

### **3- Messengers of Resolve:**

Only Messengers of Resolve can uphold the Covenant of ٱAllâh; and ٱÂdam could not meet the requirements for that. About ٱÂdam, The Qurٱân informs us that (And indeed we already covenanted with ٱÂdam, yet he forgot and we found in him no resolve) “ٱâhâ 115”.

So only five Messengers could fulfill the capabilities for such a trust and that is why Muḥammad, the Prophet and Messenger, was commanded to have patience for such a Trust. (So “endure” patiently, as the Messengers endowed with resolve “endured” patiently) “The Sand Dunes. ٱAl - ٱAḥqâf, 35”. These are Noah (Nûḥ), Abraham (ٱIbrâhîm), Moses (Mûsâ), Jesus (ٱÎsâ), and Muḥammad “may the prayer and peace of ٱAllâh be upon them all”.

These names have been mentioned in The Qurٱân, (And as We took from the Prophets their Compact and from you and from Nûḥ, and ٱIbrâhîm, and Mûsâ and ٱÎsâ, son of Maryam, and We took from them a Solemn Compact that He may ask the sincere of their sincerity; and He has prepared for the disbelievers a painful torment) “The Allied Parties, ٱAl - ٱAḥzâb, 7, 8”.

#### **ٱIbrâhîm:**

(As his Lord tried ٱIbrâhîm with certain (Words); so he fully carried them out. He said “I am going to make you a

leader for mankind. Said he, “And of my offspring? Said He, “My covenant shall not pertain to the unjust”) “<sup>۱۰۰</sup>Al - Baqarah, The Cow 124”.

1- He began by looking above, so he saw a planet, so he said, “This is my Lord”; then, as soon as it waned, he said, “I do not love waning things”. The same thing was said by <sup>۱۰۱</sup>Ibrâhîm about the moon when it waned; but his invocation came for Divine Guidance to the straight path. He still thought that the sun could be his guide to his Lord. But again the sun waned and decidedly now, there is no room for doubt, and <sup>۱۰۲</sup>Ibrâhîm declared solemnly in public, (Oh! my people!, I am innocent of all types of polytheism. Surely I have directed my face to Him who originated<sup>(1)</sup> the heavens and the earth, unswervingly upright, and I am in no way one of the associators). “<sup>۱۰۳</sup>Al - <sup>۱۰۴</sup>An<sup>c</sup>âm, The Cattle, 79”.

Still, human doubts can not be completely Vanquished; So, <sup>۱۰۵</sup>Ibrâhîm asked his Lord, Extolled be He, (Lord! Show me how you give life to the dead. He said, And have you not believed? he (<sup>۱۰۶</sup>Ibrâhîm) said, “Yes indeed, but that my heart be composed). “<sup>۱۰۷</sup>Al - Baqarah : The Cow, 260”.

2- <sup>۱۰۸</sup>Ibrâhîm and his father unequivocally rejecting idol worship, <sup>۱۰۹</sup>Ibrâhîm said to his father “Do you take to yourself

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(1) I. e. created.

idols for gods? Surely I see you, and your people in evident error. “Al - An‘âm, The Cattle, 74”. That was the beginning of ʾIbrâhîm’s unswerving search for truth.

3- On one occasion ʾIbrâhîm had this dialogue with one of the kings of his time. So ʾIbrâhîm said, (My lord is He who gives life and makes to die). So the king readily said, (I give life and make to die. ʾIbrâhîm said, Yet surely ʾAllâh comes up with the sun from the East, so come you up with it from the West) “The Cow, Al Baqarah, 288”.

Then the disbelieving king was confounded, and could not give any response to ʾIbrâhîm’s vanquishing statement about Divine Omnipotence.

4- With all these religious convictions, ʾIbrâhîm still wondered with natural admiration at man’s life and death, and also about life and death as a marvellous proof of Existence and Destiny of the creatures of ʾAllâh. So, once he asked ʾAllâh “Lord! Show me how you give life to the dead”. He, “ʾAllâh” said “Have you not believed?” “ʾIbrâhîm” said, “Yes indeed, but that my heart be composed. Said He, “So take four (of) the birds, then wring them to you and divide them”; thereafter set a portion of them on every mountain; Thereafter call them; they will come up to you with hasty diligence; (so) know that ʾAllâh is Ever - Mighty, Ever - Wise)

“Al - Baqarah, The Cow, 260”. This incident may also be taken to reveal more similarities between the eminent Messengers of Resolve, especially the supernatural ability to give life to the dead as expounded in the Qur<sup>ān</sup>, about both <sup>ʿ</sup>Ibrāhīm and <sup>ʿ</sup>Īsā (Jesus). The four birds which <sup>ʿ</sup>Ibrāhīm killed, and then called them back to life again, at the command of <sup>ʿ</sup>Allāh, was a Divine proof to <sup>ʿ</sup>Ibrāhīm of the Divine Power for the life and death of His creatures. This was also an evidence that such Messengers could be endowed with the ability for life and death, indicating here through the experience of <sup>ʿ</sup>Ibrāhīm, and later through the many experiences of <sup>ʿ</sup>Īsā “Jesus”: The one incident in the life of <sup>ʿ</sup>Ibrāhīm is different from the Angelic abilities endowed to <sup>ʿ</sup>Īsā (Jesus), who remained childless, and whose life, on this earth was definitely shorter than the life of <sup>ʿ</sup>Ibrāhīm and his progeny. The life of <sup>ʿ</sup>Ibrāhīm ended when he met his Lord and was buried in this earth, while <sup>ʿ</sup>Īsā was raised to his Lord in the Angelic Kingdom.

5- Thus <sup>ʿ</sup>Ibrāhīm could not hesitate any more to face his disbelieving people, He went into the temple, with the determination to destroy the idols inside it: Such idols were offered worship; although they could neither eat nor drink. So, <sup>ʿ</sup>Ibrāhīm said in apparent sarcasm, (Will you not eat? How is it with you that you do not pronounce “a word?”) Then (he

went apart to them, striking them with his right “hand”) “<sup>٢</sup>As - Sâffât, Those Ranged in Ranks; 91 - 93”.

When the idol worshippers came back to their idols in a hurried procession, they discovered that all the idols had been destroyed, except the most stalwart of them. When they found out that <sup>٢</sup>Ibrâhîm had destroyed them, they first asked him why he had done such a heinous task, he asked them, (Do you “then” worship, apart from <sup>٢</sup>Allâh, that which does not profit you anything nor harm you? Fie upon you and upon whatever you worship apart from <sup>٢</sup>Allâh. Do you then not consider?) They said, “Burn him away and vindicate your gods, We said!, O fire!, be coolness and peace upon <sup>٢</sup>Ibrâhîm”) “<sup>٢</sup>Al - <sup>٢</sup>Anbiyâ<sup>٢</sup>, The Prophets, 66 - 69”.

6- Coolness crushed the Fire, but peace accompanied <sup>٢</sup>Ibrâhîm all the rest of his prophetic life, through the progeny he was bestowed by <sup>٢</sup>Allâh. Such a progeny has extended till Muḥammad’s life, as well as till the end of humanity on this earth. Although he was forced to leave the area where he was supposed to meet his death, he found in Makkah another land where to build the Inviolable Mosque. There also, he was ordered to offer his son, <sup>٢</sup>Ismâ‘îl as a sacrifice in obedience of his Lord’s Command. The unparalleled fulfillment of the Divine Command for the sacrifice of his son was concluded

with the complete obedience of the son. So, here is the Qur<sup>ā</sup>n<sup>ic</sup> narrative of this marvellous incident about <sup>ʔ</sup>Ibrāhīm and <sup>ʔ</sup>Ismā<sup>ʿ</sup>īl (O my son Surely I see in a dream that I should slay you; so, look what do you see? He (<sup>ʔ</sup>Ismā<sup>ʿ</sup>īl)” said, O my “dear” Father, perform whatever you are commanded; you will soon find me in case <sup>ʔ</sup>Allāh decides, among the patient ones”. So, as soon as they both surrendered, <sup>ʔ</sup>Ibrāhīm dashed him upon his brow. And We called out to him “saying” “O <sup>ʔ</sup>Ibrāhīm!”, you have already sincerely believed in the vision; surely thus we recompense the fair - doers. Surely this is indeed what is the evident trial”. And We ransomed him with a magnificent slain ‘sacrifice’ And We have left for him among the later generations, “Peace be upon <sup>ʔ</sup>Ibrāhīm) A<sub>ṣ</sub> Ṣaffāt, Those Ranged in Ranks, 101 - 109”.

7- So, <sup>ʔ</sup>Ibrāhīm surrendered in “peace” to <sup>ʔ</sup>Allāh; and left that legacy of “peace” to the descendants of <sup>ʔ</sup>Ismā<sup>ʿ</sup>īl; and to Muslims today Salām = peace and <sup>ʔ</sup>Islām are inseparably linked. This is remarkably manifested in the ritual of Muslim pilgrimage to Makkah; thus nothing is most amazing as the sight of Millions of Muslims offering their pilgrim rituals on Mount <sup>ʿ</sup>Arafāt near Makkah, declaring their surrender in peace to <sup>ʔ</sup>Allāh, and commemorating the unforgettable surrender to <sup>ʔ</sup>Allāh in peace by <sup>ʔ</sup>Ibrāhīm and <sup>ʔ</sup>Ismā<sup>ʿ</sup>īl.

8- The House, built by ʔIbrâhîm and ʔIsmâʕîl, represents to Muslims, as well as other believers in ʔAllâh and the Last Day, (an ingathering for mankind and a place of security and to take to yourselves ʔIbrâhîm's station for a place of prayer And We covenanted with ʔIbrâhîm and ʔIsmâʕîl, "saying", 'Purify My Home for the circumambulators, and the consecrators, and the ones often bowing down and prostrating themselves) "ʔAl - Baqarah, The Cow 125". So ʔIbrâhîm and ʔIsmâʕîl started building the House, praying to ʔAllâh, (Our Lord, "graciously" accept "our prayer" from us Surely, You, Ever You, are the Ever - Hearing, The Ever - Knowing. Our Lord, and make us "both" Muslims to you, and of our offspring a nation Muslim to you, and show us our rituals and relent towards us. Surely You, Ever You, are the Supremely Relenting, The Ever - Merciful) "ʔAl - Baqarah, The Cow, 127 - 128". With this resounding prayer came another supplication for the offspring of ʔIsmâʕîl, clearly indicating the final coming of Muhammad, (prayer and peace of ʔAllâh be upon him), as the final Messenger of Resolve, to his people as to all mankind. (Our Lord, and send forth among them a Messenger, one of them, who will recite to them your ʔâyât "signs", and teach them the Book" "the Qurʔân", and the Wisdom and would cleanse them; surely You, Ever - You,

are The Ever - Mighty, The Ever - Wise) “Al - Baqarah, The Cow, 129”.

9- The revival of monotheism at the hands of ʔIbrâhîm vindicating the Command of ʔAllâh to rebuild the House shows the long line of prophets who surrendered to ʔAllâh, since the House is the first Home built on earth, even before ʔIbrâhîm. (Surely the first Home laid down for mankind was indeed at Makkah “Bakkah”, a blessed Home and a guidance to the worlds. Therein are supremely evident signs: the station of ʔIbrâhîm. And whosoever enters it is secure. And it is a duty upon mankind towards ʔAllâh to come to the Home on Pilgrimage, for whomever is able to make a way to it. And “as for” him who has disbelieved, then surely ʔAllâh is Ever - Affluent “Ever Rich”, dispensing with the worlds) “Âl ʔImrân, 96 - 97”.

Such a revelation emphasizes the fact that ʔIbrâhîm is the father of modern monotheism through his rebuilding, together with his son ʔIsmâʔîl, the Inviolable Home, after it had been destroyed for several ages.

As the Home of monotheism, all human beings are expected to visit this Home, with whom the Divine honor of rebuilding it was bestowed on ʔIbrâhîm in relatively historical times. Since all humanity are bound to visit it, then all mono-

theistic religions, including the followers of Mûsâ and ʿÎsâ, have to perform these religious rites to the Home, in case they have the means to reach it. Those having the means to do so, and fail to visit it are considered disbelievers.

10- The ḥajj = pilgrimage, to Muslims, is the annual pilgrimage to Makkah during the second week of Thul - Hijjah, the final month of the Muslim lunar calendar. All adult Muslims are required to perform the ḥajj at least once in their lifetime if they possess enough resources. The sequence of rites observed today was determined by Muḥammad (prayer and peace be upon him) as a re-enactment of critical, faith - testing events in the lives of ʾIbrâhîm, the founder of monotheism, his wife Ḥâjar, and their son ʾIsmâʿîl.

The initial rite of Hajj, ṭawâf, is a seven - fold circumambulation of the Kâʿbah, the Home of ʾAllâh, built by ʾIbrâhîm and ʾIsmâʿîl. The ṭawâf is followed by the saʿy, in which the pilgrims go forth and back seven times between two small hills close to Kaʿbah. This recalls Ḥâjar's search for water after Ibrâhîm was forced to abandon her and ʾIsmâʿîl in the desert.

On the ninth day of Thul - Hijjah, all Muslims go to Mount ʿArafât and stay there until sunset, all the time praying and supplicating to ʾAllâh; then, on the tenth day, Mus-

lims begin stoning Satan in memory of ʔIbrāhîm's rejection of Satan's temptation to disobey the Divine Command to kill his son. Finally pilgrims are required to offer an animal sacrifice (qurbân) commemorating the sheep that ʔAllâh accepted from ʔIbrāhîm in place of his son.

11- A Muslim is asked to pray five times every day, facing the Inviolable Mosque at Makkah, and these prayers are best performed in a (mosque = masjid), a place where a Muslim bows and prostrates in prayer. Prostration is the noblest form of submission to ʔAllâh, indicating a sense of humility to the Creator. But from this sense of humility is derived a feeling of human dignity, dignity in seeing through forms and creatures the visible Hand of the Lord. This seems a common feature in all religions. With humility there is a real sense of moral freedom from fear of anything and everything save the anger of ʔAllâh; and it is this freedom from fear that is basic to any real sense of human dignity.

Even in prayer, a Muslim has to mention the name of ʔIbrāhîm Several times. In the first (rak<sup>c</sup>ah = a bowing) a Muslim has to bow once and prostrate twice, after which he stands again for the second rak<sup>c</sup>ah and two prostrations. Finally he sits for taḥiyyât (Greetings, Testimonies). During these taḥiyyat, a Muslim declares his belief in the Oneness of

ﷻAllāh, and the Prophethood of Muḥammad. Then he prays to  
ﷻAllāh to shower mercy on Muḥammad and his family and  
ﷻIbrāhîm and his family before terminating his prayer.

12- “The God who redeemed Abraham” was the same as the God of Moses (if. Exod. iii b, 13 seq). Like Muḥammad, some 2000 years later, Abraham stood at the head of a great movement among the Semitic peoples and tribes. “Encyc. Britannice, I, P. 6.

a- Against such a brief information about ﷻIbrāhîm as the one quoted above, stands the detailed presentation offered by the Qurʾān about the father of the Prophets, who give the name ﷻIslām to the religion of ﷻAllāh.

One of the distinctive attributes given to ﷻIbrāhîm is the word “ḥanîf” = a Muslim whose path was undistorted by any trace of polytheism, for he was neither a Jew nor a Christian. (In no way was ﷻIbrāhîm a Jew, nor a Christian; but he was an unswervingly (upright) Muslim, and in no way was he one of the associators) = “polytheists; Surely the ones of mankind who are most deserving of ﷻIbrāhîm’s patronage are indeed the ones who closely followed him, and this Prophet and the ones who have believed; and ﷻAllāh is The Ever-Patronizing Patron of the believers.) “ʾĀl - ʿImrân, The House of ʿImrân, 67 - 68”.

b- The word hanîf has been mentioned in the Qur<sup>ân</sup> 8 times as an attribute of ²Ibrâhîm, but the attribute Khalîl about ²Ibrâhîm is mentioned only once: (And who has a fairer religion than he who surrenders his face to ²Allâh, and is a fair - doer, and closely follows the creed of ²Ibrâhîm the unswervingly upright? and ²Allâh took to Him ²Ibrâhîm for an outstanding bondman “<sup>∞</sup>An - Nisâ<sup>∞</sup>; Women, 125”. The attribute Khalîl may also imply that ²Ibrâhîm was often addressed, advised and guided by his Lord, for he was also called (constantly forbearing, most plaintive, and constantly penitent) “Sûrat Hûd, 75”. Forbearance and penitence are mentioned in the Qur<sup>ân</sup> as attributes for other bondmen of ²Allâh, but the word awwâh, mentioned only twice, is given as a special attribute of ²Ibrâhîm, for he was supplicant of the favor and mercy. Even the word ²ummah, which is usually used to denote a whole nation, is again an attribute of ²Ibrâhîm, since he was eminent in having the gracious virtues granted by ²Allâh. Finally the following Words emphasize the one religion, ²Islâm as the unifying message to all Messengers and Prophets, revealed by ²Allâh, (He has legislated for you as the religion what He enjoined on Nûh, and that which We have revealed to you (Muhammad), and what we have enjoined on ²Ibrâhîm and Mûsâ and ²Îsâ (saying) “Keep up the religion and be not disunited therein) “<sup>∞</sup>Ash - Shûrâ, Counsel, 13”.

## Mûsâ (Moses)

The suffix *es* in the English name *Moses* comes originally from the Greek name; thus the Arabic name *Mûsâ* is the original name for this great Messenger of Resolve. The same thing could be said about ʿÎsâ, whose name in English *Jesus* has the same Greek suffix, with the loss of the Arabic letter  $\Sigma = ʿ$ .

So the traditionally Greek names for these two Messengers of Resolve may help to show the influence of Greek and Roman traditions on the thoughts of these two eminent Messengers.

In the Qurʾân, however, Divine Revelation has been kept, through the blessings from ʾAllâh, from any polytheistic or alien influences. So the Qurʾân represents to all Muslims, as it should represent to any human individual, the only undefiled religious Revelation.

1- The birth of *Moses*, in Egypt, took place at a time when a despotic Pharaoh ruled out, that Israeli male children should be killed. So the mother of *Moses* was instructed, through Divine Revelation, to (suckle him “*Mûsâ*”; so when you fear for him, then cast him in the main; and do not fear, nor grieve. Surely We will turn him back to you, and We will make him one of the Emissaries. Then the house of Firʿawn

"Pharaoh" picked him out to be "later" an enemy to them and a "source" of grief. Surely Fir'awn and Hârân and their hosts were sinners) "Sûrat ʿAl - Qaşş, the Narrative, 7, 8" So, due to the Mercy of ʿAllâh, the wife of Fir'awn "Pharaoh" had a deep love for the young infant, and asked her husband not to kill the young baby; for he would be of much help to them, and they could very happily keep him as their own son. Her appeal to her husband was not frustrated; and the child lived there for a while. Then the wife saw that the child could not accept the suckling of any of the wet - nurses. Suddenly there came, into the palace a young maid who was his unknown sister who knew of this problem; and she readily suggested that she knew of a woman who could suckle the infant. (So we turned him back to his mother so that she might comfort her eye and not grieve, and that she might know that the promise of ʿAllâh is true; but most of them do not know) "Sûrat ʿAl - Qaşş, The Narrative, 13".

2- Although Mûsâ was of stalwart body, he still needed Divine Guidance, so he was told to seek the advice of a noble - minded person, believed to be a Prophet, traditionally called ʿAl - Khidr. When they both met, ʿAl - Khidr explained to Mûsâ what he did, only after the deed is accomplished. To this Mûsâ said, "you shall find me, if ʿAllâh decides, patient, and I shall not disobey you in any command of yours). "ʿAl -

Kahf, The Cave, 69". So they both embarked upon the ark, and ʔAl - Khidr made a hole in the ship. Such an act made Mûsâ say in marked surprise ("Have you made a hole in The ship: so as to drown its population "passengers". Indeed you have already come up with a dreadful deed) "ʔAl - Kahf, the Cave, 71". The second grave event was that ʔAl - Khidr killed a seemingly innocent youth; and to this also Mûsâ stood in surprised amazement, and could not resist his objection, together with his request for explanation. But the third event was the rebuilding of an old house that was about to collapse. To these three strange events, ʔAl - Khidr gave this explanation. The ark was destroyed and the passengers were saved from falling into the lands of a king who was expecting the arrival of these passengers in the ark under his atrocious-rule. And, as for the youth, then (his parents were believers; so we were apprehensive he would oppress them with his inordinance and disbelief) "ʔAl - Kahf, The Cave, 80". The third event took place because under the walls of the old house was a hoarding of the two orphans, needed for them when they grow up. And this marked the end of the meeting between Mûsâ and ʔAl - Khidr, who finally said (and in no way did I perform this upon my own command. This is the interpretation of what you "Mûsâ" were unable to endure patiently) "ʔAl - Kahf, The Cave, 82".

Such events are representative of lucid guidance for Mûsâ and for him to acquire more patience, before he became one of the eminent prophets, as one of the Messengers of Resolve. It is also clear here, that the acts of the ark and the killing of the young man are not ascribed to a Divine Command, since they rest clearly on the prophetic understanding of ٱAl - Khidr, since in his interpretation he says, (I willingly damaged the ark) and (we were apprehensive he would oppress them 'his parents'). But for the rebuilding of the old house, ٱAl - Khidr said, (So your Lord willed that they both should reach full age, and take out their hoarding) “ٱAl - Kahf, 79 - 82”. In the first instance, it was a personal decision, the second instance was performed by more than one person, and the last was a decisive Divine Command.

3- As soon as Mûsâ attained full age (We “ٱAllâh” brought him “sound” judgment and knowledge; and thus We recompense the fair - doers) “ٱAl - Qaşaş, the Narrative, 14”. So, entering the city, he found one of his community complaining of an attack by an Egyptian youth. So, readily Mûsâ attacked the adversary and killed him. On another occasion, the same Israeli young man complained of an attack by another Egyptian, and Mûsâ was again on the point of killing the new enemy, upon which the Egyptian youth complained, addressing Mûsâ, (“O Mûsâ! Would you like to kill me as

you killed the other man yesterday? Decidedly you would be nothing but a potentate in the land, and in no way you would be one of the reformers) “Al - Qaṣaṣ, The Narrative, 19”.

4- Thus it was time for Mūsâ to leave Egypt, after he had been told by one of his close friends that responsible authorities were planning to kill him; so, out of Egypt, he took his direction to Madyan, where he took rest under a tree at a watering place in this desert area. There were desert people watering their flocks, while two young women were staying away from the well, unable to bring their flock near the well. So he watered their flock for them. The two young women went away with their flock; but in no time did one of them come back, addressing Mūsâ that her father wanted to reward him for the service he did to her and her sister. So Mūsâ followed her to see her Father, Prophet Shu‘ayb. One of the two girls, probably the one who led Mūsâ to her father’s home, said, (“O my father, hire him, surely he is the most charitable the most powerful and trustworthy”). Then Shu‘ayb, convinced of his daughter’s plea, addressed Mūsâ, saying (Surely I would like 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 favor from you). “Al - Qaṣaṣ, The narrative, 26 - 27”.

5- After his stay in Madyan, Mûsâ was on his way back to Egypt, where he was born, and where he lived until he became a young man. Now, on his way back to Egypt with his family, they felt cold; but suddenly he thought he could see a fire at a distance. So, he told them to stay for a while, until he could go and get some faggots from the fire. "Then, as soon as he came up to it "the fire", he was called from the right bank of the Tuwâ valley in the blessed Spot "The Tûr". Then Mûsâ was called, "O Mûsâ, Surely I, Ever I, am ٱAllâh, The Lord of the Worlds: Cast down your staff". So, as soon as he saw it shaking as if it were a jinni, he turned withdrawing and did not retrace his steps. "O Mûsâ, come forward, and do not fear "the staff". Surely you are one of those who are secure". Dispatch your hand into your bosom, and it will come out white without any "odious" imperfection, and clasp to you your arm that you should not be overawed. So these two signs are two proofs from your Lord to Fir'awn "Pharaoh" and his chiefs; surely they are an immoral people"). "Al -Qaṣaṣ, the Narrative, 30 - 32).

6- Here Mûsâ appealed to his Lord that he would agree that Hârûn "Aaron" would help him with the delivering of the Divine Message to Fir'awn and his people, after He had so magnificently and gracefully addressed him with these Di-

vine words, (And I have worked you for Myself) “Tâhâ, 41”. These Words are a reminder of the earlier Words, when <sup>∞</sup>Allâh told Mûsâ, after he had been hurled in the coffer by his mother, (I cast on you belovedness from Me, and you will be worked out under My Eye) “Tâhâ, 39”. This implies that <sup>∞</sup>Allâh, Extolled and Exalted be He, has chosen him as one of His Messengers of Resolve. The words “Belovedness”, and being worked out under the Eye of <sup>∞</sup>Allâh, are exclusively used here for Mûsâ.

These Glorious Words disclose the human limitations when Eminent Messengers go beyond their human abilities. So when Mûsâ said to <sup>∞</sup>Allâh, Extolled and Exalted be He, (“Lord! Show me, that I may look at you”. “Allâh” Said, You shall never see me; but look at the mountain. So, in case it stays still in its place, then you shall eventually see Me”. But as soon as his Lord manifested Himself to the mountain, He made it powdered into dust; and Mûsâ collapsed stunned. Then as soon as he recovered, he said, “Extolled be you! I repent to You; and I am the first of the believers”). <sup>∞</sup>Allâh said, (O Mûsâ, I have elected you above mankind for My Messages and for My Words “to you”; so take what I have brought you; and be of the thankful ones). “Al - A<sup>c</sup>râf, the Battlements 143, 144”.

Human inabilities are also shown when Mûsâ's people addressed him saying, ("O Mûsâ, we shall never believe you until we see <sup>2</sup>Allâh openly"); so the stunning thunder - bolt took you while you were looking on. Thereafter We made you to rise again even after your death, that possibly you would thank us) "<sup>2</sup>Al - Baqarah, The Cow, 55, 56".

7- The discussion between Mûsâ and the Egyptian Pharaoh "Fir'awn" is truly indicative of the ruthless character of disbelieving rulers. So, Mûsâ, with his brother Hârûn, began by fulfilling the Command of <sup>2</sup>Allâh (Go, both of you to Fir'awn; surely he has tyrannized. So speak (you both) leniently to him that possibly he would remind himself or he would be apprehensive. They both said, "Our Lord, we do fear he may exceed against us, or tyrannize over us. <sup>2</sup>Allâh said, "Do not fear him. Surely I Myself shall be with you both, I hear and I see). "Tâhâ, 43 - 46". To the counsel of Mûsâ, the Pharaoh answered, ("Who then is your Lord, O Mûsâ. Mûsâ said, "Our Lord is He Who gave everything its creation; thereafter guided it"). "Tâhâ, 50". Then came the time for sorcery; and in face of the frightening sight of the serpents of the Pharaoh's sorcerers, the sign of Mûsâ's staff gulped all the sorcerers serpents. This act to the sorcerers made them suddenly and unequivocally declare their belief in <sup>2</sup>Allâh in spite of the Pharaohs threats.

8- While Mûsâ was still living in Egypt with his people, all of whom were in terror about Fir<sup>c</sup>awn's decision to tyrannize over them, he was astonished by Qârûn's (Korah) attitude. Arrogant with his wealth, (and We brought him hoardings such that the keys of them would indeed overburden a band of men endured with strength) "Al - Qaşaş The Narrative, 76." Qârûn did not give ear to the advice of his people not to exult with his wealth, and not (inequitably seek corruption in the land; surely <sup>2</sup>Allâh does not love the corruptors). So, the final end came, and (We caved him and his home in the earth; then in no way did he have a community to vindicate him apart from <sup>2</sup>Allâh; and in no way did he vindicate himself) "Al - Qaşaş, The Narrative, 77, 81".

But with all the tyranny of Fir<sup>c</sup>awn (Pharaoh), and the threats of disbelievers, including Qârûn and others, the Command came to the sea to open a way for Mûsâ and his people and to engulf and drown Fir<sup>c</sup>awn and his followers.

9- Then Mûsâ left Hârûn with the children of <sup>2</sup>Isrâ<sup>2</sup>îl for the appointed time with his Lord; and Mûsâ was entrusted with the Commandments, which are traditionally believed to be ten. These Commandments are mentioned in the Ever - Glorious Qur<sup>2</sup>ân, in the latest and enduring Revelation from <sup>2</sup>Allâh, Extolled and Exalted be He: (Say "Come so that I

may recite what your Lord has prohibited you: that you do not associate anything with Him, and that you should show fairest companionship to your parents, and not to kill your children because of want. We provide for you and them too; and that you do not draw near obscenities, whatever of these is outward and whatever inward; and that you should not kill what  All h has prohibited, except according to the Law. That He has enjoined you with this, that possibly you would consider. And that you should not draw near the wealth of the orphan, except in the fairest manner, until he has reached full age. And fill up the measure and the balance with equity. We do not charge any self except to its capacity; and when you speak, then be just, even if it should be to a kinsman. And fulfill the covenant of  All h. That is what He has enjoined you with, and that possibly you would be mindful). “ AL -  An am, The Cattle, 151 - 152”.

10- When M s  returned to his people, after he had left his brother H r n in charge of the Message to the people of  Isr  l, he found that they were worshipping the Calf. So he rebuked his people saying, (O my people, surely you have done injustice to yourselves by taking the Calf for yourselves “as a god”, so repent to your Initiator, and so kill “the guilty among” yourselves. That is most charitable for you in the Providence of your Initiator “Creator”. So He relents towards

you. Surely He is The Superbly Relenting, The Ever - Merciful) “<sup>٢</sup>Al - Baqarah, The Cow, 54”. Of course, Hârûn was not to blame for the party who worshipped the Calf, although Mûsâ was so angry that he dragged him by the beard and head as a sign of brotherly reproach. Then Hârûn began to explain how this apostasy took place, when As - Sâmirî extracted gold from the cave and made a statue of it. Here the Qur<sup>٢</sup>ân tells us the story of <sup>٢</sup>As - Sâmirî who said, (I beheld what they “the people” did not behold; so I grasped a handful of dust from the messenger’s track, and then flung it off. Thus myself instigated me to that). To this Mûsâ said, (Then go! Yet, surely it is for you in this life to say. “No mutual contact with me”. And there is for you an appointment you will never be allowed to fail; and behold, your god, to whom you lingered on consecrating yourself! Indeed we shall definitely burn it, and , thereafter we shall indeed crush it into ashes and “throw” it in the main) “Tâhâ, 96, 97”.

11- The vicissitudes in the life of the <sup>٢</sup>Isrâ<sup>٢</sup>îlî’s during the life - time of Mûsâ are indeed an unparalleled record of the favors of <sup>٢</sup>Allâh upon them, in spite of the various irresponsible attitudes towards Mûsâ and the Message. On one occasion, they said to Mûsâ, (“O Mûsâ, we shall never believe you until we see <sup>٢</sup>Allâh openly; so the stunning thunderbolt took you while you were looking on. Thereafter We made

you to rise again, even after your death, that possibly you would thank Us) “<sup>٢</sup>Al - Baqarah, The Cow, 55 - 56”.

It is true that when Mûsâ came to the fixed time of his Lord, his Lord spoke to him. Then Mûsâ said, (“Lord! Show me, that I may look at you!”) <sup>٢</sup>Allâh said, (You shall never see Me; but look at the Mountain, so, in case it stays still in its place, then you shall eventually see me. Then, as soon as his Lord manifested Himself to the Mountain, He made it pounded into dust; and Mûsâ collapsed stunned. Then, as soon as he recovered, he said, “Extolled be You; I repent to you; and I am the first of the Believers”) “<sup>٢</sup>Al - <sup>٢</sup>A<sup>c</sup>râf, the Battlements, 143” It is clear, that the request to our Creator was different in both cases, since Mûsâ’s request was more intelligible than that of his people with their unceasing errors and misdeeds. Mûsâ was on his way to be a Messenger of Resolve, while his people had always discredited themselves through their doubtful stands and open disbelief at times. Here Mûsâ’s request was not the first of its kind, for <sup>٢</sup>Ibrâhîm had a more modest request - to see how <sup>٢</sup>Allâh gives life to the dead; and his request was granted when <sup>٢</sup>Allâh told him to kill the four birds, put on every mountain parts of them, and call them back alive to himself.

Here again, Mûsâ is addressed, after his request, “O Mûsâ, I have elected you above mankind for Messages and for My

Words to you; so take what I have brought you, and be of the thankful ones”).) “Al - A<sup>c</sup>râf, The Battlements, 144”. We also see here that Mûsâ and his people were stunned and were brought back to life to suffer such a punishment when he asked his Lord about life and death.

Each of the two Messengers had his special favor from  Allâh:  Allâh talked to Mûsâ on many occasions (and to Mûsâ  Allâh spoke long eloquent Speech) “An - Nisâ , Women, 164” and  Ibrâh m enjoyed the privilege of being Khal l  Allâh, (and  Allâh took to Him  Ibrâh m as a closely stationed bondman) “An - Nisâ , Women 125”.

12- After being saved by  Allâh from drowning, the children of  Isrâ  l enjoyed the Divine gift in their provision with manna and salwâ<sup>(1)</sup>, “And We overshadowed you with mists and sent down manna and salwa upon you. “Eat of whatever good things we have provided you. And in no way did they do injustice to Us, but they did injustice to themselves) “Al - Baqarah, The Cow, 57”.

Still, disobedience became a plain characteristic of Mûsâ’s people, for when they were on their way to the Holy City, they saw some atheistic people worshipping idols, and so

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(1) Traditionally understood to mean, a heavenly kind of “honey foods; and “birds”.

they asked Mûsâ to make for them similar idols that they should worship. The natural reaction on the part of Mûsâ was ready but moderate anger. Such an incident is mentioned in the Qur<sup>ʿ</sup>ân in these Words, (We made the children of ʿIsrâ<sup>ʿ</sup>îl pass over the sea. Then they came upon a people consecrating themselves to “their” idols. They said “O Mûsâ!, make for us a god, as they have gods”. “Mûsâ said, “Surely you are a people who are ignorant. Shall I inequitably seek a god for you other than ʿAllâh, and He has graced you over the worlds? “<sup>ʿ</sup>Al - ʿA<sup>ʿ</sup>râf, The Battlements. 138 - 140”.

Again, when Mûsâ asked his people to enter the Holy City, they refused for fear of the assumed giants dwelling in it. Although Mûsâ reminded them of the Favors of ʿAllâh upon them, Favors that had not been to any people before them, for he made of them prophets and kings. Their answer was, “O Mûsâ!, there are people who are giants in it, and surely we shall never enter it except when they go out of it. So, in case they go out of it, then surely we will be entering) “<sup>ʿ</sup>Al - Mâ<sup>ʿ</sup>idah, The Table, 20 - 22”.

Although two true believers of Mûsâ’s people argued with their people encouraging to enter the city, for if the entry is achieved, victory is assured. But the people’s answer was negative, for they said, “O Mûsâ, surely we will never enter it at all so long as they “the giants” are in it. So go forth, you

and your Lord, and then you and your Lord fight them. Surely we are sitting here now!) “Al - Mâ'idah, The Table, 24". The punishment was that the people of Mûsâ kept wandering astray for forty years.

Even during their safe stay near the sea - coast, some of them kept fishing whales on the Sabbath, and that is why they were turned into apes, (And you already know “the story: of the ones who transgressed on the Sabbath; so We said, "Be apes, miserably spurned) "Al - Baqarah, The Cow, 65".

13- Finally, the whole story about the Cow they were asked to kill is narrated in such details in the Qur'ân that the word “Cow” is given as a title to the longest Sûrah in the Qur'ân. So, when Mûsâ said to his people that Allâh commands them to slay a cow, they said, (“Do you take us to yourself in mockery? He said “I take refuge with Allâh from being one of the ignorant”) “Al - Baqarah, The Cow, 67". The argumentation between Mûsâ and his people went on, with their asking about the cow's age, color, and with its being no blemish on it. Only then did, they kill it, and they used part of it to strike a dead man, who was Divinely brought to life again, and he told the people about the criminal who killed him. The Qur'ân briefly refers to the incident in these Words, (And you “the people” killed a man and parried about him; and Allâh brought forth whatever you were keep-

ing back. So We said, "Strike him with some piece of it. Thus <sup>۲</sup>Allâh gives life to the dead and shows you his Signs, that you may consider) <sup>۳</sup>Al - Baqarah, the Cow, 72, 73".

14- During this long history, the children of <sup>۲</sup>Isrâ'îl fought against the Assyrians, as well as amongst themselves, until the time came for Nebuchadnezzar to destroy Jerusalem in 586 B. C., and the Temple was burnt. This disaster "became the great epoch-making event in Jewish history "Encyclopaedia Britannica vol 13, p. 48". Later on, under Alexander the Great (who died 323 B. C.), the Jews were given freedom of worship, and cordial relations between the ruler and the ruled was a common feature. When the Muslims occupied Syria and Palestine, they showed tolerance to the Jews; and under the second Caliph, <sup>۴</sup>Umar, many Jews were allowed to return to Jerusalem and to build the temple again. But Jewish persecution went on in the West under Christian rulers, thus ending in the foundation of the ghetto system. This led to expulsion and massacres of the Jews in England (1200) and in France (1306), in Germany at the period of black death and in Spain in (1492); and finally the Jews found their haven of refuge in Muslim Turkey. Long after that, the Jews began to be tolerated in Europe ever since Utrecht (1579), and especially after the French Revolution in France. At last Jewish revival

began in Palestine before the Balfur Declaration; and the Hebrew University was opened on April, 1, 1925 .

15- Here it is to be noted that all this persecution was to take place as a punishment for a party of the Jews who perverted the Divine (Wordings from their original meanings) “Al - Mâ'idah, The Table, 41”. The same punishment was inflicted upon parties of the Children of ʾIsrâʾîl. So when they broke their Compact with ʾAllâh, (We cursed them and made hard their hearts; they perverted the Wordings from their contexts, and they forgot a portion of what they were reminded) “Al - Ma'idah, the Table, 13”. Among these perversions were their claim that ʾAllâh has a son, ʿUzayr, and their inordinate assumption that the Hand of ʾAllâh is shackled, (Shackled are their hands, and they are cursed for whatever they said. No indeed, but both His Hands are outspread. He expends how He decides. And indeed what has been sent down to you “Muḥammad” from your Lord will definitely increase many of them in inordinance and disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, ʾAllâh will extinguish it. And they endeavor diligently in the earth doing corruption; and ʾAllâh does not love the corruptors) “Al - Mâ'idah The Table, 64”.

With all these various forms of punishment inflicted on the dissident parties of the Children of ʾIsrâʾîl, the forgiveness from ʾAllâh, The All - Merciful is forthcoming when they go back to the original teachings of the Tawrâh (Torah). In this case, the Divine Promise to the Children of ʾIsrâʾîl, as revealed in the Glorious Qurʾân is to be fulfilled (And We said to the Seeds of ʾIsrâʾîl, after the destruction of Firʿawn (Pharaoh) "Dwell in the land, then when the promise of the Hereafter comes, We shall cause you to come (again) clustering) "Al - ʾIsrâʾ, the Night Journey, 104".

With this Divine Promise, we read again in the Glorious Qurʾân, this Promise to ʿÎsâ (Jesus), (ʾAllâh said, "O ʿÎsâ, surely I will take you up to Me, and will raise you up to Me, and will purify you of the ones who have disbelieved. And I will make the ones who have closely followed you above the ones who have disbelieved until the Day of Resurrection. Thereafter to Me will be your return; so I will judge between you about what you used to differ). "Âl - ʿImrân, the House of ʿImrân, "55".

This Divine Revelation probably is a depiction of the situation now in Palestine, where the Muslim Arabs are facing over 6 million ʾIsrâʾîlîs, A peaceful solution may be found if the temple is built again in Jerusalem, where the Temple should stand side by side with the ʾAqsâ Mosque, and the

Christian Church. Such an agreement could be achieved if the Arabs forget the racial impulses in dealing with the ʾIsrâʾîlîs, and go back to the tolerant attitude of ʾIslâm, as represented by the policy of ʿUmar, the Second Caliph, who accepted the return of the Jews to Jerusalem and the rebuilding of the temple.

### ʿĪsâ (Jesus)

**1- Maryam (Mary):** The birth of Jesus (ʿĪsâ) has been the source of several interpretations, all of which agree that he was the born son of Maryam (Mary), who was the daughter of ʿImrân. When the wife of ʿImrân was told that she would be giving birth to a daughter, she prayed to ʾAllâh, saying, (“Lord! Surely I vow to you what is in my belly in dedication; so “graciously” accept it from me. Surely, You, only You, are The Ever - Hearing, The Ever - Knowing”. So, as soon as she gave birth to her, she said “Lord! surely I have given birth to her, a female”. And ʾAllâh knows best what she had brought forth, and the male is not as the female; and surely I have named her Maryam. And surely I take refuge in You for her and her offspring from the outcast Satan”). “ʾĀl - ʿImrân, The House of ʿImrân 35, 36”. Then Mary was given to Zakariyyâ (Zecharias) to take good care of her; but such care was not needed, for she was given provision from her Lord. That is why (whenever Zakariyyâ entered the Chamber