his people (Israelites), because of the fear of the Pharaoh and his Chiefs, lest they should persecute them; and verily, the Pharaoh was an arrogant tyrant on the earth, He was indeed one of the **Musrifun** (polytheists, sinners and*

transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). (Qur'an 10:83)

The Pharaoh's Chiefs became agitated by the frequent reports of the successes being recorded by the two Messengers of Allah. They were told that the Israelites were converting massively to the religion of Musa (AS) and Harun (AS). That, to their mind, was a threat to the Pharaoh's godly position and authority. Therefore, the Chiefs went to the Pharaoh and complained on what they called the "mischief" of Musa (AS) and Harun (AS) in their land of Egypt. After due discussions, the Pharaoh responded by reviving the old order of killing all Israeli male children and letting the females live, to become sex slaves to the Egyptians. Allah says:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرَكَ وَآلِهَتِكَ^ج قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ

The Chiefs of the Pharaoh's people said (to the Pharaoh), "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods?" He (the Pharaoh) said, "We will kill their sons, and let live their women, and we have indeed irresistible power over them". (Qur'an 7:127)

Once again, Allah commanded Musa (AS) and Harun (AS) to warn the Pharaoh, his Chiefs and his people of the consequences of their disbelief in One God-Allah and their persecution of the Children of Israel.

When the Pharaoh and his people persisted in their atrocities, Allah tested them with the first punishment. There was drought that led to the River Nile not flooding its banks as usual. As a result, crops failed, leading to famine.

The Pharaoh and his people remained arrogant, so the second test came. Allah caused a huge flood to occur, which devastated the land and all the crops failed causing another famine.

Their arrogance persisted and Allah gave them the third test. He sent swarms of locusts which ate whatever crops they had grown, resulting in another famine.

The Pharaoh and his people remained arrogant. Then Allah sent the fourth and fifth tests of lice, which spread amongst the Egyptians, carrying diseases; and of an unprecedented number of frogs that jumped everywhere and on virtually everything, shared the peoples' houses and distressed them greatly.

Their continued arrogance led to the seventh test, and the last in the series, before their final annihilation in the Red Sea. When the River Nile water was fetched by the

Egyptians it would turn into blood; but when Musa (AS), Harun (AS) and their disciples fetch the water, it would remain normal.

During all these tests, as their magical and idolatry powers proved abortive, the Pharaoh and his people always ran to the Messengers of Allah to ask them to pray to their God-Allah for succour, promising to repent and stop their arrogance when the calamity was lifted. On all the seven occasions, the Messengers of Allah prayed, Allah answered their prayers and relief came to the Egyptians; but the Egyptians always went back to their arrogant and evil and idolatry ways. Allah Says:

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَذْكُرُونَ ﴿١٢٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُٗ ۗ أَلَّا إِنَّمَا طَائِرُهُمْ عِندَ اللَّهِ وَلَكِن
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٢١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا
بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٢٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ؕ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكَبَرُوا وَكَانُوا قَوْمًا

مُجْرِمِينَ ﴿١٢٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْوَسَىٰ آدَعُ لَنَا رَبَّكَ
 بِمَا عَهِدَ عِنْدَكَ لِي^ط كَشَفْتَ عَنَّا الرِّجْزَ لِنُؤْمِنَ لَكَ وَلِنُرْسِلَنَّ
 مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٢٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ
 بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٢٥﴾ فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ
 كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

And indeed We (Allah) punished the people of the Pharaoh with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed and repent).

*But whenever good came to them, they said, “Ours is this”, and if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him (Harun and the Israelites). Be informed! Verily, their evil omens are with Allah but most of them know not. They said (to Musa), “Whatever **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc) you may bring to us; to work there with your sorcery on us, we shall never believe in you”.*

So We (Allah) sent on them the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifests signs, yet they remained arrogant, and they were of those

people who were **Mujrimun** (criminals, polytheists, sinners, etc.).

*And when the punishment fell on them (Pharaoh and his people) they said, “O Musa! Invoke your Lord (Allah) for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you”. But when We (Allah) removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! So We (Allah) took retribution from them. We drowned them in the sea, because they belied Our **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them. (7:130-136)*

CHAPTER SEVENTEEN

ERECTING A TOWER FOR THE PHARAOH TO REACH THE HEAVENS

The Pharaoh had a deep reflection on the whole happenings since Musa (AS) and his elder brother, Harun (AS), embarked on their mission as Messengers of Allah. The Pharaoh was defeated and disgraced during the open contest between Musa (AS) and the Pharaoh's magicians. Calamities of all sorts have been befalling the Egyptian Nation and even though the Israelites were being increasingly persecuted, they were building more strength from the religious inspiration they were getting from the two Messengers of Allah.

It was obvious that the Pharaoh would never repent. He had established himself not only as a total dictator but also as a god worshipped by the Egyptian people. Now, to him, Musa (AS) and Harun (AS) had come to destroy what he had built. Perhaps his greatest worry was that the Messengers of Allah had said that there was no god worthy of worship other than Allah. That meant that the Pharaoh was telling a lie when he said he was "a god, most high". Therefore, the Pharaoh summoned all his Chiefs and all the people he considered as being influential community leaders to an important meeting. He opened the session by asking his Prime Minister, Haman, whether he was a liar. The Prime Minister, Haman, and all those present chorused

that the Pharaoh was never a liar. He then retorted that Musa (AS) had said that there was a God in heaven who was the Only One worthy of being worshipped. Those present again chorused that Musa (AS) was lying. The Pharaoh then ordered Haman, the Prime Minister to build him a tower that would reach the heavens to enable him to see the God of Musa (AS) and Harun (AS). Allah says:

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صِرَاحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾
 أَلَسَمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۖ وَكَذَلِكَ
 زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ ۖ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ
 إِلَّا فِي تَبَابٍ

*The Pharaoh said, “O Haman! Build me a tower that I may arrive at the ways, -the ways of the heavens- and I may look upon the **Ilah** (God) of Musa but verily, I think him (Musa) to be a liar”. Thus it was made fair seeming, in Pharaoh’s eyes, the evil of his deeds, and he was hindered from the Right Path, and the plot of Pharaoh led to nothing but loss and destruction for him. (Qur’an 40:36-37).*

Haman assented to the command hypothetically, knowing full well that it was impossible to erect such a tower. He said that he would issue a command to build it

immediately. However, he politely told the Pharaoh that even if the tower was built and he climbed it, he would not see any God of Musa (AS) as there was no other god but him, the Pharaoh. The Pharaoh was very pleased with that comment as it gave him some relief. He then boasted that he knew that his Chiefs had no other god but him, but nevertheless still insisted that the tower should be built, perhaps to prove Musa (AS) as a liar. Allah says:

وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا آلْمَلَأُ مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي فَأَوْقَدْ
لِي يَهْمَمُنْ عَلَى الطِّينِ فَأَجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ
مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

*The Pharaoh) said, “O chiefs! I know not that you have an **Ilah** (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a tower in order that I may look for the God of Musa; and verily, I think that he (Musa) is one of the liars”. (Qur’an 28:38)*

The meeting ended with more confusion in the minds of the Pharaoh, his Chiefs and his community elders that he summoned. Therefore, the tower was never built as the plans now have tilted towards a final onslaught on Musa (AS), Harun (AS) and their followers.

CHAPTER EIGHTEEN

THE FINAL PLOT TO ELIMINATE THE PROPHETS AND THE APPARENT SLIDE IN THE PHARAOH'S AUTHORITY

The Egyptian Nation was in turmoil. Fear was glaringly showing in the faces of the self proclaimed god, the Pharaoh, and his retinue of Chiefs who were assisting him to perpetuate his tyranny. The two Messengers of Allah were gaining grounds particularly in the minds of the Israelites who were on the verge of revolting, as indicated in the security reports reaching the Pharaoh and his Council. To worsen matters for the Pharaoh, some Egyptians were now becoming converts to the worship of One God-Allah. Even one of his major Council Members and a member of the Pharaoh's household had now been converted as a believer in One God by the Messengers of Allah. The Glorious Qur'an did not mention the name of the Council Member, but it referred to him as the "Believer" and it related his open objection to the Pharaoh during a meeting, the first in the life of the Pharaoh's draconian rule!

A very important Council meeting was summoned where the Pharaoh came out to strongly state that Musa (AS) and Harun (AS) and all their key companions should be killed. He emphasised that, Musa (AS) should be the prime target and should be killed immediately.

Even though all Council Members immediately supported the statement, the Qur'an stated that a Believer and Member of the Pharaoh's Council objected to that statement by the Pharaoh. Shock and disbelief pervaded the atmosphere in the Council Chamber as nothing of the sort was ever witnessed before. The Pharaoh and his Councillors were angered by the Believer's statement and they immediately threatened to harm him. He refused to budge from his stance. Then they tried to woo him back, but he still warned them that they were inviting their doom by their evil plans and intentions. That angered the Pharaoh the more, and he threatened to kill the Believer, but Allah protected him and never allowed the killing to take place. Allah relates the stern statement by the Pharaoh on the plan to kill Musa (AS):

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ^ص إِنِّي أَخَافُ أَنْ
يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

The Pharaoh said, "Leave me to kill Musa, and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land (of Egypt)!" (Qur'an 40:26)

Allah relates the rest of the Council discussion as follows:-

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا
 أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ^ط وَإِن يَكُ
 كَذِبًا فَعَلَيْهِ كَذِبُهُ ^ط وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ^ط
 إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَقُومُ لَكُمْ الْمُلْكُ
 الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنِ جَاءَنَا ^ج قَالَ
 فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾
 وَقَالَ الَّذِي ءَامَنَ يَقُومِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾
 مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ^ج وَمَا اللَّهُ يُرِيدُ
 ظُلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَقُومِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ
 تُؤْلُونَ مَدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ^ط وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ
 مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي
 شَكٍّ مِّمَّا جَاءَكُمْ بِهِ ^ط حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ

بَعْدَهُ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٢٤﴾
 الَّذِينَ تَجَدَّلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ ۖ كَبْرُ مَقْتًا عِنْدَ
 اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ
 جَبَّارٍ

*And a believing man of the Pharaoh's family (in Council), who hid his faith said; "Would you kill a man because he says my Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you with will befall on you". Verily, Allah guides not one who is a **Musrif** (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!*

(The believer continued to say), "O My people! Yours is the Kingdom this day, you are uppermost in the land. But who will save us from the torment of Allah, should it befall us?" The Pharaoh said, "I show you only that which I see (correct), and I guide you only to the path of right policy!" And he who believed said, "O My people! Verily, I fear for you a fate like that Day (of disaster) of the Confederates (of

old)! Like the fate of the people of Nuh (Noah), and the 'Ad, and the Thamud and those who came after them. And Allah wills no injustice for (His) slaves. And, O My people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise). A Day when you will turn your backs and flee having no protector from Allah, and whomsoever Allah sends astray, for him there is no guide. And indeed Yusuf (Joseph) did come to you (in Egypt), in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said, "No Messenger will Allah send after him".

*Thus Allah leaves astray him who is a **Musrif** (a polytheist, oppressor, a criminal, sinner who commits great sins) and a **Murtab** (one who doubts Allah's warning and his Oneness). Those who dispute about the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant (so that they cannot guide themselves to the Right Path). (Qur'an 40:28-35)*

The Pharaoh once again interrupted the Believer who was from his own household and who was at the Council meeting with threats. But the Believer did not stop his admonition. Allah says:

وَقَالَ الَّذِي ءَامَنَ يَتَقَوَّمُ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾
 يَتَقَوَّمُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعُ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ
 ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا تَجْزِيْ إِلَّا مِثْلُهَا ^ص وَمَنْ عَمِلَ صَالِحًا مِّنْ
 ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ
 فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ * وَيَتَقَوَّمُ مَا لِيْ أَدْعُوْكُمْ إِلَى النَّجْوَةِ
 وَتَدْعُونِيْ إِلَى النَّارِ ﴿٤١﴾ تَدْعُونِيْ لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا
 لَيْسَ لِيْ بِهِ عِلْمٌ وَأَنَا أَدْعُوْكُمْ إِلَى الْعَزِيزِ الْغَفْرِ ﴿٤٢﴾ لَا جَرَمَ
 أَنَّمَا تَدْعُونِيْ إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ
 مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾
 فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ^ج وَأُفَوِّضُ أَمْرِيْ إِلَى اللَّهِ ^ج إِنَّ اللَّهَ
 بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾ فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ^ص وَحَاقَ بِآلِ
 فِرْعَوْنَ سُوءُ الْعَذَابِ

*And the man who believed said, "O my people! Follow me, I will guide you to the Way of Right conduct (i.e. guide you to Allah's Religion with which Musa and Harun have been sent). O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever. Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with All things in abundance) without limit. And O my people! How is it that I call you to salvation while you call me to the Fire! You invite me to disbelieve in Allah (and in his Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving! No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and the **Al-Musrifun** (i.e. polytheists and the arrogant, those who commit great sins, the transgressors of Allah's set limits), they shall be the dwellers of the Fire! And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves". So Allah saved him (the believer) from the evils that they (Pharaoh and his Councillors) plotted (against him), while an evil torment encompassed the Pharaoh's people. (Qur'an 40:38-45)*

The Council meeting ended in disarray without any definite conclusion. That was the result of the dissent by a member of Council who also happened to be a member of the Pharaoh's household. More confusion ensued as the Pharaoh was now faced with more challenges from Musa (AS), Harun (AS), the Israelites and the Egyptian converts. A final onslaught was imminent, thought the Pharaoh.

CHAPTER NINETEEN

PRELUDE TO THE DROWNING OF THE PHARAOH AND HIS PEOPLE

With the dicey situation at hand, the Pharaoh ordered for more clampdowns on the Israelites. Their young males were being killed, their young females were being raped and their elderly were being subjected to all sorts of molestation. To the Israelites, the persecution was becoming more now with the return of Musa (AS) than before. They complained to Musa (AS) and he comforted them by reminding them that Allah was testing their patience with the seeming persecution and He, the Almighty, will certainly make them victorious at the end. Allah says:

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا
مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أَوَذِينَا مِنْ
قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

Musa said to his people, "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of his slaves, and the (blessed) end is for

the pious ones. They said, “We (the Children of Israel) had suffered troubles before you (Musa) came (back) to us, and since you have come (back) to us”. He (Musa) said, “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may (try you and) see how you act” (Qur’an 7:128-129)

The Pharaoh was growing mad with rage, therefore he ordered for more intense persecution of those who believed in One God-Allah. However, the persecution of the Israelites was much more intense thereby breaking them down once again. They complained to Musa (AS) and his elder brother Harun (AS) of their continued suffering. The two Messengers of Allah again comforted the Israelites with assurances of success from Allah and urged them to safeguard their Faith and put more trust in Him, the Almighty. Allah says:

وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ ءَامَنُتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ

فَقَالُوا عَلَىٰ اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِينَ ﴿٨٤﴾

وَجِئْنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

*And Musa said, “O My people! If you have believed in Allah, then put your trust in Him if you are **Muslim** (those who submit to Allah's Will)”. They (Israelites) said,*

*“In Allah we put our trust. (They then prayed): “Our Lord! Make us not a trial for the folk who are **Zalimun** (polytheists and wrong-doers). And save us by Your Mercy from the disbelieving folk”. (Qur’an 10:84-86)*

Allah (SWT) then inspired Musa (AS) and his brother (Harun (AS) to lead their people to take up dwellings where they should intensify prayers as He was surely with them. Allah says:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ^ق وَبَشِّرِ الْمُؤْمِنِينَ

*And We (Allah) inspired Musa and his brother (Harun) (saying), “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform **As-Salat** (prayers), and give glad tidings to the believers (of ultimate success”. (Qur’an 10:87)*

Musa (AS) and Harun (AS) did what they were instructed to do by Allah. They took up dwellings and mobilised the Children of Israel in daily prayers awaiting the glad tidings of success from Allah (SWT).

CHAPTER TWENTY

THE EXODUS AND THE DROWNING OF THE PHARAOH AND HIS PEOPLE

Musa (AS) and Harun (AS) led their people in daily prayers for Allah's protection from the Pharaoh and his people. They also intensified prayers for Allah to end the atrocities of the Pharaoh and his Chiefs by destroying their rule and their wealth. Allah answered the invocations of Musa (AS) and Harun (AS) and ordered them to continue leading their people on the Straight Way of Allah (SWT). Allah says:

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي
الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ
قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا
يَعْلَمُونَ

And Musa (and Harun) said, "Our Lord! You have indeed bestowed on the Pharaoh and his chiefs splendour and wealth in the life of this world. Our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their

wealth, and harden their hearts, so that they will not believe until they see the painful torment”.

(Allah) said, “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allah's message with patience), and follow not the path of those who know not (the Truth in the Oneness of Allah)”. (Qur'an 10:88-89)

The end was therefore inevitable for the Pharaoh and his companions. Allah gave His Messengers the marching order to lead their people, the Children of Israel, in what has come to be known as the famous **Exodus** from Egypt to the promised land of Palestine. Musa (AS) was ordered to lead the Exodus. The two Messengers of Allah and their companions miraculously crossed the Red Sea while the Pharaoh and his troops who were pursuing the Children of Israel were drowned. Allah relates that great event in details thus:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكُمْ مُّتَّبِعُونَ ﴿٥٦﴾ فَأَرْسَلَ

فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٧﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٨﴾

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٩﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٦٠﴾ فَأَخْرَجْنَاهُمْ مِّنْ

جَنَّتٍ وَعُيُونٍ ﴿٦١﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٦٢﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي

إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ
 أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ
 ﴿٦٢﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ
 فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَى
 وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً
 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

And We (Allah) inspired Musa, saying, "Take away My slaves by night, verily, you will be pursued".

Then the Pharaoh sent callers to (all) the cities. (Saying) "Verily these indeed are but a small band. And verily, they have done what has enraged us; but we are a (huge) host all assembled, amply fore-warned".

So, We (Allah) expelled them (the Pharaoh and his people) from gardens and springs; treasures, and every kind of honourable place. Thus (We moved them out) and we caused the Children of Israel to inherit them. So they (the Pharaoh and his people) pursued them (Children of Israel) at sunrise.

And when the two hosts saw each other, the companions of Musa said, “We are sure to be overtaken (and killed)” (Musa) said, “Nay, verily! With me is my Lord, He will guide me (to what to do)”. Then We (Allah) inspired Musa (saying), “Strike the Sea with your stick”. And it parted, and each separate part (of the Sea water) became like the huge, firm mass of a mountain.

Then We (Allah) brought near the others (the Pharaoh’s) party to that place. And We (Allah) saved Musa and all those with him. Then we drowned the others (the Pharaoh and his party). Verily! In this (Sea episode) is indeed a sign (or a proof), yet most of them are not believers. And verily, your Lord! He is truly the All-Mighty, the Most Merciful. (Qur’an 26:52-68)

That ended the horrible life of the most famous tyrant and dictator in history. Allah gave precise details of the moment of the Pharaoh’s death that serves as one of the miracles of the Glorious Qur’an. Allah says:

وَجَازَنَّا بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا
حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ
بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٦٨﴾ ءَالْكَنَ وَقَدْ عَصَيْتَ قَبْلُ

وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ

خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾

*And we took the Children of Israel across the sea, and the Pharaoh with his hosts followed them in oppression and enmity, till when drowning overtook him (Pharaoh), he said, “I believe that He is the One that none has the right to be worshipped but He, in whom the Children of Israel believe, and I am one of the **Muslimeen** (those who submit to Allah’s Will)”.*

*(Allah said), “Now (you believe) while you refused to believe before and you were one of the **Mufsidun** (evil-doers, corrupt, etc). So this day We (Allah) shall deliver your (dead) body (out of the sea) that you may be a sign to those (generations) who come after you! And verily, many among mankind are heedless of Our **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc)”.* (Qur’an 10:90-92)

The major miracle in the above Verse of the Glorious Qur’an is that Allah promised to preserve the dead body of the Pharaoh intact for generations to come. The Glorious Qur’an and the Holy Bible both carried the story of Musa (AS), Harun (AS) and the Pharaoh; but did not give the name of the Pharaoh. However, the discovery of the mummified body of one of the Pharaohs and the scientific

and other examinations carried out on the body confirmed that he was the Pharaoh of the Exodus. The major feature of the body was that it was the only body of a Pharaoh found with all the body parts, including the hairs and the finger nails, still intact after thousands of years! It was also established that the body contained deposits of sea salt suggesting that the person must have been drowned in the sea.

The Pharaoh was no more. His tyranny went along with him to Hell. His attempt to repent at the last hour was rejected by Allah (SWT). Indeed Allah is Most Merciful and Oft-Forgiving. But the offenses of the Pharaoh against humanity were too many and his declaring himself as a “god” combined to make his offences unpardonable. In addition, Allah had warned him through His Messengers, a warning that was extended to all humanity, that when anyone repents when it was too late, Allah will not accept that repentance. Allah says:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمْ

الْمَوْتُ قَالَ إِنِّي تُبْتُ آلَئِنْ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, “Now I repent”; nor of those who die while they are disbelievers. For them We (Allah) have prepared a painful torment. (Qur’an 4:18).

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

And verily, I (Allah) am indeed forgiving to him who repents, believes (in My Oneness) and does righteous good deeds, and remains constant in doing them (till his death). (Qur’an 20:82)

CHAPTER TWENTY ONE

PROPHETS MUSA AND HARUN (AS) AFTER THE DROWNING OF THE PHARAOH

This Book is essentially on the story of the two Messengers of Allah, Musa (AS) and Harun (AS) and their encounter with the Pharaoh of Egypt. The Pharaoh was now dead and the two Messengers of Allah have left the Egyptian Nation with their people on their way to the Promised Land. Therefore, only very little shall be touched in this Chapter on the two Messengers of Allah (up to their deaths) and on the fate of their people, the Children of Israel (the Israelites).

THE SINAI DESERT AND THE FOOD THEREIN

After the death of the Pharaoh and all his henchmen, Allah inspired Musa (AS) and Harun (AS) to lead their people to the **“Promised Land”** that had been believed to be Palestine. They therefore moved along the Red Sea shores and later turned left into the Sinai Desert Mountains. Allah provided them with “manna” and “salwa” as their food. These were interpreted to be some vegetables or peas (manna) and quails (salwa). Allah allowed them to eat every lawful food and abstain from disobedience to Allah and His Messengers. Allah says:

يَبْنِي إِسْرَءِيلَ قَدْ أَجَيْنَاكُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ
 الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىَ ﴿٨٠﴾ كُلُوا مِن طَيِّبَاتِ مَا
 رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَن يَحْلِلْ عَلَيْهِ
 غَضَبِي فَقَدْ هَوَىٰ

O Children of Israel! We (Allah) delivered you from your enemy, and we made a Covenant with you on the right side of the Mount, and we sent down to you Al-Manna and quails, (Saying to you), “Eat of the good lawful things wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished”. (Qur’an 20:80-81)

When Musa (AS) and Harun (AS) arrived with their people at a place not far from where Musa (AS) once spoke to Allah (SWT) at the Sinai Mountains, Allah inspired them to camp there. He, the Almighty, then gave Musa (AS) an assignment. Allah says:

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي
وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And we appointed for Musa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun, “Replace me (as leader) among my people, act in the right way (by ordering the people to obey Allah and to worship Him alone) and follow not the way of the mischief-makers”. (Qur’an 7:142)

MUSA (AS) REQUESTED TO SEE ALLAH (SWT) WITH HIS NAKED EYES

Prophet Musa (AS) left the Children of Israel under the leadership of his brother Prophet Harun (AS) and went uphill into seclusion to observe the fast as he was inspired to do by Allah (SWT). When Prophet Musa reached the spot he was inspired to be, he requested to see Allah glaringly. Allah says,

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي ۚ
قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ

تَرْنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا

أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

And when Musa came at the time and place appointed by us, and his Lord spoke to him, he (Musa) said, “O My Lord! Show me (Yourself), that I may look upon You”. (Allah) said, “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me”. So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said, “Glory be to You, I turn to You in repentance and I am the first of the believers”. (Qur’an 7:143)

Allah (SWT) forgave Musa (AS) for his request to see Him glaringly. Musa (AS) continued with his fasting while Allah continued to give him religious education during the period.

MUSA (AS) GIVEN THE TEN COMMANDMENTS

The culmination of the religious education was the grant to Musa (AS) of the Tablets of the Ten Commandments and the instructions on how to use them. Allah says:

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا
 ءَاتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ
 كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
 يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ ءَايَتِي
 الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ ءَايَةٍ لَا
 يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ
 الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِءَايَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ
 ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِءَايَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ
 يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

Allah) said, "O Musa. I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful".

And We (Allah) wrote for him (Musa) on the Tablets the lesson to be drawn from all things and the explanation of all things (and said), "Hold unto these with firmness, and

enjoin your people to take the better therein. I shall show you the home of Al-Fasiquun (the rebellious and the disobedient to Allah). I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the way. But if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way. That is because they have rejected Our Ayat and were heedless (to learn a lesson) from them. Those who deny Our Ayat and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?" (Qur'an 7:144-147)

ISRAELITES WORSHIPPED THE GOLDEN CALF

When Prophet Musa (AS) was away in seclusion, the Israelites were led astray by one of them called Samiri who produced a calf by melting the gold they were carrying and deceived the Israelites into believing that it was the "god" of Musa (AS) which he forgot to take along to the mountains. All the efforts of Harun (AS) to dissuade the Israelites from believing in Samiri's treachery failed; as Samiri and some other evil men amongst them, aided by Satan, turned the senses of the Israelites away from the straight path. The Israelites were further influenced by their

life-long experience in Egypt where the Pharaoh and all sorts of idols were worshipped. They said they would only stop the calf worship when Musa (AS) returned. Allah says,

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

(Allah) said (to Musa), “Verily! We have tried your people in your absence, and Samiri has led them astray”. (Qur’an 20:85)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ

مُوسَىٰ فَنَسِيَ

Then he (Samiri) took out (of the fire) for them a statue of a calf which seemed to (make) noise. They (Samiri and his helpers) said, “This is your god, and the god of Musa, but (Musa) has forgotten (it here)”. (Qur’an 20:88)

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَتَقَوَّمُ إِنَّمَا فُتِنْتُمْ بِهِ ^ط وَإِنَّ رَبَّكُمْ

الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ

حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ

And Harun indeed had said to them beforehand, “O My people! You are being tried in this, and verily, Your Lord is

(Allah) the Most Beneficent, so follow me and obey my order.” They (Israelites) said, “We will not stop worshipping it (the calf), until Musa returns to us”. (Qur’an 20:90-91)

Musa (AS) returned, admonished the Israelites in anger and sent away Samiri into the wilderness where he faced Allah’s wrath. Musa (AS) also announced a capital punishment for the offenders as instructed by Allah. Musa (AS) then selected seventy of the humble Israelites, moved with them into the mountains and supplicated to Allah to forgive his people for their foolishness of idolatry. Allah (SWT) accepted the supplication and pardoned them after some of the most guilty among them were punished by earthquake. Allah says,

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّيَّ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ
مِّنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ
وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ

And Musa chose out of his people seventy (of the best) men for Our (Allah’s) appointed time and place of meeting, and when they were seized with a violent earthquake, he (Musa)

said, “O My Lord, if it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are Our Protector, so forgive us and have mercy on us, for You are the best of those who forgive”. (Qur’an 7:155)

THE DEATH OF HARUN (AS) IN THE SINAI

After a short time, the elderly Harun (AS) died at the camp near where Musa (AS) spoke to Allah and not far from where he obtained the Ten Commandments. The tomb of Harun (AS) is still located and preserved at that spot surrounded by millennia-old graves of other persons buried in the graveyard dedicated to the memory of Harun (AS). The small settlement graveyard is called Nabi Harun, located at the ancient Wadi El Sybaiya, east of the famous and oldest continually used monastery in the World, the St. Katrina Monastery, located at the exact spot where Prophet Musa (AS) spoke to Allah (SWT).

THE ENCOUNTER BETWEEN MUSA (AS) AND KHIDR

Prophet Musa (AS) believed that since Allah had bestowed on him a lot of knowledge and had given him the power to perform miracles, then he must surely be the most learned man alive. Al-Bukhari reports Ibn Abbas (RLA) as having narrated that Prophet Muhammad (SAW) said, “One day

Musa (AS) stood up and addressed the Children of Israel and he was asked, “Who was the most learned man amongst the people?” He said, “Me”. Allah admonished him as he did not attribute absolute knowledge to Allah. So, Allah said to him (Musa) “At the junction of the two Seas there is a slave of Mine (Khidr) who is more learned than you”. Musa (AS) said, “O my Lord! How can I meet him?” Allah said, “Take a fish and put it in a container; and you will find him (Khidr) at the junction of the two Seas, where you will lose the fish”. Musa (AS) took a fish and put it in a container and set off in search of Khidr. Allah says:

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا

الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ

مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ

عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ

لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

He (Musa's servant) said, “Do you remember when we betook ourselves (slept) at the rock? I indeed forgot the fish, none but Satan made me forget to remember it. (And) it took its course into the Sea in a strange (way)!” (Musa)

said, “That is what we have been seeking”. So they went back retracing their footsteps.

Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. Musa said to him (Khidr) “May I follow you so that you teach me something of that knowledge which you have been taught by Allah?” (Qur’an 18:63-66).

Musa (AS) followed Khidr and learnt a lot from him.

CHAPTER TWENTY TWO

THE MIRACLE OF THE TWELVE SPRINGS AND THE DEATH OF MUSA (AS)

Musa (AS) released the Ten Commandments to the Children of Israel and instructed them on how to implement the contents as he was taught by Allah (SWT).

Prophet Musa (AS) and his people stayed for several years in the wilderness of the Sinai Desert. They later moved north-eastwards until they reached an area not far from the mountainous region known today as Mount Nebo, in Jordan. The area is east of both the Dead Sea and the River Jordan.

They arrived during a serious drought that had ravaged the area. That resulted in their encountering acute shortage of water that led to the deaths of several of them.

Prophet Musa (AS) prayed to Allah for succor and Allah ordered him to hit a rock outcrop with his stick. Immediately he did so, twelve springs gushed out at reasonable distances.

Each of the twelve tribes of the Children of Israel were assigned a spring to themselves in order to avoid conflicts.

Prophet Musa (AS) and the Israelites set up residence in the area and established some farm lands where they grew food and had plenty of the springs' water at their disposal. Allah says:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ^ط
فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا^ط قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ^ط
كُلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ مُفْسِدِينَ

And (remember) when Musa asked for water for his people, We (Allah) said. “Strike the stone with your stick”. Then gushed forth there-from twelve springs. So that each (tribe of) people knew its own place for water. (We said), “Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth”. (Qur’an 2:60)

The Children of Israel were now settled down, cultivated enough food, had enough water from the springs, had enough rest and gained back their strengths. Prophet Musa (AS) was said to have set out with some select men from their settlement and travelled some distance northwards until they reached the peak of Mount Nebo. From the top of the mountain, they saw the Land of Canaan (Palestine) lying across the River Jordan. Up to today, the Land of Palestine is clearly visible from Mount Nebo.

Prophet Musa (AS) never returned to his people. Some scholars said he died and was buried somewhere on Mount Nebo, others averred that he died after crossing the River Jordan and was buried by the road side that led from

Jericho to Jerusalem. This latter opinion is most valid as the Tomb of Nabi Musa is located in that area and still standing firm. In addition, a Hadith of Prophet Muhammad (SAW) confirmed this as follows:-

Abu Hurairah (RLA) narrated that, The Messenger of Allah (SAW) said, *“The Angel of Death was sent to Musa (AS). When the Angel came, Musa (AS) slapped him on the eye. The Angel returned to his Lord and said, “You have sent me to a slave who does not want to die”. Allah said, “Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life”. When the Angel went back and told Musa (AS), he (Musa) said, “O My Lord! What will happen after that?” Allah replied, “Then death shall overtake you”. Musa (AS) said, “Let it come now, My Lord!” Musa (AS) then requested Allah to let him die close to the Holy Land of Palestine so that he would be at a distance of a stone’s throw from it”. Abu Hurairah (RLA) added that, “Allah’s Messenger (SAW) said, “If I were there, I would show you Musa’s grave below the red sand-hill on the side of the road”. (Reported by Al-Bukhari)*

CHAPTER TWENTY THREE

WHO WAS THE PHARAOH OF PROPHETS MUSA AND HARUN (AS)

Thousands of comments had been made, articles and even books written attempting to identify the Pharaoh who reigned during the time of Prophets Musa and Harun (AS), more popularly known as the “Pharaoh of the Exodus”.

Both the Glorious Qur'an and the Holy Bible extensively gave the stories of Musa (AS), Harun (AS), the Children of Israel resident in Egypt and the dreaded Pharaoh who subjected them to slavery, refused to accept admonition from the Messengers of Allah (Musa and Haruna AS) and was ultimately drowned in the Red Sea. However, the two Religious Books did not mention the name of the Pharaoh or the period of his reign.

Therefore, Muslim, Christian and Judaist scholars were left to use available scriptural information to suggest the identity of that particular Pharaoh.

Contemporary Muslim scholars used the contents of the Glorious Qur'an, the Hadith of Prophet Muhammad (SAW), the opinions of great Qur'an and Hadith translators and commentators in addition to findings by Egyptologists to arrive at the conclusion that the Pharaoh who reigned during the time of Prophets Musa and Harun (AS) was RAMESSES II.

Dozens of reasons were given and several deductions made before the conclusion on Ramesses II being the Pharaoh of the Exodus. Below are three of such reasons/deductions:-

1. PRESERVATION OF THE PHARAOH'S BODY BY ALLAH

Allah promised to preserve the dead body of the Pharaoh to serve as a sign for generations to come. Allah says:

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ

So this day We (Allah) shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Signs (Qur'an 10:92)

The Holy Bible (Exodus 14:21-30 and Exodus 15:19-21) only stated the drowning of the Pharaoh but did not mention that his dead body shall be saved for posterity. In addition, Allah mentioned many communities, nations and persons he punished and whom He made signs for later generations, for example, the Ad and the Thamud (Qur'an 29:38 and 27:51-52). However, with the sole exception of the Pharaoh of Egypt, Allah never stated that He would save the body of any person or the bodies of any people and make their bodies signs for future generations.

B. Brier (1994 pp.107-108) stated that the mummy of Ramesses II was discovered in 1881 among a group of Royal Mummies that had been removed from their original tombs for fear of theft. Priests of the 21st Dynasty had reburied them in a cache at Deir al-Bahari on Luxor's west bank. The mummy of Ramesses II formed one of the caches and its resting place was Tomb KV7 in the Valley of Kings. The mummy of Ramesses II had been the most intact and the most preserved amongst all Royal Mummies found. The major feature of the body was that it was the only body of a Pharaoh found with all the body parts, including the hairs and the finger nails, still intact after thousands of years! The mummy of Ramesses II is available even today for people from all over the World to see at the Egyptian Museum in Cairo. This is one of the miracles of the Glorious Qur'an!

2. THE PHARAOH'S LENGTH OF REIGN

The Qur'an and the Bible affirm that the Pharaoh of the Exodus was a tyrant long before the birth of Musa (AS) and it was the same Pharaoh whose household picked baby Musa and raised him up to adulthood. It was equally the same Pharaoh who was confronted by Musa and Harun (AS) as Messengers of Allah. Therefore, the length of the reign of that particular Pharaoh could be estimated by considering the various dating opinions by renowned commentators of the Qur'an (like Ibn Kathir, At-Tabari,

Al-Qurtubit, Al-Jalalyn). An analysis of their dating opinions could provide the following figures:-

- (1) The age of Musa (AS) on maturity as described by the Qur'an, *"When he (Musa) reached full age and was firmly established (in life), We (Allah) bestowed on him wisdom and knowledge ... (Qur'an 28:14); 40 years.*
- (2) His age when he killed the Egyptian and fled to the Land of Midian; **42 years.**
- (3) The number of years he stayed in Midian; **10 years.**
- (4) The length of time he spent in the Sinai (where he spoke to Allah) while on his way back to Egypt; **1 year.**
- (5) The length of his second stay in Egypt after returning from Midian, considering his contest with the magicians and the years of calamities that befell Egypt before the drowning of the Pharaoh in the Red Sea; **5 years.**
- (6) The number of years Ramesses II reigned before Musa and Harun (AS) were born; **8 years.**

Egyptologists and historians produced timeline histories of Egyptian Pharaohs that showed Ramesses II as the longest reigning Pharaoh in history. He reigned for 66 years (1279-1213 BC) seconded by Tuthmosis III (54 years, 1479-1425

BC) and in the third place was Psusennes I (45 years, 1051-1006 BC)

As seen from the above, from the birth of Musa (AS) to the drowning of the Pharaoh, there was a period of **58 years**. Therefore the only Pharaoh who could have been the Pharaoh of the Exodus had to be Ramesses II who ruled for **66 years** as the one who seconded him, Tuthmosis III, ruled for only **54 years!**

3. THE PHARAOH AS “LORD OF AWTAD”

Qur'an 38:10-13 and Qur'an 89:6-13 described the Pharaoh as *dhul-awtad* (of the *awtad*). Muslim scholars, particularly the respected translators and commentators of the Glorious Qur'an, have given different but very similar views on the meaning of this phrase; as the word *awtad* has different meanings. Some of the meanings are, “Lord of the Stakes” or “Lord of the Pillars” or “Lord of the Secure Buildings”. These meanings are more applicable to Ramesses II. Than to any other Pharaoh.

- (1) “Lord of the Stakes” and “Lord of the Pillars” are very similar in meaning. The second one however, “**Lord of the Pillars**” is most apt for Ramesses II, as he constructed more buildings that have pillars than any other Pharaoh in Egyptian history.
- (2) “**Lord of Secure Buildings**” is perhaps the most fitting meaning describing the construction works carried

out by Ramesses II. The renowned Muslim scholar, Al-Qurtubi in his commentary of the Glorious Qur'an stated that, Ibn Abbas (RLA), a companion of Prophet Muhammad (SAW) said, "*dhul-awtad* means the Lord of the Secure Buildings".

The meaning, "**Lord of Secure Buildings**" having come from a Muslim authority and a companion of Prophet Muhammad (SAW), Ibn Abbas (RLA) via a great Muslim scholar, Al-Qurtubi, shall be the main focus here. In addition, this phrase distinguished Ramesses II from all other Pharaohs, as he was involved in more building projects than any other Pharaoh throughout the history of Egypt. K.A. Kitchen (1982, p.225) states that,

Ramesses II desired to work not merely on the grand scale - witness the Ramesseum, Luxor, Abu Simbel, and the now vanished splendours of Pi-Ramesse - but on the widest possible front as the years passed.... But certainly in his building works for the gods, the entire length of Egypt and Nubia, Ramesses II surpassed not only the Eighteenth Dynasty but every other period in Egyptian history. In that realm, he certainly fulfilled the dynasty's aim for satiety.

Similarly, P.A. Clayton (1994, pp.153-154) states that,

As a monument builder Ramesses II stands pre-eminent amongst the pharaohs of Egypt ... He added to the great temples at Karnak and Luxor, completed his father Seti's mortuary temple at Gourn (Thebes) and also his Abydos

temple, and built his own temple nearby at Abydos. On the west bank at Thebes he constructed a giant mortuary temple, the Ramesseum ... Other major mortuary temples rose in Nubia at Beit el-Wali, Gerf Hussein, Wadi es Sebuah, Derr and even as far south as Napata.

Ramesses's greatest building feat must be counted not one of these, but the carving out of the mountainside of the two temples at Abu Simbel in Nubia. The grandeur of the larger, the Great Temple, is overwhelming, fronted as it is by four colossal 60-ft (18-m) high seated figures of the king that flanked the entrance in two pairs.

The above comment by P.A. Clayton rimes with the fact that the phrase “Pharaoh, Lord of the *awtād*” is mentioned in the Qur’an along with the city of Iram which had lofty pillars, cut from rocks, and the people of Thamud who built houses in the rock-mountains. This provision in the Qur’an clearly suggests that the Pharaoh of Musa and Harun (AS) in this case, Ramesses II, also did something similar, i.e., built structures out of rocks like the Abu Simbel structures.

Another great building project by Ramesses II was his capital city, Per-Ramesses, that was described by E.P. Uphill (1984, p.1) as follows:-

Per Ramesses was probably the vastest and most costly Royal Residence ever erected by the hand of man. As can now be seen, its known palace and official centre covered an area of at least four square miles, and its temples were

in scale with this, a colossal assemblage forming perhaps the largest collection of Chapels built in the pre-classical World by a single ruler at one time.

The Glorious Qur'an (and the Holy Bible alike) does not mention the name of the Pharaoh who unjustly oppressed Musa and Harun (AS) and the Children of Israel. However, when analysed carefully, the information provided by the Glorious Qur'an, the ancient Egyptian sources and the archaeological and documentary evidence, there are sufficient clues that point at Pharaoh Ramesses II who reigned for about 66 years from 1279–1213 BC, as being that Pharaoh.

CHAPTER TWENTY FOUR

LESSONS FOR PEOPLE OF UNDERSTANDING

The wonderful story of Prophets Musa and Harun (AS), the Children of Israel resident in Egypt and the Pharaoh who subjected them to slavery depicts the best example of man's inhumanity to man as exhibited by Pharaoh Ramesses II of Egypt. It also clearly shows what the end of tyrants would always be. If Leaders who claim to have absolute power over their people and Nations that claim to have monopoly of power over other Nations would carefully study this story, they would come to realise that tyrants and tyranny had never succeeded and of course would never succeed. Justice and fairness are the only permanent attributes that triumph. The story teaches that Leaders should emulate Prophets Musa and Harun (AS) and exhibit excellent examples of human noble qualities such as justice, fairness, patience, loyalty, bravery, forgiveness, nobility, compassion and knowledge.

The story clearly teaches that whoever submits himself entirely to Allah (SWT), as Prophets Musa and Harun (AS) did; such a person shall have the Mercy and Grace of Allah in this World and in the Hereafter. The story also clearly teaches that whoever chooses to behave against the Commands of Allah (SWT), as the Pharaoh and his Chiefs did; would have disgrace awaiting him in this World and in the Hereafter.

Some specific lessons from the story are as follows:-

The story of Prophets Musa and Harun (AS), the Children of Israel and the Pharaoh who subjected them to slavery had been one of the most commented religious stories that have common importance to Islam, Christianity and Judaism. Uncountable numbers of commentators and writers have offered their understandings on the lessons that could be learnt from this wonderful story. This Author is however most fascinated by the postings of two of such writers on their websites, they are Rafiq Ibn Jubair in <http://ilmfeed.com> and Raiiq Ridwan in <http://understandquran.com>; which have been used partly as references below.

THE END RESULT OF ARROGANCE AND TYRANNY

Egypt, during the time of Prophets Musa and Harun (AS) could be said to be the World's superpower with Pharaoh Ramesses II as its President. Wealth and power were in the hands of very few and the absolute majority were inconsequential. Tyranny by the powerful reached such a peak where people were generally treated as slaves. Force (and the threat of it) was used to subjugate people to the whims and caprices of the powers that be leading to the loss of valuable lives and properties. Lastly, the tyrants were drowned in the Red Sea. Leaders and Nations that refuse to learn from this story today would have themselves

to blame when Allah's wrath descends on them in whatever way He, the Almighty, deemed fit.

It may be worthwhile drawing attention to the happenings in the World during the last 100 years to show how tyrants rose and fell! In 1894/5, a World Conference was held in Berlin, Germany, and the **“new world”** was shared out between the superpowers, to take effect from January 1900. Britain led the bandwagon, followed by France, Portugal and Germany. Africa, Asia and some Middle-Eastern lands were arbitrarily carved into new Nations under the rule of the selected four! Tyranny and injustice destroyed the Colonial Powers between the 1940's and the 1960's! The United States of America showed compassion on the Africans, the Asians and those in the Middle East in the late 1950's and the early 1960's when Britain, France and other colonial powers were terrorising them. The USA was sending free food, free clothing and volunteers, called “The Peace Corps” to the European Colonised Nations. Those actions made the USA to wear the toga of a **just and fair Nation**. The USA therefore gradually took over the leadership of the World, thereby making her the undisputed leading superpower. The USA had of recent derailed by embracing tyranny and injustice, signalling her end.

METHOD OF PREACHING, PARTICULARLY TO LEADERS

Despite the Pharaoh's transgressions and the worst leadership style and tyranny in recorded history, Allah (SWT) sent two Messengers (Prophets Musa and Harun-Moses and Aaron-AS) to him and ordered them to use mild language in talking to him, and not to castigate him. Allah says, *“Go both of you to the Pharaoh, verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear (Allah). (Qur'an 20:43-44).*

Allah (SWT) knows that the Pharaoh would not accept admonition nor would he fear Allah as he professed to be a “god” himself, but Allah asked the two Prophets to use mild language in order to teach people how to approach leaders with respect (even if they are tyrants). Therefore, this story teaches that leaders should be respected and obeyed and if they go wrong, they should be advised through the use of mild and not harsh language.

WISH FOR OTHERS WHAT YOU WISH FOR YOURSELF

Prophet Musa (AS) wished for his brother Harun (AS) to be ordained as a Prophet like himself. Allah accepted his wish and granted the two brothers Prophethood at the same time without any one of them losing his own Prophethood. The lesson here is that, whoever wishes good for others, Allah shall grant his wish and make him and the others to enjoy

the bounties of Allah, the Most Gracious, the Most Merciful.

NEVER GIVE-UP ON ALLAH'S FAVOURS AND CONFRONT EVERYTHING WITH FAITH

When they reached the shores of the Red Sea, Prophets Musa and Harun (AS) and the Children of Israel were faced with seeming inevitable death as the Pharaoh and his troops were just behind them! Despite being in that precarious situation, Prophet Musa (AS) never lost hope in Allah's favour. While some of the Children of Israel were exclaiming, "*We are sure to be overtaken (and killed)*" Prophet Musa (AS) said, "*Nay, verily! With me is my Lord, He will guide me (to what to do)*". (Qur'an 26:61). Allah then ordered Musa (AS) to strike the Red Sea with his stick and as he did so, the Sea water parted and created a passage for them. It closed later when the Pharaoh and his people were in its middle thereby drowning them! Learn that, whatever difficult situation one finds himself in, he should have faith and hope in Allah as He is always capable of removing difficulties and obstacles.

DO YOUR PART AND EXPECT ALLAH'S FAVOURS

This story teaches that, what is of extreme importance for people is that they should always do their part as human beings then rely on Allah for His favours. Prophets Musa and Harun (AS) did not lay idle. They could have stayed put and prayed to Allah to deal with the Pharaoh and, being

Prophets, Allah would have obliged them. But they did not! Rather, they did all that they could do for several years in their human capacities until they could do no more when they were faced with the Red Sea at their front and the Pharaoh and his troops at their back.

Another example was that of the mother of Musa (AS). She trusted that Allah shall protect her baby who she was instructed by Him to put in a basket and the basket to be placed on the flowing waters of the River Nile. However, she did her human part when she asked her daughter to follow the basket by the river side and see what would happen to it. It was the daughter who Allah made to suggest to the family of the Pharaoh that their mother could be a suitable wet-nurse for the baby!

Allah's miracles could happen as in the case of Prophets or happen as in the case of other humans by making the seemingly impossible to be possible. Let a person do his utmost best as a human being, have faith in Allah and obey His Laws, then Allah shall certainly be on the side of such a person. *“Whoever is conscious of Allah, He (Allah) will make a way for him from every difficulty, and provide for him from sources he could never have imagined. Whoever puts their trust in Allah, then He (Allah) is sufficient for them.”* [Quran 65:2-3]

FLEE FROM DANGER AND MIGRATE FROM EVIL

When Musa (AS) was faced with imminent execution by the Pharaoh, he fled to Midian. When the Children of Israel were being persecuted to a point that they could no longer tolerate, Allah instructed Musa (AS) to lead them out of Egypt. It is therefore incumbent on all people to take care, watch their backs and at the extreme, flee from danger and migrate from evil.

REPENT BEFORE DEATH OVERTAKES YOU

When the Pharaoh and his troops were engulfed by the Sea water and they began to drown, the Pharaoh shouted that he now believed in One God-Allah (Qur'an 10:90). But Allah does not accept the repentance of those who reject faith until death overtakes them. *And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, "Now I repent"; nor of those who die while they are disbelievers. For them We (Allah) have prepared a painful torment.* (Qur'an 4:18). Great lesson here - bow down to Allah in repentance and change your bad ways into good ones, before death overtakes you!

DO NOT BOAST OF BEING THE MORE KNOWLEDGEABLE THAN EVERYONE ELSE

Prophet Musa (AS) believed that since Allah had bestowed on him a lot of knowledge and had given him the power to perform miracles, then he must surely be the most learned man alive. One day Musa (AS) stood up and addressed the

Children of Israel and he was asked, “Who was the most learned man amongst the people?” He said, “Me”. Allah admonished him as he did not attribute absolute knowledge to Allah. Allah said to Musa (AS) “At the junction of the two Seas there is a slave of Mine (Khidr) who is more learned than you”. Musa (AS) set out in search of Khidr. He found him and learnt a lot from him. The lesson - Allah has the preserve for all knowledge. Whatever one’s level of knowledge, he should always seek for more of it. No one should assume that he knows all!

OBEY ALLAH, RELAX AND TRUST IN HIM

The mother of Musa (AS) was instructed by Allah to breastfeed baby Musa and then place him in a basket and place the basket on the flowing waters of the River Nile. The first instruction was quite normal to humans (breastfeed the baby) and the second instruction was quite frightening (put the baby in a basket and place the basket on the flowing waters of the river). She obeyed the two commands and that saved her baby from being killed and was eventually reunited with him. Prophet Musa (AS) was himself instructed by Allah to throw down his stick. He did so and it turned into a snake. He was instructed to hold the snake, despite the fear he had, he did what he was told and the snake turned back into the stick. These two examples clearly show that one must obey Allah’s Laws irrespective of whether they made any sense to him or not and place all

his trust in Allah; Who always guide and protect those who obey Him.

FROM DARKNESS, ALLAH CAN BRING OUT LIGHT

Thousands of mothers and fathers must have shed tears because of the slaughter of their male babies by the Pharaoh. Yet, Allah, in His Wisdom and Mercy, placed a baby boy who would wipe out the tyrant Pharaoh in the house of the tyrant! From the darkest pits of the Palace of the Pharaoh, Allah brought out the light - Musa (AS). The man who killed thousands of babies couldn't kill the one baby who would lead him to his death! The lesson - when afflicted with dark omens, remember that Allah could bring out light from such darkness through a channel that is least expected by humans.

ALLAH GIVES MORE THAN IS EXPECTED

Allah promised the mother of Musa (AS) that she would be reunited with her baby. She was given two commands by Allah and she obeyed both. Allah, out of His Mercy and Benevolence, not only reunited the mother with her child, but protected both of them from being killed by the Pharaoh and made her an employee of the Royal Place where she was paid to do her natural duty of breastfeeding her own baby! Therefore, thank Allah for his bounties on you; and He shall give you more.

RELATE WITH ALLAH AS MUCH AS YOU CAN

Allah gave Musa (AS) the opportunity to speak to Him directly. Musa (AS) grabbed the opportunity and continued relating with Allah up to the time of death when Musa (AS) initially rejected the Angel of death and after relating with Allah, accepted to die immediately. Therefore, one should always be relating with Allah in prayers, whether in the Mosque, in the house, in the working place or even in the street. The important thing is to continue remembering that Allah is always with everyone, at everywhere and at anytime.

EVERYTHING IN LIFE COULD BE DOUBLE EDGED

The miraculous stick of Prophet Musa (AS) is an excellent example of a double edged sword. Allah asked him to throw it down and it became a snake - something very dangerous! When he held it, it turned back into a useful stick! Everything in life could be like the proverbial double edged knife, which can cut vegetables and can cut the throat of a man; and vice versa! Therefore all the blessings or sufferings in life could work for or against a person, depending on how such a person uses the blessing or handles the suffering!

THE BENEFITS OF BEING STRONG AND TRUSTWORTHY

Prophet Musa (AS) was employed and given leadership of the household of Prophet Shu'aib in Midian because he was strong and trustworthy; "...*Hire him! Verily, the best of men for you to hire is the strong, the trustworthy*". (Qur'an 28:26). The lesson here is that, it is desirable to always give leadership to the one who is healthy and trustworthy. Indeed ALL the Prophets of Allah were ordained by Him only when they attained full strength and were trustworthy. In the case of Prophet Musa (AS) Allah says, "*And when he (Musa) attained his full strength, and was perfect (trustworthy), We (Allah) bestowed on him **Hukman** (Prophethood) and religious knowledge. And thus do We reward the good doers.*" (Qur'an 28:14). This has been how Allah (SWT) described the mode of His appointing ALL His Prophets and Messengers in the Glorious Qur'an. Perhaps that was where the Western World learnt how to screen applicants (to ascertain their trustworthiness) and to subject them to medical exams before being given employment.

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