

In the Name of Allah, the Most Compassionate, the Most Merciful

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei

BOOK TWENTY-FOUR

CHILDREN OF ISRAEL

UNDER MOSES' LEADERSHIP



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&

His Masterpiece:

"**ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

(Oil Painting. Work: Sayyed Mehdi Amin, 1991)

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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَفَرَزَانٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!

TEACHINGS OF QURAN IN ALMIZAN

This is a "Reference Book"
or the Theological Encyclopedia of the Holy Quran,
Classified and Summarized from Allamah Tabatabaei's most
famous Commentary of Quran, the "Almizan."

About the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...), where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a substantial number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Ethics, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also the Human Final Destination and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in Farsi language, and after publishing a few early editions of it, the author tried to prepare the Complete Translations of these books in **English** Language.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website:

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 4 - START AND END OF THE UNIVERSE

BOOK 5 - CREATION SYSTEM

BOOK 6 - ANGELS

BOOK 7 - JINN AND SATAN

- BOOK 8 - CREATION OF MANKIND
- BOOK 9 - SOUL AND LIFE
- BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN
- BOOK 11- HUMAN SELF AND LOVE
- BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH
- BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION
- BOOK 14 - SECRET OF SERVITUDE
- BOOK 15 - HUMAN REQUESTS AND PRAYERS
- BOOK 16 - GENERAL HISTORY OF RELIGIONS
- BOOK 17 - EARLY NATIONS AND EARLY PROPHETS
- BOOK 18 - ABRAHAM, FOUNDER OF UPRIGHT RELIGION
- BOOK 19 - CHILDREN OF ISHMAEL - FIRST DYNASTY OF SONS OF ABRAHAM
- BOOK 20 - PROPHET LUT (AS) – MESSENGER TO OVERTHROWN CITIES
- BOOK 21 - CHILDREN OF ISRAEL, SECOND DYNASTY OF SONS OF ABRAHAM
- BOOK 22 - JACOB AND JOSEPH
- BOOK 23 - LIFE OF MOSES (AS)
- BOOK 24 - CHILDREN OF ISRAEL UNDER MOSES' LEADERSHIP (Present Volume)
- BOOK 25 – LONG HISTORY OF JEWISH VIOLENCE
- BOOK 29 – MUHAMMAD, The Last Messenger of Allah
- BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation
- BOOK 38 - ISLAMIC FAMILY LIFE
- BOOK 41 - ISLAMIC SOCIETY
- BOOK 42 - BASIS OF ISLAMIC ETHICS
- BOOK 54 - PARADISE
- BOOK 56 - MEETING OF GOD

Please refer to **the Editor's Website**

www.almizanref.ir

Also, the following digital libraries:

<https://library.tebyan.net/fa/170080/...>

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the

Commentary of Almizan from my years of 41 up to now of my old year of 86, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Sayyed Mehdi Amin (Habibi)

TEHRAN. December 9, 2022 – January 21, 2023.

Part one

Children of Israel

AFTER PHARAOH

CHAPTER ONE

THANKLESSNESS VIS BLESSINGS

Settlement of Children of Israel in the Blessed Land

" وَ لَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صَدِيقٍ و...! "
(يونس / ٩٣)

**"We settled the children of Israel in a blessed land,
and provided them with pure sustenance...!"**

(Holy Quran, Yunus: 93.)

The Phrase "the Blessed Land" implies that the Glorious God gave the Children of Israel a place in which what a man expects of a dwelling area, were found, like the good weather, the fertile land, the abundance of blessings, the establishment, peace, and many other things!

This Place was in the district of Jerusalem and Damascus, where God housed the Israelites and called those areas a holy and blessed land.

The Holy Quran has narrated the story of the arrival of the Children of Israel in this land.

Some have said that this "Place" was in Egypt, which the Children of Israel have entered there and found the houses, but this is not mentioned in Quran, and if they have entered Egypt twice, they did not constantly settle there. The Wording of the Verse does not favor a position with this status as a "Blessed Land."

(Almizan: V.19, P.194.)

Ungratefulness and Discord in the First Days

The Holy Quran mentions the fate of the Children of Israel ending to the disparity and disagreement in the Truth and Word of Unity and States:

- We accomplished the blessing to the Children of Israel, and placed them in the Blessed Land, after a long time in captivity of the Copts and suffering from deprivation of the pure livelihood, we gave them the pure sustenance, and made their nation a single nation, and united them together, but –
- They showed ungratefulness, dispersed in their Word of Unity, disputed about the Truth, and the ignorance was not an excuse for their differences, but they differed having awareness and knowledge.
- God will indeed judge between them on the Day of Judgment about the Facts they used to differ!

(Almizan: V.19, P.194.)

Prosperity of the Children of Israel after Pharaoh

" يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ و...! " (٨٠-٩١ / طه)

**“O Children of Israel! We delivered you from your enemy,
and We appointed with you a tryst
on the right side of the Mount
and We sent down to you the manna and quails!”**

(Holy Quran, Taha: 80-91.)

After the Pharaoh drowned in the sea, and Moses brought the children of Israel safely across the Nile, events occurred in the history of the children of Israel, which God mentions as the Blessings he gave to the children of Israel.

In this part of the Holy Quran, the Almighty God enumerates a group of His Blessings on the Children of Israel, such as when He saved them from the Copts, and appointed to them a Tryst Place on the right side of Mount Ture and sent down the "Manna and Salvia" for their food.

Then the God Almighty ended this chapter by narrating the story of the Samaritan and misleading him the people by worshiping the calf.

This history is connected to the story of Tryst in the Mount Ture. Of course, the main purpose of this chapter is to express that the children of Israel exposed themselves to the wrath of Almighty God and were subjected to God's wrath with their calf worship, which is narrated in great detail in the next chapter of the story.

(Almizan: V. 27, P. 287.)

Heavenly Foods

"...وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوٰى"
(طه / ٨٠-٨٢ / طه)

"...And We sent down to you the Manna and Quails!"

(Holy Quran, Taha: 80-91.)

- **"Children of Israel!**
We saved you from your enemy
and promised to settle you on the right side of the
peaceful Mount Tur (Sinai),
and We sent you manna and quails!
- **I allowed you to consume the pure sustenance**
which We had given you
but not to become rebels,
lest you become subject to My wrath.
Whoever becomes subject to My wrath will certainly be destroyed.
I am All-forgiving to the righteously striving believers
who repent and follow the right guidance!"

The God Almighty begins the reminding of His Blessings by reminding the fierce enemy of the Israelites and how he was drowned, and He reminds the Israelites how He saved them from the evil of Pharaoh after years of suffering.

Then God mentions the Date He had with Moses (AS) on the right side of Mount Ture when Moses was supposed to stay in Tryst Place (**Miqat**) for thirty days to receive the Torah.

Then He has a brief reference to the descent of Manna and Salvia and says:

- **“I allowed you to consume the pure sustenance which We had given you but not to become rebels!”**

Rebellion in eating means that God's Blessing is ungrateful, and His gratitude is not fulfilled, as the children of Israel did not fulfill, and they said:

“And when you said:

- **O Moses, We will not put up with one kind of food. So, invoke your Lord for us, that He may bring forth for us of that which the earth grows its greens and its cucumbers, its garlic, its lentils, and its onions.”**

The God Almighty considers the result of such rebellion to be the coming of Divine wrath on them and threatens them that whoever the Divine wrath is directed at him, he will fall, and this fall is interpreted as destruction.

Then, after this threat, he shows the way of salvation and says:

- **“I am All-forgiving to the righteously striving believers who repent and follow the right guidance!”**

Returning from disobeying God to obeying Him is repentance.

Returning from polytheism to Monotheism is also repentance. Just as Faith is Faith in God, it is also Faith in God's Signs and Revelations, which are His Prophets and Messengers, or the Decrees and Laws that the Prophets have brought.

Children of Israel, as they were infected with sins and transgressors, they were also infected with polytheism, for example, worshipping the calf.

It is clear from the general stories of the children of Israel in Holy Quran the children of Israel, although they had faith in God Almighty, and had confirmed the Mission of Moses and Aaron, but they did not accepted the "Guardianship" of them, and stopped in this Command or like stopping, and maybe this is the reason why the God Almighty said in these Verses after forbidding the children of Israel from rebellion, and exposing to the wrath of God: **"I am All-forgiving to the righteously striving believers, who repent and follow the right guidance!"**

In short, it was because God added the adverb of **"and follow the right guidance,"** to Faith in God and righteous deeds.

So, what is meant by "following" in the Holy Verse is the same condition that the God Almighty has also guided them in the other Verses of the Holy Quran that to follow the Prophet in issues of religion and worldly affairs, and in other words it is: **"To follow the Guardianship of the Holy Messenger of God, the Prophet of Islam!"**

(Almizan: V. 27, P. 288.)

A List of Blessings and Ungratefulness of Israelites

"وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ"
(٤٩ - ٦١ / بقره)

"And when We delivered you from Pharaoh's clan...!"

(Holy Quran, Baqara: 49-61.)

The Almighty God describes the Blessings given to Children of Israel in the Holy Quran as follows:

- 1- **"And when We delivered you from Pharaoh's clan who inflicted a terrible torment on you, and slaughtered your sons and spared your women,**

and in that there was a great test from your Lord!

- 2- And when We parted the sea with you,
and We delivered you,
and drowned Pharaoh's clan
as you looked on!
- 3- And when We made an appointment with Moses for forty nights,
you took up the Calf for worship in his absence,
and you were wrongdoers!
- 4- Then We excused you after that so that you might give thanks!
And when We gave Moses the Book and the Criterion,
so that you might be guided!
- 5- And recall when Moses said to his people:
 - O my people!
You have indeed wronged yourselves
by taking up the Calf for worship.
Now turn penitently to your Maker,
and slay the guilty among your folks.
That will be better for you with your Maker.
Then He turned to you clemently.
Indeed, He is the All-clement, the All-merciful!
- 6- And when you said:
 - O Moses, we will not believe you until we see Allah visibly!
Thereupon a thunderbolt seized you as you looked on!
Then We raised you up after your death
so that you might give thanks!
- 7- And We shaded you with clouds,
and We sent down to you Manna and Quails:
 - Eat of the good things We have provided for you!
And they did not wrong Us,
but they used to wrong only themselves!
- 8- And when We said:
 - Enter this town,

and eat thereof freely whencesoever you wish,
and enter prostrating at the gate,
and say:

- Relieve us of the burden of our sins!
that We may forgive your iniquities,
and soon We will enhance the virtuous!

But the wrongdoers changed the saying
with other than what they were told.
So, We sent down on those who were wrongdoers
a plague from the sky
because of the transgressions they used to commit!

9- And when Moses prayed for water for his people,
We said: Strike the rock with your staff.

Thereat twelve fountains gushed forth from it,
every tribe came to know its drinking-place.

- Eat and drink of Allah's provision,
and do not act wickedly on the earth, causing corruption!

10 - And when you said:

- O Moses, We will not put up with one kind of food.
So, invoke your Lord for us,
that He may bring forth for us of that which the earth grows
its greens and its cucumbers, its garlic, its lentils, and its onions.

He said:

- Do you seek to replace what is superior with that which is inferior?
Go down to any town and you will indeed get what you ask for!

So, they were struck with abasement and poverty,
and they earned Allah's wrath.

That, because they would defy the signs of Allah
and kill the prophets unjustly.

That, because they would disobey
and used to commit transgression!"

Descending heavenly Foods and Boiling the Wells

"وَوَضَّلْنَا عَلَيْكَ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ"
(٥٧ / بقره)

**“And We shaded you with clouds,
and We sent down to you Manna and Quails!”**

(Holy Quran, Baqara: 57.)

The Islamic narrations describe the descent of the Heavenly Food to the Israelites as follows:

- "When Moses led the children of Israel across the sea, they entered a desert and said to Moses:
- Oh Moses, you will kill us in this desert!
Because you brought us from our settlements to a desert, with no shade, no tree, nor water...!

During daytime, a cloud came to rise from the edge of the horizon, to stand above them and cast them shadow, so that the heat of the sun does not bother them!

At night, came the "Manna and Quail" to descend on them, over the plants, bushes, and stones, and they ate it.

At the end of the night, came the "Salvia-roasted chicken" to descend to them,
and it fall into their dinner-cloth,
and when they ate and were satisfied, then drunk water,
the chickens would fly again and go...!

There was a stone with Moses,
who put it in the middle of the troops, every day,
then he would hit it with his cane.

Twelve springs flow from it.

Every fountain streamed towards a clan of the twelve clans
of the children of Israel. (Quoted in Tafsir Qomi, from Holy Imams.)

First Violation of Children of Israel after Rescue

"وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ"
(اعراف / ١٥٤-١٣٨)

**“We carried the Children of Israel across the sea,
whereat they came upon a people
cleaving to certain idols that they had...!”**

(Holy Quran, A’Araf: 138-154.)

In these Verses, the Holy Quran narrates some of the events that occurred after the children of Israel were freed from the captivity of the Pharaohs and crossed the sea, and the violations that they committed from their Prophet's Command due to their own spirit and background of mind:

Requesting Idol for Worship

Immediately after being rescued from the pharaohs and crossing the sea, the first thought movement that the children of Israel showed from themselves was that they asked Moses to build an idol for them to worship:

**“We carried the Children of Israel across the sea,
whereat they came upon a people worshipping their idols.**

They said:

- **O Moses, make for us a god like the gods that they have.**

He said:

- **You are indeed an ignorant lot!”**

A historical analysis is necessary to justify this behavior of the Israelites. What happened that after witnessing all those Miracles, and after being saved by the Prophet of God, they asked the Prophet of God to make a God as an idol for them to worship? At the same time, this is a sign of a racial thinking movement of a nation that has just been saved from the Pharaoh's worshipers, therefore it seems a severe improbability that the people of Monotheism expected from a Monotheist nation!!

Studying the Behavioral Patterns of the Children of Israel

In finding the root of the aforementioned behavior, the historical course of the children of Israel should be studied:

After their ancestor Abraham (AS,) the children of Israel remained in his religion, and from among them Isaac, Jacob, and Joseph were chosen to invite them to that religion of Monotheism, and they declared that in the Religion of Monotheism no one is worshiped but the Glorious God, and He has no partner in this regard. He is greater than being a physical body or being formed into shapes and being limited by limits and sizes!

But it is clear from the history of the children of Israel that they were a materialistic and sensuous people, and in their life, they never violated the issue of the originality of the sense, and they did not pay attention to the beyond the sense, and if they did, it was for formality and had no real originality.

Having such beliefs, the Jews were under the captivity of the Copts for many years, whose custom was idolatry. At the same time that the religious and family bias forced them to preserve the religion of their fathers and ancestors to some extent, they were also under the influence of Egyptians' idolatry. This had become almost a nature for them and had left a deep impression on their souls.

For this reason, most of the Jews did not imagine the Almighty God as anything but a body of bodies, but as it appears from the appearance of today's Torahs, they thought of Him as a Divine Essence, which is similar to a human being in terms of form!

The more Moses (AS) brought them close to religious teachings and introduced them to the Truth, the only result was that they changed the image of God in their minds.

For this reason, when they met a people on the way who had idols and worshiped them, they liked their actions and wished that they also had such idols, so they asked Moses to make idols for them as well, as those people had made for themselves!

Moses' Effort to Change the Mentality of the Israelites

Moses (AS) found no other way than to lower the Monotheism of God Almighty down to the horizon of their incomplete and incapable understanding, and first of all he reprimanded them on the ignorance they had about the status of their Lord, even though the invalidity of the way of idolatry was clear and obvious for them, but they made such a request. Then he defined and described their Lord for them and pointed out that God Almighty does not accept the worship of these idols and God is not likened to any likeness or example!

“Moses said:

- What they are engaged in is indeed bound to perish,
and what they have been doing shall come to naught!

He said:

- Shall I find you a god other than Allah,
while He has graced you over all the nations?

Remember when We delivered you from Pharaoh's clan
who inflicted on you a terrible torment,
slaughtering your sons and sparing your women,
and there was a great test in that from your Lord!”

By these words, Moses (AS) defines and describes their Lord for them,
and establishes a general rule in it and says:

- In general, any deity that I put for you, or even supposedly I made for you, that deity will be other than the Glorious God, and it will not be the one whose worship is obligatory and permissible for you, because what is obligatory on you is to worship God Almighty, who is your Lord, and by His Attribute of Lordship, made you superior to the worlds!

The purpose of Moses by this statement is the answer of the people as if they said: **How can we worship a God whom we neither see, nor find a way to him?** Because the answer of Moses means that: You worship Him according to the attributes that you know from Him, and that attributes are

His sending you the clear Signs and Miracles and a True Religion, and also by saving you from Pharaoh's hand and his torment and granting you superiority over the worlds!

This argument makes the Truth clearly visible to minds whose reasoning power is weak. The Holy Verse, while being short, implies the gentlest statement and the shortest proof in this regard!

(Almizan: V. 16, P. 73.)

CHAPTER TWO

CALF-WORSHIP

Calf-Worshipping News in Tryst Place

« وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى...! »
(٨٣- ٩١ / طه)

**“What has hurried you from your people, O Moses?
He said: They are close upon my heels,
and I hurried on to You, my Lord, that You may be pleased!”
He said: Indeed, We tried your people in your absence,
and the Samiri has led them astray!”
(Holy Quran, Taha: 83-91.)**

This Verse is a narration of a conversation that took place between the Glorious God and Moses (AS) in the Tryst Place, and that is when the Torah was revealed.

The appearance of the context of the Verse conveys that the Almighty God's question is the question of the reason why Moses went ahead of the children of Israel, as if Moses had to stop to take his people with him, and they go together, why did he hurry and go ahead?

In response, he said:

- **My people are following me, and they will join me soon,
and I was in a hurry to please you!**

The reason for my haste was to gain your pleasure!

Apparently, the meaning of the people that he said were looking for the head of Moses was the seventy people that he had chosen to bring to Tryst

Place, not that he would gather all the Israelites at the same time and move with all of them. This is understood from appointing Aaron (AS) as his Caliph and other aspects of the story.

As for when this question of Almighty God took place, was it at the beginning of Moses' presence in the appointment or at the end of it? The Holy Verse accords with both. Because the question of why you hastened is not haste itself, which is a description of the route and the Tryst, and since we assume that the question was not present at the beginning of Moses' arrival, this possibility is also justified, considering that the Israelites were led astray by the Samiri because of Moses' delay, it was announced at the end of the days of the Tryst of God.

The God Almighty addressed Moses that do not be assured too much! We tested them after you came and they did not pass the test properly, and they went astray!

From the fact that Moses declared his confidence that the people would come from behind, it is understood that his people were in a good situation when Moses came out from among them, and nothing was expected to happen to make him worried in his absence, so he was assured about them.

Return of Moses among the Calf-Worshiper People

When Moses (AS) returned from Tryst of God and saw the calf-worship of the people, he became very angry, and after a few sentences he said:

- **Why did you renege on the promise that you made me to be a good successor after me until I return and broke my promise?!**

The scene of Moses' return is described by the Holy Verse as follows:

“Thereupon Moses returned to his people, indignant and grieved.

He said:

- **O my people!**
Did not your Lord give you a true Promise?”

It was to reveal the Torah to them, in which there is God's Judgment, and to follow it is the source of their happiness in this world and in the Hereafter, or it was to save them from the evil of the enemy and give them comfort on earth, and to Give them great blessings:

“Did the period of my absence too long to you?”

The meaning of delay is the delay of the time of Moses' separation from them, so that they are disappointed by his return and their strand is disturbed:

“Or did you desire that your Lord's wrath should descend on you and so, you failed your tryst with me?”

So, for this purpose, you took the path of rebellion with disbelief in God, and after believing in God, you started worshiping the calf? You have not fulfilled the promise you made to me that you will follow me well in my absence!

Way of Preparing Calf

The people of Moses (AS) started apologizing and looking for an excuse that - we did not oppose you and break your promise by our own choice, but we were carrying the people's wealth, goods, and ornaments, (because we were tired, we dropped them,) and Samiri picked them up and poured it into the furnace, with which he discharged this calf.

Considering the word "discharged," preparing the calf has been done secretly and has been away from people's eyes. Because the meaning of "discharge or expulsion" is used that he brought out the calf for them. It was a lifeless calf, and there were no signs of life in it.

(It appears from the Verse that other people were complicit in the case of making the calf.)

A sound like a calf was coming from the calf, and Samiri had said to them:

- This is your God and the God of Moses!

Samiri, after believing in his Lord, he forgot Him and did something that led the people astray.

The God Almighty Says in the following Verse:

- **“Did they not see that it did not answer them, nor could it bring them any benefit or harm?”**

This Verse reprimands the worshipers of the calf that they worshiped something that they saw does not respond to them, and does not answer their prayers, and does not own any benefit or harm from them.

In the next Verse, God makes the reprimand more intense, by referring to the fact that, they in addition to neglect the remembering of necessary rules of their intellect, they did never stop worshiping the calf, they also did not pay attention to Aaron's reminders, which had previously reminded them this calf is a sedition that infected them, and that their Lord is God Almighty and it is obligatory to obey Him, and follow their own Prophet, but they rejected his words and said:

- **We will worship this calf until Moses returns to us, so that we can see what he says about the calf and what he orders!**

Aaron's Duty against Sedition of Jewish Cow Worshiping

Aaron (AS,) the brother of Moses (AS) was one of the three responsible one in this trial and sedition, and Moses (AS) made him his Caliph among them and ordered that:

“And Moses said to Aaron, his brother:

- **Be my successor among my people, and set things right and do not follow the way of the agents of corruption!”**

Moses turns to his brother and says:

“O Aaron!

- **“What kept you, when you saw them going astray, from following me? Did you disobey my command?”**

Aaron answered with a tone that touched Moses' heart and said:

- **O son of my mother!**

Do not drag my beard or my head!

I feared lest you should say:

- **You have caused a rift among the Children of Israel, and did not heed my word of advice!"**

From the fact that Aaron said: "Don't drag my head and beard," it is clear that Moses (AS) grabbed the hair of Aaron's head and beard out of anger to hit him, and he was pulling him towards him like that.

Aaron explained to Moses in this way that if I wanted to prevent them from worshipping the calf and I resist wherever it would lead, they would not obey me except a few people, and this would cause the Israelites to be divided into two groups, one believing and the other disobedient and polytheist, and this division would cause the unity of their word to disappear, and their apparent and frail unity would give way to division and discord, and it might even lead to murder. Therefore, I remembered your order that you ordered me to correction! I was afraid that when you return and see the rift and division of the people, you will protest that why did you not follow my promise and divide among the Israelites?

The Nature of the Samiri's calf

Moses (AS) accepted Aaron's excuse and prayed for him and himself:

He said:

- **"My Lord, forgive me and my brother, and admit us into Your Mercy, for You are the most Merciful of the merciful!"**
(A'araf: 151.)

Then Moses (AS) pointed out Samiri who was one of the three responsible for sedition, and he was the one who started this sedition and led people astray, and said to him:

- **"O, Samiri! What was your object by making the calf?"**

First of all, Samiri must answer what is the truth of what he did? Secondly, what made him do this?

Samiri dropped off the first answer and answered the second question:

“That is how my soul prompted me!”

But he said the Truth of this action and the answer to the first question in a Phrase like this:

He said:

- **“I saw what they did not see.
I took a handful of dust from the messenger's trail (or Gabriel's trail,)
and I cast it in mold of a calf.
That is how my soul prompted me!”**

(Nowhere in the Holy Quran, neither in the cases of narrating this story, nor in any case related to it, is there a statement that explains the mentioned Phrase!)

After the Samiri's crime was proven, Moses (AS) determined his punishment by excluding him from the community. He forbade him to contact anyone, or anyone to contact him, and he forbade that no one should give him a home or talk to him, or sit with him, and in general, all the manifestations of the human community were denied from him, and this is one of the hardest types of torture!

Moses (AS) decreed that Samiri should live alone as long as he lives, and he said:

- **“Then be gone!
For you will have it in this life to say:
I am not to be touched!”**

This expression is an allusion to eternal longing and loneliness and endless terror!

The continuation of the Verse informs about his destruction and the destiny that God Almighty has determined for him!

Burning the Calf

Moses said:

- **“And look to your god that you remained devoted to,**

we will burn him,
 then we will destroy him in the sea completely!
 - Your god is God,
 whom there is no god but Him.
 His knowledge encompasses all things!”

(These Verses indicate that Samiri made the calf in order to make him a god and worship him.)

Moses (AS) addressed the Samiri and all the Israelites and said:

**“Your God is only One God,
 there is no God but Him!”**

(Almizan: V. 27, P. 293.)

Details of Moses' Return from Tryst of God

« وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا...! »
 (۱۵۰ - ۱۵۴ / اعراف)

**“And when Moses returned to his people,
 angry and grieved...!”**

(Holy Quran, A'araf: 150-154.)

The Holy Quran describes the story of Moses' confrontation with the calf worshipers, as well as the events that happened when he returned from Tryst of God, in the above Verses:

**“And when Moses returned to his people,
 angry and grieved,**

he said:

- Miserable is what you have done after I was gone!
 Do you wish to hasten the action of your Lord?

**And he cast down the tablets,
 and took his brother by his head dragging him towards him.**

He said:

- Son of my mother!
the people overpowered me and nearly killed me,
so do not make the enemies rejoice over me,
and do not make me with the wicked people!

He said:

- My Lord!
Forgive me and my brother,
and admit us in your Mercy!
You are the most Merciful of the merciful!

Those who took-up the calf
will be dealt with a wrath from their Lord
and a humiliation in this worldly life.
It is such that We punish the fabricators!

As for those who commit sin
but then repent afterwards and believe,
your Lord after that is Forgiving, Merciful!

And when the anger subsided from Moses,
he took the Tablets,
and in its inscription was a Guidance and Mercy
for those who revere their Lord!"

In Surah Taha, the Holy Quran narrates Aaron's apology as follows:

"He said:

- I feared that you would say that I separated the Children of Israel,
and you would say I did not follow your orders...!"

From the appearance of the Verses, it is clear that Moses (AS) was angry with his brother Aaron as much as he was angry with children of Israel, and it turns out that he thought that Aaron had come up short in the fight against Children of Israel, and he did not use all his efforts and considered it enough in his opinion, despite the fact that Moses had ordered Aaron when he separated from the people and had absolutely said: **"...Try to reform them and do not follow the way of the evil-doers!"**

Taking Aaron's hair and pulling it was due to a fantasy that Moses made about Aaron and wanted to bit him and to discipline his brother in a matter of guidance, but when Aaron explained the situation and Moses understood that he was innocent, began to pray God and said: - **O Lord, forgive me and my brother!**

How Did Moses Know about Calf Worship of the People

Before returning to his people, Moses (AS) was aware of his people's work at the Tryst Place, because the Holy Verse says:

“And when Moses returned to his people, angry and grieved...!”

Also, in another Verse, it is explicitly stated that God informed Moses about the work of Moses' people during the Tryst.

The subject of the question is why Moses did not get angry at Tryst Point but when he returned to the people, he got angry and smashed the tablets on the ground, and grabbed Aaron's hair and pulled it?

The answer is that finding information about something is different from observing and feeling it. Anger is not realized by mere knowledge but when it takes an external form that the criminal person comes in front of him.

Punishment for Calf-Worship of the Children of Israel

“Indeed, those who took up the calf for worship shall be overtaken by their Lord's wrath and abasement in the life of the world...!”

(A'araf: 152.)

In this Verse, the God Almighty did not explain what is the anger and humiliation of their lives?

It is possible that it is referring to the events that happened to them later and those events were that the calf of their god was burned, and its garbage was scattered in the sea water, and Samiri was rejected, and a group of his

followers were killed, or it is referring to the mass slaughter and the destruction and captivity of the children of Israel.

Of course, the Holy Quran adds that this anger and humiliation in the life of this world is not exclusive to the people of Moses (AS,) but rather it is a tradition that God will enforce against any nation that slanders God!

Also, the Holy Quran says that if repentance is attained by someone in the real sense, even if the calf-worshippers, God will accept it, and there is no obstacle to its acceptance.

(Almizan: V. 16, P. 100.)

Repentance of the Israelites

« وَأَتَّخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ »
(اعراف / ١٤٨)

**“The people of Moses took up in his absence
a calf cast from their ornaments...!”**

(Holy Quran, A'araf: 148.)

After Moses (AS) went to Tryst Point of his Lord, the children of Israel were saddened by his late arrival, and "Samiri" took advantage of their impatience and misled them.

In this way, he took their ornaments and made a statue of a calf from it, which sounded like other calves, and called it their god and said:

- This is your God and Moses!

The children of Israel also accepted his words and prostrated before it and considered it their god.

In the next Verse, the Holy Quran condemns this people for how they did not understand a clear and obvious matter that everyone's mind understands in the first minute of attention, and they did not say anything to themselves:

- **If this calf was our God, it would definitely talk to us.**

And he guided us to the right path?

When the children of Israel came to their senses and realized what they had done and realized that they were misled in this act, they said:

- **If our Lord does not have Mercy on us
and does not forgive us,
we will be among the losers!**

(Almizan: V. 16, P. 97.)

Mass Slaughter as a Repentance for Children of Israel

« فَأَقْتُلُوا أَنْفُسَكُمْ...! »
(٥٤ / بقره)

The Holy Quran tells the following story about the massacre of the Israelites by the order of Moses:

“And recall when Moses said to his people:

- **O my people!**

**You have indeed wronged yourselves
by taking up the Calf for worship!**

**Now turn penitently to your Creator,
and slay the guilty among your folks.**

That will be better for you with your Creator!

Then He turned to you clemently.

Indeed, He is the All-clement, the All-merciful!”

(Holy Quran, Baqara: 54.)

All of the sins and transgressions that have been attributed to children of Israel according to the Verses of Surah Baqarah have been attributed to all of them, even though we know that those sins have been committed by some of them, and this is because Children of Israel were a community in which the sense of ethnic were very severe, and they were all as one, as a result, if an act was done by some, they all agreed with it, and they attributed the act of some to all, otherwise, all the children of Israel did not worship the

calf, and all of them did not kill the Messengers of God, and also other sins that they did not all commit.

Therefore, the Phrase: **“And slay the guilty among your folks,”** is definitely not addressed to everyone, but those who worshiped the calf are meant.

The Phrase: **“Then He turned to you clemently,”** indicates that after that massacre their repentance was accepted. It is mentioned in the narrations that this repentance was revealed before all the criminals were killed.

From here we understand that the order to kill each other was a test, like the order to kill Ishmael by his father Abraham (AS.) who was addressed before Ishmael was killed that O Abraham, you did the order you had in your dream!

In the story of Moses, he also commanded that:

- **Repent to your Lord and kill each other.**

This is better for you in View of your Creator!

The Glorious God also signed his order and considered the killing of some to be the killing of the whole and revealed repentance to them!

(Almizan: V. 1, P. 349.)

A Description of the Punishment of Mass Murder

«... فَاقْتُلُوا أَنْفُسَكُمْ ...!»
(٥٤ / بقره)

“Seek pardon from your Lord and slay yourselves...!”

(Holy Quran, Baqara: 54.)

The Israelites worshiped a calf in the absence of Moses, who had gone to God's Tryst Point for forty nights to receive the Tablets, and after Moses' return, they were ordered to kill each other as penance....

In the Islamic narrations of the said massacre, it is narrated as follows:

“The children of Israel asked Moses: What is our repentance?

He said: - Fall for each other's lives and kill each other!

So, the children of Israel took the knives, brother killed brother, and the father killed his child, and he did not worry about who would come in front of his knife.

Up to seventy thousand people were killed.

Then God revealed to Moses:

- Order them to stop killing!

May God also forgive those who were killed.

and forgave the survivors.

(Quoted from Imam Ali (AS) in book Durr'manthor)

(Almizan: V. 1, P. 354.)

CHAPTER THREE

Story of Cow among the Children of Israel

Story of Cow among Children of Israel

«... إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَهُ ...!»

(٦٧ - ٧٤/بقره)

**“And when Moses said to his people:
Indeed, Allah commands you to slaughter a cow...!”**

(Holy Quran, Baqara: 67-74.)

In the above Verse the Holy Quran describes the story of a murder that happened during the life of Moses (AS) among the children of Israel that how Moses, upon God's command, asked the children Israel to kill a cow and take a part of it and hit the victim's body and the victim will come back to life and introduces his killer....

The children of Israel do not want to follow the command of Moses by making excuses, but finally they are forced to kill the cow:

“And when Moses said to his people:

**- Indeed, Allah commands you to slaughter a cow,
they said:**

- Do you take us in derision?”

He said:

- I seek Allah's protection lest I should be one of the senseless!

They said:

- Invoke your Lord for us, that He may clarify for us what she may be!

He said:

He says:

- She is a cow, neither old nor young, of a middle age.
Now do what you are commanded!

They said:

- Invoke your Lord for us, that He may clarify for us what her colour may be.
- He said:
 - He says, She is a cow that is yellow, of a bright hue, pleasing to the onlookers!

They said:

- Invoke your Lord for us, that He may clarify for us what she may be. Indeed, all cows are much alike to us, and, if Allah wishes, we will surely be guided!

He said:

- He says, She is a cow not broken to till the earth or to water the tillage, sound and without blemish!

They said:

- Now have you come up with the truth!

And they slaughtered it, though they were about not to do it! And when you killed a soul, and accused one another about it, and Allah was to expose whatever you were concealing!

We said:

- Strike him with a piece of it
thus does Allah revive the dead,
and He shows you His signs so that you may apply reason!

**Then your hearts hardened after that,
so they are like stones, or even harder.**

**For indeed there are some stones from which streams gush forth,
and indeed, there are some of them that split, and water issues from
them, and indeed there are some of them that fall for the fear of Allah.
And Allah is not oblivious of what you do!"**

An Analysis of the Story of Cow among Children of Israel

As we said, the above Verses are about the story of "Baqarah" or the cow of the Israelites, and it was because of this story that the surah discussed in the Holy Quran was called "Surah Baqarah" by the same name.

The way the Holy Quran tells this story is strange, because the different parts of the story are separated from each other. At the beginning of the story, God addresses the Holy Messenger of Islam and then at the end of the story, He addresses the Children of Israel and says - When you killed someone and disputed about his killer!

Before these Verses, everything was addressing the Israelites, but at the beginning of these Verses, the Israelites were assumed to be absent, and in the middle, the Israelites are addressed again. In the first Verse, it is addressed to the Holy Messenger of Islam because it is an introduction that explains the subject later and makes the Jews of the era of the revelation of the Quran aware of that story.

- In terms of the style of speech, the subsequent addresses to children of Israel indicate the issue of **"the rudeness of the Israelites,"** who inflicted anguish on their Prophet, and attributed to him **"Do you take us in derision?"** The ones who asked things unrelated: **"What kind of cow is the cow you are talking about?"** They attributed ambiguity to God's Commands and the statements of the Prophets, and they spoke in such a way that insults and offences to the high Position of Lordship can be smelled from all their words!!

Several times they said to Moses: **"Go tell your Lord!"**

It seems that they did not consider the Lord of Prophet Moses as their own Lord. They didn't stop there; they repeated the same rudeness again and said: **"Ask your Lord to make the color of the cow clear for us?"** They didn't stop there and said for the third time: **"Ask your Lord to identify this cow for us, because the cow is suspected of us!"**

It can be seen that these rude people did not say even once:

"Ask our Lord!"

They repeatedly said: **"The case of the cow is suspicious for us,"** and with this disrespect, they attributed confusion and similarity to God's statement!

In addition to all those rudeness, and the most important of all of them is that they said:

"The gender of the cow is suspicious for us!"

They didn't say that the special cow that you have to bring back to life by hitting its tail on the dead of Israelite is suspicious for us. It's as if they wanted to say: All the cows that don't have the ability to bring the dead back to life, and this characteristic belongs to a certain cow, which you didn't specify in this amount of your statement!

In short, the effect of bringing the dead back to life is believed to be from the cow and not from God!! Although the effect of everything is from God Almighty, not from a certain cow!

The Almighty God had not told you to kill a certain cow, but He had absolutely said: Kill one cow. Israelites could kill a cow in the first stage.

At the beginning of the story, it can be seen that they ridiculed Moses, the Prophet of God, for his ignorance and useless work, and at the end of the story they said:

"Now you said the truth!"

Everything you said so far was false. It is clear that the invalidity of the Prophet's statement is equal to the invalidity of the Divine statement!

Now, in the style of the words of the Holy Quran, bringing this part of the story forward is both to clarify the following addresses and also to make another point, and that is the story of the cow of children of Israel is not mentioned in the "current Torah" at all. For this reason, there was no place for the Jews to be addressed in this story, because either they have not seen it in the Torah at all, or the hand of distortion has played with their Holy Book. In any case, whatever it is, there was no place for the Jewish nation

to be addressed, and therefore God refused to address the Jews and addressed pointing to the Holy Messenger of Islam. Then, after proving the origin of the story, God returned to the previous context and addressed the Jews as before.

Story of the Cow in the Torah

Of course, in the Torah, there is a ruling on this matter that is not so unrelated to the occurrence of this case. Here is the exact wording of the Torah from the book of Deuteronomy, Chapter 21:

- "Whenever a dead person is found in a neighborhood in the land that your Lord has given you, and it is not known who killed him, bring the elders of the local people and your judges, and send them to the surrounding cities and towns. That village and the city that is closer to the village, the old men of the place took a calf that had not been plowed and took it to a river that was constantly flowing, a river that had no cultivation and there is no boat in it, and there they break the neck of the calf, then the priests who are from the (Levi) lineage should go forward, because the Lord, who is your God, has chosen the sons of Levi for this service, and they have been blessed in the name of the Lord. And every enmity and conflict are corrected according to them. Then all the old men of that city, who are close to the victim, wash their hands over the body of the calf whose neck was broken and fell into the river, and shout and say:
 - Our hands have not shed this blood, our eyes have not seen it, O Lord! Forgive your own party, Israel, which you sacrificed!
And do not put unjust blood in the middle of your party Israel!
If they do this, the blood will be forgiven for them!"

This is the ruling that is in the Torah, as we said, it indicates the story of the cow in Israel to some extent.

Origin and Reasons of Jewish Rebellion

When the children of Israel heard God's Command that **"...Allah Commands you to slaughter a cow...!"** They were surprised. They did not see any reason to kill a cow except to carry the words of Moses, the Prophet

of God, to mock the people, because whatever they thought, there was no relationship between their request for judging the issue of killing and the discovery of that crime, and between cow slaughter. They did not find it, so they said: Are you making fun of us?

The origin of this protest was that they did not have the spirit of submission and obedience, and instead had the habit of arrogance and rebel. So, they wanted to say that we will never be under the burden of imitation, and we will not accept anything until we see it, just as they said in the matter of God: We will not believe in you until we see God openly and clearly!

They didn't fall into this deviation except because they wanted to have independence in all matters, both the matters that were worthy of their independence and those that were not, therefore, they applied the rulings that were valid in the senses also in the non-senses and rational subjects. They wanted their Prophet to make their Lord feel their sense of sight!

Or they said:

- "O Moses make a god for us,
like what the pagans have a god!

Moses said:

- Indeed, you are the people who want to remain ignorant forever!"

The Children of Israel believed that:

A person should not accept a word from anyone except with a reason! Although this belief is true, but the mistake they made was that - they imagined that a person could find out the reason for any ruling in detail, and brief information is not enough! For this reason, they asked Moses to explain the characteristics of the cow in detail, because their intellect decided that the type of cow does not have the ability to revive the dead, and if a cow must be killed to revive the victim, it must be a special cow, which has such a characteristic, so they should specify the mentioned cow by mentioning its characteristics and with a complete statement!

Then their Lord took pity on them and advised them not to be so persistent in asking about the characteristics of the cow, but the children of

Israel did not stop asking even with this advice, and they were not satisfied with its color and quality. Then they said: Now you are right! It's like someone who doesn't want to accept the words of the opposite side, but because the evidence is strong, he has to say: Yes, it's true!! Such a confession is out of necessity, and then he apologizes for his stubbornness to the fact that you were not clear until now!

Cruelty and Stubbornness of Children of Israel

The Holy Quran says:

- **“Then your hearts hardened after that, so they are like stones, or even harder...!”**

The Holy Verse has expressed the severity of the cruelty of their hearts as follows:

- “For indeed, there are some stones that split, and water issues from them...!”**

The God Almighty Says: The rock is split by its hardness and a stream of soft water comes out of it, but nothing of truth does emerge from their hearts, a state that is compatible with the words of truth and real perfection! Once again, God used another concept and Said:

- **“Their hearts are harder than stones, because stones fear God, and they roll down the mountain because of His fear, but their hearts have no fear of God, nor do they awe Him!?”**

(Almizan: V. 1, P. 368.)

CHAPTER FOUR

WANDERING OF JEWS AND DEATH OF MOSES (AS)

History of Wanderings the Jewish People

"وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ...!"
(مائدة / ٢٦-٢٠)

“When Moses said to his people:

- O my people, remember Allah's blessing upon you,
when He appointed prophets among you,
and made you kings,
and gave you what none of the nations were given!

O my people:

- Enter the Holy Land
which Allah has ordained for you,
and do not turn your backs or you will become losers!

They said:

- O Moses, there are a tyrannical people in it.
We will not enter it until they leave it.
But once they leave it, we will go in!

Said two men from among those who were Godfearing
and whom Allah had blessed:

- Go at them by the gate!
For once you have entered it,
you will be victors.

Put your trust in Allah, should you be faithful!”

They said:

- O Moses, we will never enter it so long as they remain in it.

Go ahead, you and your Lord, and fight!

We will be sitting right here!

He said:

- My Lord! I have no power over anyone except myself and my brother, so, part us from the transgressing lot!

God Said:

- It shall have forbidden them for forty years:

They shall wander about in the earth.

So do not grieve for the transgressing lot!"

(Holy Quran, Maeda: 20-26.)

These Verses are about the breaking of the covenant of the Jews, and their entrapment to wandering as a result of their sins, which was God's punishment.

The Verses about the history of Prophet Moses indicate that the above-mentioned process - that is, inviting Moses to enter the Holy Land - took place after they left Egypt. As the Phrase "**when He appointed prophets among you, and made you kings,**" also conveys the same meaning.

The Phrase: "**And gave you what none of the nations were given!**" conveys that a number of Divine Signs such as "manna and salvia" and springs coming out of rocks, and clouds casting shadows, etc., have been descended to them before.

The phrase "**the transgressors**" that is repeated twice means that their rebellion and opposition to their Prophet was repeated before this event, and therefore they have been covered by the cover of transgression and sin!

These are the evidence that show that this event, i.e., the event of "Tiyeh-Wandering" happened at the end of the life of Moses (AS.) and the stories that were narrated in Quran about the people of Moses were usually related to before this event.

On this account, that Moses (AS) says to them: **"Remember God's blessing on yourselves!"** It means all the blessings that God has given them. The fact that he mentioned the blessings before explaining the subject is to cheer them up so that they will strive to complete the blessings and enter the Pure Land.

The God Almighty blessed them by sending Moses (AS) and guiding the children of Israel to their religion, and saving them from the pharaohs, and sending down the Torah, and legislating the laws, left nothing of all the blessings except that he placed a holy land under them to live and rule there with independence.

Moses (AS) divided the blessings he reminded his people into three parts and said:

1- "When God placed the Prophets among you."

It refers to the same Prophets, such as Abraham, Isaac, Jacob, and the prophets after them who are in their lineage, or they mean especially the Prophets of the children of Israel, such as Joseph and the Hebrew tribe of Levi, son of Jacob, and Aaron and Moses. (Of course, Prophethood is a blessing that no other blessing is equal to.)

Then he said:

2- "God made you independent," and saved you from the humiliation of slavery of the pharaohs and the tyranny of the oppressors.

Then he said:

3- "God gave you things that He did not give to anyone in the world."

This is the same Divine Grace that was the Dominant Signs of God, that if they persevered in their words and stood firm on their covenant, He would adjust and complete their lives. That is, the clear Signs that surrounded them from all sides during their stay in Egypt and after their rescue from Pharaoh and his people. That number of miraculous Signs, clear Proofs, and life's Blessings that came to the children of Israel one after the other during the time of Moses (AS,) had not been realized for any of the nations before Moses.

(Therefore, the belief that the meaning of "**worlds**" in the Verse is the same time of Moses is completely baseless, because the appearance of the mentioned Verse negates this meaning that up to that time the same number of the blessings was given to children of Israel has given to a nation of nations, and so is the content.)

Historic Invitation of Jews to Enter the Promised Land

While Moses observed his people's disobedience and refusal to accept his invitation to enter the promised land, however he commissioned them to enter that holy land, and for that reason, he ordered them not to turn back and emphasized them the consequences of its loss and damage!

He described that land as "Holy" and interpreted it as "pure from polytheism and idolatry" - because the Prophets and believers lived there - there is nothing in the Holy Quran that interprets this word "Holy," and what can be deduced from it is a meaning close to this in the first Verse of Surah Isra which says: **"Immaculate is He who carried His servant on a journey by night from the Sacred Mosque to the Farthest Mosque whose environs We have blessed...!"**

The blessing on the earth is nothing but putting good and goodness in it, and among the great good things is establishing religion and eliminating the filth of polytheism and idolatry. In Verse 137 of Surah A'araf, God Says: **"We made the people who were abased the heirs to the east and west of the land which We had blessed...!"**

The appearance of the Verses conveys that the meaning of the Phrase; **"God has written for you,"** is that God has destined them to live there. The Phrase: **"It is forbidden to them for Forty years,"** also emphasizes it, and it is about talking to the nation in general and does not attack the status of individuals. The listeners of this speech, who were present and responsible for it on that day, all died and to the last person was lost in the desert of Tiye, and only their children and descendants entered that land with "Joshua." This writing and decreeing are the same as it appears in the Verse 6 of Surah Qassass:

**“And We desired to show favour to those who were abased in the land,
and to make them imams, and to make them the heirs,
and to establish them in the land...!”**

Moses (AS) had hope for it on the condition that you will seek help from God and be patient, where he said:

- **“Turn to Allah for help and be patient.
The earth indeed belongs to Allah,
and He gives its inheritance to whomever He wishes
of His servants....**
- **Maybe your Lord will destroy your enemy
and make you successors in the land,
and then He will see how you act!”**

This is what with which the God Almighty informs about His faithfulness on it.

- **“We made the people who were abased the heirs to the east
and west of the land
which We had blessed,
and your Lord's best word of promise was fulfilled
for the Children of Israel
because of their patience...!”**

This Holy Verse conveys that their occupation of the Holy Land and their residence in it is a Divine and Registered Word, and Divine Decree conditional on patience to obedience to God, abandoning sins, and resistance in the intense events of time.

The generality of this patience is because:

During the time of Moses, the intensive and difficult events that had also Divine Commands and Prohibitions on them, were concentrated on Israelites, and the more they persisted in sinning, the more difficult and their tasks became.

The issues mentioned about them in the Holy Quran conveys this meaning. This is the apparent meaning of the Quranic Phrase: **"Allotting the**

Holy Land for them," but with all these Quranic Verses there is ambiguity about the time of this allotting and its extent. What can be obtained from the statements of God Almighty in the following Verses of Surah Isra and from the words of Moses in various Verses that this allotting is a conditional allocation and is not absolute and unchangeable.

Refusal of the Jews to Enter the Promised Land

The Verses of the Holy Quran tell us that the Jewish people said in response to the invitation of Moses to enter the Holy Land:

- **“O Moses! There is a group of bullies there and we will never enter until they leave, if they leave, we will definitely enter!”**

The fact that they said: **"We will never enter it until they go out..."** is a condition that they mentioned for entering that land and make their entry conditional on them going out, and this is in fact a rejection of Moses' command. Although they have said for the second time: **"If they go out, we will come in!"** But this condition is the rejection of Moses' command.

(Almizan: V. 10, P. 129.)

Descent of Heavenly Punishment in the "Tieh" Desert

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ...!
(اعراف / ١٦٢-١٦١)

“And when they were told settle in this town...!”

(Holy Quran, A'araf: 161-162.)

The punishment of the children of Israel for disregarding God's Command and refusing to enter the promised land, in addition to wandering in the Tieh desert, was suffering from the torment that God Almighty sent down on them from the sky.

The following Verses show how was this disobedience and its torment:

“And when they were told:

- Settle in this town and eat thereof whence you wish,
and say:
- Relieve us of the burden of our sins!
and enter prostrating at the gate,
that We may forgive your iniquities,
and soon We shall enhance the virtuous!

But the wrongdoers changed the saying with other than
what they had been told.

So, We sent against them a plague from the sky
because of the wrongs they used to commit!”

The meaning of "town" is the same land that was located in Jerusalem and the Israelites were assigned to conquer that city and fought with the people there who were from (Amalekite) and to defeat them and capture the city. The children of Israel refused this mission and as a result wandered in the "Tieh" desert, the details of which have already been stated.

(In some narrations, strange descriptions of the great size and height of that group who were from "Amalekite," is mentioned that common sense cannot accept them, and there is nothing to confirm them in the ancient remnants and natural debates, therefore they are inevitably fake news!)

(Almizan: V. 16, P. 172.)

Two Encouragers Guide for Children of Israel

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادخُلُوا عَلَيْهِمُ الْبَابَ...!

(مائده / ٢٧)

The Holy Quran states that:

“Said two men from among those who were Godfearing
and whom Allah had blessed:
Go at them by the gate!
For once you have entered it,

you will be victors.

Put your trust in Allah, should you be faithful!"

(Holy Quran, Maeda: 27.)

It turns out that there were people who feared God and did not disobey His Command and His Prophet, among them were the two people who said the above words, and it turns out that these two people were among the others. They had a privilege and the God Almighty had blessed them.

(In the tradition of the Quran, wherever blessing is mentioned in absolute terms, it means Divine Guardianship!) On this account, these two people were among the God's Devoted.

The meaning of the Phrase: "Enter through the Gate" is probably the gate of the first city of those tyrant people, which was close to the Israelites and was called "Jericho."

The promise that those two people made and said: "When you enter it, victory will be with you!" It is a promise that those two people make for their conquest and victory over the enemy. The fact that they gave such a definite news was based on the promise of Moses (AS) who said: **"God has registered this land for you!"**

Those two people believed in the truth of the news of Moses, or that they had understood this matter with the light of their Divine Providence.

It has been said that these two people were "Joshua son of Nun" and "Caleb ben Yofna," who are among the leaders of the twelve tribes of the Children of Israel.

Then those two people invited the people to trust in their God, because God is sufficient for those who trust in Him. They wanted to purify people's hearts with this sentence and encourage them.

Disobedience of the Jews from Moses' Command

The Holy Quran has revealed the disobedience and disrespect of the Jewish people towards the commands of their Prophet as follows:

"They said:

- O Moses! As long as they are there,
we will never enter.
Go you with your God and fight with them
as we are sitting here!"

In both cases, the Israelites said to Moses:

- "We will never enter...!"

The repetition of this sentence is to make Moses completely hopeless so that he does not persist in his call and does not command them again.

In their expressions, there are insults, offences, and disrespect to the position of Moses (AS) and God's Command and His Promise that Moses had mentioned.

This Phrase is arranged in a strange way.

First, they have turned away from talking to those two people who invited the people according to Moses's command.

Secondly, they spoke very briefly with Moses (AS) even though they spoke in detail at the beginning and explained the reason for their disobedience and other characteristics. The very brief after detailing in the position of answering and disputing that the other side's words are boring, and they are not ready to listen to his words and continue talking!

The second time, they emphasized the Phrase "**we will not enter,**" with the word "**forever,**" and then their ignorance dared them to do something worse than all of this, and they concluded from rejecting themselves and said: "**Go you and your God Fight, we are sitting here!!**"

In this Phrase, it is a clear indication that they, like pagans, had a similar belief and were looking for a physical God. This was real. They were the ones whom God says in His words:

- "We took the children of Israel through the sea.
They reached a people who were devoted to their idols.
They said: O Moses! Make a god for us as those people have gods.
He said: Indeed, you are people who are ignorant!"

The children of Israel have always remained on their belief about God's being physicality and His likeness, and even today, as their books show, they have the same belief.

Moses' Complaint to God about the Jewish People

The Holy Quran has defined Moses' complaint to God about the Israeli community and the Jewish people as follows:

“He said:

- My Lord!

**I have no power over anyone except myself and my brother,
so, part us from the transgressing lot!”**

Moses (AS) invited them to a legitimate command and fulfilled his duty completely and left no room for excuses, but the Israeli society rejected his invitation in the worst way.

The condition of this situation is that Moses should say:

- God, I delivered your orders, and I delivered it well, and I have no choice but to carry out your order and my brother as well! We performed our obligatory duty, but the people faced us in the worst way. Now we have despaired of them, and the way is closed. You open this knot, and with your Lordship prepare the way to them to reach the promise you gave them about all your blessings and the inheritance of the earth, and judge between us and these sinful people and separate us from them!**

This case, unlike all other cases such as - asking to see God, and worshiping the calf, etc. - which disobeyed the command of Moses in those cases, this has the characteristics that the Israeli society rejected Moses' command explicitly and without the slightest tolerance and mildness, and if Moses surrendered himself and renounced his command, his call would be invalidated at all, and after this he could no longer command or forbid, as a result, the pillars of unity he had established would be destroyed.

It is clear from this statement that:

- 1- The requirement of this situation is that in his complaint to God, Moses (AS) should state only the situation of himself and his brother, who were two Divine Messengers sent from God, and do not mention the situation of the other believers, even if they disobeyed his command, that is, the situation of the Messenger should be stated, not the situation of the agent!
- 2- It is necessary that Moses (AS) to complain to his God, which is actually asking for God's help in carrying out His command. The meaning of expressing his and his brother's choice is that - my brother has also his own choice like me.

The meaning of saying "O God, make a separation between us and the sinful people!" It is not a curse from Moses against the children of Israel, that God will make a decisive judgment between them and as a result, a punishment will descend on them, or that God will separate them and take Moses and Aaron out of them, or that cause both to die.

Moses was inviting them to fulfilment of the blessing that God had written for them, and it was he who God placed a blessing on children of Israel and wanted to save them by his hand and make them successors on earth, and the children of Israel also understood this meaning. They knew about Moses. It is well understood from this statement of theirs that God Almighty has narrated - **"They said: Before you came to us and after you came, we were tormented!"** Also this Phrase that God addresses Moses: **"So do not grieve for the transgressing lot,"** which is also a proof of this meaning.

This Phrase conveys that Moses (AS) had mercy on them and was afraid that God's wrath would descend on them, and it was expected that he would also be saddened by the torment of their "Tieh-wandering."

Starting 40-year Jews Wandering and Boycott of Holy Land

The Holy Quran describes the story of the wandering of the Jews as follows –

"God said:

- **It shall have forbidden them for forty years:
They shall wander about in the earth.
So do not grieve for the transgressing lot!"**

That Pure Land, and entering it and possessing it, is forbidden for these people. We have determined that they will not succeed in entering it for forty years.

- **They wander around the earth,
without having a rest like city dwellers in any city,
and not like the desert dwellers live a tribal and primitive life!**

And you too, Moses!

- **Do not be saddened by the descent of this Divine punishment
on these people!**

These are transgressors and rebels!

**Because they see the result of their actions with this torment,
they don't deserve grief and sympathy,
and you don't deserve to feel sorry for them!**

Condition of Jewish Living in the Days of Wandering

In Islamic narrations, it is quoted from Imam Sadiq (AS.) saying:

- **When it was evening, their crier would announce their migration, and they would set off with difficulty and hardship. Until dawn, God would order the earth to circle around them, and in the morning, they would be in the same abode from which they had migrated!**

They said: You have gone the wrong way!

**They stayed like this for forty years,
having no food, the "Manna and Salvia" were descended to them there,
until one generation they all perished,
and remained only "Joshua son of Nun" and "Kaleb son of Yofna,"
and a new generation emerged from children of dead fathers.**

They were wandering in an area of four miles.

When they wanted to walk, their clothes and shoes became dried,
and they would be deprived of the power to walk.

There was a stone with them that when they were descending,
Moses (AS) hit it with his staff,
and that stone became twelve springs.

Each spring was special for one of the tribes,
and when they migrated, the water returned to the stone
and they placed the stone on an animal.

Although this narration has some content about the subject of "Tieh - Wandering" and other things, that are not in the Holy Quran, and it is used, but it does not contain anything that is against the Holy Quran.

The living and affairs of the children of Israel at the time of Moses was strange, and most extraordinary things surrounded their lives from all aspects, therefore it is not unlikely that their wandering in that desert was also like this!

Death of Moses during Jews Wandering Days

In Islamic narrations, it is quoted from Imam Sadiq (AS) saying that the Holy Messenger of God said:

- **Prophet David died suddenly on Saturday.
And the birds spread their wings on him.**

**Prophet Moses (AS) died in the tieh desert.
And a cry rose from the sky:**

- **Moses died! Who does not die!**

(Almizan: V. 10, P. 137.)

Persecution of Moses by Children of Israel

"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَتُذُنُونِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ...!"
(٥ / صف)

**“When Moses said to his people:
O my people! Why do you persecute me,
when you certainly know that I am Allah's apostle to you...?”**
(Holy Quran, Saff: 5.)

In the above Verse, the Holy Quran informs about the children of Israel, how they used to persecute their Prophet, and Moses said to them:

"Why do you persecute me when you know that I am God's Messenger to you?"

This Holy Verse shows that the children of Israel had offended the Prophet of God with their stubbornness to the point where God Almighty turned their hearts as a punishment for their behavior.

This in itself is a prohibition for the early believers of Islam not to persecute the Messenger of God, the Beloved Prophet of Islam!

As in Verse 57 of Surah Ahzab, God explicitly addresses the Muslim Nation and Says:

- **"Those who persecute God and the Messenger,
God has cursed them in this world and the Hereafter.
And He has prepared a humiliating punishment for them!"**

The Verse in question, because it contains a mandatory prohibition, has the same meaning as Verse 70 of Surah Ahzab, which says:

- **“O you who have faith!
Do not be like those who tormented Moses,
whereat Allah absolved him of what they alleged,
and he was distinguished in Allah's sight!**
- **O you who have faith!
Be wary of Allah and speak upright words!"**

These two Verses from Surah Ahzab, which are about the acquittal of

Moses (AS) indicate that the meaning of the persecution of the Prophet with an act that God acquitted him of, was not the disobedience of the children of Israel to his commands and going out of obedience, because if it was the case, it would not make sense for God to acquit that Prophet.

So, certainly, the children of Israel had given that Prophet an unfair attribution, which has become a source of disgrace for a Prophet, and he was offended by this slander, and God absolved him from it!

The Phrase “**Be wary of Allah and speak upright words,**” confirms this meaning, and also confirms the possibility that the Israelites had slandered Moses (AS) and some early Muslims had slandered same the Holy Messenger of Islam, and the Verse in question warns Muslims not to be like the children of Israel. It is a reference to the prohibition of Muslims from harming the Messenger of God by word and deed, knowing that he is the Messenger of God! As in the following Verse, which talks about the deviation of hearts, there is a kind of threat to Muslims that harming the Messenger of God is an immorality that may lead to the deviance of hearts!

(Almizan: V. 38, P. 150.)

The Slander that the Israelites Gave to Moses!

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ...!"
(٦٩ / احزاب)

“O you who have faith!

**Do not be like those who persecuted Moses,
whereat Allah absolved him of what they alleged,
and he was distinguished in Allah's sight!”**

(Holy Quran, Ahzab: 69.)

This "persecution" does not refer to absolute verbal or practical harassment, even though absolute harassment of Prophets is forbidden, but regarding the Verse, considering the Phrase that said: "**God acquitted him,**" the meaning of persecution is slander and defamation, because this is a persecution that needs Divine absolution to remove it.

Perhaps the reason why God kept silent about the persecution of the Israelites towards Moses (AS) and did not say what their persecution was, is to confirm the content of that narration which said: **"The Israelites slandered Moses that he does not have what men have, and God acquitted Moses of this slander."**

But what was the case of the Holy Prophet of Islam and the slander that was done to him? The best comment that they have mentioned is that the Holy Verse refers to the slanders that were hurled at that Holy Prophet regarding the story of "Zaid and Zainab," and it is not unlikely that this is the case, because most of the narrations included in this story do not accord with the sanctity of the Holy Messenger of God.

Almizan: V. 32, P. 235.)

Part TWO
THE
SHARIAH
AND
BOOK OF MOSES
(AS)

CHAPTER ONE

NIGHT OF TRYST And Descent of the Torah

Moses' Forty Nightly Tryst

« وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَا هَٰبِعَشْرَةَ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً...! »
(سوره اعراف ۱۴۲)

“And We made an appointment with Moses for thirty nights,
and completed them with ten more,
thus, the tryst of his Lord was completed in forty nights...!”
(Holy Quran, A’araf: 142.)

The Tryst of the forty nights of Moses (AS) is of special importance in the history of the children of Israel. The Holy Quran, while explaining the course of this Tryst, describes the events that took place among this people during the early days of the liberation of the Israelites:

Invitation to Tryst

In the above Verse, the Almighty God mentions the Promises He had made with Moses, which He made thirty nights and completed it with another ten nights, and then He said that the total Promises with him were forty nights.

In fact, the Almighty God made Moses (AS) close to His Presence for thirty nights, and to talk with him, and added ten more nights to complete those conversations, and as a result, the Tryst of his Lord was completed in forty nights.

Why the Nightly Tryst?

Miqat (Tryst) is a specific and limited time during which an action is to be performed, such as Hajj ceremony, i.e., those positions that are designated for putting on the Ihram clothes. If the calculation of the Miqat (Tryst) was made by the Almighty God on the nights and not the days, and the fact that during this time Moses also spent the days in the Miqat (Tryst), and usually in such cases the calculation is made on the days and not the nights? Perhaps it is because the purpose of this Miqat (Tryst) is to approach God and pray to Him, which is more allotted for this at night, and the human senses are more focused and the soul is more ready for intimacy, that is, in such prayers that in which the Torah has been revealed!

As the God Almighty Said about the Holy Messenger of God in Quran:

**“O you wrapped up in your mantle!
Stand vigil through the night, except a little!
a half, or reduce a little from that
or add to it and recite the Quran in a measured tone!
Indeed, soon We shall cast on you a weighty word!
Indeed, the watch of the night is firmer in tread
and more upright in respect to speech!
for indeed during the day, you have drawn-out engagements!”**

(Muzzammil: 1-7.)

Choosing Aaron as a Successor

Moses (AS) said to his brother Aaron when he left for Miqat and separated from his people:

“And Moses said to Aaron, his brother:

- **Be my successor among my people,**

**and set things right
and do not follow the way of the agents of corruption!"**

(A'araf: 148.)

Moses (AS) orders his brother to reform and avoid following the way of the people of corruption, and now that Aaron (AS) was both the Messenger of God himself, and he was innocent of sin and innocent to follow the people of corruption, and Moses was definitely better aware of his brother's position than anyone. It was, so the intention of Moses was certainly not to forbid Aaron from disbelief and sin, but his intention was that he should not listen to the discretion and opinions of corrupt people in administration of people's affairs, and not to adopt a policy that is according to the taste of corrupt people and what is suggested by them!

From this, it is clear that on that day there were corrupt people among the children of Israel who were always lurking to nullify the efforts of these two Prophets and to disrupt their work with their sinister plans, therefore Moses ordered he should not accept their opinions and suggestions and as a result fall victim to their malice, and the nation's unity may become divided, which was achieved by enduring so many hardships and difficulties.

(Almizan: V. 16, P. 77.)

What Happened in Tryst of God?

" **وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ...!** "
(١٤٣ سورة اعراف)

**"When Moses arrived at Our tryst
and his Lord spoke to him,
he said: My Lord, show Yourself to me,
that I may look at You!
God said: You shall not see Me.
But look at the mountain...!"**

(Holy Quran, A'araf: 143.)

It turns out that a mountain was visible in front of Moses (AS.) which the Almighty God pointed to and Said:

“You shall not see Me.

**But look at the mountain, if it abides in its place,
then you will see Me!”**

When the God Almighty manifested and appeared to the mountain, He crushed the mountain with His manifestation and shattered it in space and threw it, Moses fell in awe of the sight and passed away or fainted, and when he regained consciousness, he said:

**“Immaculate are You!
I turn to You in penitence,
and I am the first of the faithful!”**

The Concept of Seeing God

If we present the issue of “seeing” to the understanding of the common people, they will immediately compare it to seeing with the eyes, but this is not true, because the action that we call seeing is a natural action, and needs both a physical substance in the viewer and a visible subject, but it comes out of necessity and improvisation from the teaching method of the Holy Quran that no creature has any resemblance to the Glorious God in any aspect, so according to the Holy Quran, God is not physical and material, and no place, direction, or time includes Him, and no face or shape similar to him, even if it is a form of faces, is not found for Him, neither in imagination nor in the outside!

It is clear that the One whose situation is like this, the “seeing” by the meaning that we consider, does not belong to Him, and no mental form matches Him, neither in this world nor in the Hereafter!

Therefore, this was not the intention of Prophet Moses with the request he made, because such a request is not worthy of a high position of a person like him, and such neglects are not compatible with Prophets, but certainly, if Moses (AS) in the Verse in question asked to see God, his purpose of seeing

was other than visual and ordinary seeing, and the answer given to him by Almighty God was also the denial of seeing in this form, because this way of seeing is not a subject of question and an answer, that Moses would ask for it, and God would reject it!

The God Almighty compared showing Himself to Moses to showing Himself to the mountain and Said: My appearance and manifestation to the mountain is exactly like the appearance that I made to you, if the mountain could remain as it is with its greatness and firmness, you can also bear the manifestation of your Lord!

The meaning of this Verse is not that manifestation is impossible, to testify that God manifested for the mountain, but the purpose is to show and understand the meaning that Moses does not have the power and ability to bear the manifest!

Moses Fell Unconscious after the Mountain Breakup!

“So, when his Lord disclosed Himself to the mountain,
He levelled it, and Moses fell down swooning.
And when he recovered,

he said:

Immaculate are You! I turn to You in penitence,
and I am the first of the faithful!”

The above Verse makes it clearly understand the meaning that when the Almighty God Manifested to the mountain, He transformed the mountain into particles of soil, and completely destroyed its mountain identity.

Was the destruction or unconsciousness of Moses due to the horror and awe of the sight he saw?

This is unbelievable!

Because Moses had seen things from the manifestations of his Lord's Power, compared to which the issue of the mountain falling apart was not very important. Moses is the one who threw down his staff and it became a dragon and swallowed thousands of snakes and ropes. Moses is the one who

split the sea and drowned thousands of Pharaoh's armies in one moment. He uprooted the mountain and held it over the heads of children of Israel like a shadow.

Moses had Miracles that were far more terrifying than the disintegration of the mountain, so how can it be assumed that he died of fear or fainted in this matter? Although he knew from the appearance that he would not get hurt in this manifestation, and God wants him to stay healthy and see the manifestation to the mountain.

So, it turns out that something else other than the disintegration of the mountain, put him in this state, as if in that scene the God's Wrath was embodied for him and in front of his request, and he saw himself nearby to observe it, so that a strange fracture happened to him that he could not stand even a moment in his place and on his feet. The forgiveness that Moses asked after coming back of this state is a witness of this meaning!

When Moses (AS) realized that his request was inappropriate and God made him aware of his mistake and by His Divine Grace taught him practically and made him understand that he had made an impossible request, therefore Moses first started to glorify God Almighty and purifying Him from the thought he made about Him, and then he repented from acting on that request and expressed his hope that God would accept his repentance, and then he admitted that I am the first person among my people to believe in the impossibility of God's sighting.

(Almizan: V. 16, P. 77.)

Seventy Observer of Moses' Tryst on Descent of the Torah

« وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا....»
(اعراف / ١٥٥)

“Moses chose seventy men from his people for Our tryst...!”

(Holy Quran, A'araf: 155.)

One of the important events that happened in the history of children of Israel, during the days of Moses (AS) was the selection of seventy people from the Israelites by Moses (AS) for tryst of their Lord. The Holy Quran states in the above Verse that God Almighty had appointed a Tryst for the children of Israel to attend for a great Tryst , and Moses (AS) chose seventy of them for this task, and as for what this great Tryst was, the Holy Verse is silent about it.

From the Verse 153 of Surah Nissa, it appears that the companions of Moses came to the Tryst in order to observe the revelation of the Torah, and their intention was to see the revelation of the Torah with their own eyes, so that they could be completely sure that the Torah is a Heavenly Book and revealed by God Almighty.

It can be seen from the appearance of the Verse that the companions of Moses, whom Moses had chosen from among the Israelites, believed in the principle of his calling, and their intention was that they said - We will never believe until we see God clearly! - It is that they have made their faith for the revelation of the Torah conditional and belonging to observation and seeing.

All this evidence prove that the story of the mentioned Verse is a part of the story of Tryst and the revelation of the Torah.

It is clear from all the Verses that when Moses wanted to go to Tryst and take the Torah, he chose these seventy people from among the children of Israel, and the mentioned people were not satisfied with hearing the voice of God and how he speaks to his prophet, but asked him to show them God, and because of this request, a lightning struck them and destroyed them all, and God brought them back to life through the prayer of Moses.

Of course, this subject is understood from the evidence that are in the context of the Verses of different Surahs. Here we quote the Verses of Surah A'araf which describe the even as follows:

**“Moses chose seventy men from his people for Our tryst,
and when the earthquake seized them,
he said:**

- My Lord!
Had You wished, You would have destroyed them and me before.
Will You destroy us because of what
the fools amongst us have done?
It is only Your test by which You lead astray whomever You wish
and guide whomever You wish.
You are our Master,
so, forgive us and have mercy on us,
for You are the best of those who forgive!
- And appoint goodness for us in this world and the Hereafter,
for indeed we have come back to You.

Said God:

- I visit My punishment on whomever I wish,
but My Mercy embraces all things.
Soon I shall appoint it for those who are God wary
and give the zakat and those who believe in Our signs!
- Those who follow the Apostle, the uninstructed prophet,
whose mention they find written with them
in the Torah and the Evangel,
who bids them to do what is right
and forbids them from what is wrong,
makes lawful to them all the good things
and forbids them from all vicious things,
and relieves them of their burdens
and the shackles that were upon them
those who believe in him, honour him,
and help him and follow the light
that has been sent down with him, they are the felicitous!"

The God Almighty answered the request of Moses (AS) regarding asking for forgiveness and bringing his companions back to life, but God did not answer his request with that generality and extent and made it conditional on the fact that "...but My Mercy embraces all things. Soon I shall appoint it for those who are God wary and give the zakat and those who believe in Our

signs!" At the same time, God did not limit it to the people of Moses but Said: **"Whoever I want!"**

Where He Said - **believe in My Signs** - the meaning of believing in Signs is submission to every Verse and Sign that comes from God, whether it is a Sign of a Miracle, like the Miracles of Moses, Jesus, and the Holy Messenger of God and whether it is heavenly laws, such as the laws of the religion of Moses, Jesus and other Prophets, or whether it is the Prophets themselves, or whether it is a Sign of the Signs of Prophethood, such as the Signs that God Almighty gave in the Torah of Moses and the Gospel of Jesus, and mentioned for the Prophethood of Holy Prophet Muhammad (PBUH.) All these are the Signs of God Almighty that everyone should submit to them and not deny them!

(Almizan: V. 16, P. 133.)

Revelation of the Torah on Night of Tryst

« قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتَكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ...! »
(اعراف / ١٤٤)

The Holy Quran describes how Moses (AS) was chosen to Prophethood and Receiving the Book on the Night of Tryst:

**"God Said: O Moses, I have chosen you over the people
with My Messages and My Speech.
So, take what I give you, and be among the grateful!"**

(Holy Quran, A'araf: 144.)

The meaning of "Messages" in the above Verse is the Divine Teachings of the commands, prohibitions, rulings, and laws that the Prophets are assigned to propagate, whether these teachings are revealed to them by an Angel or whether a Prophet directly hears them from God, in both cases it is the "Message." The application of the "Message" to the Word of God without the mediation, is valid for the meaning of the Word, because the word is one thing, and the meaning that the listener understands from it is another thing!

The meaning of "Word" in the above Verse is those addresses that God gave to Moses (AS) without the mediation of an Angel, and in other words, that which was revealed to him through that invisible source, not the ordinary words among us humans!

Contents of the Torah Tablets

The Holy Quran says:

- **“And We wrote for him in the Tablets advice concerning all things and an elaboration of all things...!”**

In other words, we wrote a selection of everything for Moses in the Tablets (which was the Torah,) which means that we wrote some sermons for him, and we explained and detailed the amount of every religious and practical matter that was needed by his people.

Therefore, the Holy Verse clearly indicates that the Torah is not a complete book in terms of knowledge and laws that are needed by mankind. The Holy Quran has also stated this matter more clearly in Verse 48 of Surah Maeda, after mentioning the Torah and the Bible, it has called the Quran being dominant and complementary of them both!

Moses' Qualification for Possessing the Book

The Holy Quran describes the important conditions that God Almighty has set for giving the Book to Moses as follows:

- **“And We wrote for him in the Tablets advice concerning all things and an elaboration of all things, and We said:**
- **Hold on to them with power, and bid your people to hold on to the best of what is in them. Soon I shall show you the abode of the transgressors!**
- **Soon I shall turn away from My Signs**

those who are unduly arrogant in the earth
 even though they should see every Sign,
 they will not believe in it,
 and if they see the way of rectitude
 they will not take it as their way,
 and if they see the way of error
 they will take it as their way.

That is because they deny Our Signs and are oblivious to them!

- Those who deny Our Signs and the encounter of the Hereafter,
 their works have failed.

Shall they be requited except for what they used to do?"

The rebellion of the pioneers that the Verse informs about are transgressors who have committed transgression by not following the guidance of Moses, and by not accepting the command to "accept the best," that is, they have not used the way of morality in affairs and following the truth and growth!

It is understood from this Verse that, firstly, the punishment and reward of the actions are the actions themselves, and secondly, the nullification of the action and its lack of reward is a type of punishment!

(Almizan: V. 16, P. 90.)

CHAPTER TWO

The Torah and The Sharia among Jews

Description of the Torah in the Quran

(A Historical Analysis)

The Holy Quran has introduced the Book that was revealed to Prophet Moses (AS) the "Torah," and has described it in Surah Ahqaf, Verse 12, in two attributes of "**Imam**" and "**Mercy!**"

In Surah Anbiya, Verse 48, it is called "**Moral Criterion**" and "**Radiance**," and in Surah Maeda, Verse 44, it is called as "**Guide**" and "**Light**," and in Surah A'araf, Verse 145, God Stated:

"And We wrote for him in the Tablets advice concerning all things and an elaboration of all things...!"

There is another fact in the Holy Quran where it praises the Torah with the mentioned attributes **it has also said in several places that the Children of Israel distorted the Torah and differed in it!**

The History also supports the words of Quran, because after the conquest of Palestine by Bakhtel Nasr, he destroyed the temple (Jewish temple) and burned the Torah, and in 588 BC he moved the Jews from Palestine to Babylon. In 538 BC, that is, fifty years later, Cyrus the king of Iran conquered Babylon and allowed the Jews to go to their land of Palestine, where "Ezra the priest" wrote the Torah for them from memory. So, the original Torah is extinct and what is in hand is the preserve of Ezra.

(Almizan: V. 31, P. 63.)

The Present Torah in View of Quran

"وَيُعَلِّمُهُ الْكِتَابَ وَ الْحِكْمَةَ وَالتَّوْرِيَةَ وَ الْإِنْجِيلَ"
(٤٨ / آل عمران)

**“And He will teach him the Book and wisdom,
the Torah and the Evangel!”**

(Holy Quran, Al-Imran: 48.)

The intent of the Holy Quran by "Torah" is what originally revealed in the Tablets to Moses (AS) and God Almighty has also explained its story in Surah A'araf.

But the "Books" that are currently available to the Jews, according to their own admission, are the books that their documentation linkage has been cut off between the reigns of "Bakhtel Nasr" and “Cyrus.”

However, despite this fact, the Holy Quran confirms:

- 1- **What is currently common among the Jews, although it has not escaped the distortion, is not completely against the original Torah.**
(This matter is clear from the Quranic Verses.)
- 2- **Confirming the Torah by the Holy Prophet does not mean that the Torah used during the time of the Messenger of Islam, was not distorted.**

Definition of the Torah in Quran and Quran in the Torah

The Almighty God Says in the Holy Quran:

- **“Is he who stands on a manifest proof from his Lord,
and whom a witness of his own family follows?
And before him there was the Book of Moses,
a guide and mercy.
It is they who have faith in it...!”**

The Holy Quran has named the book of Moses, the Torah, as “Imam”

and “Mercy,” because the Torah contained the Truthful Teaching and Divine Law that they followed it and benefited from its blessings.

In another place of His Holy Word, the God Almighty mentioned the same attribute for the Torah as under:

- **“Say: Tell me, if it is from Allah and you disbelieve in it, and a witness from the Children of Israel has testified to its like and believed in it, while you are disdainful of it?”**
Indeed, Allah does not guide the wrongdoing lot!

The faithless say about the faithful:

- **Had it been anything good, they would not have taken the lead over us toward accepting it.**
And since they could not find the way to it,

they will say:

- **It is an ancient lie!**

Yet before it the Book of Moses was a Guide and a Mercy, and this is a Book which confirms it, in the Arabic language, to warn those who do wrong, and is a bearer of good news for the virtuous!”

(Ahqaf: 10-12.)

These Verses indicate the fact that:

The Holy Quran is a Divine Evidence, or a book for which an Evidence has been established.

Then God mentions the testimony of the witnesses of the children of Israel regarding the Quran and the confirmation of the Holy Quran is acquired from the area of this testimony, and then He reminds that its contents, i.e., its teachings and laws, preceded the Book of Moses, which has been the Imam and the Mercy, and the people were looking for it and making their way with it, it is a way that has been passed and experienced!

The Holy Quran is a Book like the Book of Moses which confirms it and was revealed by God Almighty to warn the oppressors and promise the righteous!

(Almizan: V. 6, P. 19.)

Original and Distorted Parts of Torah Clarified by Quran

"... وَ عِنْدَهُمُ التَّوْرِيهِ فِيهَا حُكْمُ اللّٰهِ ...!"
(مائدہ / ۴۳-۴۴)

The following Verse briefly confirms the Torah that is in the hands of the Jews today, and it says:

- **“And how should they make you a judge,
while with them is the Torah,
in which is Allah's judgement?
Yet despite that they turn their backs on Him
and they are not believers.**
- **We sent down the Torah containing Guidance and Light.
The prophets, who had submitted, judged by it for the Jews,
and so did the rabbis and the scribes,
as they were charged to preserve the Book of Allah
and were witnesses to it...!”**

(Holy Quran, Maeda: 43-44.)

This is the same Torah that "Ezra" collected and wrote with the permission of "King Cyrus of Iran," when Cyrus conquered Babylon, and saved the Israelites from Babylonian captivity and allowed them to return to Palestine and repair the “Temple.”

This is the same book that was in the hands of the Jews during the time of the Prophet of Islam and is still in their hands today.

The Holy Quran confirms that God's ruling is in this Torah, and it also

reminds that distortion and change has been used in it!

From these, it can be seen that the Torah that is in the hands of the Jews today has some of the original Torah that was revealed to Moses, and some things have been distorted and changed by changing words, places, etc.!

This is the opinion that the Holy Quran expresses about the Torah, and the accuracy on it also leads us to this meaning.

Obedience of the Bible to the Torah

The God Almighty while describing the Torah as having “Guidance” and “Light,” He also described the Bible and Said: “It contains Guidance and Light,” that refers to the Teachings and Rulings in it.

In addition, in the description of the Bible, God Said: **"Confirming the Torah,"** that means following Bible from the Shariah of the Torah, and there is nothing in the Bible other than signing the Shariah of the Torah, and inviting to it, except for the amount that Jesus (AS) made an exception and God has Said: **"We made lawful some things that were forbidden to you!"**

Position of Holy Quran against the Torah and the Bible

The position of the Holy Quran in relation to previous Heavenly Books and Laws are specified in the following Verse:

- **"We have sent down to you the Book with the truth, confirming what was before it of the Book, and as a guardian and dominant over it...!"**

(Maeda: 48.)

What is obtained from the meaning of “**dominant**” is that one thing has dominion and supremacy over another thing and has the power to maintain, possess, and take care of it.

This is how the Holy Quran compares to the Heavenly Books before it. The Almighty God has described the Holy Quran as: **"The explanation of everything!"** means that it explains everything.

The Holy Quran preserves the fixed and unchanging principles of the previous Books and abrogates and erases the changeable sub-principles, in order to suite it with the human behavior in course of development and evolution.

The Phrase **"dominant over it"** clarifies the Phrase **"confirming what was before it of the Book,"** because if this Phrase is not there, it is possible that the Phrase **"confirming"** which conveys that the Quran confirms the Torah and the Bible, gives the misunderstanding that Quran confirms all the provisions Rules of the Torah and Bible, and leaves them unchanged and accepts them!

The description of the Holy Quran as **"Dominant"** eliminates this thought and makes it clear that the confirmation of Quran is that they are the correct Teachings and Rulings from God, and God can abrogate or complete them in whatever He wants, therefore, the meaning of **"confirming"** is to accept and establish the Teachings and Rulings of those books in this nation in accordance with the state of this nation, and it does not contradict with arrogating, supplementing, and increasing it, just as the Jesus (AS) and his Bible also confirmed the Torah, but he has changed some of its Rules and Prohibitions and made them Permitted.

(Almizan: V. 10, P. 210.)

A Judgment of the Prophet of Islam Based on the Torah

"...فَا حُكِّمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ...!"

(٤١-٥٠ / مائده)

"...If they come to you, judge between them, or disregard them...!"

(Holy Quran, Maeda: 41-50.)

The Holy Quran has stated a part of the history of Jews contemporary to the Prophet of Islam in the above Verses, and while confirming the current Torah and reminding of its deviations, it specifies its penal provisions that were changed by Jewish scholars.

These Verses are about a group of Jews who referred to the Holy Prophet of Islam in some of the Torah's Rulings, expected that the Holy Prophet may rule against the Torah's Ruling, and thus they can escape from the Torah's Ruling and be comfortable.

They used to say to each other: If he gives you the ruling of your choice, take it, and if he gives you the ruling of the Torah, beware. The Prophet of Islam (PBUH) brought them back to the Ruling of the Torah and they turned away.

In addition, the Verses refer to another historical point that there were some hypocrites who had desires like those of the People of the Book who asked the Prophet for a fatwa and made him rule, and they wanted to divert the Prophet so that he may judge between them according to their whims, and respecting the side of those who had power, which is the ruling of the era of "Ignorance."

It is also mentioned in the Islamic narrations that these Verses were revealed about the Jews, when two Jewish nobles who had wives themselves committed adultery, and the Jewish Rabbis wanted to change the rule of stoning which was in the Torah to whipping, so that they sent someone to ask the Prophet of Islam about the ruling on a man who has a wife and committed adultery, and they ordered that if the Prophet (PBUH) gave the ruling of flogging, they should accept it, and if he gave the ruling of stoning, they should reject it. The Prophet (PBUH) ordered stoning and they turned away.

The Prophet (PBUH) asked "Ibn-Suriya" the ruling of the Torah on this case and made him swear by God and His Verses not to hide what he knows about the truth, and he confirmed the Prophet and admitted that the ruling of stoning is in the Torah.

(Of course, the above Verses are independent in their expression and are not bound to the case that caused them to be revealed, but we have quoted their historical points due to their historical content.)

The Verses explain as follows:

- "O Apostle!
Do not grieve for those who are active in promoting unfaith,
such as those who say:
We believe with their mouths,
but whose hearts have no faith,
and the Jews who eavesdrop with the aim of
telling lies against you
and eavesdrop for other people who do not come to you.
They pervert words from their meanings, and say:
If you are given this, take it,
but if you are not given this, beware!
Yet whomever Allah wishes to mislead,
you cannot avail him anything against Allah.
They are the ones whose hearts Allah did not desire to purify.
For them is disgrace in this world,
and there is a great punishment for them in the Hereafter!
- Eavesdroppers with the aim of telling lies,
eaters of the unlawful
if they come to you,
judge between them,
or disregard them.
If you disregard them,
they will not harm you in any way.
But if you judge,
judge between them with justice.
Indeed, Allah loves the just!"

When did Rabbis Divert the Rulings of the Torah

In the Islamic narrations, the description of this historical event was narrated from Imam Muhammad Baqir (AS) as follows:

- "A woman from the nobles of Khyber committed adultery with a man from their aristocrats. Both were "married." According to the law of Moses (AS) their real ruling was stoning, and they did not want to stone their nobles, so they sent to the Jews of Medina and wrote to them to ask the Prophet of Islam for this ruling. They expected the new Prophet to give them permission and easiness...."

... In the context of this narration, there was a discussion between the Prophet of God and the famous Jewish scholar Ibn Surya, which is related to the time and reason for the beginning of the distortion of the Torah by Jewish Rabbis and scholars as follows:

"Ibn Surya said:

- O Muhammad! Let me know what is the ruling in your Book?

He said:

- When four righteous people testify that a man has committed such an act, the sentence of stoning is obligatory on him!

Ibn Surya said: And this is what God sent to Moses in the Torah!

The Prophet of God asked him:

- **When was the first time you took God's judgment easy to divert it?**

He said:

- We had nothing to do with one noble who committed an adultery, but when he was a poor man, we executed God's Decree on him, and as a result, adultery spread among our nobles until our king's cousin committed adultery and we did not stone him. Then another man committed adultery and the king wanted to stone him, people told him that you should stone your cousin first!

We, the scholars, said: Let's get together and enact a law less than stoning, to be able to execute on both the noble and the poor equally, so that we enacted the rule of whipping and blacking the face, instead of stoning.

Then the Holy Prophet of Allah ordered to stone those two adulterers in front of the mosque and said: **I am the first person who revived Torah, after they had destroyed it...!**

(Then Ibn Surya asked questions of the Holy Prophet of Allah and converted to Islam.)

The fact that Ibn Surya confirmed the existence of the rule of stoning in the Torah and the Holy Quran refers to this matter in the Verse: **“And how should they make you a judge, while with them is the Torah, in which is Allah's judgement?”** It is confirmed that the mentioned rule is also found in the Torah that is common today, and it is almost close to the content of the mentioned narration.

(Refer to chapter 22 of the book of Deuteronomy of the Torah, as well as chapter 21 of the book of Exodus of the Torah, and chapter 24 of the book of Leviticus of the Torah.)

(Almizan: V. 10, P. 205.)

The True Scholars in Guard of the Torah

... لِلَّذِينَ هَادُوا وَالرَّبَّانِيِّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ ...!"

(٤٤ / مائده)

**“We sent down the Torah containing guidance and light.
The prophets, who had submitted, judged by it for the Jews,
and so did the rabbis and the scribes,
as they were charged to preserve the Book of Allah
and were witnesses to it...!”**

(Holy Quran, Maeda: 44.)

The above Verse introduces a group of Jewish scholars who guard the Book of God. From this group, there are “Divine Worshipers,” who are scholars cut themselves off practically and scholarly from others and joined God. The other group is "Rabbis," who are scholars with Jewish knowledge.

They make Judgment according to the Torah as God Commanded them, and they preserve God's Book as God Wills. In terms of preserving and bearing the Torah, they were Witnesses of God's Book, as a result, there

was no change or distortion in what was with them, because they kept the God's Book in their hearts.

The God Almighty in His Glorious Quran continues His Revelation addressing the Jews, and Says:

- **“So do not fear the people, but fear Me,
and do not sell My Revelations for a paltry gain.
Those who do not judge by what Allah has sent down
it is they who are the faithless!”**

The God Almighty Says that since the Torah has been revealed by Us and includes the law with which the Prophets and the Divine Worshipers and Rabbis will do judgment among you, you should not hide anything from it, and you should not make any change in it out of fear or greed!

(Almizan: V. 10, P. 212.)

Sharia in Jews and Previous Nations

" إنا أنزلنا التوراه فيها هُديٌّ و نورٌ يحكمُ بها النبيونَ...."

(٤٤ / مائده)

- “We sent down the Torah containing Guidance and Light.
The prophets, who had submitted, judged by it for the Jews,
and so did the rabbis and the scribes,
as they were charged to preserve the Book of Allah
and were witnesses to it...!”**

(Holy Quran, Maeda: 44.)

This Verse and the following Verses make it clear that God has set laws for these nations with their different eras and deposited them in the books that He sent to them so that they can be guided and insighted through them, and to refer to it for their disputed issues!

He Commanded the Prophets and scholars of the nations to judge by it, and to protect it, and to protect it from change and distortion, and not to change it with an insignificant value in their judgments, and to fear only God

and not to fear others.

The fact that God has put various sharia and rulings for the different nations and different times was for the purpose of completing the Divine test. The talent of the times differs with the passage of time, and two things that differ in talent and have strength and weakness, will not be perfected by a scholarly and practical training method or only by a supplement.

On this account, as the above Verse states - **We sent down the Torah, in it there is guidance and light – there is something of Guidance in the Torah with which they are guided, and there is something of Light in the Torah, with which they acquire the Teachings and Rulings that are given according to the condition and talent of the Israelites.**

The God Almighty has explained in His Book all the morals of the children of Israel and the characteristics of their society and the extent of their understanding.

He did not send them except some Guidance and some Light, because their era was old, and their talent was low.

The Holy Quran says: **“And We wrote for him in the Tablets advice concerning all things and an elaboration of all things...!”**

The Torah's Penal provisions

The Holy Quran says:

- **“And in it We prescribed for them:
a life for a life, an eye for an eye, a nose for a nose,
and an ear for an ear, a tooth for a tooth,
and retaliation for wounds.**
- **Yet whoever remits it out of charity,
that shall be an atonement for him.
Those who do not judge by what Allah has sent down
it is they who are the wrongdoers!”**

(Maeda: 45.)

(This rule of retribution is found in the Torah that is popular among Jews today.)

(Almizan: V. 10, P. 211.)

The Torah and the Guidance of the Children of Israel

"وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَاتُكُنْ فِي مَرِيهِ مِنْ لِقَائِهِ!"

(٢٣-٢٥ / سجده)

**“Certainly, We gave Moses the Book, declaring:
Do not be in doubt about the encounter with Him,
and We made it a source of guidance
for the Children of Israel!”**

(Holy Quran, Sajdah: 23-25.)

The Holy Quran has spoken in several places in confirmation of its authenticity through the revelation of the Torah. In the above Verse, God also Says that We gave Moses the same book as We gave you, so don't be in doubt about the issue of Resurrection that Quran talks about, this requires doubt in Quran.

Then the God Almighty continues that:

- **“Certainly, We gave Moses the Book...,
and We made it a source of guidance for the Children of Israel!
And amongst them We appointed imams
to guide the people by Our Command,
when they had been patient and had conviction in Our signs!”**

These two Verses of extended mercy through the Torah imply that the Torah in itself is Guidance and guides its followers to the truth, just as it brought people in its school who reached a level of progress and merit that Almighty God chose them for Imamate and placed them in a position, who guided the people by His Command. So, the Torah is a blessed Book for action and then after action.

Then God Almighty Says:

- **“Indeed, your Lord will judge between them on the Day of Resurrection concerning that about which they used to differ!”**

The meaning of this difference is people's difference in religion, and they did not start this difference except because of oppression, the oppression they did to each other. They did not differ until after the truth became clear to them. The only reason for this difference was that they wanted to force each other and use falsehood instead of truth by force - **and God will judge between truth and falsehood on the Day of Resurrection!**

(Almizan: V. 32, P. 108.)

Legislation of Sharia among the Children of Israel

“وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَ...”
(جاثية / ١٨-١٦)

“Certainly, We gave the Children of Israel the Book, and judgement, and Prophethood, and We provided them with all the good things, and We gave them an advantage over all the nations!”

(Holy Quran, Jathiya: 16-18.)

In this Verse, God Almighty refers to the Sharia, that is, the Book, Ruling, and Prophecy that He gave to the children of Israel and provided them with good things, and gave them superiority over others, and granted them clear and obvious Miracles. By this means the God Almighty wants to make His Holy Prophet of Islam to understand that God's extension of Sharia, Prophethood, and the Book is not a new phenomenon, but there is a precedent for it, one of which was among the Israelites, and now the Sharia of the Israelites is seen by Arabs. God Promises His Holy Messenger that He will soon legislate for him as well, because it is God's responsibility to

guide His servants towards what is good for their happiness!

What the God Almighty Said: **"He gave the children of Israel the book, judgment, and prophecy,"** He means the book that He gave to the children of Israel, is the Torah, which contains the law of Moses and does not include the Bible, because the Bible does not include the Sharia, and the law of the Bible is the same as the Law of the Torah. and it also does not include David's Psalm because the Psalm is only supplications and remembrances.

"Judgment" is one of the requirements of the Book. Ruling is the duties that the Book rules on. In Surah Baqarah, God Says: **"He sent down the Book with the Prophets in Truth, so that they can judge between people in what they differ in."** He Says in Surah Maeda: **"We sent down the Torah containing guidance and light. The prophets, who had submitted, judged by it for the Jews, and so did the rabbis and the scribes, as they were charged to preserve the Book of Allah and were witnesses to it...!"**

The Holy Quran continues in the rest of the Verse:

"We gave them clear signs of the Command...!" Some have said that the meaning of **"Command"** in this Verse is the affairs of Prophecy and the Invitation of the Holy Messenger of God, and He Says: We gave clear signs to the People of the Book about the Command of our Messenger, which all indicated the truth of his invitation, and one of those signs was that the Last Prophet will appear in Mecca, and another sign was that he will migrate to Yathrib (Medina) and the people of Medina will help him, and the other signs that have been foretold in the books of the People of Book.

- **"Then We appointed you on the Sharia (Religious-law Guide) under Our Command...!"**

In this Verse, the Messenger of God is addressed, and his nation also shares this address with him.

God Says: After We gave to the children of Israel what we gave, We placed you on a special way of the Divine Religion, and that is the **Sharia**

of Islam, that the Prophet of Islam and his nation were dedicated to.

In the continuation of the above Verse, the Holy Messenger of God is commissioned to be the only follower of the Religion and Commands that are revealed to him, and not to follow the ways of the ignorant who are against the Divine Religion!

Two points are understood from this Verse:

- 1- The fact that the Prophet of Islam, like the members of the nation, was obliged to carry out religious orders.
- 2- That any Ruling and Knowledge that is not based on Divine Revelation, or does not ultimately lead to Divine Revelation, is the desire of the ignorant, and cannot be called Knowledge!

(Almizan: V. 35, P. 270.)

Quran's Invitation to the Children of Israel to Accept Islam

" يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ..."

(٤٠-٤٤ / بقره)

**“O Children of Israel,
remember My blessing which I bestowed upon you...!”**

(Holy Quran, Baqara: 40-44.)

In these Verses, the God Almighty invites the children of Israel to accept Islam and Says:

- **“O Children of Israel,
remember My blessing which I bestowed upon you,
and fulfill My covenant that I may fulfill your covenant,
and be in awe of Me alone!**

**And believe in that which I have sent down
confirming that which is with you,
and do not be the first ones to defy it,**

**and do not sell My signs for a paltry gain,
and be wary of Me alone!**

**And do not mix the truth with falsehood,
nor conceal the truth while you know!”**

In these Verses, the Almighty God has started to reproach the Jewish nation, and these reproaches continue for some hundred Verses and more.

In these Verses, God enumerates the blessings that has bestowed on the Jews, and the honors that He showed towards them, and the reactions that the Jews showed themselves in the form of disbelief, rebellion, covenant-breaking, disobedience, and stubbornness. He reminds them of twelve of their stories.

All these Verses are full of God's favors and favors towards the Children of Israel. In these Verses, he reminds them of the covenants he took from them, and they violated them, and they committed sins and committed crimes, the traces and effects of which were found in their hearts.

He reminds them how because of those oppositions, their hearts were cruel, and their souls were exposed to misery, and all their efforts were fruitless!

In these Verses, the God Almighty advises the Jews not to be the first to start disbelief in the Holy Quran!

(Almizan: V. 1, P. 279.)

Quran and Torah both as Imam (Guide) and Mercy

« وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَ رَحْمَةً وَ هَذَا كِتَابٌ مُصَدِّقٌ...»
(احقاف / ١٢)

**“Yet before it the Book of Moses was a guide and a mercy,
and this is a Book which confirms it,
in the Arabic language,
to warn those who do wrong,**

and is a bearer of good news for the virtuous!"

(Holy Quran, Ahqaf: 12.)

Here, the Book of Moses (AS) was called Imam and Mercy, which the Holy Quran also confirms, and in the same book of Moses, before the coming of the Quran, God announced that the Quran would come!

This Quran, which is the authenticator of the Torah, has confirmed it in the Arabic language so that it can be a warning to the oppressors and good news to the righteous, and yet how could it be wrong?

Imam and Mercy of the Quran means that the Quran is a book that can be a guide for children of Israel, and they should follow it in their deeds, and this is the reason why it is Imam, and for this reason that it reforms the souls of believing people, it is Mercy!

(Almizan: V. 35, P. 321.)

Laws of the Torah and Laws of Hammurabi

(A Historic and Academic Analysis)

Before the advent of Islam, the details of the religious rulings were not revealed in any Divine Book except in the Torah. Although some of the detailed rules in the Torah are similar to the rules of Hammurabi's law, it cannot be said that the Torah's Rules are the same as Hammurabi's rules that God signed in for Jews, because the law that God Almighty sent to Prophet Moses (AS) was lost totally in the revolt of "Bakhtel Nasr" and there was no trace left of the Torah of Prophet Moses (AS.)

In this revolt, except for a few people who went to Babylon as captives, all the Israelites were crushed and their cities were completely destroyed, and those few people continued to live in captivity in Babylon until Cyrus, the king of Iran, freed them after conquering Babylon, and allowed them to return to Jerusalem, and ordered "Ezra the priest" to write the Torah after its copies had been completely destroyed and the text of its teachings had been forgotten.

He also took a model of the laws of Babylon that were common among the Chaldeans and published them in the name of Torah among the Israelites, so just because Hammurabi's law contains correct laws, it should not be considered as Heavenly Laws and signed by God Almighty!

(Almizan: V. 14, P. 17.)

Contents of the Moses' Scriptures

" أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى، وَإِبْرَاهِيمَ الَّذِي وَفَّى...!"
(نجم / ٦٢-٣٣)

**"Has he not been informed of what is in the scriptures of Moses,
and of Abraham, who fulfilled his summons!"**

(Holy Quran, Najm: 33-62.)

The Verses of Surah Najm expresses some of the contents of the Scriptures of Abraham and Moses (AS.) In the third part of this book, the contents of Ibrahim's Scripture were mentioned, and a summary of those contents is repeated here:

**"Muhammad! Have you ever seen the one
who has turned away from guidance
and grudgingly spends very little for the cause of God?
Does he possess the knowledge of the unseen; thus, he sees all things?
Has not he been informed of the contents of the Book of Moses?
and about Abraham who fulfilled his duty to God? "**

"Certainly no one will bear the responsibility of the sins of another!"

Firstly: This is the first thing that the Holy Quran talks about the Scriptures of Abraham and Moses (AS.) Of course, this story starts from this Verse and continues for several Verses. At the beginning of all those Verses, the words **"Certainly"** are mentioned, which is a total of 17 Verses.

The contents and subjects that were in the Scriptures of those two Prophets was first that:

"Certainly, no one will bear the responsibility of the sins of another!"

No human being tolerates the sin of another human being, that is, no one's soul is contaminated by the sin committed by another, and inevitably no one is punished for the sin committed by another.

Secondly: The second thing that the Holy Quran quotes from the Scripture of Abraham and Moses is that:

“Certainly, nor can man achieve anything without hard labor.”

No human being has **real ownership** of anything, so that the effect of that ownership, whether it is good or bad, benefit or loss, would not destine him, except the deed he has done, and the effort he has made, he only has that, but what others have done, its effect, whether good or bad, would not destine him.

Man is the real owner of his deeds. Therefore, as long as there is a human being, that deed is also there, and it will never be separated from the human being by its nature, so after a person is transferred to the other house, all his actions, whether good or bad, will be with him.

Thirdly: The third thing narrated from the Scriptures of Abraham and Moses (AS) in the Holy Quran is:

**“Certainly, He will see the result of his labor
and will be fully recompensed for his deeds!”**

The meaning of **“his labor”** is the actions that they strive to do, and the meaning of **“will see”** is the observation, and the time of this seeing and observation is the Day of Judgment!

If God stated **“will see”** in passive voice, it is not without the hint that there will be persons in the Day of Judgment who will be presented with deeds that they did not perform those deeds themselves!

Fourthly: The fourth article, which is also one of the prominent Verses of this Surah, says:

“To your Lord will all things eventually end!”

In this Verse, the **"End"** is stated in absolute case, and it conveys that the Absolute End and Return is towards your **Lord**. Therefore, what exists in the world of existence in its existence and in its effects of existence leads to God Almighty, of course, to God Himself, whether with or without the mediation of something.

Since the Verse in question considers the End of **"Everything"** absolutely towards the God Almighty, and this absolution involves all kinds of the Devising too, it must be said that the Holy Verse includes two Ends in Everything: One End in terms of the **Beginning of Creation**, if we go back to the creation of everything, we will be led to the Almighty God, and in terms of **Resurrection**, when we move forward in the future, we will see that all creatures will be gathered towards Him again.

The next twelve Verses enumerate the cases of the End of Creation and Devising to the Glorious God. The context in all these Verses is the context of exclusivity, and it conveys that **Lordship is Exclusive to God Almighty** and He has no partner in Lordship, and this exclusivity does not conflict with the mediation of natural or unnatural causes in those matters:

"It is He who causes laughter and weeping!

It is He who causes death and gives life!

**It is He who has created spouses, male and female
from a discharged living germ!**

and on Him depends the life hereafter!"

It is He who grants people temporary and durable wealth!

It is He who is the Lord of Sirius!

**It is He who utterly destroyed the ancient tribes of Ad and
Thamud, and the people of Noah,**

they were the most unjust and rebellious people!

**It is He who turned upside down the people of Lut,
and covered them with torment!**

About which of the bounties of your Lord can they persistently dispute?

In the last article, God Said: When the Almighty God is the One who created this innovative system and created and devised this world, and in humans He has placed laughter and crying and death and life and destruction, then to which one of the blessings of your Lord you doubt, and to which one do you suspect?

(Almizan: V. 37, P. 92.)

Summary of Abraham's and Moses' Scriptures

" إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى، صُحُفِ إِبْرَاهِيمَ وَ مُوسَى ... " (18-19 / اعلي)

"This is indeed in the former scriptures, the scriptures of Abraham and Moses...!"

(Holy Quran, A'ala: 18-19.)

What was in the Scriptures of Abraham and Moses (AS) its summary is the content of the following four Verses, which the Holy Quran informs about as under:

"Felicitous is he who purifies himself!

Celebrates the Name of his Lord and prays!

Rather you prefer the life of this world!

While the Hereafter is better and more lasting!"

"Who purifies himself," is to return to Almighty God and repent.

"Repentance" is one of the means that protects the human heart from sinking into material things.

"Giving in the way of God," also cleanses the heart from the filth of financial relationships.

"Ablution" which is called the **"Purification,"** in fact, is to embody and represent the purity from the impurities that a person's face, hands, and feet get when he is busy with worldly affairs.

In the end of the Verses, the God Almighty addresses to the general human public and Says:

The Truth is the same as We Said: The salvation is in purification and remembrance of the Lord, but you humans are not seeking to be purified, and due to the call of your human nature you are called to belong to this world and engage in its repair and prefer it to the Hereafter:

**"While the Hereafter is better and more lasting!
This is indeed in the former scriptures!
The scriptures of Abraham and Moses!"**

(Almizan: V. 40, P. 198.)

How did they Carry the Torah?

"مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَاراً (٥/ جمعه)

**"The example of those who were charged with the Torah,
then failed to carry it...!"**

(Holy Quran, Jumua: 5.)

What is meant by those who were given the Torah but did not carry it, are the Jews who God revealed the Torah to their Prophet Moses (AS) and he taught them its teachings and laws, but they abandoned it and did not follow its instructions, they were charges with, but they didn't carry it, so God Almighty gave them a parable, and compared them to donkeys that have books loaded on them, and the donkey itself has no knowledge of the teachings and truths of those books, and as a result, carrying those books is nothing but fatigue for it.

The God Almighty gives this example to Muslims that Muslims should pay attention to religion and regard God in their movements and residences, and consider His Messenger great, and respect him, not take what he has brought unimportant, and be afraid of God's wrath, which took the Jews and called them ignorant oppressors and likened them to the donkeys who carry books on their shoulders!

(Almizan: V. 38, P. 181.)

Part Three

POSITIONS AND MIRACLES OF

MOSES

(AS)

CHAPTER ONE

MOSES' POSITION WITH GOD

Status and Reputation of Moses with God

(Historical Analysis)

Moses (AS) is one of five supreme resolution Prophets who were the Master of Prophets, and had Book and Sharia - Noah, Abraham, Moses, Jesus, and Muhammad (PBUH.)

The God Almighty counted Moses (AS) as one of them and Says:

- **“Recall when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a solemn pledge!”**
(Ahzab: 7.)
- **“He has prescribed for you the religion which He had enjoined upon Noah and which We have also revealed to you, and which We had enjoined upon Abraham, Moses, and Jesus!”**
(Shura: 13.)

The God Almighty favored Moses and his brother:

- **“Certainly, We favored Moses and Aaron!”**
(Saffat: 114.)

The Almighty God has greeted Moses and Aaron (AS):

- **"Peace be upon Moses and Aaron!"**
(Saffat: 120.)

The Almighty God has Praised Moses (AS) in the best way:

- **"And mention in the Book Moses.
Indeed, he was exclusively dedicated to Allah,
and an apostle and a prophet!"**
- **We called him from the right side of the Mount
and We drew him near for confidential discourse!"**
(Maryam: 51- 52.)
- **"and he was distinguished in Allah's sight!"**
(Ahzab: 69.)
- **"...And to Moses Allah spoke directly!"**
(Nissa: 164.)

The God Almighty has mentioned Moses (AS) in Surah An'am and in several other places among the Prophets, and in Verses 84 to 88 of Surah Anbiya, He praised him and other Prophets in the description that they were beneficence and righteous Prophets, that God chose them and granted them dominance over the people of worlds and had guided them to the straight path.

In Surah Maryam, in Verse 58, Moses is praised as one of those whom God has blessed, as a result, the following attributes have accumulated for Moses:

Sincereness, Nearness, Respectability, Kindness, Competence, Preference, Chosen, Guided, Blessed....

(It is discussed in the appropriate cases of each of these nine qualities in this volume, and also discussed about the meaning of his Prophethood, Mission, and talking with God.)

(Almizan: V. 31, P. 63.)

God Exclusively Dedicated Moses, and his Sincerity

"وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا...!"
(مريم / ٥٣ - ٥١)

**“And mention in the Book Moses.
Indeed, he was exclusively dedicated to Allah,
and an apostle and a prophet...!”**

(Holy Quran, Maryam: 51-53.)

In these Verses, God praised His Messenger and Prophet Moses for his Sincerity, Mission, and Prophethood, and mentioned the Blessings and Mercies that He had assigned to him.

"Exclusively Dedicated" is someone whom God Almighty has made Pure for Himself, and no one but God has a share in him, neither in him, nor in his deeds, and this Position is one of the highest Positions of Servitude.

- **“And mention in the Book Moses.
Indeed, he was exclusively dedicated to Allah,
and an apostle and a prophet!**
- **We called him from the right side of the Mount
and We drew him near for confidential discourse!**
- **And We gave him out of Our Mercy his brother Aaron,
a prophet!”**

The appearance of the Verse indicates that the meaning of "Nearness" is spiritual closeness, not a place, although this event has happened in the place of "Mount Ture," just as the Conversation also has happened on the place.

An example of this Holy Verse is when a powerful and mighty master calls his humble servant and brings him close to His assembly and speaks to him slowly. It is clear that such Closeness to God is a happiness that cannot be given to anyone else!

The last part of the Verse is a sign of the answer of God to the prayer of Moses, who requested in the first time in Mount Ture:

- **“Appoint for me a minister from my family!
Aaron, my brother!
Strengthen my back through him!
and make him my associate in my affair!”**

God Exclusively Dedicated Moses

In Verse 41 of Surah Taha, the Glorious God has stated the assignment of Moses to Himself with the following Phrase:

“And I chose you for Myself!”

It is clear from the Phrase "for Myself" that God made Moses Pure for Himself and Said:

- **I kept you purely for Myself,
And all the blessings that you have,
all of these are from Me.
And it is my kindness, and no one has a share in it except Me.
So, you are pure for Me!**

This is where the meaning of the Verse of Surah Maryam becomes clear, which said:

- **“And mention in the Book Moses.
Indeed, he was exclusively dedicated to Allah!**

This Granting Sincerity and making exclusively Dedicated to Himself is the greatest Favor and highest Blessing of God!

(Almizan: V. 27, P. 94.)

God's Blessings on Moses and Aaron

" وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ "
(١١٤ - ١٢٢ / صافات)

"Certainly, We favoured Moses and Aaron...!"

(Holy Quran, Saffat: 114-122.)

In these Verses, God Almighty enumerates the Blessings and Favors He bestowed upon Moses and Aaron and explains how He punished their enemies who denied them. In these Verses, the aspect of Mercy prevails more than the aspect of punishment and warning:

- **"Certainly, We favoured Moses and Aaron!
And delivered them and their people from the great agony!
And We helped them so that they became the victors!
We gave them the illuminating scripture!
And guided them to the straight path!
And left for them a good name in posterity!**
- **Peace be to Moses and Aaron!
Thus, indeed do We reward the virtuous!
They are indeed among Our faithful servants!"**

The meaning of the Blessings given by the Almighty God to Moses and Aaron is probably the same Blessings as mentioned above, the first of which was salvation from the great sorrow of the evil of Pharaoh, who had weakened them, and inflicted the worst torture on them, and killed their sons and kept their wives and daughters alive.

Then He mentions the victory that was given to the children of Israel with God's help, and that was getting out of Egypt and crossing the sea, and the drowning of Pharaoh and his army in the sea.

Then He mentions their heavenly book and counts it among the Blessings He gave to Moses and Aaron. He called that book "Elucidative," that is, a book that sheds light on hidden unknowns, and explains those things that people need in this world and the Hereafter, and which are hidden for themselves.

What is meant by "guidance to the straight path," which God mentioned only about Moses and Aaron, and did not include any of their people in it, is indeed Guidance in the full meaning of the word, which was reserved only for those two Holy Prophets.

(Almizan: V. 33, P. 252.)

Saving Moses in his Youth

" وَ قَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ...! " (٤٠ / طه)

The Holy Quran states another Blessing from God Almighty regarding Moses (AS) as under:

"Then you slew a soul, whereupon We delivered you from anguish...!"

(Holy Quran, Taha: 40.)

This Blessing is the story of Moses' killing a Coptic, voting courtiers to kill Moses, his escape from Egypt, his marriage to the daughter of Prophet Jethro, and his stay in Midian for ten years as a shepherd of Jethro's sheep.

This story is detailed in Surah Qassass. Here it is mentioned the fear that Moses had after killing a Coptic man and he was afraid that Pharaoh's courtiers would kill him, and the Almighty God took him out and took him to the land of Midian, and as soon as the Prophet Jethro summoned him, and Moses told him the story, he said: **"Do not be Afraid! You are safe from the oppressive people!"**

The Repeated Trials of Moses

- **"...And We tried you with various ordeals.
Then you stayed for several years among the people of Midian.
Then you turned up as ordained, O Moses!"** (Taha: 40.)

In the above Verse the God Almighty referred to another Blessing and that is while Moses was afflicted with several calamities one after the other, finally he returned to Egypt with some perfections that he had acquired.

The Holy Verse, which counts the blessing of the Almighty God on Moses, finally it ends with the call of "**O Moses!**" This indicates more respect of God towards him.

(Almizan: V. 27, P. 234.)

CHAPTER TWO

MIRACLES OF MOSES

The Number of Miracles of the Prophet Moses

"وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ ..."

(١٠١ / اسري)

"Certainly, We gave Moses nine manifest signs...!"

(Holy Quran, Isra: 101.)

The Miracles mentioned in the above Verse for the Prophet Moses, the son of Imran, are nine miracles. If it is counted nine miracles in the above Verse, it refers to the miracles that he brought before Pharaoh and his call, and they are: Staff, luminous hand, storm, locust, frog, lizard, blood, famine, and the lack of fruits.

But the other miracles that he had, such as the splitting of the sea, the flow of water from a rock, the revival of a dead person with the help of a cow's limb, and the revival of those who were killed by lightning in Tryst, and the shade of mountain above his head, and the like. All of them are outside of the aforementioned nine miracles, and they are miracles that he brought for his nation, not for Pharaoh.

Miracles of Moses before Children of Israel's Rescue

In Verses 160 onwards in Surah A'araf, God Almighty has mentioned some miracles of Moses and his Signs as follows:

- 1- Dragon
- 2- Luminous Hand

- 3- Famine among the pharaohs
- 4- Defects of the fruits among the pharaohs
- 5- Storm
- 6- Winged Grasshoppers
- 7- Wingless Grasshoppers
- 8- Frog
- 9- Bleeding of Nile water
- 10- Drowning of pharaohs in the Nile

Miracles of Moses after Children of Israel's Rescue

- 1- Death and revival of seventy people of Moses' Companions in Tryst
- 2- Splitting twelve springs from the stone by the blow of the staff of Moses
- 3- Casting a cloud over the children of Israel
- 4- Descent of Manna and Salvi
- 5- Uprooting the mountain and keeping it like a shade over Israelites

Of course, Talking to Almighty God, Revelation of the Torah, and the transformation of some Israelites into monkeys should also be added to this list.

Moses' Miracles Narrated in Torah Differs with Quran

In the Torah, the above-mentioned miracles are staff, blood, lizards, frogs, the death of four-legged animals, a wind like fire that passed everywhere and burned plants and animals, and locusts, darkness, and the general death of adults and all animals.

This duality of the Torah with the appearance of the Holy Quran regarding the nine miracles of Moses has caused the Holy Quran not to mention their names in detail, because if it did, and followed by the clause: (Ask the Jews!) As God did at the end of the Verse and Said: (Ask the Jews!) The Jews, in response, denied those names, because the Jews were never willing to accept anything from the Quran that was against the Torah, then they would reject Quran.

Therefore, Quran did not mention their names, and only said:

- “Certainly, We gave Moses nine manifest signs.
So, ask the Children of Israel!”

(Almizan: V. 26, P. 10.)

Details of the Miracles Happened in the Children if Israel

In the following Verses, there are six miracles that happened in the children of Israel during the lifetime of Moses (AS) and three miracles after the age of Moses, which are mentioned in Surah Baqara:

Splitting the Sea and Drowning Pharaoh

The Verse 50 of Surah Baqara:

- “And when We parted the sea with you,
and We delivered you and drowned Pharaoh's clan
as you looked on!”

When we split the sea for you and saved you, and we drowned the pharaohs in front of your eyes!

Death of Israelites' Elders by Lightning and their Reviving

The Verse 55 of Surah Baqara:

- “And when you said:
- O Moses, we will not believe you until we see Allah visibly!
Thereupon a thunderbolt seized you as you looked on!”

When you said: O Moses, we will not believe you until we see God clearly. As a result, lightning struck you while you were watching. Then we resurrected you from your death, maybe you will be grateful!

Clouding over Children of Israel, Descent of Heavenly Foods

The Verse 57 of Surah Baqara:

- “And We shaded you with clouds,
and We sent down to you manna and quails:
Eat of the good things We have provided for you.
And they did not wrong Us,
but they used to wrong only themselves!”

We made the cloud a shade for you and sent mangoes and roasted chicken to you.

And We said, eat of the pure things that we have provided for you.

These ancestors of yours did not oppress us, but they oppressed themselves!

Pouring Twelve Springs out from a Rock

The Verse 60 of Surah Baqara:

- “And when Moses prayed for water for his people,
We said:
- Strike the rock with your staff.
Thereat twelve fountains gushed forth from it,
every tribe came to know its drinking-place.
- Eat and drink of Allah's provision,
and do not act wickedly on the earth,
causing corruption!”

Lifting Mountain over the Head of the Children of Israel

The Verse 63 of Surah Baqara:

- “And when We took a pledge from you,
and raised the Mount above you declaring:
- Hold on with power to what We have given you,
and remember that which is in it,
so that you may be God wary!”

Because we took a covenant from you, while we had lifted the mountain above your head, that you take the Book that we have given you firmly, and remember the contents of it, maybe you will practice piety!

After that agreement, you turned your back again. If God's Grace and Mercy did not include you, you would have become one of the losers!

Reviving Victim with a Part of Slaughtered Cow

The Verses 72-73 of Surah Baqara:

- “We said: Strike him with a piece of it,
thus does Allah revive the dead,
and He shows you His signs
so that you may apply reason!”

When you had killed someone and were quarreling about him, and God revealed what you were hiding. We said: Strike a part of the cow to the dead. This is how God resurrects the dead and shows us the Signs of His Power, maybe you will understand!

Metamorphosing a Bunch of Israelites into Monkey

The Verses 65-66 of Surah Baqara:

- “And certainly, you know those of you
who violated the Sabbath,
whereupon We said to them:
Be you spurned apes!
So, We made it an exemplary punishment
for the present and the succeeding generations,
and an advice to the God wary!”

Reviving the Dead

The Verse 243 of Surah Baqara:

- “Have you not regarded those who left their homes in thousands,
apprehensive of death,

whereupon Allah said to them: " Die!"
 Then He revived them?
 Indeed, Allah is Gracious to mankind,
 but most people do not give thanks!"

Death and Reviving One who Passed the Ruined Village

The Verse 259 of Surah Baqara:

- "Or him who came upon a township as it lay fallen on its trellises.
 He said: How will Allah revive this after its death?!
 So, Allah made him die for a hundred years,
 then He Resurrected him.
 Said He: How long have you remained?"
 He said: I have remained a day or part of a day.
 Said He: Rather you have remained a hundred years.
 Now look at your food and drink which have not rotted!
 Then look at your ass!
 This was done that We may make you a sign for mankind.
 And look at the bones!
 How We arrange them and then clothe them with flesh!
 When it became evident to him, he said:
 I know that Allah has power over all things!"

(Almizan: V. 1, P. 380.)

Miracle of Twelve Fountains for Twelve Tribes

"وَقَطَّعْنَاهُمْ اِثْنَيْ عَشَرَ نَبِطًا ۗ اَمَّا وَا..."
 (اعراف / ١٦٠)

"We split them up into twelve tribal communities...!"

(Holy Quran, A'araf: 160.)

In the above Verse, the Holy Quran informs about twelve water springs that flowed from a stone to give water to the twelve tribes of the children of

Israel, as soon as Moses struck the rod:

- **“We split them up into twelve tribal communities, and We revealed to Moses when his people asked him for water, saying: Strike the rock with your staff! Whereat twelve fountains gushed forth from it. Every tribe came to know its drinking-place. And We shaded them with clouds, and We sent down to them manna and quails:**
- **Eat of the good things We have provided you! And they did not wrong Us, but they used to wrong only themselves...!”**

The springs that poured out for them was equal to the number of the tribes of the children of Israel, the twelve springs. Each spring was for a specific tribe. This assignment was due to an argument they had with each other.

(Almizan: V. 16, P. 159.)

Uprooting and Raising the Mountain

"... وَرَفَعْنَا فَوْقَكُمْ الطُّورَ..."

(٦٢- ٦٦ / بقره)

The Holy Quran describes the story of the covenant that the God Almighty took from the children of Israel, and the story of uprooting and raising the mountain above their heads, and the story of a group of them metamorphosing into spurned apes in the following Verses:

- **“And when We took a pledge from you, and raised the Mount above you declaring:**
- **Hold on with power to what We have given you, and remember that which is in it, so that you may be God wary!”**
- **“Then after that you turned away,**

and were it not for Allah's grace on you and His mercy,
you would surely have been among the losers!"

- "And certainly, you know those of you
who violated the Sabbath,
whereupon We said to them:
- Be you spurned apes!

So, We made it an exemplary punishment for the present
and the succeeding generations,
and an advice to the God wary!"

(Holy Quran, Baqara: 62-66.)

From the context of the Verses, which first mentions "taking a covenant," and commanding "appreciation of religion," and at the end of the Verses, mentions the reminder of what is in the Book (and the issue of uprooting the mountain in the middle of this two issues, without explaining the reason for this,) it turns out that the issue of "uprooting the mountain" is to scare people from the greatness of God's Power, not to force them to follow the Book that was given to them. Otherwise, if it meant coercion, there would be no reason to for "getting a Covenant." In the next Verse, when God ordered them to be monkeys, then He Said: "**So, We made it an exemplary punishment for the present and the succeeding generations!**"

(Almizan: V. 1, P. 367.)

Moses (AS) and the Days of Allah

"وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ...!"

(٥ / ابراهيم)

"Certainly, We sent Moses with Our signs:
Bring your people out from darkness into light
and remind them of Allah's Holy Days.

There are indeed signs in that
for every patient and grateful servant!"

(Holy Quran, A'araf: 160.)

The Almighty God orders Moses (AS) to remind the children of Israel of the Days of God.

"Days of God" refers to special days.

Attributing special days to God, despite the fact that all days and all beings are from God, must be because of the **"events"** that happened in those days and revealed the Command of God Almighty, which did not occur in other days.

Therefore, the meaning of "Days of God" is definitely those times and those situations when the Order of God and the Signs of His Oneness and Sovereignty have appeared, or will appear, such as: the day of death, in which the God's Resurrection Kingdom will appear, and on that day worldly things will fall from cause and effect.

... Like the Day of Resurrection, when no one else Owns anything, and cannot do anything for anyone, and all affairs are in the Hands of God alone!

... Like the days when the people of Noah, Ad, and Thamud perished.

These kinds of days are also like special days and days when God's Power and Dominance have appeared, and God's Might has shown itself.

It is also possible that the days of the appearance of Mercy and Divine Grace were also among these days. Of course, those days when God's Blessings appeared in such a way that there were no other days like that, like the day when Prophet Noah and his companions came out of the ark and received God's greetings and blessings!

And the day when Abraham (AS) was saved from the fire. . ., and the likes of them! These days, like the other mentioned days, in fact have nothing to do with non-God, but are the Days of God and attributed to Him.

Days of God among the Children of Israel

The Holy Quran reminds the Prophet of Islam about the Days of God among the children of Israel as follows:

- **"Certainly, We sent Moses with Our signs:
Bring your people out from darkness into light**

and remind them of Allah's holy Days.

There are indeed signs in that for every patient and grateful servant!

- "When Moses said to his people:
Remember Allah's blessing upon you
when He delivered you from Pharaoh's clan
who inflicted a terrible torment on you,
and slaughtered your sons and spared your women,
and in that there was a great test from your Lord!"
(Ibrahim: 5-6.)

This series of Verses includes the mention of some of the blessings and punishments of God, each of which occurred on a certain day.

Moses (AS) in these Verses, which are the narration of his words, reminds his people to some of the **"Days of God,"** which He has sent blessings or punishments according to His Absolute Mighty, and has sent each of them on its proper place, according to His Profound and Consummate Wisdom!

Moses (AS) adds following his previous mention:

"And Moses said:

- **Should you be faithless you and everyone on the earth, all together indeed Allah is all-sufficient, all-laudable!"**

Then he continues:

- "Has there not come to you the account of those
who were before you the people of Noah, Ad, and Thamud,
and those who were after them,
whom no one knows well except Allah?
Their apostles brought them manifest proofs,
but they did not respond to them, and said:
- We disbelieve in what you have been sent with.
Indeed, we have grave doubts
concerning that to which you invite us!
Their apostles said:

- Is there any doubt about Allah, the originator of the heavens and the earth?!

He calls you to forgive you a part of your sins, and grants you respite until a specified time.

They said:

- You are nothing but humans like us who desire to bar us from what our fathers used to worship. So, bring us a manifest authority!

Their apostles said to them:

- Indeed, we are just human beings like yourselves, but Allah favours whomever of His servants that He wishes. We may not bring you an authority except by Allah's leave, and in Allah let all the faithful put their trust...!"

(Ibrahim: 9-11.)

The above Verses are also from the words of Moses (AS) who mentions the Days of God that He had in the past nations, and in those days, He tormented and destroyed the nations and erased their traces from the face of existence, and no one does know but the Almighty God about the fate of those peoples, like the people of Noah, Ad, and Thamud, and the peoples after them!

Of course, counting the people of Noah, Ad, and Thamud is an example, and the fact that Moses said no one knows them except God, and does not know their condition, means not knowing the truth of their situation and not knowing the details of their life history.

The Earth, the Inheritance of Righteous Servants

Moses (AS) adds in reminding of the Days of God:

“But the faithless said to their apostles:

- Surely, we will expel you from our land, or you should revert to our creed!
- Thereat their Lord revealed to them:
- We will surely destroy the wrongdoers!

**And surely, We will settle you in the land after them!
This Promise is for someone who is awed to stand before Me,
and fears My threat!"**

(Ibrahim: 13-14.)

(Almizan: V. 23, P. 27.)

CHAPTER THREE

PRAYERS OF MOSES

Moses' Prayers before his Assignment

In describing the life history of Moses (AS,) the Holy Quran narrates prayers from him that he offered to God Almighty at the time of trouble and need. In these supplications, one can study the manners of this Holy Prophet and the degree of his sincerity and certainty, and the way of his expressing the need for the God Almighty:

- 1- **The first prayer of Moses (AS,)** which was narrated in the Holy Quran, was related to the beginning of his growth in Egypt, and it is the time when he killed a Coptic man with a slap, and then he turned to the Presence of God Almighty and –

“He said:

- **My Lord! I have wronged myself.**

Forgive me!

So, He forgave him.

Indeed, He is the All-forgiving, the All-merciful!”

(Qassass: 16.)

In this confession, Moses does not confess to his sin, but he confesses to something that was against the interests of his own life!

This confession of Moses (AS) to oppression and seeking forgiveness from God is similar to the confession of Adam and his wife who said:

"Our Lord!

We have wronged ourselves...! »

The confession of Moses, as we said above, is not a confession of sin, but rather a confession of a deed that was against his own life's interests, just as the confession of Adam and Eve was also about the same thing, because if Moses killed that man, it was before he was chosen to the Prophethood, and before the legislation of the law of prohibition of killing, in addition to the fact that he killed a disbeliever, there is no respect for his blood, and there is no reason that such a killing was prohibited before the Sharia of Moses?

If Adam and Eve wronged themselves by eating from the tree, it was before the Almighty God had legislated a law among the human race, since the Almighty God established the laws after the descent of Adam from heaven to earth. On the other hand, merely the prohibiting of approaching the tree was not considered a sin, so that opposing it would consider a formal sin. In addition, some consider it as an instructional prohibition.

Moreover, the Divine Book has stated that Moses was an exclusively dedicated servant to Allah, and it has also stated that the devil cannot seduce the exclusively dedicated servants of God. (Taha: 51 and Sad: 83.)

It is also known that sin cannot be realized without the temptation of Satan. After combining these preliminaries, we conclude that Moses' act, i.e., killing a man was not a sin!

From here it is clear that the meaning of the forgiveness that Moses (AS) and also Adam (AS) and his wife Eve requested is not the erasure of the sin that God Almighty has decreed on sinners, as the forgiveness of sins has the same meaning, but rather the erasure of the traces that oppressing to his self leaves in his life.

Moses (AS) was afraid that the story of his murder would be revealed, and people would recognize the murderer and consider him guilty, so he asked God Almighty to cover his secret and forgive him in this sense. Because the forgiveness in the custom and term of the Quran, is more general than erasing the sin, but erasing the evil effect, whatever it is, whether it is the Divine sin or the customary sin or what other effects. There is no doubt that the erasure of all kinds of effects is in the hand of Almighty God!

Similar to this justification is what the Holy Quran states about Prophet Noah when he said:

- **"If You do not forgive me and have mercy upon me, I shall be among the losers!"** (Hud: 47.)

Which means that if you don't customize me with Your etiquette and if You don't preserve me with Your infallibility, and thus You don't take pity on me, I will be one of the losers. (Be careful!)

- 2- **The second prayer of Moses (AS)** was when he escaped from Egypt and came to Midian, and he was resting in the shade of a tree next to a water well with a hungry stomach. At this time, he sees Jethro's daughters and draws water from the well to help them, and after they leave, Moses remains hungry.

Thus, he was saying to his God:

"My Lord!

- **"I am indeed in need of any good You may send down to me!"** (Qassass: 24.)

In these two requests, regardless of supplicating to God and insisting on His Lordship, which is a separate form of etiquette, he used the meaning of the rituals of worship that in his first prayer, it was not related to worldly and material affairs, but simply an appeal to God. It was God's forgiveness, he explained his need, because God likes his servants to ask Him for forgiveness.

Contrary to his second supplication, in which he did not mention his need, which according to the status of his position was the necessities of life, such as food, shelter, and the like, but only limited himself to stating his need, and refrained from mentioning his desires. Because the world has no dignity in the eyes of God!

(Almizan: V. 12, P. 141.)

Moses' Prayer at the Dawn of Assignment

The Holy Quran narrates prayers from Prophet Moses (AS) that he offered in the first moments of his mission and receiving the first heavenly Revelation, and in which he showed his prophetic manners as follows:

“He said:

- **My Lord!**
- **Open my breast for me!**
- Make my affair easy for me!**
- Remove the hitch from my tongue!**
- So that they may understand my discourse!**
- Appoint for me a minister from my family!**
- Aaron, my brother!**
- Strengthen my back through him!**
- And make him my associate in my affair!**
- So that we may glorify You greatly!**
- And remember You greatly!**
- Indeed, You see us best!”**

(Taha: 35.)

This is the summary of the requests of Moses (AS) regarding the means of his Call and propaganda that he asks from his Lord.

With these words, Moses (AS) well-wishes for his Invitation, and paves the way for his Call.

As it is evident from the words he used and the position he considered, he wants to say that You know well and are aware of my state and my brother's, that we loved Your glorification from the day we reached the level of discrimination, and tonight that Your Mission has been put a heavy burden on our shoulders, and You best knows about my condition and harsh nature, and You know the complex that is in my tongue, I am afraid that if I invite my people to Your Path according to Your order and preach Your Message, they will deny me, as a result my chest will become tight and I become angry, and speechless.

“He said:

- **My Lord!**
Open my breast for me!
Make my affair easy for me...!” (Taha: 25-26.)

This prayer is the order that the Lord Himself gave to all the Prophets, that they should not put themselves to hardship in the way of propagating their Messages:

- **“There is no blame on the Prophet in respect of that which Allah has made lawful for him: Allah's precedent with those who passed away earlier and Allah's commands are ordained by a precise ordaining!**
- **Such as deliver the messages of Allah and fear Him, and fear no one except Allah, and Allah suffices as reckoner!”** (Ahzab: 38-39.)

The etiquette that this Prophet used in these words is to state the purpose and result he had in mind from these questions, so that no one would think that what he requested was for his personal benefit, and therefore he said that my purpose to ask these requests are for me and all Your servants to glorify You a lot and remember You a lot. He testifies to the truth of his claim that You, O Lord, know what is in our hearts! In fact, he offered himself and his brother's heart and soul to God and said:

- **“Indeed, You see us best!”**

Here, the needy person offers himself in his need to the Omnipotent God who is the best and strongest way to arouse the emotion of mercy. Because showing the need has more effect than mentioning it, because there is a possibility of lying in mentioning it in language, but it is not possible to show it!

(Almizan: V. 12, P. 144.)

Moses' Prayer at the Tryst

The elders of the children of Israel insisted to Moses (AS) that they should accompany him when he goes to the Tryst in Tryst of God Almighty. Moses took them with him, and they were struck by lightning, and Moses prayed to escape from God's wrath and save his people.

The etiquette that Moses used in this prayer and call is reflected in the following Verses:

- **“Moses chose seventy men from his people for Our tryst, and when the earthquake seized them, he said:
My Lord, had You wished, You would have destroyed them and me before.
Will You destroy us because of what the fools amongst us have done?
It is only Your test by which You lead astray whomever You wish and guide whomever You wish.
You are our Master, so, forgive us and have Mercy on us, for You are the best of those who forgive!”**

(A'araf: 155.)

Moses (AS) begins this prayer with the Phrase: **"Forgive us..."**, because his position was very difficult, it was a position where God's Wrath and coercion, which no creature can endure, had engulfed his people.

In such a situation, a request from such a Master whose Sanctity and Majesty has been insulted, therefore is angry with His servants, is not like the normal requests.

It was on this basis that Moses first said something to appease this outburst of God's Wrath, so that he could prepare the ground for seeking Forgiveness and Mercy, and that was when he said:

- **“My Lord!
had You wished, You would have destroyed them and me before.**

Will You destroy us because of what the fools amongst us have done?"

Which shows that - my soul and the life of my people are all in the grip of Your Power and obedience to your Providence, but I wonder what to say if I return to my people alone and they accuse me of killing my chosen ones? You know their situation better than I do, and you know that if this happens, it nullifies my invitation and wastes my efforts.

Then he considered the destruction of these seventy people as the destruction of himself and all his people and showed that the rest of the people are ignorant people, and in fact my people were the same seventy people that you destroyed!

Since it is not the habit of Almighty God to destroy people due to the ugly actions of their fools, and if He destroyed them here, then it was not revenge, but a test, which causes misguidances of many and guidance of many other, and this test is always going on among the people.

Moses (AS) was in a position where the observance of decency prevented him to appeal anything other than God's Absolute Guardianship, and the fact that all Devising lead to Him, so he did not even say anything about the revival of the people that he had in his heart, and only repeated his inner wish with the Phrase: **"Had You wished, my Lord! You would have destroyed them and me before!"**

This is the state when Moses sees the destroyed people that the calamity has included them!

The type of etiquette that he used in this situation, and supplicated from his Merciful God, caused the Revelation of the following address from his Lord:

"Said He:

- **I visit My punishment on whomever I wish, but My mercy embraces all things.**

Soon I shall appoint it for those who are God wary

and give the zakat and those who believe in Our Signs!" (A'araf: 156.)

With this explicit Promise of Vast Mercy, forgiveness of the people's crimes, the prayers of Moses were answered, and God resurrected them to the world after they died, as stated in the following Verse:

“And when you said:

- **O Moses, we will not believe you until we see Allah visibly!
Thereupon a thunderbolt seized you as you looked on!**
- **Then We raised you up after your death
so that you might give thanks!”** (Baqara: 56.)

(Almizan: V. 12, P. 147.)

Praying for Release of Calf-Worshiping Ominous Fate

Moses (AS) returned from the Tryst of the God Almighty after 40 days of Tryst and was confronted with the calf worship of the people of Israel.

**“...He threw down the tablets
and seized his brother by the head,
pulling him towards himself.**

He said:

- **Son of my mother, indeed this people thought me to be weak,
and they were about to kill me.
So do not let the enemies gloat over me,
and do not take me with the wrongdoing lot!**
(A'araf: 150.)

When Moses (AS) saw this, he felt sorry for his brother, and he only prayed for himself and his brother's life to make him and himself distinguished from oppressors.

The Holy Quran narrates this prayer as follows:

He said:

- **My Lord! Forgive me and my brother,
and admit us into Your Mercy,**

for You are the most merciful of the merciful!”

(A'araf: 151.)

He did not ask for this privilege that the Merciful God would include those two in His Mercy except because he knew that God's Wrath would soon be upon the oppressors.

God Said:

**“Indeed, those who took up the calf for worship
shall be overtaken by their Lord's wrath
and abasement in the life of the world.**

Thus, do We requite the fabricators of lies!’

(A'araf: 152.)

From this point, it becomes clear what literary manners Moses used in his prayer, and how he struggled to get rid of the oppressors' company!

(Almizan: V. 12, P. 150.)

Moses' Prayer during Disobedience and Wandering of People

When Moses (AS) and the people of Israel reached the promised land, Moses ordered them to enter the Holy Land. they said:

“O Moses!

- **Rest assured that while the enemies are there,
we will never get there!**

So, you and your Lord go and fight them.

We are sitting here waiting for the result of your work!”

(Maeda: 24.)

Moses (AS) cursed them in response to the people's objection to the implementation of God's Order and said:

- **“My Lord!
I have no power over anyone**

except myself and my brother,
so, part us from the transgressing lot!"
(Maeda: 25.)

Moses (AS) has used a fine etiquette in this prayer because his purpose was to excuse himself from giving them orders again and conveying to them the order of their Lord, after those heinous oppositions and disgusting disobediences!

He did not express this purpose explicitly, but he alluded to the fact that: **"My Lord! I have no power over anyone except myself and my brother!"** That is, there is no one who will apply my order and obey me except myself and my brother, and they have brought our disobedient people to a place where I no longer have any good hope from them, and therefore I ask for permission not to face them again and to give them an order or guide them to do things that are in the interest of their community!

The fact that he attributed his and his brother's ownership to himself, his intention was obedience.

The etiquette of Moses (AS) was that after presenting proposal to stop preaching Israelites when he despaired of them, he did not propose a solution himself, but entrusted the matter to the Lord and asked Him to separate between he and these wicked people in any way that is expedient!

(Almizan: V. 12, P. 151.)

Acceptance of Three Moses' Prayers

Moses (AS) made three supplications to God Almighty in his youth, and God Almighty has informed in the Holy Quran that they were answered.

One of his requests was for God to save him from Egyptian and from oppressive people, which the Prophet Jethro gave him the good news in the following Verse that he has been saved:

**"So, when he came to him and recounted the story to him,
he said: Do not be afraid.**

You have been delivered from the wrongdoing lot!" (Qassass: 25.)

The second of his requests was that he hoped God would guide him to the right way, which was in itself a form of supplication.

**"And when he turned his face toward Midian,
he said:**

- **Maybe my Lord will show me the right way!" (Qassass: 22.)**

His third request was about sustenance, he said:

- **"My Lord! I am indeed in need of any good
You may send down to me!" (Qassass: 24.)**

What he meant by "send down to me of any good," is not asking for food, but the result of it is the physical strength that can be used to do righteous deeds and deeds that bring God's pleasure.

This expression of poverty and the need for the power that God has sent down to him and given to him by His Grace is a remark to the expression of poverty for food that will keep that power and that gift, so that he can do righteous deeds with it.

Here, the Prophet Jethro invites him to pay him for drawing water, and in addition to that, he provided him with sustenance for ten years and gave him a wife who would be a source of peace and tranquility for him!

(Almizan: V. 31, P. 23.)

Moses' Manner in Cursing Pharaoh's People

The Holy Quran in the following Verses has shown the etiquette that Moses (AS) used when cursing the Pharaoh's people and how he requested the destruction of the Pharaohs:

"Moses said:

- **Our Lord!
You have given Pharaoh and his elite glamour**

and wealth in the life of this world,
 our Lord!
 that they may lead people astray from Your way!
 Our Lord!
 Blot out their wealth and harden their hearts
 so that they do not believe until they sight the painful punishment!

God Said:

- Your supplication has already been granted.
 So be steadfast,
 and do not follow the way of those who do not know!"
 (Yunus: 88-89.)

These Verses are about the curse that Moses and Aaron (AS) made jointly. These two Holy Prophets first cursed the properties of Pharaohs and requested that the Almighty God destroy their property from being useful, and then their lives, and that the Almighty God harden their hearts so that they do not believe, and as a result, they will suffer a painful punishment, and their faith will not be accepted!

The meaning of the second curse of Moses and Aaron is to take revenge on them by depriving them of the light of faith and to make them suffer a sudden torment that will not give them a time to believe, just as they deprived the servants of God of the light of faith and did not allow them to believe and misled them.

This curse is the most severe curse that can be inflicted on someone's life because there is no pain higher than eternal misery!

In his curse, Moses (AS) observed the manner of cursing and did not explain the things that caused the curse and did not mention the details of the crimes and scandals of the pharaohs.

Another etiquette of Moses was that in this curse, although it was not very long, he prayed a lot and cried a lot and repeated **"O, Lord! O, Lord!"**

His other Manner was that he acted on this curse when he realized that the destruction of the pharaohs was in accordance with the expediency of the Truth, Religion, and Believers, and this knowledge exceeded the limits of

suspicion and slander and had reached the limit of knowledge, so God Almighty answered the curse. He ordered them to persevere and not follow the path of ignorant people!

(Almizan: V. 12, P. 145.)

Part Four

The
CONTEMPORARIES
OF
MOSES (AS)

CHAPTER ONE

PROPHET KHIDR AND KNOWLEDGE OF BOOK

The Story of Moses and Khidr in Quran

(A HISTORICAL DISCUSSION)

The God Almighty revealed to Moses (AS) that He has a servant in His land who has knowledge that you do not have, if you go to the “**Majma el-Bahrain**” confluence of the two rivers, you will find him there. His sign is that wherever a fish revived (or lost,) you will see him there.

Moses (AS) decided to see that erudite man, and to learn something from his knowledge, he informed his companion and together they moved towards the confluence of the two rivers and took a number of dead fish with them and started walking until they reached there. They were tired and sat down on a stone slab on the edge of the water to relax for a moment and because their thoughts were busy, they neglected and forgot about the fish.

On the other hand, the fish came alive and threw itself into the water, or its dead body fell into the water, the Moses' friend forgot to tell Moses. They both got up from there and continued on their way until they passed the confluence of the two rivers! When they were tired again, Moses told his companion to bring us food, because we are exhausted during this journey!

There, Moses' friend remembered the fish and what he had seen from its story, and he replied:

- **“Did you see?! When we took shelter at the rock,
Indeed, I forgot about the fish
and none but Satan made me forget to mention it!
and it made its way into the sea in an amazing manner!**
- **He said: That is what we were after!
So, they returned, retracing their footsteps.”**
(Holy Quran, Kahf: 64-82.)

Immediately they returned by the same way they had come, and they found a servant of God to whom God had given Mercy from His Own Region and knowledge imparted by God.

Moses (AS) presented himself to him and asked him to follow him and teach him something of knowledge and growth that God had given him.

The learned man said:

- **“Indeed, you cannot have patience with me!
And how can you have patience about something
you are not in the know of?”**

Moses (AS) promised to be patient in whatever he saw and, God willing, not to disobey him in any matter. The scholar agreed to accept his request, and then said:

- **“If you follow me, do not question me concerning anything
until I make a mention of it to you!”**

Moses and that scholar moved until they boarded a ship in which another group was also riding. Moses was not aware of the affairs of the scholar, in such a situation he made a hole in the ship, a hole that was not safe from sinking. Moses was so surprised that he forgot the covenant he made with him and opened his mouth to protest:

- **“Did you make a hole in it to drown its people?
You have certainly done a monstrous thing!”**

The scholar answered calmly:

- **“Did I not say, indeed you cannot have patience with me?”**

Moses (AS) became fully aware and said apologetically:

- **“Do not take me to task for my forgetting, and do not be hard upon me!”**

Then they got off the ship and started walking and, on the way, they met a boy. The learned man killed that child, and again the choice was taken from Moses' hand, and blamed the scholar and said:

- **“Did you slay an innocent soul, without his having slain anyone. You have certainly done a dire thing!”**

The scholar said for the second time:

- **“Did I not tell you, indeed you cannot have patience with me?”**

This time, Moses (AS) did not have an excuse to come up with that excuse to prevent the discord of that scholar, and on the other hand, he did not want to be separated from him, he had to ask for permission to be with him temporarily, meaning that As long as he did not ask him a question, he will be with him, and as soon as he asked the third question, the interview period will be considered over. Moses (AS) made his request as follows:

- **“He said:
If I question you about anything after this,
do not keep me in your company.
You have already got sufficient excuse on my part!”**

The Learned Man agreed, and they continued on their way until they reached a village, and because they were very hungry, they asked the people of the village for food, but they refused to accept these two guests.

In the meantime, they saw a ruined wall that was about to collapse, so that people avoided approaching it, so he built that wall.

Moses said:

- **“Why didn't you get paid for your work**

so that we can fight famine with it.

They did not accept us, and we needed that salary now!"

The learned man said:

- **"The parting between you and me has come. I will tell you the interpretation of what I did and I will separate from you!"**

Explanations:

- 1- The ship that you saw that I pierced belonged to some poor people who worked with it in the sea and earned their living expenses, and when a king collected the ships from the other side of the sea and used it with no payment. I pierced it so that after a few moments he would see the ship flawed and give up trying to catch it.
- 2- The boy whom I killed was a disbeliever and his parents were believers, if he was alive, he would have led his parents astray with his disbelief and rebellion. I killed him, so that God would give those two better children in his place, a more righteous child and kinder to his relatives, and that's why I killed him!
- 3- And what about the wall I built? That wall belonged to two orphan children from this city, and underneath it was hidden a treasure of the two, and because the father of the two was a righteous man, and because of the goodness of the father, God's Mercy included the condition of the two of them and ordered me to build the wall, so that it remains stable until the age of puberty, and so it be safe to extract it, what if I didn't do this, the treasure would fall out and people would take it away!

Then he said:

- I did not do what I did out of my own will, but it was God's Command, and the interpretation was the same as I told you!

After saying this, he separated from Moses.

Facts about Moses' Tryst of Khidr (AS)

"وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ...."
(كهف / ٨٢-٦٠)

**“When Moses said to his lad”
I will go on journeying
until I have reached the confluence of the two seas,
or have spent a long time travelling!”
(Holy Quran: Kahf: 60-82.)**

In these Verses, the God Almighty reminds the Holy Prophet of God about the story of Moses and his Tryst in the Bahrain Assembly with the learned man who knew the interpretation of the events, and this is the fourth reminder in this Surah after the God's order to His Holy Messenger that he should be patient in the propaganda of the Mission, to serve as an example to persevere in Calling of people and to comfort him against the overlooking of people in Remembrance of God and their interest in the world, and also to express the fact that the adornment of the fleeting world that they are busy with is a material, whose prosperity is until a certain day, so his beloved Messenger should not be saddened by seeing their enjoyment of life and their enjoyment of what they desire, because beyond this appearance is an inner cause, which is dominant over all their desires.

So, apparently, the reminder of the story of Moses and the learned man is to point out that these events that take place according to the wishes of the people of the world have an interpretation that will soon become clear to them, and that is when God's Destiny reaches its end, and God allows them to wake up from the sleep of neglect for several years, and be sent for another world other than this world. On that Day, the interpretation of today's events will become clear, then those who did not obey the words of the Prophets at all will say:

- **Wow!**

God's Messengers spoke the truth and we did not accept it!

About the young man who was with Moses (AS) some have said that he was Moses' guardian the "Joshua bin Nun," and this meaning is also confirmed by narration, and some have said: The reason he was called "Youngman," who was always companion of Moses and has been traveling and visiting with him, or because he has always served him.

As for that learned man, whom Moses met him, and the Almighty God praised him without mentioning his name, and Said:

- **“There they found one of Our servants whom We had granted a Mercy from Ourselves, and taught him a knowledge from Our Own!”**

According to the narrations, his name was "Khidr," and one of the contemporary prophets of Moses (AS.) In some other narratives it is said that God gave Khidr a long life and he is still alive today.

This amount of material about Khizr is acceptable because there is no definite reason against it. But some of the writers were not satisfied with this amount, and there have been long comments about his character among the people in lengthy commentaries and stories. Some anecdotes have been told about people who have seen him, which the narrations about it are from myths before Islam and are fake and false.

(Almizan: V. 26, P. 218.)

Movement of Moses to Gain Knowledge

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ..."

(٦٠-٨٢ / كهف)

“When Moses said to his lad”

I will go on journeying

until I have reached the confluence of the two seas,

or have spent a long time travelling!”

(Holy Quran: Kahf: 60-82.)

The beginning of this part of the life history of Prophet Moses, the Holy Prophet of God, begins with the above Verse in Quran:

- **“Remember when Moses said to his youth:
I am still walking to reach the confluence of the two rivers!
Or to continue my journey for a long time!”**

Where is the Confluence of the Two Rivers?

Where the confluence of the two rivers (or seas) is, some have said that it is at the end of the Roman Sea (Mediterranean) in the east and the end of the Persian Gulf in the west, so the meaning of the confluence of the two rivers (or seas) will be that part of the earth that is in the eastern end of Mediterranean sea, and according to another belief, it is located at the western end of the Persian Gulf, which has been called the Tryst place of two seas:

- **“When Moses said to his lad:
I will go on journeying
until I have reached the confluence of the two seas,
or have spent a long time travelling!**
- So, when they reached the confluence between them,
they forgot their fish,
which found its way into the sea, sneaking away!**
- So, when they had passed on,
he said to his lad:
Bring us our meal.
We have certainly encountered much fatigue
on this journey of ours!**
- He said:
Did you see?! When we took shelter at the rock,
indeed, I forgot about the fish
and none but Satan made me forget to mention it!
and it made its way into the sea in an amazing manner!**

He said:

That is what we were after!

So, they returned, retracing their footsteps!"

Forgotten Fish - A Sign of Khidr Recognition

It is understood from the above Verses that the mentioned fish was salted or roasted, and they took it with them so that it would be their food in the way, not that it was a live fish, but the same roasted fish in that place came to life and ran into the sea, and the young man who was with Moses had also seen it come to life and swim in the sea water, but he forgot to tell Moses, and Moses forgot to ask him where the fish is.

"They both forgot the fish," means that Moses forgot that the fish was in the bag and his friend also forgot to tell him that the fish came alive and fell into the sea.

Of course, this meaning has also been given by the commentators, but it should be known that the Verses in question are not explicit that the said fish came back to life after death, but only from the appearance of the Verse and from the words of Moses' friend is understood that the fish was placed on a stone and had fallen into the sea and the waves of the sea had pulled it in and it sank into the depths of the sea and disappeared. This meaning is confirmed by the narrations, in which it is stated that the case of the fish being lost was a sign of the Tryst place with Khidr, not its coming back to life - and God knows best!

From the statement of Moses, who told the young man with him - to bring their brunch, which consisted of the same fish, because now he is tired from his journey and needs to renew his strength - it is clear that this time is the time of morning snack, early in the day.

Khidr's Identification Mark

When Moses (AS) heard from his companion that a fish made its way in the sea and left, he said:

- " That is what we were after!"

They inevitably returned from that place and took their feet exactly where they had come from (how carefully) and moved forward.

From the Phrase: "This was the sign we were looking for," it is revealed that Moses (AS) had already been commissioned by revelation to bring himself to the learned man in the **confluence of the two seas**, and he was given a sign, and that was the story of losing the fish, whether its reviving and falling in sea, or a vague and more general sign, such as the loss of a fish - or its coming back to life in the sea - or the dead coming back to life, or the like, and that is why we see Prophet Moses, as soon as he heard the story of fish, he said: "We were also looking for this story," and he immediately returns from there and reaches the place where they came, and there he meets that learned man.

Special Knowledge Granted by God!

The Glorious Quran to introduce the learned man that Moses was supposed to go to for education, says:

- "There they found one of Our servants
whom We had granted a mercy from Ourselves,
and taught him some knowledge from Our own!"

Every Blessing is a Mercy from God to His creatures, but some of them to be a Mercy needs the mediating of formative causes, such as material and external blessings, and some of them are Mercy without mediation, such as inner Blessings such as Prophethood, Guardianship, and their branches and positions.

Considering that in this issue God has bound His Mercy to "from Our Side," it is understood that no one other than God is involved in that Mercy, and it is understood also the meaning of the mentioned Mercy is the second kind of Mercy, i.e., inner Blessings.

Guardianship and Prophethood

Since the Guardianship is specific to the Almighty God (**It is Allah, who is the Guardian,**) but the Prophethood is not the same, because other than God the others also like the Angels are involved in it, whose duty is bringing revelations and the like. Therefore, it can be said that the meaning of the Phrase "**whom We had granted a Mercy from Ourselves,**" which shows from "**Our area**" and not "**from My area,**" is the same as Prophethood and not Guardianship.

A Knowledge from God's area

This Knowledge also like the Mercy is a knowledge that no one but the God Almighty has any intervention or creation in it, and there is nothing intermediary in it such as sense and thought, and in short, it is not obtained through acquisition or reasoning. The proof of this meaning is the Phrase: "**from Ourselves,**" which conveys that the particularity of that Knowledge comes "**from God's area**" and is not acquired and it is reserved for God's sincere friends. It is understood from the end of the Verses that it is **the knowledge of interpreting events.**

How does Moses Apply for Learning?

- "**Moses said to him:
May I follow you for the purpose
that you teach me some of the probity
you have been taught?"**

The scholar's answer was:

- "**Indeed, you cannot have patience with me!"**

In this Verse, he emphatically rejects the self-control and patience of Moses (AS) against what he sees from him, and in short says that you cannot tolerate what you see from me in the way of education! It means you don't have the ability to be patient, not that you don't have patience for what I

teach! In this Verse, he negates the power to be patient by negating the cause of the power, which means the encirclement and knowledge to the truth and interpretation of reality, so in fact, he negates the action by negating one of its causes and the cause by negating its cause, too! So, we see that when that learned man explained the interpretation of the things he did, nothing was changed, but the change happened in seeing what he had done, and when he interpreted to him, he was satisfied. **Yes, there is a certain ruling for the knowledge itself and another ruling for the manifestations of the knowledge!**

Similar to this difference that occurred in knowledge and in the manifestations of knowledge, was the story of Moses himself in the case of his people worshipping the calf, because the God Almighty informed him in Tryst that your people became calf worshipers after your leaving them, even though God is the most Truthful of all, but we can see that Moses did not get angry after hearing the matter, but when he came to the people and saw with his own eyes the manifestations of the knowledge he had acquired in Tryst, he was filled with anger and threw the tablets off, and took his brother's hair and pulled him.

- **“And how can you have patience about something you have not been given any news!”**

In this Verse, the ‘news’ means knowledge, and knowledge means recognition and discrimination, and its meaning is that your news and information will not be covered in this process and proceeding.

Moses' Insistence to Receive knowledge

“Moses said:

- **If God wishes, you will find me patient and I shall not disobey any of your orders!”**

With the above Phrases, Moses promises that you will soon see that I will be patient and will not oppose or disobey you, but he bound his promise to God's Providence so that if he violates it, he will not lie.

That scholar stipulated that:

- **“If you will follow me, do not ask me about anything until I tell you the story about it!”**

In this statement, it is an indication that soon you will see some movements from me that will not please you and it will be hard for you to bear, but soon I will explain to you myself. However, it is not expedient for Moses (AS) to start with questions and deliberation, but he deserves to wait until Khidr (AS) explains himself.

Moses' Etiquette in Education

The stranger thing that is understood from this story is the etiquette and politeness observed by Prophet Moses in front of his teacher, the Prophet Khidr, narrated in this Verses.

Even though Moses (AS) was the "Interlocutor of God" and one of the Determinate Prophets and the bringer of the Torah, how much respect did he show to a person who wanted to teach him something!

From the beginning of the program to the end, his speech is full of politeness and humility. For example, from the very beginning, he did not express his request to accompany him as a command, but rather as a question and said: “Can I follow you?”

Second, he did not call being with him companionship, but interpreted it as obedience.

Thirdly, he did not make his following conditional on education and did not say, I will follow you on the condition that you teach me, but he said: I will follow you, may you teach me!

Fourth, he officially called himself his student.

The fifth is that he praised his knowledge and attributed it to an unknown origin and did not define it by name and attribute but said: "From what you have been taught," and did not say "From what you know!"

Sixth, he praised his knowledge with the Phrase "growth" and understood that your knowledge is growth (not compound ignorance and delusion.)

The seventh is that he considered what Khidr taught him a part of Khidr's knowledge, not all of it, and said: "Teach me a part of what you have been taught!" He did not say: "Teach me from what you have been taught!"

Eighth, the one who called the words of Khidr's as his orders and called himself a disobedient if he disagreed with him, thereby raising the dignity of his master.

Ninth, the promise that he made was not an explicit promise and he did not say that I will do such and such, but he said: "God willing, you will soon find that I will do such and such!" He also observed politeness towards God and said, "God Willing!"

Khidr (AS) respected his politeness in return, and firstly, he did not directly reject him, but pointedly told him that you cannot bear to see my actions, and secondly, when Moses (AS) promised him not to oppose his orders he did not order him: "Very well come!" But left him free to come if he wanted and said: "Then if you follow me...!" Thirdly, he did not absolutely forbid questioning, and he did not forbid him merely to ask, but he made his prohibition subject to following and said: "If you are going to follow me, you should not ask me anything!" To make him understand that his prohibition is not just a suggestion, but his following requires it.

(Almizan: V. 26, P. 221.)

The First Lesson of Khidr

"فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا"

(كَهْف / ٧١-٨٢)

**"They started their journey and some time latter
they embarked in a boat in which he made a hole...!"**

(Holy Quran, Kahf: 71-82.)

From here on, Moses and Khizr's journey begins, and Moses (AS) follows him alone and has dismissed his young friend. In this article, the Phrase "the two went away" indicates it.

The Holy Quran says:

- **“They started their journey and some time latter they embarked in a boat in which he made a hole. Moses asked him:**
- **Did you make the hole to drown the people on board? This is certainly very strange!”**

He said:

- **Did I not tell you that you would not be able to remain patient with me?”**

Moses said:

- **Please, forgive my forgetfulness. Do not oblige me with what is difficult for me to endure!”**

In this performance of Khidr, even though the drowning seemed to be the result of piercing the ship, it was definitely not what Khidr meant to achieve this result. As the dear reader also knows, this is not the end of the purpose, and therefore we see that Khidr realizes to Moses (AS) that his question was inappropriate, and reproaches him that:

- **“Didn't I say that you can't bear to be with me?”**

With this Phrase, he substantiates and confirms his statement which he mentioned earlier.

Moses (AS) gets up asking for an apology and says:

- **“Please, forgive my forgetfulness. Do not oblige me with what is difficult for me to endure!”**

The Second Lesson of Khidr

- “They continued their journey until they met a young boy whom he killed.

Moses said:

- How could you murder an innocent soul?
This is certainly a horrible act!

He responded:

- Did I not tell you that you will not be able to remain patient with me?

Moses said:

- If I ask you such questions again, abandon me; you will have enough reason to do so!”

The contents have been summarized as you can see, because the intention is not to explain the case of going and killing and its details, but the main content and the point of reliance of the speech is to express Moses' protest. (The description of their departure from the ship and other details have been removed.)

Also, in the next Verse, which mentions the repair of the broken wall, this statement continues, so it can be said that these Verses want to tell a story that Moses (AS) protested to Khidr three times one after the other, not that he wanted to tell three stories in which Moses protested in each one. It is said that the story went like this, and Moses protested against him, protested again, protested a third time.

So, the main purpose is the expression of Moses' three objections, not Khizr's action and Moses' objection in three stories.

Here Moses' protest is expressed as follows:

- “Did you kill without retribution for the guilt of murder?
You have done a very bad and ugly thing
that nature denies

and the human complex does not recognize!"

If he called piercing a ship a dangerous thing that leads to suffering but killing an innocent young man is a bad thing, it is because in the eyes of people, killing a person is more ugly and dangerous than piercing a ship, even if piercing a ship requires the drowning of a lot of people, but at the same time, because it is not direct murder, so he did not name it as **a very bad and ugly thing!**

Here, the term "**innocent soul**" means that the person who was killed by Khizr was a child who had not reached the age of puberty, and the term "**kill without retribution for the guilt of murder**" means that the boy did not kill anyone so that he was allowed to be killed in revenge. It means that this immature child did not kill anyone.

Khidr's reproaching Moses by saying "**Didn't I tell you that you never have the patience and tolerance to accompany me?**" Then by using the phrase: "**Didn't I tell you!**" Shows his strong objection to Moses (AS) that why he did not heed his order and also pointed out as if he didn't hear that he had told him in the first place that "**You can't bear to be with me!**" Or if he heard it, he thought that he was joking, or that he wasn't with him, so he says: I said that you can't bear to be with me, I meant you, and I had no purpose other than you!

Moses (AS) makes his condition final this time and says: - If I ask you another question after this time or after this question, you have right not to talk to me again, and we have reached the end!

The Third Lesson of Khidr

**"They continued on their journey again
until they reached a town.**

**They asked the people there for food,
but no one accepted them as their guests.**

They found there a wall of a house,

which was on the verge of tumbling to the ground.

The companion of Moses repaired that wall.

Moses said:

- You should have received some money for your labor!

He replied:

- This is where we should depart from one another.
I shall give an explanation to you for all that I have done,
for which you could not remain patient!"

As mentioned above, here too, the details are omitted, and it is stated as much that the two will start again after Moses protested twice and his pledge to not protest and question what is apparently happening. They continue on, and on the way, they reach a village where they ask for food and they refuse to entertain these two and here too Moses (AS) sees an unusual act and that was Khidr's repairing a wall in the presence of the people of the same village who didn't give them food, he started to repair the wall that was falling down.

Of course, the details of Khizr's action have not been stated, whether he made that wall miraculously or by the usual method of using mud and water, but what is important is that Moses (AS) objected to him again and said:

- "You should have received some money for your labor!"

(From this Phrase, we can understand that he did not build that wall by a miracle, but built it naturally and normally, which required receiving a wage.)

The context of the Verse shows that Moses (AS) and Khidr were hungry, and what Moses (AS) meant by saying that it was good to get a wage for your work was that they should buy food with that wage to prevent hunger.

It was here that Khidr begins to emphasize the end of the journey and says:

- "This is where we should depart from one another!"

I mean, your words caused the separation between you and me, and now it's time to separate between you and me!

Description of Hidden Realities in Khizr's Actions

Khidr said:

- **"I shall give an explanation to you for all that I have done, for which you could not remain patient!"**

From this Verse onwards, the details of the secrets that Khidr had previously promised to tell Moses (AS) but he could not keep himself and wait for the result:

1- The reason for breaking the ship

He explains the interpretation and reality of breaking and damaging the ship as follows:

- **"The boat belonged to some destitute people, who were using it as a means of their living in the sea. The king had imposed a certain amount of tax, on every undamaged boat. I damaged it so that they would not have to pay the tax!"**

2-The Reason for Killing a Small Child

Khidr "AS" explained:

- **"The young boy had very faithful parents. We were afraid that out of love for him they would lose their faith in God and commit rebellion, so, We decided that their Lord should replace him by a better and more virtuous son!"**

It is clear from the above Verse that the parents of that boy were believers, and the faith of these parents was valuable in the eyes of God, so much so that it was necessary to have a faithful and righteous child, with whom he would have mercy on parents, since what was in the first child it

was contrary to this necessity, and God Commanded me to kill him in order to give them another child who is better than him, more righteous than him, And having more mercy on parents than him.

The meaning of the Phrase "...lose their faith in God and commit rebellion," is that we were afraid that the boy would seduce his parents in the future and force them to rebel and disbelieve through spiritual influence, because parents have intense love for their children, and the mentioned child makes the parents disobedient and infidel with his rebellion, not that he assigns them to be disobedient and disbelieving!

The meaning of what he said is that we wanted God to give those parents another child instead of this child who is better than him in terms of purity and righteousness and faith, because he has come against rebellion and disbelief.

What is meant by his saying that the new child may be closer to the parents in terms of mercy, is that he will be more merciful than the first one towards his family, and for this reason, he should not force his parents to disbelief and rebellion.

3- The Reason for Repairing the Wall

Khidr (AS) said:

- **"The tumbling wall belonged to two orphans in the town, whose father was a righteous person. Underneath the wall there was a treasure that belonged to them. Your Lord wanted the orphans to find the treasure, through the mercy of your Lord when they mature.**
- **I did not repair the wall out of my own desire. These were the explanations of my deeds, about which you could not remain patient!"**

According to the context of the Verse it is not unlikely that the two orphans and their guardian are not present in the village.

The fact that two boys are orphans and there is a treasure of them under the wall, and the meaning that if the wall collapses the treasure will be revealed, and it will be destroyed, and that the father of the two orphans was a righteous man, all was a preparation for that to say:

- **“Your Lord wanted the orphans to find the treasure through the mercy of your Lord when they mature!”**

The Phrase **"It was a Mercy from your Lord,"** is the explanation of this Will. So, the Mercy of Almighty God is the Cause of His Will that the orphans reach their treasure. Since the preservation of the treasure depended on building a wall over it, Khidr had to build it. The Cause of God's Mercy was the goodness of the father of those two children who died and left behind two orphans and a treasure for them.

How the Father's Goodness Influences his Generation

The above Verse indicates that the goodness of man sometimes leaves a good impression on the heirs of man and causes happiness and goodness in them. It also indicates that the good will of parents is effective in the fate of the child, as the God Almighty Says in the following Verse:

- **“Let those fear the result of mistreating orphans who, were they to leave behind weak offspring, would be concerned on their account. So, let them be wary of Allah, and let them speak upright words!”**

(Nissa: 9.)

Also, the Phrase:

- **“I did not repair the wall out of my own desire!”**

It is an indication to the fact that what the Prophet Khidr did was by Command of Someone else, the God Almighty, not for the will of himself.

Secret Causes of Events and Accidents

At the end of the journey, the Prophet Khidr begins to explain one by one the Causes of the Events that happened, and the things that God Almighty had done through him, and says:

- **I did not do these things by my own will,
but it was God's Will to do so,
and what I said was the interpretation of things,
that you could not bear!**

“**interpretation**” in the tradition of the Holy Quran is the “**Truth**” that everything involves, and its existence is based on it, and its return is to it! Such as the interpretation of a dream, which means its explanation, and the interpretation of a ruling, which is its criterion, and the interpretation of a deed, which is its expediency and true purpose, and the interpretation of an event, which is its real cause.

So, what the Prophet Khidr said: “**This is the interpretation of what you could not afford to be patient with!**” It is a hint from Khidr that what he interpreted for the three events, and justified his actions in those events, was the real cause of those events, not what Moses understood from the appearance of those events! Since Moses (AS) has understood from damaging the boat the destruction of people, and from the case of killing that boy, killing without reason, and from building a wall, mismanagement in life!

Some commentators have said: Khidr (AS) has observed a beautiful etiquette towards his Lord in his words, in such a way that:

- 1- That part of the work that was not free of defects he attributed to himself, such as: **"I wanted to damage the ship...!"**
- 2- What was allowed to be attributed to himself and God, he said: **"And we wanted their Lord to give them a purer child and a more merciful to family than the first..."**
- 3- What was related to God Almighty's Lordship and Devising, he allocated to His Sacred area and said: **"Your Lord willed that they may**

reach the age of growth and...!"

(Almizan: V. 26, P. 229.)

Who Was Prophet Khidr?

(An Analytical Discussion)

In the Holy Quran, nothing is mentioned about the Prophet Khidr except for this story of Moses (AS) going to the confluence of two rivers, and it did not mention anything about his attributes except when he said:

- **"There they found one of Our servants whom We had granted a Mercy from Ourselves, and taught him a Knowledge from Our Own!"**

(Kahf: 65.)

What can be understood from the Prophetic Verses and narrations received through the Imams of Household, in the story of Khizr?

- In a narration from Imam Sadiq (AS) it was narrated by Muhammad Ibn Amara that Khidr (AS) was a Messenger sent by God to his people, and he called his people to Monotheism and acceptance of the Prophethood of the Prophets and Messengers of God and His Books. and his miracle was that he did not sit on any dry wood except that it turned green, and he did not sit on any grassless ground except that it turned green, and if he was called "Khidr" (green) it was for this reason. This word means green in Arabic, and otherwise, his real name was: "Tali bin Malkan bin Aaber bin Afkhshad bin Sam bin Noah."

The revealed Verses in the story of Khidr and Moses (AS) are not devoid of that he was a Prophet and in those Verses it is mentioned that the Ruling was revealed to him.

From the narrations of the Imams of the Household it appears that he has survived until now and has not yet passed away. It is not far from the power of God Almighty to give some of his servants a long life and keep

them alive forever, we have no intellectual proof that it is impossible and therefore we cannot deny it.

In addition to the fact that in some of the Sunni narratives, the reason for this long life is also mentioned that he is the direct son of Adam, and God kept him alive in order to deny the "antichrist."

In another narration, it is said that Adam (AS) prayed for his survival until the Day of Resurrection.

According to other narrations, Khidr drank from the water of life, which is located in the darkness, because he was at the front of Zul-Qarnin's army, which was looking for the water of life, Khizr reached it and Zul-Qarnin did not.

Of course, these narrations and similar ones are the individual narrations that we have no certainty to its issuance, and we have no evidence from the Holy Quran and Sunnah to justify and correct them.

(Almizan: V. 26, P. 243.)

CHAPTER TWO

PROPHET JETHRO

AND

Destruction of the People of Midian and Aykah

History of Prophet Jethro's Call, the Preacher of the Prophets

"وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا...."

(هود / ٩٥ - ٨٣)

"And to the people of Midian, Jethro (Jethro,) their brother...!"

(Holy Quran, Hud: 83-95.)

In the order of the life history and Invitation of God's beloved Prophets, the Holy Quran narrates the history of Noah, Hud and Shelah, then mentions the life history of Lut, who was contemporary Abraham (AS,) and then in this order describes the Invitation and life history of Prophet Jethro (Jethro,) which coincides with the beginning of the history of Moses (AS,) and this Holy Prophet of God hired the Moses for ten years and took him into his service, and took his daughter as his wife.

Jethro's tribe is mentioned in the Holy Quran as "People of Midian." These people were pagans, and their market and economy were covered by corruption. Shortchanging and reduction of weights and measures was common among them, until the Almighty God sent His Prophet Jethro to them, and he called them to Monotheism and perfect giving of weights and measures, and to leave corruption on earth, and He gave them good news,

and warned them and preached to them a lot.

Jethro's sermons and statements are famous, and it is narrated that the Prophet of Islam called him **"Khatib al-Anbiya (the Preacher of the Prophets.)"**

Unfortunately, the tradition of extinct and corrupt peoples has always been that in front of the call and preaching of such compassionate Prophets, they showed the ugly face of rebellion and disobedience. Jethro's people also threatened him that they will throw stones at him and expel him from among them. They persecuted him and the few people who believed in him and tried to stop them from the path of God, and they continued to do so until Jethro asked God to judge between him and his people, and finally, God Almighty destroyed the people and left their houses empty.

The Holy Quran mentions them as follows:

- **"And to the people of Midian, Jethro, their brother.**

He said:

- **O my people, worship Allah!
You have no other god besides Him.
There has certainly come to you a manifest proof from your Lord.
Observe fully the measure and the balance,
and do not cheat the people of their goods,
and do not cause corruption on the earth after its restoration.
That is better for you, if you are faithful!**
- **And do not lie in wait on every road,
to threaten and bar from the way of Allah,
those who have faith in Him,
seeking to make it crooked.
And remember when you were few, and He multiplied you,
and observe how was the fate of the agents of corruption!"**

The fact that out of all the sins of the people of Jethro, he mentioned shortchanges, it indicates that this practice was common among them, and they indulged in it, to the extent that its corruption and its harmful effects were public. It has caused the God's Prophet Jethro to pay great attention to

it and especially mentions this act among other sins and call them to leave it.

When he says: **"I see you in a good situation,"** he is referring to their wealth and to the extent of sustenance and the abundance of their product, and for this reason he says that you do not need to reduce the measure and weight and add unlawfully in your wealth, and greed in the little wealth of people and embezzle with cruelty and aggression.

First Jethro calls them to the right path by forbidding them to reduce the scale and measure, and then returns again and orders them to finish the scale changing and forbids to reduce the amount of goods given to people, and he wants to point out that avoiding shortchanging the sale only is not enough to fulfill the right of this matter – namely, the first prohibition of this work is only for a brief identification of the task - but the measurers and balancers must complete their scale and measure and fulfil its right. They should pay it and not reduce the goods that are attributed to the people through the transaction, so that they can be sure that they have paid the people's goods to the people fully, and that they have given back to them what is theirs as it should be.

Jethro continues: **"Do not corrupt in the land!"** He, with this prohibition, which is an independent prohibition, forbids corruption in the land, such as killing and wounding, or any kind of injustice towards people's wealth, status, and honor.

Jethro then warns them about another reality and says:

- **"What remains of Allah's provision is better for you, should you be faithful, and I am not a keeper over you!"**

What is meant by **"Remains of God"** is the profit that God has left for you in transactions, and God has guided you to it through your own nature. If you be faithful, it is better than the wealth you gain out of shortchanging the scale and the dealing.

Because a believer benefits from wealth only legitimately and through the permissible way that God has guided him to, and other ways that God is

not pleased with and people are not pleased with according to their nature, there is no good in it, and he does not any need for it!

The Duty of the Messenger's Mission

Prophet Jethro continues that - I am not your guard!

That is, none of the things that you have, be it your own, like your selves or your deeds, sustenance, and blessings, that are not related to my power, because I am only a Messenger who has no duty but to Preach, and it is up to you to choose the way of your growth and goodness or fall into the abyss of destruction! I have no power to attract anything good to you or repel evils from you!

The Dispute between the People and Jethro (AS)

The Glorious Quran narrates the oppositions and disputes of the people of Jethro with God's Prophet against his call to Righteousness and Monotheism as follows:

"They said:

- O Jethro!

Does your prayer command you

to abandon what our fathers worshiped,

or not to choose what we have in our possessions?!" »

Jethro's people said the above Phrase in rejecting Jethro's argument, and the main point they want is that we are free in the religion we have chosen for ourselves or in the various possessions we do in our property, and you are not our owner to order us whatever you want and whatever you dislike. You are forbidding us, and if because of the prayer you pray and the closeness you seek to your God, you are upset by the actions you observe from us and you want to command and forbid us! You are only your own owner, so don't violate your own position!

People of Jethro, express their intention in this way that they denied it mixed with laughter and blame and in the form of a question, and the points

they included in it are as follows:

- 1- The people of Jethro attributed his Call to his prayer because the prayer of Jethro aroused and invited him to fight with the people in idolatry and short selling.
- 2- They have stated the reason for their idolatry and pointed out that their fathers continued to worship idols, and this work has become a national tradition, and they have preserved this heritage from generation to generation, and there is nothing wrong with it, and they want to preserve their nation rituals so that it is not lost.
- 3- Then they have pointed to something that belongs to someone, and leaves no doubt that person has the right to possess it and another person who admits to owning it has no right to dispute with him in this regard.
- 4- All their speech is based on mockery and ridicule, but their mockery is in this fact that they have linked the command and order given by Jethro's prayer to abandoning the worship of the idols that their fathers had worshiped.

Also, it is based on the fact that they have attributed the matter only to prayer and nothing else, but where they attributed gentleness and growth to Jethro (AS) there is no mockery in it. In the Phrase: **"The truth is that you have patience and growth!"** It is emphasized to prove growth and modesty better for Jethro and to be more direct for his blame, because a person who has no doubts about his modesty and growth, it is ugly for him to do such a stupid thing and to deprive him of freedom, will and intelligence. Independent people stand up.

Jethro's Answer to his People

According to the Holy Quran, Jethro said in response to his people:

- **Let me know that if I am the Messenger of God to you and God has dedicated me to the revelation of knowledge and laws, and**

has confirmed it with a clear Sign that indicates the truth of my claim, am I still naive in my opinion?

- And is your invitation a foolish invitation?

And is this my act of coercion and deprivation of your freedom on my part? And the fact that God is the Owner of everything and you are not free towards Him, but rather His servants, and He makes whatever decision He wants, which - the decision is His and you return to Him!

In response to the slander that the people threw at him and said that he wanted to deprive them of their freedom, Jethro said that if he wanted to do such a thing to them, he would have opposed it himself in what he was forbidding them to do, and because he doesn't want to oppose them, his intention is not what they accuse him of, rather his intention is only reform.

Finally, in order to complete the benefit and repel any slander directed at him, he says: **"I do not ask you for a wage for this work, because my reward is only with the Lord of the worlds!"**

Jethro (AS) clarifies this fact and admits that his success is due to God and this is one of the branches of this issue that he created everyone and preserves them and watches over everyone and everyone's deeds!

The Threat of Doom

Jethro (AS) reminds the fate that awaited his people and the previous generations and says:

- **Be careful that your opposition and enmity with me will cause you to suffer a calamity like the calamity of the people of Noah (drowning) or the calamity of the people of Hud (wind blowing dry and fruitless) or the calamity of the Shelah's people (screams and earthquakes!)**
- **You know that the time gap between Lut's people and you is not much and you know what fate befell them!!**

(The time gap between the Invitation of Prophet Lut and the Invitation of Prophet Jethro was less than three centuries, because Lut is a contemporary of Abraham (AS) and Jethro is a contemporary of Moses, and the interval between them was the same period.)

Jethro, (AS) again advises them out of compassion and kindness and says: **Repent of your sins to God and return to Him with Faith in God and His Messenger, for He is Merciful and Kind, and towards those who ask for forgiveness and repent, He is Merciful and Loves them!**

The Last Violent Efforts of Jethro's People

After Jethro (AS) argued with them and defeated them with arguments, there was no way left for them except to interrupt his speech in a way other than reasoning, and therefore they said:

First, many of the words he says are incomprehensible, invalid, and ineffective for them.

Secondly, we do not see you among us except as a weak and unimportant person, and therefore we do not pay attention to your unimportant words.

They wanted to say that we don't understand your words and you don't have any strength among us that your strength will cause us to try to understand your words!

Then they threatened him and said that if it wasn't for these few people who make up your family, we would definitely stone you, but we respect their side regarding you. The fact that they consider his family to be a small number indicates that if they want to kill him, they will kill him, and they will not care about his family, and the only thing that made them refrain from killing him is a kind of respect and honor who consider his family - **and you are not venerable to us!**

Jethro's Last Warnings Before Destruction of Nation

The Glorious Quran quotes the words of Prophet Jethro, who was disappointed in his last warnings and efforts to guide the people and says:

- "O my people!
Is my family more venerable in your sight than Allah,
to whom you pay no regard?
Indeed, my Lord comprehends whatever you do!
- O my people!
Act according to your ability; I too am acting.
Soon you will know who will be overtaken by a punishment,
that will disgrace him,
and who is a liar.
So be on the watch.
I too will be watching along with you.!"

With these words, Jethro threatens his people and shows that he is completely sure of what he said, and that he is not worried about the fact that they disbelieved and rebelled against his Call. But soon and suddenly the disgraceful punishment will come, and then they will know who is suffering the punishment.

Type of Punishment of Jethro's People

The Almighty God expresses His Anger against the people of Jethro as follows:

- "And when Our edict came,
We delivered Jethro and the faithful who were with him
by a Mercy from Us.
And the Cry seized those who were wrongdoers,
whereat they lay lifeless prostrate in their homes!
- as if they had never lived there.
Look!
Away with Midian!
just as Thamud was done away with!!!"

(Almizan: V. 20, P. 253.)

Summary of Jethro's Life History in Quran

Four of God's Messengers were Arabs, of which the Prophet Jethro is the third one whose name is mentioned in the Holy Quran. These four honorable Messengers were Prophet Hud, Prophet Shelah, Prophet Jethro, and Prophet Muhammad (PBUH.)

In the Glorious Quran, the God Almighty has mentioned parts of the life history and Invitation of prophet Jethro in the Surahs: A'araf, Hud, Shuara, Qassass, and Ankabut.

Jethro (AS) was from the people of Midian. The Midian was a city in the Arabian Peninsula on the way to Syria. Prophet Jethro was a contemporary of Moses (AS) who gave one of his two daughters in marriage to Moses on the condition that he would work for him for eight years and if it was ten years, it would be at his discretion. (Qassass: 27.)

Moses (AS) served Jethro (AS) for ten years and then farewelled him and left for Egypt with his family.

The people of Jethro (AS) were from the city of Midian, and they were idolaters, and they were a people who had blessings, security, prosperity, abundance of products, and cheap prices! After some time, corruption and under-selling and defects in measuring became common among them (Hud: 84,) and God Almighty sent the Prophet Jethro to them and ordered him to save them from idolatry and corruption in the land and reducing the scale. He also invited them to what he was assigned to do and preached to them by warning and giving good news and reminded them of the torments that had befallen the people of Prophet Noah, Hud, Shelah, and Lut.

He tried hard to protest and preach to them, but it only increased their rebellion and disbelief, (A'araf and other Surahs,) and they did not believe in him except for a small number, and they started mocking and threatening the believers in order to stop following the Prophet Jethro.

The people of Jethro used to sit on the road and scare the people, and whoever believed in God, they would block him from the way and make the

way of God crooked. (A'araf 86.)

Jethro's people accused him of being bewitched and a liar (Shuara: 185,) and threatened him that they would stone him. They threatened him and those who believed in him that they would be kicked out of their settlements, or they would have to return to their religion. (A'araf: 88.)

His people continued to do this until finally they discouraged him from believing in, and he left them alone and prayed that God would conquer him. (Hud: 93.)

Then God sent them the torment of a cloudy day, (Shuara:189,) and while they were mocking Jethro that if you are telling the truth, drop a piece of cloud from the sky on us! A cry and an earthquake engulfed them, (Hud: 94 and A'araf 91, and Ankabut: 37,) and they fell from their feet in their land, and God saved Jethro (AS) and his believing companions, (Hud: 94,) and Jethro turned away from the people. and said:

- **“So, he abandoned them to their fate,
and said:
O my people!
Certainly, I communicated to you the Messages of my Lord,
and I was your well-wisher.
So how should I grieve for a faithless lot?”**
(A'araf: 93.)

Moral Character of Prophet Jethro

Jethro (AS) was one of God's honored Messengers, and God has made him a partner in the Praise of His Messengers and has narrated his sermons in the Holy Quran especially in Surahs: A'araf, Hud, and Shuara - conveying many Truths of Divine Teachings and Knowledge, and it was mentioned that he had a great respect for the God Almighty and people.

He called himself **"the Trusted Messenger,"** and **"the Reformer,"** and **"of the Righteous."** (Shuara: 178, and Hud: 88,) and the Glorious God has narrated and signed these in His Holy Quran, and also Prophet Moses with his high

position served him for ten years.

Mention of Jethro in the Torah

The current Torah did not mention the story of Jethro (AS) with his people and has only mentioned within the story of the Moses' killing the Copt and his escape from Egypt to Midian and called him 'Raquel the priest of Midian.' (The second chapter of the book exodus)

(Almizan: V. 20, P. 279.)

People of "Aykah" and the Firing Cloud

"كَذَّبَ أَصْحَابُ لَيْكِهِ الْمُرْسَلِينَ...."
(شعرا / ١٩١-١٧٦)

"The inhabitants of Aykah impugned the Apostles!"

(Holy Quran, Shuara: 176-191.)

In these Verses, a summary of the story of Jethro (AS) is mentioned. The story of Prophet Jethro is the end of the seven stories that are mentioned in Surah Shuara:

"The inhabitants of Aykah impugned the apostles,
when Jethro said to them:

- Will you not be wary of Allah?

Indeed, I am a trusted apostle sent to you.

So be wary of Allah and obey me.

I do not ask you any reward for it,

my reward lies only with the Lord of all the worlds.

Observe fully the measure,

and do not be of those who give short measure.

Weigh with an even balance,

and do not cheat the people of their goods.

Do not act wickedly on the earth, causing corruption.

Be wary of Him who created you and the earlier generations.

They said:

- Indeed, you are one of the bewitched.
- You are just a human being like us,
and we indeed consider you to be a liar.
Then make a fragment fall upon us from the sky,
should you be truthful.

He said:

- My Lord knows best what you are doing.”

In these Verses, God explained the story of Prophet Jethro and mentioned his people as "the people of Aykah." The "Aykah" means a forest that has intermingled trees. Some have said: This was a forest near Midian, where a tribe lived. Jethro (AS) was among the Prophets who were sent to them.

In the continuation of the story, the Holy Quran says:

- “So, they impugned him,
and then they were overtaken by the punishment
of the day of the overshadowing cloud.
It was indeed the punishment of a tremendous day!
- In this there is evidence of the Truth,
but many of them did not have any faith!
- Your Lord is Majestic and All-merciful!”

(Almizan: V. 30, P. 194.)

Method of Jethro's Propaganda

"وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا..."
(اعراف / ٩٣ - ١٥)

“We sent to the people of Midian their brother Jethro...!”

(Holy Quran, A'araf: 85-93.)

The Prophet Jethro like Prophet Noah and other previous Prophets had based his Invitation on Monotheism.

The Prophet Jethro had Miracles that prove his Mission, but what those Miracles were, the Holy Quran did not mention.

God Says in the above Verses:

- **“We sent to the people of Midian their brother Jethro, who also told his people to worship God their only Lord.**

He said:

- **A guidance has come to you from your Lord.
Maintain proper measures and weights in trade.
Do not cause any deficiency in people's property,
or destroy the land after it has been reformed.
This is for your own good if you have any faith!**
- **Do not ambush the believers or hinder them from every path that leads them to God just because you wish to make such ways seem crooked.
Recall the time when you were just a few in number,
and God multiplied you.
Consider how terrible the end of the evildoers was...!”**

The Prophet Jethro first invited his people to Monotheism, which is the basis of religion, and then he invited them to faithfulness in measurements and to avoid short selling which was common in those days. Then he invited them in the meaning that they should not cause corruption in the earth and should not act contrary to human nature which always invites man to reform his world and regulate the affairs of life.

The meaning of "**corruption in the land**" in this Verse is especially those sins that cause the deprivation of security from society and people's property and life, such as banditry, robbery, violations against the chastity of families, murder, and the like.

From the appearance of the Verse, it appears that the people of Jethro were already characterized by faith, and the attribute of faith had been set on

among them for some time.

At the end of this Verse, Jethro (AS) says that they should not hinder the straight path of God. It is clear from this statement that the people of Jethro used to alienate the people from Jethro, and they prevented them from believing in him and listening to his sermons or from participating in his worship with those who had come to the religion of Truth and Monotheism. They threatened them to seek the way of God, which is the religion of nature. Jethro (AS) on the other hand, reminded them of God's blessings and recommended them to learn from the history of the past nations and their corrupters.

In the continuation of his orders, Jethro (AS) informs them of his fourth order, and that is, he said:

- **If a group of you have believed in this religion that I have been sent to convey, and a group has not believed, then wait until our God judges, for He is the best of judges!**

Jethro (AS) was disappointed with the people's agreement on faith and righteous deeds, and he felt that they will not do such a thing and they will definitely have differences, and the first class and the wealthy people of his people will soon start vandalizing and persecuting the believers, and forcibly believers will be weak in their decision. He ordered all of them to be patient and wait for the Almighty God to rule among them, because He is the best judge!

The Holy Quran describes the disputes of this people as follows:

- **“If there are some of you who believe in the Message, that I have been commanded to preach and there are others who do not, exercise patience until God judges among us. He is the best Judge!**
- A proud group among Jethro’s people said:**
- **We must expel you and your followers from our town, unless you give-up your faith and live as our own people!**

Jethro asked them:

- Will you use force against us? We would certainly be inventing falsehoods against God if we were to accept your way of life when God has already saved us from it.
- We do not have to accept it unless God, our Lord, wills it. Our Lord's knowledge covers all things. We trust in Him, and ask Him to judge among us and our people, for He is the best Judge!"

After these talks, the infidels were sure that the converts to that Prophet would soon follow him and emigrate from their land, so they said:

- **"If you follow Jethro, you will certainly lose a great deal!"**

With this threat, they wanted to leave Jethro alone in his migration and to think that they would be relieved from his disturbance and that they would not lose their people.

The Holy Quran defines the ominous destiny of this nation as follows:

- **"Suddenly, an earthquake struck them, and left them motionless in their homes!**
 - **Those who called Jethro a liar were destroyed, as though they never existed.**
- They certainly were the ones to lose a great deal!**
- He turned away from them saying:**
- **My people, I preached the Message of my Lord to you and gave you good advice.**
- How could I be sorry for the unbelievers?**

(Almizan: V. 15, P. 258.)

Jethro's Prayer and Curse

In the Glorious Quran, the God Almighty narrates the details of the life of His Prophet Jethro when he said:

- **“Our Lord's knowledge covers all things.
We trust in Him,
and ask Him to judge among us and our people,
for He is the best Judge!”** (A'araf: 89.)

When the Jethro (AS) despairs of the salvation of his people, he asks the Almighty God to fulfill the Promise He made about all the Prophets and judge between him and his people:

- **“A Messenger is appointed for all people.
When the Messenger for them came
He judged among them fairly,
and they were not wronged!”** (Yunus: 47.)

The reason why God Said **“among them”** was that he also considered the believers in Monotheism, because the disbelievers of his people had also threatened the believers like Jethro that:

- **“A proud group among Jethro’s people said:
We must expel you and your followers from our town,
unless you give-up your faith and live as our own people!”**
(A'araf: 88.)

In this prayer, the Prophet Jethro insisted on the Finest Name of **“The Best of Judges,”** among the Names of God, because it fits the text of his prayer.

(Almizan: V. 12, P. 152.)

CHAPTER THREE

OTHER HISTORICAL FIGURES OF THE ERA OF MOSES (AS)

Aaron, Brother of Moses and his Prophethood

(Analytical Discussion)

In the Glorious Quran, the Almighty God has mentioned Aaron (AS) as a partner with Moses (AS) in giving the Book, in guiding to the straight path, in his submission, in being one of the benefactors, and in being one of the faithful servants of God and has introduced him as one of God's Messengers and Prophets.

The Almighty God has considered Aaron as one of those whom He has blessed and has mentioned him together with other Prophets in the beautiful attributes of kindness, goodness, grace, chosen and guidance.

The above is mentioned in the following Verses by order:

- 1- **God's blessing on Aaron** (Saffat: 114-122.)
- 2- **Giving the book,**
- 3- **Guiding towards the straight path,**
- 4- **Having surrender,**
- 5- **Being from Virtuous,**
- 6- **Being among the faithful servants of God and the partner of Moses.**
- 7- **Being one of the Messengers** (Taha: 47.)
- 8- **Being among the Prophets** (Maryam: 53.)
- 9- **Being blessed by God** (Maryam: 58.)

10-Mentioning his name with the Prophets who are known for their kindness, goodness, wisdom, chosen, and guidance (An'am: 84-88.)

The God Almighty considers Aaron to be equal to Moses and in the prayer of Moses, he recognizes him as follows:

- **Appoint one of my people as a minister.**
- **Aaron my brother,**
- **Tighten my back to him,**
- **Be my partner in my work,**
- **To glorify you greatly,**
- **And let's mention a lot...!** (Taha: 35.)

Aaron (AS) was the companion of his brother Moses (AS) in all situations, and he participated with him in general affairs and helped him in reaching his goals.

In the Holy Quran, there is no issue that is specific to that Prophet, except his replacement for his brother, during those forty days when Moses went to Tryst, when he said to his brother Aaron:

- **And Moses said to Aaron, his brother:
Be my successor among my people,
and set things right,
and do not follow the way of the agents of corruption!"**
(A'araf: 142.)

When Moses (AS) returned from Tryst, while he was angry and sad because his people became calf worshipers, he threw away the Torah tablets and grabbed the brother's head and pulled him towards him.

Aaron said: O mother's son! The people weakened me (they didn't listen to my words) and they were about to kill me, so don't embarrass me and humiliate me in front of my enemies, and punish me with the oppressor people!

"Moses said:

- **Lord!
Forgive me and my brother.**

and enter us into Your Mercy,
You are the Most Merciful!"

(A'araf: 151.)

(Almizan: V. 13, P. 69.)

Asiyah, Wife of Pharaoh - a Prominent Figure of Women History

" وَصَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ ... "

(١١ / تحريم)

"Allah draws another example for those who have faith:

The wife of Pharaoh,

when she said:

- My Lord! Build me a home near You in paradise,
and deliver me from Pharaoh and his conduct,
and deliver me from the wrongdoing lot!"

(Holy Quran, Tahrim: 11.)

One of the women that Allah gives as an example in history is the Pharaoh's wife, whose husband's disbelief reached such a point that he shouted among his contemporaries with utter shamelessness and madness: "I am your supreme Lord!"

But this wife believed in God, a pure faith, that Almighty God saved her and made her enter heaven, and the power of a husband like Pharaoh and his disbelief could not harm her faith.

The summary of the **wish** of this righteous wife is narrated by God Almighty in the following Verse in Quran, who said:

- **"God! Build a house for me in your presence in heaven...!"**

In this Verse, the Glorious God has summarized all the **wishes** that a worthy servant has in the path of servitude, so that when someone's faith is perfect, his appearance and interior will be in harmony, and his heart and tongue will be in harmony. Such a person does not say except what he does,

and does not do except what he says, and does not nurture a desire in his heart, and does not ask for it with his tongue, except for what he asks for with his deeds!

The God Almighty, during the illustration of this lady's situation, and referring to the special dignity that she had in worship, narrates the prayers that she uttered, which indicates that her prayer is a comprehensive title for her worship, and throughout her life. He also followed the same wish, and his request was that the Almighty God would build a house for him in heaven, and save him from Pharaoh and his actions, and from all oppressors.

So, the wife of Pharaoh asked for the mercy of her Lord, and she wished to be close to his God, and she preferred this closeness to God over being close to Pharaoh, even though closeness to Pharaoh entailed all the worldly pleasures, and in the court He has found what his heart longed for, and even what a man's wish could not reach has been found there.

So, it turns out that Pharaoh's wife had turned a blind eye to all the pleasures of worldly life, not because she could not reach them, but in the fact that all those pleasures were available to her, but she overlooked them and expected the closeness of God and believed in the Unseen and persevered in the path of her Faith until she passed away.

This step taken by Pharaoh's wife in the path of God's service is a step that can be an example for all those who follow this path, and for this reason, God Almighty summed up her situation, her desire, and her actions throughout her life in a brief prayer, a prayer that only means she cut off all the worldly entertainments and everything that makes a person unaware of God, and she took refuge in her Lord and had no desire except to be close to God and to choose a home in His Paradise!

The name of this woman was "Asiyah" as mentioned in the narrations. In this prayer, she asked for a home that is both with God and in Paradise. Because the Paradise is close to God and next to the Lord of the worlds:

“Do not suppose those who were slain in the way of Allah to be dead, rather they are living and provided for near their Lord!”

(Al-Imran: 169.)

In addition to the fact that being in the Presence of Almighty God and being close to Him is a spiritual dignity, and settling in Paradise is a formal dignity, so, it is reasonable for the servant of God to ask God for both.

It is narrated from the Holy Messenger of God that he said:

- **"Many of the men reached the level of perfection, but of the women, except for four, they did not reach the level of perfection.**

First - Asiyah, the Pharaoh's wife.

Second - Maryam, daughter of Imran,

Third - Khadijah, the daughter of Khowilad,

And the fourth - Fatima, the daughter of Muhammad (PBUH.)

It is narrated from Ibn Abbas, after narrating the above narration, he added that it is enough for the virtue of Asiyah that God Almighty has mentioned her story for us in the Holy Quran.

Martyrdom of Asiyah at the Hands of Pharaoh

As they have mentioned in the narrations, Asiyah, the Pharaoh's wife, was killed by his husband Pharaoh, because Pharaoh realized that she believed in the One God, but there are different narrations about how she was killed.

In some narrations, it is stated that when Pharaoh found out that his wife believed in God, he ordered her to return to disbelief and she did not go under the burden and refused to worship anyone but God, so Pharaoh ordered a very large stone to be thrown on her head, so that she is buried under a rock, and Pharaoh's agents did the same thing.

In some other narrations, it is stated that when she was prepared for the punishment, she made a prayer that God Almighty has mentioned in the Holy Quran, and God Almighty answered his prayer and before her martyrdom, she saw her home in heaven, and then her Holy soul separated from her body. Then they threw a very big rock on her lifeless body.

In some other narrations, it is mentioned that Pharaoh beat her to the ground with a pitchfork and tortured her from the chest area, and finally

placed a large millstone on her chest, and left her exposed to the sun's rays, (and God knows best.)

(Almizan: V. 38, P. 336.)

Korah(Qaroon,) a Rich Jewish Scholar Sank to the Abyss

" إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَ..."
(٧٦-٨٤ / قصص)

**“Korah indeed belonged to the people of Moses,
but he bullied them.**

**We had given him so many treasures,
that their keys indeed proved heavy for a band of stalwarts.**

When his people said to him:

Do not exult!

Indeed, Allah does not like the exultant!”

(Holy Quran, Qassass:76-84.)

According to the Holy Quran, Qorah was from the people of Moses, whom God had provided him with so much treasures and worldly wealth, that the keys to his treasures were so heavy that even strong men were tired of carrying them, and as a result of having such wealth, he thought that he collected this wealth himself, since he knew the way to collect it, and he had a good mind and had a good plan! This thought made him proud, and he was safe from Divine punishment, and he preferred the life of this world to the hereafter, and started to create corruption in the earth, The God Almighty sank both him and his house into the earth, so that neither his good thinking helped him nor did his good devising and nor the people around him. In short, he became shattered and crushed down!

People said to him:..

- **“...Do not rejoice too much,
because God does not like those who rejoice too much!”**

The Verse refers to the wealth of the world, of course, excessive joy and happiness beyond measure, because excessive happiness forgets the Hereafter, and inevitably brings rebellion, and for this reason, in the Holy Verse – **“So that you may not grieve for what escapes you, nor exult for what comes your way, and Allah does not like any swaggering braggart!”** (Hadid: 23,) - where God has considered arrogance and pride to be part of the excessive joy and Said - **Do not be happy with what God has given you, for God does not like arrogant and proud people!**

They told him:

- In what God has given you and in what He has given you from the wealth of this world, seek the home of the Hereafter and settle your Hereafter with it, so that you spend that wealth in the way of God and spend it in the way of His pleasure!
- Don't forget your share in this world, and don't leave the amount of sustenance that God has determined for you, and don't leave it for the future, but do it in the favor of Hereafter, because the truth and the share of everyone in this world is the same thing as remains from him, that is, he has done or used it for the sake of Hereafter!

They told him:

- **“By the means of what Allah has given you, seek the abode of the Hereafter, while not forgetting your share of this world. Be good to others just as Allah has been good to you, and do not try to cause corruption in the land. Indeed, Allah does not like the agents of corruption!”**
(Qassass: 77.)

The Pride of the Korah

Korah's response to the words of the believers from his people, who advised him and said that what he had of wealth and property was given to him by God and was a favor and grace from God, and he did not deserve it, so it is obligatory that he with this grace, seeks for the Home of the Hereafter and spends it on the people in the way of kindness, and not cause corruption in the earth, and not be arrogant, exalted, and rebellious on the base of wealth, but what he responded the believers of people was only:

- **What I have is not the favor of God.
And it did not come to me without my merit!**

He claimed that all this wealth was accumulated due to my knowledge and skills, so I deserved it among all the people, because I knew the way to accumulate wealth and others did not. So, what I got was due to my own merit, then I am independent in owning and possessing it, I can do whatever I want, I can use it like sand in all kinds of pleasures and expanding my influence and reign and gaining status and reaching, and any other wish and no one will intervene in my work!

This wrong idea that was in Korah's mind that led him to destruction was not his work alone, but all the children of the world who have been infiltrated by materialism are affected by this wrong idea, and none of them are immune from what the Divine Predestination has written for them and the external means also have helped them with, they are not far from this wrong idea that they consider everything from their merit and craftsmanship, and they imagine that their abundant wealth and fleeting honor and borrowed power are all from artistry and craftsmanship and their own merit, and it is they who work and their work gives results, and it is their knowledge and awareness that brings wealth and position to them, and keep their wealth and power for them!?

This misconception is not unique to Korah, but it is the same for every human being who rebels when his blessings increase and thinks that the only

reason for the world's good luck for him is himself and his skill, even though he knows that in previous centuries and people before him, there were people who were more efficient and powerful than him, and had more employees and thought like him, but God destroyed them for this crime.

So, if the only reason that provides wealth and preserves it and makes him to use and benefit from it was his knowledge, it is this knowledge that has made him proud, and there was no effect in God's Favor and Grace at all, then those past tribes should not have been perished, and with their strength and people, they would have repelled the calamity from themselves!

Annihilation of Korah

Korah, came out full in his adornment, and went to his people, those whose only goal was the life of the world said:

- **“So, he emerged before his people in his finery.
Those who desired the life of the world said:
- We wish we had like what Korah has been given!
Indeed, he is greatly fortunate!”**

But those who had knowledge said to them:

- **“Those who were given knowledge said:
- Woe to you!
Allah's reward is better for someone,
who has faith, and acts righteously,
and no one will receive it except the patient!”**

In the Glorious Quran, the God Almighty defines the fate of Korah as follows:

- **“So, We caused the earth to swallow him and his house,
and he had no party that might protect him from Allah,
nor could he rescue himself!**

**By dawn those who longed to be in his place the day before,
were saying:**

- Don't you see that Allah expands the provision, for whomever He wishes of His servants, and tightens it? Had Allah not shown us favour, He might have made the earth swallow us too. Don't you see that the faithless do not prosper!"

In the above Verse those people, who the day before used to wish that:

- "We wish we had like what Korah has been given! Indeed, he is greatly fortunate!"

In these verses, the same people who wished they were in Korah's place yesterday, after Korah's misfortune, have admitted that what Korah claimed and they confirmed was false, **and that the abundance and narrowness of provision is due to God's Providence. Not to power and population and having intellectual genius in managing life!**

- "This is the abode of the Hereafter, which We shall grant to those, who do not desire to domineer in the earth, nor to cause corruption, and the outcome will be in favour of the God wary!"

It is clear from here that seeking-loftiness is one of the examples of seeking-corruption, and if the God Almighty mentioned seeking-loftiness in particular among other corruptions, He paid special attention to it.

This Holy Verse is general. It means that only those who do not commit any corruption or sin on earth will reach heaven, so that even if they have committed one sin in their entire life, they will be deprived of heaven. Of course, another Verse in the Holy Quran makes this generality more private and says:

- "If you avoid the major sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode!" (Nissa: 31.)

"Balaam Ba'ura" a Misguided Scholar of the Israelites

"وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا...."

(اعراف / ١٧٩-١٧٥)

**"Relate to them an account of him to whom We gave Our signs,
but he cast them off.**

**Thereupon Satan pursued him,
and he became one of the perverse!"**

(Holy Quran, A'araf: 175-179.)

These Verses describe another story from the history of the children of Israel, and that is the story of Balaam Ba'ura.

The Almighty God orders His Holy Messenger to read the above-mentioned story to people, so that they know that merely possessing external and ordinary means is not enough for man's salvation and happiness, but Divine Providence must also help, and God did not want happiness and salvation for the one who clings to the earth and sinks his head into the material pleasures and follows his whims and desires and he is not willing to pay attention to anything else. Because such a person will go to hell.

Then God explained to them the signs of such people and said that the sign of such people is that they do not use their hearts, eyes, and ears where it is beneficial for them, and the sign that is comprehensive of all signs is that people are oblivious.

The Holy Verse has left the name of this scholar ambiguous and has limited himself to mentioning his story briefly, but at the same time, it shows that this story is about the events that happened and not just an example.

The meaning of the Holy Verse is as follows:

- **"Relate to them an account of him
to whom We gave Our signs, but he cast them off.
Thereupon Satan pursued him,
and he became one of the perverse!**
- **Had We wished,**

We would have surely raised him by their means,
but he clung to the earth and followed his base desires.

So, his parable is that of a dog:

If you make for it, it lolls out its tongue,
and if you let it alone, it lolls out its tongue.

Such is the parable of the people who deny Our signs.

So, recount these narratives, so that they may reflect!

Evil is the parable of the people who deny Our signs,
and wrong themselves!

- Whomever Allah guides is rightly guided,
and whomever He leads astray it is they who are the losers!

The rise and development of man by means of the above-mentioned Verses, which are the visible causes of God, guides a person, but it does not make happiness certain for that person, because the entirety of its effect depends on God's providence, and the Glorious God does not grant His providence to anyone, who rejected Him and favored other than Him, which is the earthly material life, makes it inevitable.

Yes! Earthly life prevents a person from God and from Heaven, which is the house of his happiness, and disobeying God and denying His Revelations is an oppression, and the final Decree of God has passed that he will not guide the oppressor people.

It is stated in Islamic narrations that-

"Balaam Ba'ura had learned the Finest Greatest Name of God, and he prayed the people by this Name, and the God Almighty answered his prayers. In the end, he turned to Pharaoh and became one of his courtiers...."

(Quoted from Imam Reza (AS.)

(Almizan: V. 16, P. 232.)

و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

THE WORD OF YOUR LORD HAS BEEN FULFILLED IN TRUTH AND JUSTICE.

NOTHING CAN CHANGE HIS WORDS,

AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

TEHRAN. December 9, 2022 – January 21, 2023.

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