

رسول
الله
محمد

HARUN YAHYA
(ADNAN OKTAR)

The Prophet
MOSES
(PBUH)

*The Life and Struggle of
the Prophet Moses (pbuh) in the Qur'an*

We sent Moses with Our Signs: "Bring your people from the darkness to the light and remind them of the Days of Allah." There are certainly Signs in that for everyone who is steadfast, thankful.

(Surah Ibrahim: 5)



The history of mankind could be considered as a history of prophets. Allah has communicated His Divine Revelation to people by means of His messengers throughout history. These messengers told people about Allah and communicated to them the words of our Lord.

The struggle a number of prophets faced in spreading the message is depicted in detail in the Qur'an. The stories and experiences of various prophets, besides the Prophet Muhammad (May Allah bless him and grant him peace), such as the Prophets Jesus, Solomon, Joseph, Noah, Abraham, and many other prophets (peace be upon them all), are conveyed as examples.

The prophet that is most frequently employed as an example in the Qur'an is the Prophet Moses (pbuh). Detailed accounts of his difficulties with Pharaoh, beginning in his childhood, the evil conduct of his people and his struggle in communicating the message to them, are provided in the Qur'an. His unyielding courage under the most stringent circumstances is presented with the intention of being an example to people.

In this book we will examine the life of the Prophet Moses (pbuh) as it is depicted in the Qur'an. We will explore the events he has lived through as it is described. Essentially, the events in the Prophet Moses' (pbuh) life should not be regarded merely as events of the ancient past, but rather as events and examples to shed light to our own lives today.



About the Author

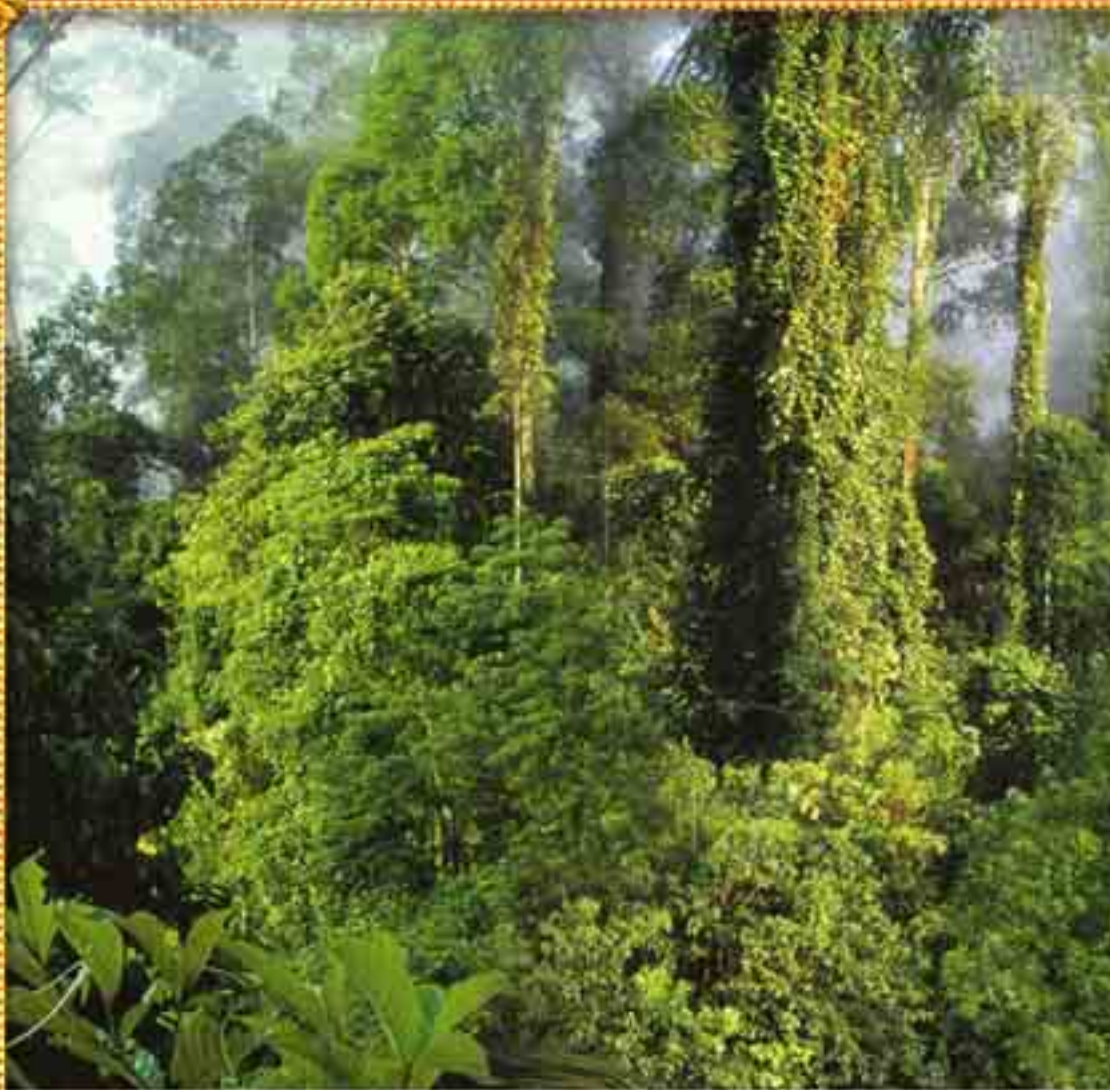
Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

By the will of Allah, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ



THE PROPHET
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ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (may Allah bless him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [may Allah bless him]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (may Allah bless him), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

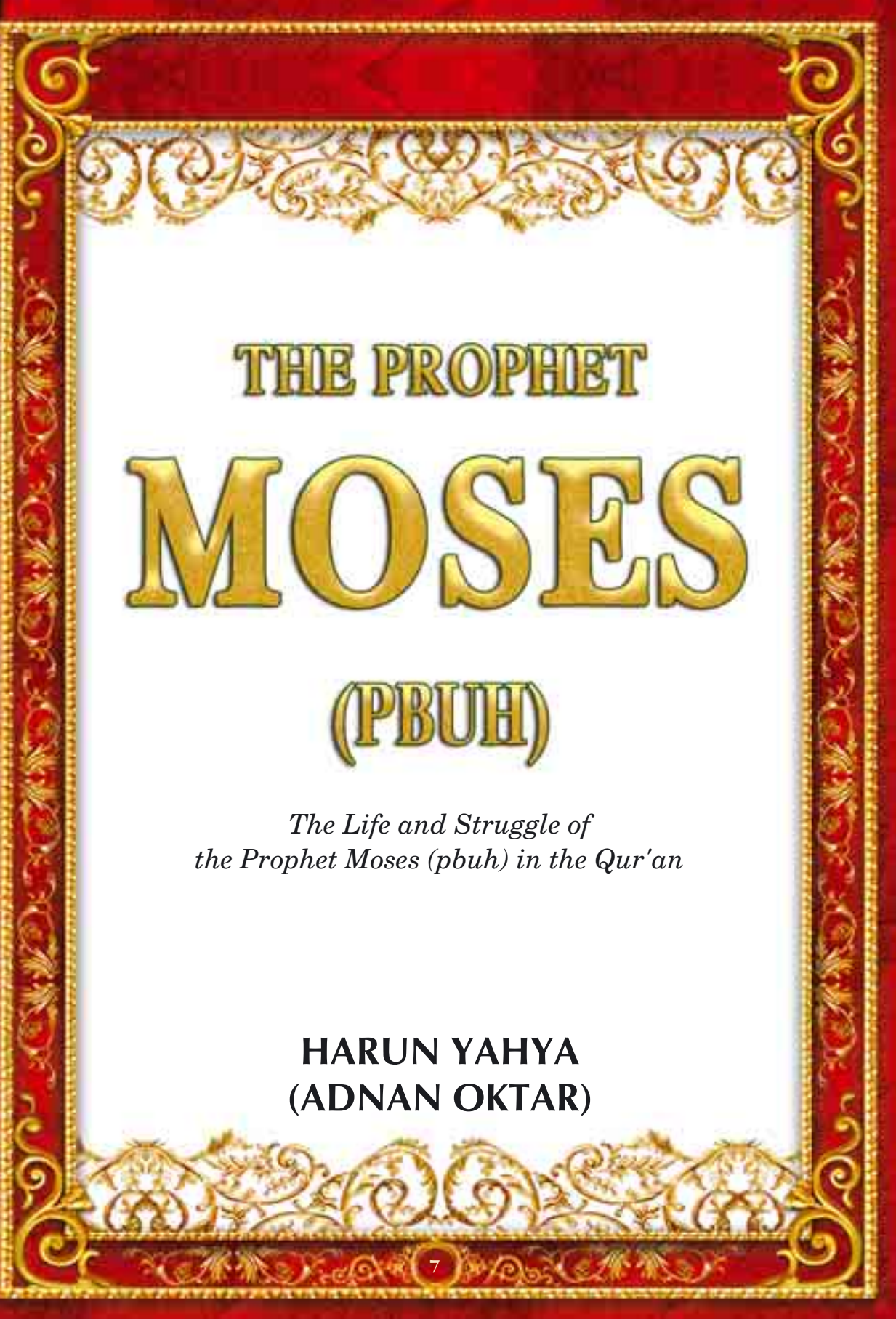
Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

TO THE READER

- A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.
- All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.
- This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.
- In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.
- We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.
- In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.



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INTRODUCTION

The history of mankind could be considered as a history of the prophets. Allah (God) has communicated His Divine Revelation to people by means of His messengers throughout history. These messengers told people about Allah and communicated to them the words of our Lord.

The struggle a number of prophets faced in spreading the message is depicted in detail in the Qur'an. The hardships they faced, the solutions they brought by the leave of Allah and the exemplary behaviour are all clearly outlined. Allah communicates what His messengers endured as an example for people, for their struggle and good character are also applicable for the people of today.

In the Qur'an, the stories and experiences of various prophets, besides the Prophet Muhammad (May Allah bless him and grant him peace), such as the Prophet Jesus, Solomon, Joseph, Noah, Abraham, and many others (peace be upon them all), are conveyed as examples. For instance, there are numerous lessons for us in the righteous conduct of the Prophet Joseph (peace be upon him), as well as sagacious insight about human and social psychology in the Prophet Joseph's (pbuh) relation with his brothers, his being thrown into a well by them, his being sold into slavery, his being thrown into prison while a slave in the King's palace because of wrongful accusations, and his being placed in authority over the state treasury.

There is indeed an important example for us in the Prophet Abraham (pbuh), who is mentioned by Allah in the Qur'an as **"...a great example**

for you..." for his conscientiousness and clemency, and for putting his trust in Allah and his turning towards Allah when he was being cast into the fire.

The prophet that is most frequently employed as an example in the Qur'an is the Prophet Moses (pbuh). The Prophet Moses' (pbuh) name is referred to in 34 different suras (chapters). We can find extensive information about the life of the Prophet Moses (pbuh) in three of the largest suras (al-A'raf, Ta-Ha, and al-Qasas). All these suras and verses offer detailed accounts of his difficulties with Pharaoh, beginning in his childhood, the evil conduct of some of his people and his struggle in communicating the message to them. His unyielding courage under the most stringent circumstances is presented with the intention of being an example to people.

In this book we will examine the life of the Prophet Moses (pbuh) as it is depicted in the Qur'an. We will explore the events he has lived through as it is described. Essentially, the events in the Prophet Moses' (pbuh) life should not be regarded merely as events of the ancient past, but rather as events and examples to shed light to our own lives today.



SOVEREIGNTY OF PHARAOH IN EGYPT and THE CONDITION OF THE CHILDREN OF ISRAEL

Besides the city states established in Mesopotamia, Egyptian civilization was one of the most ancient civilizations in history. Ancient Egypt is known to have had the most organised social and political order of the time. Their invention of writing around 3000 B.C., their use of the river Nile, the deserts surrounding the country and serving as a strong defence against external threats were major factors in the successful progression of the Egyptian Civilization.

Nevertheless, this great civilization was ruled by Pharaoh, whose reign is clearly described in the Qur'an as an example of obstinacy. These people acted proudly against Allah, persisting in their denial of the religion. Therefore, even their advanced civilization, social and political order, and military achievements, could not protect them from destruction.

The most important events of the history of Egypt took place in connection to the presence of the children of Israel in the land.

Israel is the other name of the Prophet Jacob (pbuh). The sons of Prophet Jacob (pbuh) had formed "the Children of Israel," the tribe which in time came to be known as "Jews." The children of Israel first came to Egypt during the time of the Prophet Joseph (pbuh), the youngest son of Prophet Jacob (pbuh). In the Qur'an, a detailed account of the life of Prophet Joseph (pbuh) is given in Surah Yusuf. Beginning in the early years of his life, Prophet Joseph (pbuh) had faced many difficulties and had been



The children of Israel were enslaved by Pharaoh in Egypt and subjected to hard labour.

subjected to numerous assaults and slanders. Later in his life, after his release from prison by the decree of Allah where he had been put because of a false accusation, Prophet Joseph (pbuh) was placed in authority over the treasures of Egypt. His appointment was followed by the influx of the children of Israel into Egypt. Allah describes this in the Qur'an as follows:

Then when they entered into Joseph's presence, he drew his parents close to him and said, "Enter Egypt safe and sound, if Allah wills." (Surah Yusuf: 99)

According to the account in the Qur'an, the children of Israel, who had dwelled in peace and security in Egypt, eventually lost their status in the society, and in time, were finally enslaved. From the related verses in the Qur'an we understand that the children of Israel lived in such a condition at the time the Prophet Moses (pbuh) arrived on the scene. As described in the Qur'an, the Prophet Moses (pbuh) went to Pharaoh as "a member of an enslaved tribe." The following arrogant answer, which Pharaoh and his inner



circle made to the Prophet Moses (pbuh) and the Prophet Aaron (pbuh), informs us about this fact:

They said, "What! Should we believe in two human beings like ourselves when their people are our slaves?" (Surat al-Muminun: 47)

As depicted in these verses, the Egyptians had subjected the children of Israel to slavery and placed them in their personal service. To maintain and enforce this system of slavery, the Egyptians employed methods of repression. This pressure was exercised to the extent of controlling the entire Israelite population. The proliferation of the male population, deemed to be a challenge to the Egyptian's own survival, was obstructed, whilst the female population was exploited for their service. Allah relates this fact in the verses:

Remember when We rescued you from the people of Pharaoh. They were inflicting an evil punishment on you—slaughtering your sons and letting your women live. In that there was a tremendous trial for you from your Lord. (Surat al-Baqara: 49)

Remember when We rescued you from Pharaoh's people who were inflicting an evil punishment on you, killing your sons and letting

your women live. In that there was a tremendous trial from your Lord. (Surat al-A'raf: 141)

The superstitious religion that was prevalent in the land of Egypt was the legacy of the idolatrous practices of Pharaoh's ancestors. (Surely Allah is beyond that) This unjust religion posited the existence of numerous gods. Pharaoh was, on the other hand, believed to be a supposed living god. It was precisely this belief which proffered pharaohs with such power over their subjects. Pharaoh and his immediate circle saw the Prophet Moses (pbuh) as a threat to the way of life dictated by the deviant religion of their ancestors, since, according to that religion, it was Pharaoh who possessed all the might and glory. Pharaoh's arrogance, his striving to maintain control, and his regarding the Prophet Moses (pbuh) and the Prophet Aaron (pbuh) as rivals, are evidenced in the following words of Pharaoh and his immediate circle, in their address to the Prophet Moses (pbuh) and the Prophet Aaron (pbuh). Allah relates this in the Qur'an as follows:

They said, "Have you come to us to turn us from what we found our

An ancient Egyptian mural painting depicting the entry of the children of Israel into Egypt.



fathers doing, and to gain greatness in the land? We do not believe you." (Surah Yunus: 78)

In accordance with his ancestors' perverted religion, Pharaoh claimed that he was a so-called god. (Allah is beyond that). He even went to such lengths as to claim he was their most exalted Lord. (Allah is beyond that). Allah informs us about this perverse attitude of Pharaoh in the below verse:

(Pharaoh) saying, "I am your Lord Most High!" (Surat an-Nazi'at: 24)

Because of their superstition, Pharaoh and his inner circle saw themselves as so-called divine beings. (Allah is beyond that). Their arrogance stemmed from the fact that they were far from the love, care and compassion, which are precepts commanded by the original religion. As a consequence of their arrogance, they believed themselves to have the right to resort to cruelty. Their mentality is conveyed in the following verse:

...to Pharaoh and his ruling circle. But they were proud and were a haughty people. (Surat al-Muminun: 46)

Pharaoh exercised such a great influence over the people of Egypt that all submitted themselves completely to him. They believed Pharaoh was the sole possessor of the entire land of Egypt and the Nile river:

Pharaoh called to his people, saying, "My people, does the kingdom of Egypt not belong to me? Do not all these rivers flow under my control? Do you not then see?" (Surat az-Zukhruf: 51)

The Nile was correctly said to be life for Egypt. All of Egypt depended on the Nile for agriculture. She irrigated the crops, provided potable water for animals and people alike. According to Pharaoh and his inner circle, the sole owner of these waters and the land itself was Pharaoh. Everyone in Egypt acquiesced to his power and complied to his rule.

In order to secure his power and reduce his people to submission, Pharaoh had divided them into factions and, by the help of his trusted advisors among them, ruled over these weakened groups. In a verse, Allah draws our attention to this situation:

Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering

their sons and letting their women live. He was one of the corrupters. (Surat al-Qasas: 4)

Prior to the birth of the Prophet Moses (pbuh), Egypt was a land of depravity and corruption. Based purely on racial discrimination, people were enslaved and tortured. Without apparent justification, Pharaoh decreed that all male sons born to his Israelite subjects should be killed. Moreover, plunged into arrogance and cruelty, he saw himself as a so-called god on earth. (Allah is beyond that) By way of an established system of rule, Pharaoh held everything under his control and made people adhere to him.

It was under these circumstances that the Prophet Moses (pbuh) was sent by Allah as a messenger, to bring about an end to the oppression and cruelty, to remind people that He is our Lord, teach them the original religion, and rescue the children of Israel from captivity.

An ancient Egyptian mural depicting the enslavement of the children of Israel in Egypt. In the foreground is Pharaoh and his inner circle, and in the background you can see the slaves with ropes around their necks.



BIRTH OF THE PROPHET MOSES (PBUH)

As related in the previous chapter, the Prophet Moses (pbuh) was born into adversity. Even at the moment of his birth, his life was already in jeopardy. Pharaoh ordered all male children killed and the females spared for slavery. Ensnared by such circumstances, the Prophet Moses (pbuh) was forced to lead his life among the slaves under the constant threat of death. His mother had been concerned about him until the moment she was inspired by Allah:

We revealed to Moses' mother, "Suckle him and then when you fear for him cast him into the sea. Do not fear or grieve; We will return him to you and make him one of the Messengers." (Surat al-Qasas: 7)

Allah inspired the Prophet Moses' (pbuh) mother and told her to put him into a chest and send it floating down the Nile, if the soldiers of Pharaoh ever learned about his birth. As she feared for the life of her son, she followed what was revealed to her. Not knowing where and how the flowing waters would have carried her son, she placed the Prophet Moses (pbuh) into a chest and released him to the waters of the Nile. However, by the inspiration of Allah, she knew he would ultimately return back to her and become a prophet. Allah, the Creator and Sustainer of everything, created the Prophet Moses (pbuh) and his mother and communicated what He preordained for them. In the Qur'an it is related that some time later, Allah reminded the Prophet Moses (pbuh) about the facts of his early childhood as follows:

When We revealed to your mother: "Place him into the chest and throw it into the sea and the sea will wash it up on the shore, where an enemy of Mine and his will pick it up..." (Surah Ta-Ha: 38-39)

At this point, we should expand on the subject of destiny. Allah, as specified in the above verse, told the mother of the Prophet Moses (pbuh) to leave the child in the water, and informed her that Pharaoh would later find him, and that the Prophet Moses (pbuh) would ultimately return to her as a messenger of Allah. In other words, that the Prophet Moses (pbuh) would be placed in a chest and sent to the river, that he would be found and taken care of by Pharaoh, and that he would eventually become one of the prophets, were all known beforehand. That is because all of these events were predetermined by Allah, according to His will, and which He allowed the Prophet Moses' (pbuh) mother to know of in advance.

Here, we should make note that all the details pertaining to the life of the Prophet Moses (pbuh) were predetermined in the Sight of Allah, and that they had all come true as had been ordained. The fulfilment of the revelation offered to the Prophet Moses' (pbuh) mother was possible through the occurrence of countless conditions predetermined by destiny.

The Prophet Moses' (pbuh) avoiding the soldiers of Pharaoh and his reaching the palace of Pharaoh without drowning were dependent on the fulfilment of certain conditions. They are the following:

1- The chest the baby Moses was placed in would have to have been watertight. Therefore, he who constructed the chest would have crafted it in appropriate manner so as to allow to float. Moreover, the shape of the chest was an important factor as far as its speed on the water; it had to neither flow too quickly, floating passed Pharaoh's palace, nor too slowly, stopping at some point before the Palace. The chest would have to have been crafted into just the exact shape so as to allow it to float at just the right speed. These factors all comprised the numerous details preordained as part of the carpenter's destiny, crafting the chest exactly as he had to.

2- The current that had carried the chest would have to have been neither too fast nor too slow, but just the right speed. This could have only

been possible by a precise calculation of the amount of rainfall which constituted the Nile's water volume-intensity per minute. This amount is also part of the intricate details in the destiny predetermined by Allah.

3- The blowing winds must have also affected the chest in the appropriate manner. That is, the winds also blew in compliance with a certain predetermined destiny. They must have blown neither too fast to cause it to drift, nor in the opposite direction, changing its direction, and nor too slow, slowing its speed.

4- When in the Nile, no one could have found the chest. That is, no one, except who should have, was supposed to have come across it or noticed it. Consequently, in compliance with a specified destiny, every one living along the Nile had not been near to or noticed the chest. In fact, these conditions were all part of the destiny preordained by Allah.

5- As well as the life of the Prophet Moses (pbuh), the lives of Pharaoh and his family, were also set to comply with a certain destiny. They would also have to have been exactly at the right place at the right time so as to permit them find the Prophet Moses (pbuh). The family of Pharaoh could have planned to come to the shore earlier. The factor which had ordained them to come there at the precise time was their destiny.

The above are only a few of the factors which allowed Pharaoh find the Prophet Moses (pbuh). All of them had occurred exactly as was revealed to the Prophet Moses' (pbuh) mother. In fact, the promise Allah gave to the mother of the Prophet Moses (pbuh), and all the other events which have happened, have all taken place and been fulfilled as already ordained by Allah.

The events involved in the Prophet Moses' (pbuh) destiny were not limited to only those events recounted so far. Each moment of his life, as in the case of lives of all human beings, is predetermined according to a specific destiny. Neither the place nor the year of his birth, nor the people he was surrounded by, nor his mother or father were designated according to his own choice. It was Allah Who ordained and created each one. This fact was also proclaimed by the Prophet Muhammad (May Allah bless him and

grant him peace) who said "Everything is by decree—even incapacity and ability" (Muslim)

A deeper consideration of these incidents will allow us to have a better grasp of how every moment of our lives is bound within our destiny. Through numerous examples, the Prophet Moses' (pbuh) story allows one to contemplate the meaning and implications of his destiny. In the various details of the story of the Prophet Moses (pbuh), Allah reminds us that an individual's life, as well as the lives of all mankind and the whole universe, are bound within the destiny he has ordained.

Just as how the Prophet Moses (pbuh) floated on the Nile in compliance with his destiny Allah preordained for him, so were Pharaoh and his family made to reach the place where they were to encounter the Prophet Moses (pbuh). From the verses related to this subject, we learn that Pharaoh's family had behaved exactly as was previously revealed to the Prophet Moses' (pbuh) mother, that is, they had taken the Prophet Moses (pbuh) under their care without being aware of what the future would hold for them:

The family of Pharaoh picked him up so that he might be an enemy and a source of grief to them. Certainly Pharaoh and Haman and their troops were in the wrong. The wife of Pharaoh said, "A source of delight for me and for you; do not kill him. It may well be that he will be of use to us or perhaps we could adopt him as a son." They were not aware. (Surat al-Qasas: 8-9)

And thus Pharaoh and his family, utterly unaware of what Allah preordained for them, found the Prophet Moses (pbuh) and adopted him as their own son. In fact, they had decided to keep him in the hope that the child would some day be of some benefit to them.

In the meantime, the Prophet Moses' (pbuh) mother was concerned about her son since she did not know what had happened to him. In the Qur'an the state of the Prophet Moses' (pbuh) mother after putting him in the chest and Allah's revelation to her is related as follows:

"Go after him." And she kept an eye on him from afar and they were not aware. We first made him refuse all wet-nurses, so she (Moses'

sister) said, "Shall I show you to a household who will feed him for you and be good to him?"

That is how We returned him to his mother so that she might delight her eyes and feel no grief and so that she would know that Allah's promise is true. But most of them do not know this. (Surat al-Qasas: 10-13)

The baby Moses refused all the wet nurses, that is, he did not drink their milk, because, according to the destiny outlined for him, Allah had ordained him to drink only his own mother's milk. This makes light of the fact that every moment of human beings' lives are also in compliance with the destiny ordained by Allah. As had been revealed to his mother, the Prophet Moses (pbuh) ultimately returned to his own family.

In the story of the Prophet Moses (pbuh), Allah illustrates that He often creates what appear to be difficult situation with an easy way out, and that there is good in events which are perceived as adversities. A mother, fearing the threat of her baby being killed by cruel soldiers, to save him, leaves the child to float in the waters of a river. The same child is then adopted by the most powerful family of the country, who ultimately return the baby back to her mother because he refuses all the other wet nurses... Each one of these events is a miracle in itself, demonstrating the ultimate perfection in the destiny decreed by Allah. For believers, every detail of one's destiny eventually turns out to be a blessing. As can be seen in the above example, sometimes Allah prepares such blessings for us through the most unexpected circumstances.

He (Allah) has given you everything you have asked Him for. If you tried to number Allah's blessings, you could never count them. Man is indeed wrongdoing, ungrateful. (Surah Ibrahim: 34)

THE PROPHET MOSES (PBUH) DEPARTS FROM EGYPT

In the Qur'an Allah relates the following event about the Prophet Moses' (pbuh) life:

He (Moses) entered the city at a time when its inhabitants were unaware and found two men fighting there—one from his party and the other from his enemy. The one from his party asked for his support against the other from his enemy. So Moses hit him, dealing him a fatal blow. He said, "This is part of satan's handiwork. He truly is an outright and misleading enemy." (Surat al-Qasas: 15)

The above mentioned event reveals to us a situation in which the Prophet Moses (pbuh) witnessed a fight involving a man from his own party, he sided with, smiting the other. Though he did not intend to kill him, the man died from the blow. The Prophet Moses (pbuh) realized he erred. The moral of this account is that, when a person is in the wrong, it is unjust to support him simply because he is from one's own party. In the Qur'an it is related that the Prophet Moses (pbuh) referred to his wrongful action, that is, his assumption of the superiority of the man from his own party, as "the satan's handiwork."

Alerted by his conscience, the Prophet Moses (pbuh) promptly grasped that this sentiment was an evil from the influence of satan, and, accordingly, sought refuge from it in Allah and repented. In the following verses, we read of the exemplary and conscientious approach adopted by the Prophet Moses (pbuh):

He said, "My Lord, I have wronged myself. Forgive me." So He

(Allah) forgave him. He is the Ever-Forgiving, the Most Merciful. He said, "My Lord, because of Your blessing to me, I will never be a supporter of evildoers." (Surat al-Qasas: 16-17)

Morning found him in the city, fearful and on his guard. Then suddenly the man who had sought his help the day before, shouted for help from him again. Moses said to him, "You are clearly a misguided man." (Surat al-Qasas: 18)

As is related by the verses, aware that his safety was in jeopardy, the Prophet Moses (pbuh) spent the night on guard against any possible harm from Pharaoh and his people. The next day, the event related in the above verse took place; the man who asked the Prophet Moses' (pbuh) help the previous day came to him with a similar demand, this time against another man. The man hoped to receive Prophet Moses' (pbuh) help yet another time, based on the fact that he was from his own people. However, the Prophet Moses (pbuh) avoided repeating the same error. Aware that his companion was not in the right, he refused to help him. Immediately turning against the Prophet Moses (pbuh), this person who was the actual criminal, displayed his great depravity:

But when he was about to grab the man who was their common enemy, he said, "Moses! Do you want to kill me just as you killed a person yesterday? You only want to be a tyrant in the land; you do not want to be a reformer." (Surat al-Qasas: 19)

In any case, though committed unintentionally, the Prophet Moses (pbuh) was considered a person who killed an Egyptian. Meanwhile, Pharaoh and the leading followers discussed the Prophet Moses' (pbuh) punishment, even the possibility of executing him. Someone who overheard the discussion came to warn the Prophet Moses (pbuh). Upon this warning, the Prophet Moses (pbuh) left Egypt:

A man came running from the furthest part of the city, saying, "Moses, the Council are conspiring to kill you, so leave! I am someone who brings you good advice." So he left there fearful and on his guard, saying, "My Lord, rescue me from the people of the wrongdoers!" (Surat al-Qasas: 20-21)

THE PROPHET MOSES (PBUH)



Map of ancient Egypt.

These facts about the life of the Prophet Moses (pbuh) give us some insight into his superior morality and beautiful personality as well. It appears that he was rather an excitable man. After Allah's discourse with him, the Prophet Moses (pbuh) displayed an exemplary morality that feared only from Allah, sought refuge only in Him and put his trust in Him. This is a very good example of how Allah strengthens one's character.

ENTRANCE INTO THE COUNTRY OF MIDIAN and HIS SETTLEMENT THERE

The Prophet Moses (pbuh) left behind Pharaoh and his people, and set off to Midian. (Midian is a region beyond the Sinai desert to the east of Egypt, corresponding to the southern end of Jordan today.)

At the water of Midian, the Prophet Moses (pbuh) encountered two women who could not water their flocks out of wanting to avoid other shepherds. But, as the verses of the Qur'an relate, outwardly, the Prophet Moses (pbuh) appeared as a highly decent and trustworthy person. Thus, the women did not hesitate to approach him. They explained that they had to graze their father's flocks for him since he was an old man, but that they couldn't because of the shepherds. Then, the Prophet Moses (pbuh) helped the women by leading their flock to the water:

When he arrived at the water of Midian, he found a crowd of people drawing water there. Standing apart from them, he found two women, holding back their sheep. He said, "What are you two doing here?" They said, "We cannot draw water until the shepherds have driven off their sheep. You see our father is a very old man." So he drew water for them... (Surat al-Qasas: 23-24)

The verses provide an example of the courteous and benevolent character of the Prophet Moses (pbuh); he approaches two strangers, helped them, and earned their respect. On the other hand, it is to be understood

that the men, mentioned as "shepherds," effected an attitude entirely opposite to the manners of the Prophet Moses (pbuh). This is evident from the fact that the women apparently avoided them though they chose to talk to the Prophet Moses (pbuh). These men might have been untrustworthy in appearance. (Allah knows the truth.)

We may continue to conclude that a Muslim must carefully avoid the manners peculiar to the people mentioned here as "**shepherds.**" Muslims should look to role models like the Prophet Moses (pbuh), who conducted himself kindly, decently and forthrightly. As the example of the Prophet Moses (pbuh) suggests, a Muslim must develop highly cultivated manners, and be trustworthy, qualities that should be immediately discernible in him.

We need also make note of the fact that the Prophet Moses (pbuh) is always of a temperament that exemplifies that wholehearted submission to Allah. Leaving everything dear to him in the land of Egypt where he had grown up, he had no idea whatsoever of what the future would hold for him. Though it was not known to him, Allah already predestined certain events for him. The Prophet Moses (pbuh) prayed the following:

...and then withdrew into the shade and said, "My Lord, I am truly in need of any good You have in store for me." (Surat al-Qasas: 24)

One's sincerity in one's prayer is evidence in one's grasp of the fact that Allah has the power to do anything, that all blessings and adversities come only from Him, and that one has no other helper or protector other than Allah. The Prophet Moses' (pbuh) prayer quoted in the above verse is the kind made in complete submission to Allah, by someone who has a full comprehension of this truth. Indeed, Allah answered the Prophet Moses' (pbuh) sincere prayer and opened His mercy to him.

The kindness the Prophet Moses (pbuh) had shown to the two women resulted in the start of a completely new life for him. While the Prophet Moses (pbuh) was resting, one of the women approached him to convey her father's invitation in appreciation for his help. Allah relates in the Qur'an as follows:

Then there came unto him one of the two women, walking shyly and said, "My father invites you so that he can reward you with a

payment for drawing water for us." When he came to him and told him the whole story he said, "Have no fear, you have escaped from wrongdoing people." (Surat al-Qasas: 25)

The Prophet Moses (pbuh) prayed to our Lord sincerely, pleading for any good He would bestow on him. Allah answered his prayer and, following a threat against his life, guided him to the people who would help him and offer him security. The Prophet Moses (pbuh) was of a strong character, and person who was trusted because of his manners. Indeed, the women, despite being cautious against the shepherds, trusted the Prophet Moses (pbuh) and spoke to him. Furthermore one of the women asked her father to hire the Prophet Moses (pbuh) seeing as he was strong and trustworthy. This offer is related in the verses as follows

One of them said, "Hire him, father. The best person to hire is someone strong and trustworthy." (Surat al-Qasas: 26)

With these words, the woman explicitly expressed to her father that she found the Prophet Moses (pbuh) to be a reliable person. Convinced of his trustworthiness, the old man decided to wed his daughter to the Prophet Moses (pbuh). The recognizable decency of the Prophet Moses (pbuh) was instrumental in his decision. Allah relates in the verses the proposal of the father of the women to the Prophet Moses (pbuh) as follows:

He said, "I would like to marry you to one of these two daughters of mine on condition that you work for me for eight full years. If you complete ten, that is up to you. I do not want to be hard on you. You will find me, Allah willing, to be one of the righteous." He (Moses) said, "That is agreed between me and you. Whichever of the two terms I fulfil, there will be no injustice done to me. Allah is Guardian over what we say." (Surat al-Qasas: 27-28)

The Prophet Moses (pbuh) accepted this proposal and began leading the rest of his life in Midian. Hence, Allah first delivered the Prophet Moses (pbuh) to safety, making the waters of the Nile carry him to the Palace of Pharaoh without drowning. Then, while his life was in danger in Egypt, He saved him a second time and led him to a peaceful life in Midian.

ARRIVAL AT THE VALLEY OF TUWA and THE FIRST REVELATION

The Prophet Moses (pbuh) honoured the agreement and stayed in Midian for many years. At the end of the appointed time, that is, when the agreement had come to termination, the Prophet Moses (pbuh) and his family left Midian. On their journey, the Prophet Moses (pbuh) saw a fire in the distance, on the side of the Mount Sinai, which he was passing by with his family. The Prophet Moses (pbuh) thought he could bring a brand from the fire to warm up or to gather some information from it. Allah relates in the verses thus:

When Moses had fulfilled the appointed term and had set off with his family, he noticed a fire from one side of the Mount. He said to his family, "Stay here, I can see a fire. Hopefully I will bring you back some news from it or a burning branch from the fire so that you will be able to warm yourselves." (Surat al-Qasas: 29)

When Moses said to his household, "I can make out a fire. I will bring you news from it or at least a burning brand so that hopefully you will be able to warm yourselves." (Surat an-Naml: 7)

When he saw a fire and said to his family, "Wait here. I can make out a fire. Maybe I will bring you a brand from it, or will find guidance there." (Surah Ta-Ha: 10)

This event is indicative of yet another facet of the Prophet Moses' (pbuh) exemplary character. The Prophet Moses (pbuh) is a very attentive person, who carefully assesses everything happening around him. He knows Allah ordains all events according to a specific destiny and through Divine reason. His noticing a fire on a mountain, and his assessing the situation, is a condition of mind peculiar to a vigilant believer. His decision to go alone, leaving his family behind to ensure their security, is also exemplary of the wisdom granted to him by Allah.

ALLAH'S DISCOURSE WITH THE PROPHET MOSES (PBUH)

When the Prophet Moses (pbuh) went up to the fire on the mountain, he encountered a miracle. He was addressed by Allah from a bush. There, he received the first revelations, stated in the Qur'an as follows:

But when he reached it a voice called out to him from the right hand side of the valley in the part which was full of blessing, from out of the bush: "Moses, I am Allah, the Lord of all the worlds." (Surat al-Qasas: 30)

Then when he reached it, a voice called out, "Moses! I am your Lord. Take off your sandals. You are in the holy valley of Tuwa. I have chosen you, so listen well to what is revealed. I am Allah. There is no god but Me, so worship Me and establish prayer to remember Me." (Surah Ta-Ha: 11-14)

This was the first revelation the Prophet Moses (pbuh) received, honouring him as Allah's messenger, the highest rank that a human can attain in this world.

An important issue deserves attention here; Allah addresses the Prophet Moses (pbuh) ... Allah had called onto the Prophet Moses (pbuh) from a tree. Allah was close enough to the Prophet Moses (pbuh) as to address him directly. The truth however is, Allah is always close enough to address anybody. For instance, as you read these lines, Allah is close to you. He is close enough to speak to you, to hear your voice and make you hear His voice. He is always close enough to hear our every word. He can hear us even if we whisper.

Allah relates this fact in the Qur'an as **"We are nearer to him than his jugular vein." (Surah Qaf: 16)** After telling the Prophet Moses (pbuh) that the voice he hears belongs to our Lord, Allah asked him about his staff:

"What is that in your right hand, Moses?" He said, "It is my staff. I lean on it and beat down leaves for my sheep with it and have other uses for it." (Surah Ta-Ha: 17-18)

No doubt Allah had known what the Prophet Moses (pbuh) held in his hand. However, to edify the Prophet Moses (pbuh) and make known His wisdom to him, Allah asked him to throw down his staff:

"Throw down your staff." Then when he saw it slithering like a snake he turned and fled and did not turn back again... (Surat an-Naml: 10)

When the Prophet Moses (pbuh) saw his familiar staff turned into a snake, he was seized with fear. However, this event was created to be a lesson by which Allah taught the Prophet Moses (pbuh) to feel no fear except for Him, and to submit to no one other than Him:

..."Have no fear, Moses. In My Presence the Messengers have no fear." (Surat an-Naml: 10)

He said, "Take hold of it and have no fear. We will return it to its original form." (Surah Ta-Ha: 21)

In compliance with the command, the Prophet Moses (pbuh) picked up his staff. This staff would later become a miracle used against Pharaoh. Thereafter, Allah gave the Prophet Moses (pbuh) a second miracle:

Put your hand inside your shirt front. It will emerge pure white yet quite unharmed... (Surat al-Qasas: 32)

As the verse above relates, the second miracle Allah granted to the Prophet Moses (pbuh) is the emergence of the Prophet Moses' (pbuh) hand pure white, as a miracle from Allah. The Prophet Moses (pbuh) became excited and felt frightened by these things. However Allah commanded him not to fear and go forth with these miracles to Pharaoh:

...And hug your arms to your sides to still your fear. These are two proofs from your Lord for Pharaoh and his ruling circle. They are a deviant people. (Surat al-Qasas:32)

THE PROPHET MOSES (PBUH) REQUESTS THE PROPHET AARON (PBUH) AS A COMPANION

The Prophet Moses' (pbuh) answers to the revelations from Allah are replete with numerous examples of his sincerity. The Prophet Moses (pbuh) told Allah frankly that he was hesitant and asked for His guidance. For instance, he expressed his concern that he might be killed by an Egyptian seeking vengeance, for having killed another Egyptian. He also stated that he was concerned of his inability to express himself fluently, fearing not being able to address Pharaoh properly. That is why he asked for the Prophet Aaron (pbuh), his brother, who was better at speaking, to accompany him. The related verses read:

He said, "My Lord, I killed one of them and I am afraid they will kill me; and my brother Aaron is more eloquent than me so send him with me to support me and back me up. I am afraid they will call me a liar." (Surat al-Qasas: 33-34)

"My brother Aaron. Strengthen my back by him and let him share in my task, so that we can glorify You much and remember You much."(Surah Ta-Ha: 30-34)

Therefore, we should understand that the other wisdom why the Prophet Moses (pbuh) asked for the Prophet Aaron (pbuh) as companion was to help him better remember Allah. He thought the company of another person would make him glorify Him more. Indeed, the company of other believers and their mutual spiritual encouragement are essential in warding off heedlessness, for which reason, in many verses of the Qur'an, Allah admonishes the believers to remain together. This is another lesson believ-

ers must draw from the story of the Prophet Moses (pbuh).

The Prophet Moses' (pbuh) requests were granted by Allah. Allah declared that the Prophet Aaron (pbuh) had been allowed to accompany the Prophet Moses (pbuh) in order to support him in his mission to Pharaoh as well as to give him strength:

He (Allah) said, "We will reinforce you with your brother and by Our Signs will give you both authority, so that they will not be able to lay a hand on you. You and those who follow you will be the victors." (Surat al-Qasas: 35)

In another verse Allah conveys the same event as follows:

He said, "O Lord, expand my breast for me and make my task easy for me. Loosen the knot in my tongue so that they will understand my words. Assign me a helper from my family." (Surah Ta-Ha: 25-29)

(Moses said,) "For You are watching us." He (Allah) said, "Your request has been granted, Moses." (Surah Ta-Ha: 35-36)

When we consider the Prophet Moses' (pbuh) requests, we see that he disclosed all his requests candidly to Allah, and that he prayed and pleaded for Allah's guidance. The sincerity of his prayer is an example for all people. A human should pray humbly to Allah with sincerity, aware that he is weak and destitute before the Presence of Allah, Who holds everything under His total control. Allah knows everything and witnesses every deed a human engages in. Further, He knows inner thoughts of man. This being the case, there is no need to conceal anything from Allah.

To conclude, every one needs to turn to Allah, with the sincerity and candour that he would otherwise not show to other human beings.

*Those who perform bad actions will be flung
head first into the Fire: 'Are you being repaid for
anything other than what you did?'*

(Surat an-Naml: 90)

THE STORY OF THE PROPHET MOSES (PBUH) and THE MYSTERY OF DESTINY

On Mount Sinai, Allah gave the Prophet Moses (pbuh) the good tidings that He would grant him his brother, the Prophet Aaron (pbuh) as a companion. Then, Allah reminded the Prophet Moses (pbuh) the blessings He previously granted to him:

We were gracious to you another time when We revealed to your mother: "Place him into the chest and throw it into the sea and the sea will wash it up on the shore, where an enemy of Mine and his will pick it up." I showered you with love from Me so that you would be brought up under My supervision. When your sister went and said, "Shall I direct you to someone who will take care of him?" that was how We returned you to your mother so that she might delight her eyes and not be grieved. You killed a man and We rescued you from trouble and tested you with many trials. You stayed some years among the people of Midian. Then you arrived at the pre-ordained time, Moses! I have chosen you for Myself. (Surah Ta-Ha: 37-41)

These verses reveal the mystery of destiny, of which many a people are unaware or hardly understand. From his babyhood to the time he was chosen as a messenger, the Prophet Moses (pbuh) spent every moment of his life in line with what was predestined for him in the eternal past. Every detail within this destiny is Allah's will. For instance, as stated earlier, thou-

sands of minute details ordained by Allah in the Prophet Moses' (pbuh) destiny rendered possible the arrival of the chest to the family of Pharaoh.

It is also possible to see the extent to which the latter stages of the Prophet Moses' (pbuh) life were within the confines of his destiny. The Prophet Moses (pbuh) became involved in a fight, left the city and headed to Midian, where he encountered two women. These women could not water their flocks because they avoided shepherds. Upon this situation, they asked for help from the Prophet Moses (pbuh). The Prophet Moses (pbuh) earned the trust of these women, and in return for his kindness, started a new life in Midian upon the proposal of their father. When the appointed time came, the Prophet Moses (pbuh) left Midian with his family. On his way back, he saw a fire where he was addressed by Allah and chosen to be Allah's Messenger.

The chest carrying the baby the Prophet Moses (pbuh) floating randomly down the Nile, his being picked up by Pharaoh's family, his being raised in the palace, the unintentional murder he committed, his departure from Egypt, his encounter with the two women, the many years spent with them, the way he started a family, the journey back to Egypt, Allah's address to him, and countless other details he experienced during this time all happened according to the Prophet Moses' (pbuh) destiny, already ordained before his birth. Not a single one of these events could have been omitted or have occurred differently. Because, our lives are similar to a film recorded in a video-cassette; it is impossible to remove even a single scene in one's destiny, just as how it cannot be done with a scene on a filmstrip. The destiny of a man, with each and every moment in it, is an intact whole.

Also in the verses, Allah mentions of the fact that the Prophet Moses' (pbuh) journey to the holy valley of Tuwa was in conformity with his destiny:

...Then you arrived at the pre-ordained time, Moses! (Surah Ta-Ha: 40)

This matter needs to be given special attention. The destiny referred here is not peculiar to the Prophet Moses (pbuh) only. Giving birth to the

Prophet Moses (pbuh) was part of the destiny of the Prophet Moses' (pbuh) mother. That she would give birth to the Prophet Moses (pbuh) at a certain day, and even at a certain hour, was also part of her destiny. But the mother of the Prophet Moses (pbuh) had parents as well. It was also their destiny to be the parents of the Prophet Moses' (pbuh) mother. This line of thought also holds true for the Prophet Moses' (pbuh) father and for the rest of his family.

The carpenter who made the chest which carried the Prophet Moses (pbuh) down the river also constructed it because he was predestined so in his destiny. His building of that chest was predestined for him even before he was born. The parents of this carpenter also led their lives in compliance with a certain destiny.

Let us consider the fight the Prophet Moses (pbuh) was involved in. This fight took place on just the moment the Prophet Moses (pbuh) happened to be there. From a simplistic point of view, one could say, "If it was to happen at a different time the Prophet Moses (pbuh) would not have been there and events could have taken a much different course." However this would be an incorrect evaluation. The fight took place just at the moment it was supposed to occur and evolved in the way it had to evolve. The reason being, this fight was also predestined by Allah. The same rule of destiny also holds true for the other parties involved in the fight, the reasons which led to the fight, as well as the man who advised the Prophet Moses (pbuh) to leave the city, advising him that people were conspiring against him. Ultimately, the shepherds near the Midian river, as well as the two women the Prophet Moses (pbuh) encountered, had all constituted indispensable parts of this destiny.

To fully grasp the fact that everything takes place within the decree predetermined by Allah is an important matter. The Prophet Muhammad (May Allah bless him and grant him peace), in whom there is an excellent example for all believers, said:

If any adversity comes to you, do not say: "If I had only acted in such-and-such a way, it would have been such-and-such;" but instead, say: "Allah

has decreed (it) and what He willed, He has done," for verily, (the word) (if) opens the way for the work of satan." (Muslim)

When all these points are considered together, it becomes clear that, not only the Prophet Moses (pbuh), but also everything about his life, formed part of his destiny. A deeper and more detailed consideration would allow us to understand that we are all parts of the same destiny. In our own lives, we are also exposed to events predetermined in the eternal past by the all-mighty Allah. We were all bound by a destiny ordained for us. The moment of our death will also be a part of the same destiny. Destiny is, in reality, a Divine knowledge encompassing the whole of existence. Just as how all the details of the Prophet Moses' (pbuh) life, including his becoming a messenger, were predestined for him, all the details pertaining to the lives of all mankind, as well as your own lives, are all predestined. Furthermore, that you would read this book and become knowledgeable about the life of the Prophet Moses (pbuh) were all predestined at Allah's Sight for you long before the Prophet Moses (pbuh) was born. Destiny is an entirety in itself and covers everything. Immune to the will of any being other than of Allah, destiny is only determined by Him. (For more information please refer to *Timelessness and the Reality of Fate and Eternity Has Already Begun* by Harun Yahya).

CONVEYING THE MESSAGE TO PHARAOH and THE PROPER MANNER TO COMMUNICATE IT

Prior to their visit to Pharaoh, Allah warned the Prophet Moses (pbuh) and the Prophet Aaron (pbuh), and reminded them to always remember Him, and to never slacken in remembering Him:

"Go, you and your brother, with My Signs and do not slacken in remembering Me." (Surah Ta-Ha: 42)

Allah commanded the Prophet Moses (pbuh) and the Prophet Aaron (pbuh) to go to Pharaoh, the ruler of Egypt. Allah explained to them that Pharaoh was arrogant and contentious, but nevertheless, He commanded them to adopt a gentle manner in communicating His message to him:

"Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully he will pay heed or show some fear." (Surah Ta-Ha: 43-44)

As stressed in the verses above, using gracious language is a highly effective approach that should always be adopted while communicating the religion. In many verses of the Qur'an, the importance of choosing kind words is stressed as a general rule. In fact, Allah commands man to speak gently even when the one he is conversing with is arrogant, making evident the clear importance of using such a manner in communicating the message of Allah.

Upon this command of Allah, the Prophet Moses (pbuh) once more

candidly expressed the fear he felt in his heart. He told Allah about his concern, that is, being killed by Pharaoh:

They said, "Our Lord, we are afraid that he might persecute us or overstep the bounds." (Surah Ta-Ha: 45)

He (Moses) said, "My Lord, I killed one of them and I am afraid they will kill me." (Surat al-Qasas: 33)

Here, Allah once again reminded the Prophet Moses (pbuh) that He was with him, seeing and hearing everything he did. Furthermore, Allah commanded the Prophet Moses (pbuh) and the Prophet Aaron (pbuh) to go to Pharaoh and ask him to let Children of Israel go:

Go to him and say, "We are your Lord's Messengers so send the tribe of Israel away with us and do not punish them. We have brought you a Sign from your Lord. Peace be upon those who follow the guidance." (Surah Ta-Ha: 47)

It is worth noting that it is not only Pharaoh who was being tested here. It was a trial for the Prophet Moses (pbuh) as well. The Prophet Moses (pbuh) feared the possibility of being killed by Pharaoh. However, what Allah demanded from the Prophet Moses (pbuh) was more than a mere visit to Pharaoh; the Prophet Moses (pbuh) would go and ask Pharaoh to let all the Children of Israel leave away with him. Going before the indisputable ruler of the land, to whom the whole nation submitted like a deity (Allah is beyond that), was certainly seemingly a very hazardous task according to the conditions of the time. Even more dangerous was telling Pharaoh explicitly that he was on the wrong path, and then to ask him to give freedom to an enslaved nation, that is, to the Children of Israel. Nevertheless, aware that they were under the total protection of Allah, the Prophet Moses (pbuh) and the Prophet Aaron (pbuh) pursued their task with the assurance and ease our Lord bestowed upon them. Allah reminded them of this truth, commanding them not to fear:

He (Allah) said, "Have no fear. I will be with you, All-Hearing and All-Seeing." (Surah Ta-Ha: 46)

THE CORRUPTED REASONING OF PHARAOH

On Mount Sinai, together with the revelation, the Prophet Moses (pbuh) was bestowed with great wisdom from our Lord. There, Allah enlightened the Prophet Moses (pbuh) on two subjects especially: destiny and putting one's trust in Allah. Allah inspired the Prophet Moses (pbuh) that his entire life had been within the confines of a certain destiny, and had pursued his journey in line with that destiny. Also, Allah revealed him that he should not fear Pharaoh, but put his trust in our Lord because Allah is with him, sees him, and helps him. As Allah relates in the Qur'an, with this awareness, the Prophet Moses (pbuh) and the Prophet Aaron (pbuh) had gone to Pharaoh and his inner circle, referred to in the Qur'an as "a people of evildoers":

Then after them We sent Moses and Aaron with Our Signs to Pharaoh and his ruling circle, but they were arrogant and were a people of evildoers. (Surah Yunus: 75)

The dialogue between the Prophet Moses (pbuh) and Pharaoh is related in the Qur'an. A close examination of the answers Pharaoh gave to the Prophet Moses (pbuh) discloses his highly unreasonable and irrational way of thinking. From what he said, we understand that, rather than considering the words of the Prophet Moses (pbuh), he witlessly sought to defeat him and denounce him. Surely this was an end he could never attain. To this purpose, Pharaoh tried to win over the people around him or impose his crooked rationale on others. The dialogue between the Prophet Moses (pbuh) and Pharaoh was as follows:

Pharaoh said, "Who then is your Lord, Moses?"

THE PROPHET MOSES (PBUH)



Pharaoh's rule was based on oppression and cruelty, for which he was proud. The relief above depicts Pharaoh crushing his opponents' skulls.

He said, "Our Lord is He Who gives each thing its created form and then guides it."

He (Pharaoh) said, "What about the previous generations?"

He said, "Knowledge of them is with my Lord in a Book. My Lord does not misplace nor does He forget."

It is He Who made the earth a cradle for you and threaded pathways for you through it and sent down water from the sky by which We have brought forth various different types of plants. Eat and pasture your cattle. Certainly there are Signs in that for men of understanding. From it We created you, to it We will return you, and from it We will bring you forth a second time. (Surah Ta-Ha: 49-55)

Rather than evaluating this message with a sound mind and clear conscience, Pharaoh and his inner circle assessed it based on their accustomed way of thinking, founded on the deviant religion of their ancestors. According to their superstitious beliefs, Pharaoh was a deity (Allah is beyond that), far from admitting the idea of the existence of Allah:

But when Moses brought them Our Clear Signs they said, "This is nothing but trumped-up magic. We never heard anything like this among our earlier forefathers." (Surat al-Qasas: 36)

As the above verse makes clear, Pharaoh's people were deluded to think the Prophet Moses' (pbuh) intention in proclaiming the existence and unity of Allah, was to seize power in the land, by abolishing the perverted religion inherited from their ancestors. The perverted religion entitled Pharaoh and his inner circle to obvious advantages, and the change of this perverted religion implied a loss of power for Pharaoh and the shift of authority to the Prophet Moses (pbuh). They considered the Prophet Moses (pbuh) and the religion revealed to him by our Lord with this deviant viewpoint and believed that the Prophet Moses (pbuh) had simply come to oppress the people, just as Pharaoh had. This narrow understanding of theirs is best expressed in the answer of Pharaoh and his inner circle offered to



the The Prophet Moses (pbuh) and the Prophet Aaron (pbuh). Allah reveals as follows in the related verse:

They said, "Have you come to us to turn us from what we found our fathers doing, and to gain greatness in the land? We do not believe you." (Surah Yunus: 78)

However, as Allah relates in the verse, the accusation expressed in the words **"Have you come to us to gain greatness in the land"** by Pharaoh and his followers was merely an insincerely motivated attempt at slander. The Prophet Moses' (pbuh) intention was far from desiring to rule Egypt; he had only asked Pharaoh to send the tribe of Israel away with him. The Prophet Moses' (pbuh) request was the release of the Children of Israel, an enslaved nation who had been living under grief-ridden conditions:



An ancient Egyptian figure depicting the enslavement of the children of Israel under Pharaoh's rule.

Moses said, "Pharaoh! I am truly a Messenger from the Lord of all the worlds, duty bound to say nothing about Allah except the truth. I have come to you with a Clear Sign from your Lord. So send the tribe of Israel away with me." (Surat al-Araf: 104-105)

Nonetheless, Pharaoh, denying his request, tried various other methods against the Prophet Moses (pbuh). By reminding the Prophet Moses (pbuh) of how he had been brought up in his palace, he was attempting to remind him of the loyalty he owed to him and, with his foolish mind, to allegedly humiliate him in the eyes of his inner circle. Furthermore, with his shallow mentality, he tried to coerce him by mention of the Egyptian man he unintentionally killed. The Prophet Moses' (pbuh) response to all such mistreatment was one particular to a true believer, who unconditionally submits to his destiny, and has a full grasp of its implications. Allah tells in the related verse of the Qur'an as follows:

He (Pharaoh) said, "Did we not bring you up among us as a child and did you not spend many years of your life among us? Yet you committed the deed you did and were ungrateful."

He (Moses) said, "At the time I did it I was one of the misguided and so I fled from you when I was in fear of you but my Lord gave me right judgement and made me one of the Messengers." (Surat ash-Shu'ara: 18-21)

The Prophet Moses (pbuh) explained to Pharaoh that his growing up in the palace was not a favor but a result of his cruel oppression. Allah relates in the Qur'an thus:

And anyway you can only reproach me with this favour because you made the tribe of Israel into slaves! (Surat ash-Shu'ara: 22)



A figure illustrating Pharaoh ruling among the slaves brought to him.

Despite any hesitation he may have previously felt, the Prophet Moses (pbuh) delivered the message fearlessly and forthrightly to Pharaoh and his circle of rulers, mindful that Allah had reminded him of His companionship. Pharaoh first asked the Prophet Moses (pbuh) about our Lord:

Pharaoh said, "What is the Lord of all the worlds?"

He (Moses) said, "The Lord of the heavens and the earth and everything between them if you knew for sure."

He (Pharaoh) said to those around him, "Are you listening?"

He (Moses) said, "Your Lord and the Lord of your forefathers, the previous peoples." (Surat ash-Shu'ara: 23-26)

In his response, the Prophet Moses (pbuh) was explaining that the religion of Pharaoh's ancestors was invalid since they were also transgressors. Allah was the Lord of those ancestors as well. Having nothing to say in reply, with his shallow mentality, Pharaoh resorted to slandering and threatening the Prophet Moses (pbuh) in order to intimidate him:

He (Pharaoh) said, "This Messenger, who has been sent to you, is mad."

He (Moses) said, "The Lord of the East and the West and everything between them if you used your intellect."

He (Pharaoh) said, "If you take any god other than me, I will certainly throw you into prison." (Surat ash-Shu'ara: 27-29)

As is evident, the Prophet Moses' (pbuh) concise explanations and clear evidence clearly defeated Pharaoh. This led him to accuse the Prophet Moses (pbuh) with the slander of being allegedly insane. Here, Pharaoh's primary concern was to try to counteract the powerful influence the Prophet Moses (pbuh) was having on the people. The forthright and convincing manner of the Prophet Moses' (pbuh) speech infuriated Pharaoh. Ultimately, he threatened the Prophet Moses (pbuh) with imprisonment if he continued denying his divinity (Allah is beyond that). This action was merely another manifestation of Pharaoh's cruel character.

At this point, the Prophet Moses (pbuh) declared that he had come with signs proving his prophecy, and performed the two miracles granted to him by Allah:

He (Moses) said, "Even if I were to bring you something undeniable?"

He (Pharaoh) said, "Produce it then if you are someone telling the truth."

So he threw down his staff and there it was, unmistakably a serpent. And he drew out his hand and there it was, pure white to those who looked. (Surat ash-Shu'ara: 30-33)

Pharaoh, and his inner circle, witnessing the two great miracles of Allah performed by the hand of the Prophet Moses (pbuh), thought with a grave foolishness they could have been possible only through sorcery. In order to refuse being impressed by these miracles, they inspired each other to think in the following way:

He (Pharaoh) said to the High Council round about him, "This certainly is a skilled magician who desires by his magic to expel you

from your land, so what do you recommend?" (Surat ash-Shu'ara: 34-35)

The mentality exemplified here is typical of those who deny the truth. In many stories related in the Qur'an, there are numerous examples of similar people and their responses evidencing a flawed rationale. This condition of mind, blindly committed to following the faith of their ancestors, and rejecting the truth despite clear signs, was not particular only to Pharaoh and his inner circle. Throughout history, deniers similarly always sought a so-called way out. Allah conveys the distorted mindset of the arrogant in the Qur'an as follows:

I will divert from My Signs all those who are arrogant in the earth without any right. If they see every Sign, they will not believe in it. If they see the way of right guidance, they will not take it as a way. But if they see the way of error, they will take that as a way... (Surat al-A'raf: 146)

Pharaoh and his inner circle clearly preferred taking the route of denial and evil rather than choosing to be rightly guided. Despite these miracles, they decided to defy the Prophet Moses (pbuh). Surely for Pharaoh and his inner circle, this was a struggle lost from the very first beginning. To this purpose, they, with their shallow mindset, sought out in their own way so-called opponents to the Prophet Moses (pbuh), who they accused of being a "magician":

They said, "Detain him and his brother and send out marshals to the cities, to bring you all the skilled magicians." (Surat al-A'raf: 111-112)

Pharaoh claimed the miracles of the Prophet Moses (pbuh) were a magician's tricks, and according to his shallow mindset believed that they could be undone by his own magicians. Therefore, he could allegedly defeat the Prophet Moses (pbuh) to regain his leverage. In reality, however, they were doomed to an all-out defeat by Allah. Moreover, their defeat came from the least expected source.

Their shallow mentality fooled them into being certain of their ultimate victory. Thus they allowed the Prophet Moses (pbuh) to appoint the time

and place for the confrontation:

He said, "Have you come to us to expel us from our land by means of your magic, Moses? We will bring you magic to match it. So fix a time between us and you which neither we nor you will fail to keep at a place where we can meet halfway."

He (Moses) said, "Your time is the day of the festival. The people should gather in the morning." (Surah Ta-Ha: 57-59)

The Prophet Moses (pbuh) chose "the day of the festival" so that all the people could witness the encounter. There was a superior wisdom in this choice. In this way, all the people would hear the message of the Prophet Moses (pbuh) and witness the defeat of Pharaoh and his magicians. Pharaoh accepted the appointed time. The related verses read:

So Pharaoh went away and concocted his scheme and then he arrived.

Moses said to them, "Woe to you! Do not fabricate lies against Allah or He will annihilate you with His punishment. Fabricators of lies are bound to fail."

They argued among themselves about the matter and had a secret conference.

They said, "These two magicians desire by their magic to expel you from your land and abolish your most excellent way of life, so decide on your scheme and then arrive together in force. He who gains the upper hand today will definitely prosper." (Surah Ta-Ha: 60-64)

*Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. Your Lord knows best who is misguided from His way. And He knows best who are guided.
(Surat an-Nahl: 125)*

SIGNS TO THE END TIMES FROM THE STORY OF THE PROPHET MOSES (PBUH)

Adnan Oktar: It is stated in Surah Ta-Ha: "**Grasp it and fear not. We shall return it to its former state.**", referring to his (the Prophet Moses (pbuh)) scepter. That is, Allah inspires the Prophet Moses (pbuh) not to fear. Those were uneasy times. As you already know, Hazrat Mahdi (pbuh) and the Prophet Moses (pbuh) are alike in this respect; that is there will always be an atmosphere of dreadful events but Hazrat Mahdi (pbuh) will have courage. It is also stated: "**And thrust your hand within your**

armpit, it will come forth white without hurt." (That

will be) another token. A white hand is focused attention on in the End Times. "*...And that hand, which*

belongs to Hazrat Mahdi (pbuh), people will see

from where they sit.", "*Insha'Allah, he (Hazrat*

Mahdi [pbuh]) will emerge in the night and people

will see him from where they sit."

Presenter : The only ways for them to see him from where they sit are Internet and television.

Adnan Oktar: He (the Prophet Moses [pbuh])



says: "**Oh my Lord, open up my chest**" which should be interpreted as he (the Prophet Moses [pbuh]) gets palpitation when he is anxious and prays Allah to relieve him. He also stammers and pleads help from Allah saying: "**...Ease my duty and help me find my tongue**" and "**Employ my brother Aaron as my aide**". By saying this he implies that he needs somebody (the Prophet Aaron (pbuh) in this case) to help and take over the speech when he gets excited and stammer. Hazrat Mahdi (pbuh) shares this characteristic feature, I mean he also stammers when he gets anxious. *"He taps his left lap with his right hand"*. This is what is actually meant here. It is not necessarily literal but metaphorical in a sense that it is implied that Hazrat Mahdi (pbuh), like the Prophet Moses (pbuh), stammers when excited. "**for You are watching us.**" says the Prophet Moses (pbuh), meaning Allah sees us in every possible way. "**The Hour is approaching, without a doubt**". Here the End Times are emphasized again. "**I will virtually conceal the time when it (The Hour) will happen**" says Allah. By saying this it is implied



that it will be disclosed when the appropriate time comes. We understand from prophet's hadith pertaining to 7000 years and other hadith that **"The Hour"** will eventually happen.

"Tuck him in the ark and cast him on the water thus stream set him on the banks of Nile". There is an indicant for Hazrat Mahdi (pbuh) in this verse. Therefore he will emerge somewhere around a body of water or a coast. All this could not be mentioned about in the Quran vainly. It has mystery, a holy secret. There is a wisdom. In the Solomon parable, for instance, or Dhu'l Qarnayn (pbuh) parable and in the Surat al-Kahf there is always a wisdom. **"I cast a love from My inner being upon you that you to be grown up before My eyes"**. First off all people will flee from Hazrat Mahdi (pbuh) but later on he will be much loved. How is that hadith?

Oktar Babuna: *"Like the sheeps fleeing from their shepherd."*

Adnan Oktar: Yes, people will flee. **"Thus we drove you back to your mother"**. It says to your **"mother"** not father as he has no father but only a mother. Hazrat Mahdi (pbuh) will also have no father, that is his fa-

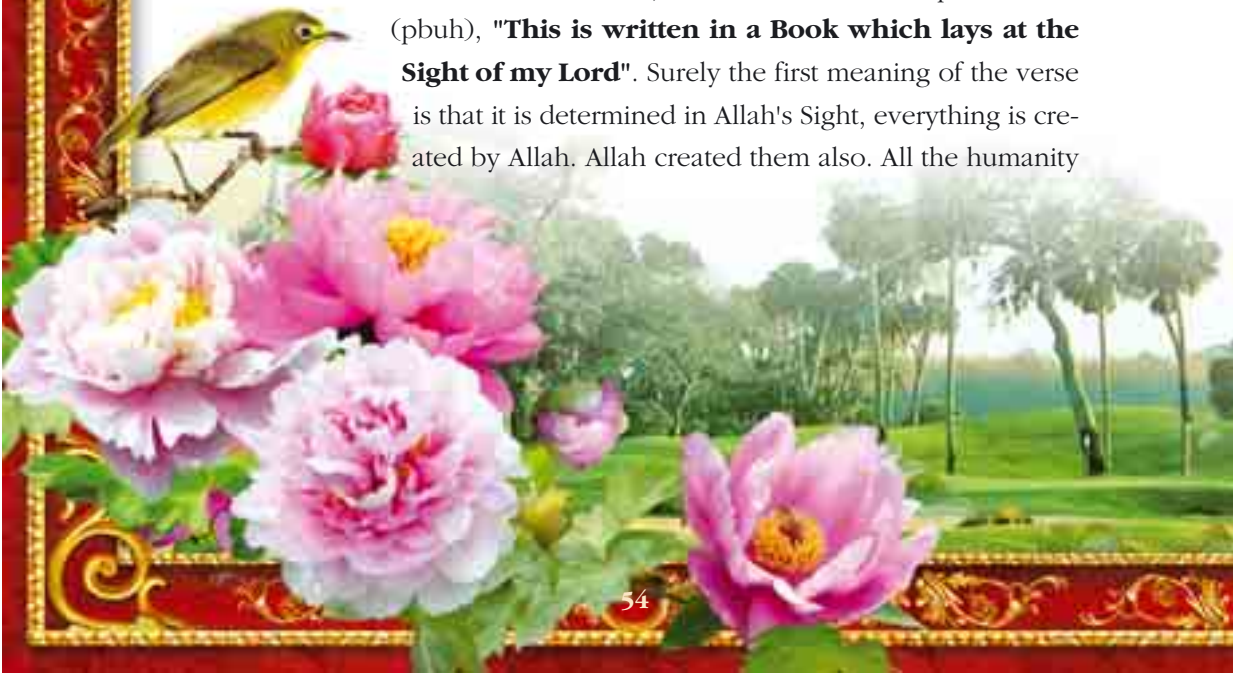
ther will have died while he is very young. Hazrat Mahdi (pbuh) is an orphan. **"...Thus we drove you back to your mother that she would be happy and be not sad"**. This

means that his (the Prophet Moses' [pbuh]) mother may be sad like that. This is also a token. **"You and your brother** (referring to Jesus (pbuh) and Hazrat Mahdi (pbuh) implying that they are brothers) **go with my miracles (ayat); go to the Pharaoh for he is corrupted"**. Who is the current pharaoh? Darwinism and materialism. **"Speak to him (Pharaoh) clemently for it is hoped that he gets the monition, think and may fear,"** that is to say it is advised that they should speak mercifully and clemently and avoid speaking harshly. A Muslim does not speak defamatory but clemently. It is said: **"It is hoped that he gets the monition"**. It is very dangerous

to humiliate a man. You should not think that you have subdued him but consider yourselves as conductors of Allah's will instead. **"...And he may fear"**. That is he fears of Allah. He emphasizes again: **"He said: Fear not for I am with you, I see and I hear"**.



This is also a token indicating the End Times. In the atmosphere of fear Muslims shall fear nothing but Allah. **"He said: Our Lord is the One Who is the Creator of all". Pharaoh asks first: "O' Moses ! Who is your Lord?" "He said: Our Lord is the Creator of all".** What does he mention and explain first? The Creation. Explaining the Creation is what we do. That is why they call us "Creationists". He says: **"Our Allah is the One Who created all and then showed the right path".** Then he explained the religion which is **"the right path"**. **"...And the Pharaoh asked:"**, pay close attention for it is so important, **"What about the first generations of the ancient times?"**. He refers to the first humans and asks how were they created. Those people whom Darwinists call "cavemen" were a concern for Pharaoh as well; they had the opinion that is close to that Darwinists' ideology. He (Pharaoh) produces some evidence and asks him (the Prophet Moses [pbuh]) to explain how they were created. They, the ancient Egyptians, also believed that humankind evolved from those primitive beings, that is they first emerged from the sludges of the Nile and then evolved from being primitive to an advanced form. This is the first thing that evolutionist of those times talks about with the Prophet Moses (pbuh). He talks about the Creation and his first question is: "How were those generations of the ancient times created?" He asks the Prophet Moses (pbuh) to explain this to him. "He said", thus answers the Prophet Moses (pbuh), **"This is written in a Book which lays at the Sight of my Lord"**. Surely the first meaning of the verse is that it is determined in Allah's Sight, everything is created by Allah. Allah created them also. All the humanity



was created as it is written in their destiny and they are in the form what their destiny dictates. But it is also implied metaphorically that answer to this question is written in a Book which is in Allah's Sight. A Book. It might be any book that will be emerged in the End Times or any book that has been already written. That might be any book that informs Darwinists about Him (Allah). It, insha'Allah also indicates this. Its denotative meaning. But this is its primary meaning. **"My Lord never confuses and forgets"**. They say everything is a cosequence of coincidences, but Allah reveals that there are no coincidences. **"My Lord never confuses and forgets", he says,** "...That he (Allah) rendered the earth into a cradle for you." He, this time, mentions about the Creation of the earth and the universe. What do we do? We explain the Big Bang, the Creation of the universe.

Look, all the prophets explain the Creation and how universe was created to persuade them about what they are obsessed with. **"He paved paths and brought down water from above for you"**.

That is: everything was created by Allah. **"Thus we created all kinds of plants and couples"**. This time he mentions about the Creation of the plants. **"...And couples..."**. With **"couples"** he means that all the plants were created as couples. Biology has just figured it out that all the plants are created in couples, has it not? They just discovered the existence of the anther and the pistil. **"Eat them and graze your stocks; these are, with-**



out a doubt, miracles for those who have wit". He (Allah) says that there are miracles for those who has the ability to think rationally. He says: "**Eat**", drawing attention to all the blessings, fruits, vegetables... "**graze your stocks**" He says, mentioning about the plants and the beasts this time. All the goats, sheeps... all of them, implying take care of what Allah has bestowed. "**There are, without a doubt, miracles in this for those who have wit**". "**We created you from it**, meaning the earth, the soil, and **We will give you back to it**". He mentions about the death now. "**You will be resurrected**" He says implying all the deceased will be resurrected to pass over to the Hereafter. "**I swear**", He (Allah) says, "We revealed all our miracles (ayat) but he denied them and obstinated." What do they do now? They deny and obstinate as well. "**He (Pharaoh) said: O' Moses , did you come over to evacuate us from our land with your magic?**". He, this time, accuses him (the Prophet Moses [pbuh]) with political offence when he is up against a wall. He accuses him of starting a gang. He concerns about his intentions that, he believed, is to form an organization to overthrow the state and injuring them. "**O Moses , you cast your spell on us**" he says. That is, all you are trying to do is a lie. He tries to psychologically take him under pressure by using nationalistic terms. He employs forgery and says: "**You are here to drive us out of our lands**". He says: "You

will bring damage to us, overthrow our state and collapse our system? You are here to give harm to us." And they say:

"Therefore we will come back with a similar magic". Is this not the case we face now?

They come forward with made-up explanations as well. "**Determine a meeting point**

now. A broad, plain place that we and you would not object." What are we

doing now? We discuss all this on television, just before the public

eye. Look at what the verse says: "**A broad place that we and you would not object**". Why broad? For all the public to hear. "**Moses said: Let us meet on a festive day and at the midmorning when people gather around**". He recommends to meet at a time when it is most crowded. He intends to address the largest possible audience. "**Thus the Pharaoh turned away just to pull his corrupt order together and get back**". That is, he summons his men, professors, associate professors of the time. "**Moses said: Shame on you! Do not lie to Allah and make up blasphemies for he would eradicate you with great torment**". He implies that Allah would give them a catastrophe in a form of, say, economic crisis or else. It can be anything, is it not? "**Those who lie have eradicated eventually**" says the Prophet Moses (pbuh). "**They then started to discuss their current status and hold confidential sessions**". This is unmistakably a masonic methodology. Behold that the elites have already started to discuss and organize secret sessions. The most prominent feature of the freemasonry is their secrecy. Discretion and secrecy. Pharaoh was the freemason of the ancient times. We can see all of the masonic symbols and icon on their relics. Pharaoh was the freemason of that times; he is the master freemason indeed. "**They said: They are (Moses and Aaron) are just two magicians**". They initiate a propaganda against them. Media of that time hypes the public by spreading words like: "**They want to drive you out of your land with their magic**". Such a slander it is. They think that this is the most effective way to provoke the people. They say: "**They will drive you out of your land, deprive you of your people and eradicate you all.**" "**...And they want to terminate your religion, your path**". What would that hodja in Istanbul say to Hazrat Mahdi (pbuh)?



Presenter : Yes, he would say: "He (Hazrat Mahdi [pbuh]) devastates our religion, leads us to disbelief."

Adnan Oktar: And what he (Pharaoh) says?

They want to abolish your religion and make you stray out of the path. This is the same addressing form that would be directed at Hazrat Mahdi (pbuh). Times change, but events remain the same. The Divine practice of Allah never changes, it remains unchanged: **"Therefore gather your traps"**. Look they set

traps for Hazrat Mahdi (pbuh) to fall into. They did it to the Prophet Moses (pbuh) in that time. **"...And then come as masses"**. The

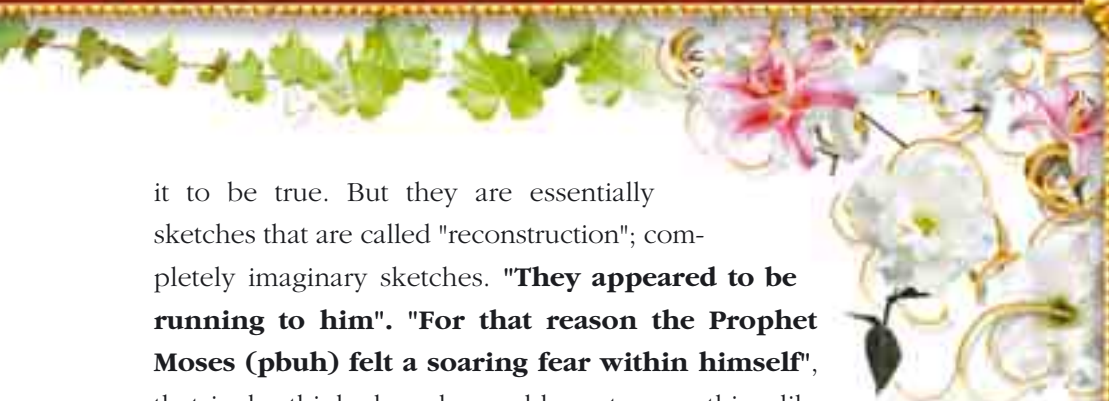
Prophet Moses (pbuh) challenges them by saying: "Gather your traps and then come as masses, by fives, by tens... all of you as you are". **"Those who outnumber today will really be salvaged"**.

They challenge him and that is why it is said: **"Gather your traps and then come as masses; those who outnumber today will really be salvaged"**. "O Moses !", they said, **"Throw your scepter**

first or we will...", that is to say, you initiate the discussion and offer your argument or we will... Look, they first set their trick upon them. **"He said: No, Insha'Allah, you**

throw yours first!" but then their ropes and scepters appeared to be running to him because of their magic. That is

what Darwinists produced as evidence to make people believe



it to be true. But they are essentially sketches that are called "reconstruction"; completely imaginary sketches. **"They appeared to be running to him". "For that reason the Prophet Moses (pbuh) felt a soaring fear within himself"**, that is, he thinks how he could create something like those. **"Fear not!"**, says Allah, **"Fear not as you will prevail"**. Hazrat Mahdi (pbuh) will also absolutely prevail. **"Throw what you grasp with your right hand and it will devour what they created. Because what they created is only a magician's trick and a magician can not escape no matter what he does"**. And what he (the Prophet Moses [pbuh]) proves when he throws what he grasps with his right hand is the Creation because his scepter animates momentarily and devours their inventions. A scepter becomes a snake, meaning there is no evolution. They see that there is no evolution, do they not? Vide: **"Because what they created is only a magician's trick and no magician can ever escape no matter what he does. And all the magicians prostrated"**. **"They said: We believe in Moses and Aaron's Lord"**. They say that they have faith in the Prophet Moses (pbuh) and Aaron's Lord now, that is, they are convinced that they are the prophets of Allah and what they brought is the righteous religion. **"Pharaoh said: So you believed them without my permission, did you?"** They were the alleged Ergenekon Organization of that time. He was the Pharaoh and dajjal (antichrist) of that time. He wants to be asked permission to have faith, can you imagine that? Who do you think you are to say this, you blackguard?

"He (the Prophet Moses [pbuh]) is, without doubt, your senior who taught you the magic". So they try to humiliate the Prophet Moses

(pbuh). He says: **"He taught you the magic"** and accuses the Prophet Moses (pbuh) and others of magic and claims that what they did was nothing but a lie. **"Therefore I will dismember you crosswise"** exactly the same way as this alleged Ergenekon Organization's torture methods. **"I will cut and hang you from palm trees"**. **"Thus you will learn whose wrath is greater and permanent"**. That is, Allah may forbid, he compares his power with Allah's. **"They said: With the strong evidence that has been given us..."**. We offer strong evidence right now, do we not? **"...And we would never prefer you to our Creator"**. They defy and say: **"We would never follow you"**.

"Reign if you can, go ahead and reign!". They challenge him to do his best and say: **"You can only reign this mortal world and nothing more"**. You can only martyr us which we aspire to. Masha'Allah! **"We truly believe in Allah"**, they say, Alhamdulillah Masha'Allah, **"May Allah forgive us for our sins and that you led us astray and forced us to deny him because of this spell"**. That is the way the alleged Ergenekon Organization forces people to commit crime, murder and corrupt them. They say: **"... And that you led us astray and forced us to deny him with this spell"**. It is alleged that people forced to do amoral things and recruit them against their will. **"...And you led us astray"**. What does **"to lead astray"** mean? That means to force. They say: "May Allah forgive our sins. That is, Allah is most beneficent and eternal." "The fact is that, for those who are sinners and guilty, their destiny is Hell where they cannot die and cannot resurrect". The emphasizes that, they wish they were dead but they could not die; they want to escape it but they just cannot.

"For those who comes before Allah with strong belief and good deeds, there are high degrees and Adnan heavens through which golden rivers flow and in which they dwell eternally. And these are what those who are purified get in return". "Adnan..." As you know, our Prophet (May Allah bless him and grant him peace) was also a "B'nai Adnan". Yes he was descended from him. Yes it is a beautiful name indeed. A name which is mentioned in the Quran. And I like it very much because it is also my name. Masha'Allah.

TITLES OF EGYPTIAN RULERS IN THE QUR'AN

The Prophet Moses (pbuh) was not the only prophet to have lived in ancient Egypt. The Prophet Joseph (pbuh) had also lived in Egypt long before the time of the Prophet Moses (pbuh).

In the stories of the Prophet Moses (pbuh) and the Prophet Joseph (pbuh) in the Qur'an, there is another important piece of information. To refer to the Egyptian ruler at the time of the Prophet Joseph (pbuh), the word "malik" (the King) is used in the Qur'an:

The King (Malik) said, "Bring him (Joseph) to me straight away! So I may draw him very close to me." When he had spoken with him, he declared, "Today you are trusted, established in our sight." (Surah Yusuf: 54)

In the time of the Prophet Moses (pbuh), however, the Egyptian ruler is referred to as the "Pharaoh":

We gave Moses nine Clear Signs. Ask the tribe of Israel about when he came to them and Pharaoh said to him, "Moses, I think you are bewitched." (Surat al-Isra': 101)

Historical records now available provide the reasons for the different names used to refer to these two rulers of Egypt. In ancient Egypt, the term "pharaoh" originally referred to the royal palace. During the reign of the ancient kingdoms, the rulers did not hold such a title. The word "pharaoh" came to be used as a synonym for the Egyptian king under the New Kingdom (starting in the 18th dynasty, 1539-1292 B.C.), and by the 22nd dynasty (c. 945-c. 730 B.C.) it had been adopted as an epithet of respect.¹

THE PROPHET MOSES (PBUH)



Here again, the miraculous qualities of the Qur'an are evidenced once again: because the Prophet Joseph (pbuh) lived much before the New Kingdom, the Qur'an refers to the Egyptian king who was contemporary of the Prophet Joseph with the word "malik" and not "pharaoh." The Prophet Moses (pbuh), on the other hand, lived during the time of the New Kingdom, and, therefore, the Egyptian ruler who was contemporary of the Prophet Moses (pbuh) was referred to in the Qur'an as "pharaoh."

Clearly, such a distinction implies a certain knowledge of the history of the ancient Egypt. However, as mentioned earlier, the history of Ancient Egypt was completely forgotten by the 4th century, since hieroglyphic writing was not deciphered until the 19th century. Therefore, during the period the Qur'an was revealed, no in-depth knowledge of Egyptian history was available. This fact is yet another piece of evidence, among countless of others, proving the fact that Qur'an is the word of Allah.

*Those who perform good actions will receive
better than them and will be safe that
Day from fear.
(Surat an-Naml: 89)*

THE STRUGGLE OF THE PROPHET MOSES (PBUH) AGAINST THE MAGICIANS

Magicians came to Pharaoh from all parts of the land of Egypt to struggle against the Prophet Moses (pbuh). Pharaoh assumed to have ultimate victory. Following a successful confrontation, the authority of Pharaoh and his inner circle would have been assured. While Pharaoh and his inner circle, in accordance with their shallow mentality, were hatching such a plot, they totally ignored the fact that the greatest and most auspicious of the plotters is Allah. However, Allah forestalls all the snares of disbelievers and those who triumph at the end are always the sincere believers. The magicians, on the other hand, were curious as to the reward they would receive in return for defeating the Prophet Moses (pbuh):

(They said) "To bring you all the skilled magicians."

The magicians came to Pharaoh and they asked, "Will we receive a reward if we are the winners?"

He (Pharaoh) said, "Yes, and you will be among those brought near." (Surat al-A'raf: 112-114)

Pharaoh was taking advantage of the situation to consolidate his authority, while the magicians thought that by being honoured with being "close" to Pharaoh, they would gain certain benefits. The most able magicians of Egypt were brought against the Prophet Moses (pbuh) and the Prophet Aaron (pbuh). The Prophet Moses (pbuh) was asked to decide who should start:

They said, "Moses, will you throw or shall we be the first to throw?"

He said, "No, you throw!"

And suddenly their ropes and staffs appeared to him, by their magic, to be slithering about. (Surah Ta-Ha: 65-66)

When the magicians performed their magic, their ropes and staffs appeared to slither. As Allah informs us in the verse, all were deceived into seeing ropes and staffs as moving by themselves.

A certain point deserves attention here: in the above verse, we encounter the expression "appear to be slithering about." This wording indicates that there was not an actual movement, but only one perceived by the spectators. In another verse, Allah explains the illusory nature of this incident as follows:

He (Moses) said, "You throw."

And when they threw, they cast a

spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf: 116)

With their illusions, the magicians of Pharaoh won the public over. They exalted his regime by the spells they performed, which they did "by the might of Pharaoh." Pharaoh, in return, provided them financial benefits. In brief, their relationship was mutually beneficial.

In their confrontation with the Prophet Moses (pbuh), the magicians were completely aware that Pharaoh was not in possession of any kind of power other than what Allah granted him. However, purely out of a desire to be brought "close" to enjoy the resulting benefits, they threw their staffs. They did so, in their own unwise way of thinking, quite sure of their superiority over the Prophet Moses (pbuh). The fact is however, those who tri-



The magicians of Pharaoh used to officiate at the religious ceremonies of Egyptians. Above is an illustration of the magicians during a mummification ritual.

umph are always only those who side with Allah.

They threw down their ropes and staffs and said, "By the might of Pharaoh we are the winners." (Surat ash-Shu'ara: 44)

Although deceitful, the magicians' show impressed some people among the crowd. Allah reminded the Prophet Moses (pbuh) not to be frightened:

Moses experienced in himself a feeling of alarm. We said, "Have no fear. You will have the upper hand. Throw down what is in your right hand. It will swallow up their handiwork. Their handiwork is just a magician's trick. Magicians do not prosper wherever they go." (Surah Ta-Ha: 67-69)

Bolstered by this reminder from our Lord, the Prophet Moses (pbuh) immediately turned to the magicians, telling them that their performance was mere sorcery which would be rendered void by the will of Allah:

When they had thrown, Moses said, "What you have brought is magic. Allah will certainly prove it false. Allah does not uphold the actions of corrupters." (Surah Yunus, 10: 81)

Following these words related in the verses, the Prophet Moses (pbuh) threw down his staff. The result was terrifying for the magicians. The Prophet Moses' (pbuh) staff swallowed the sorcery of Pharaoh's magicians:

We revealed to Moses, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. They were defeated then and there, transformed into humbled men. (Surat al-A'raf: 117-119)

Unlike the illusory tricks of magicians, the Prophet Moses (pbuh) worked a real miracle by his staff. The magicians had plotted against the Prophet Moses (pbuh). However, Allah, the best of plotters, aided the





The magicians of Pharaoh were authorities on subjects ranging from astronomy to medicine. They exploited their prestige to influence the public and only to reinforce the oppressive rule of Pharaoh. Above is an ancient Egyptian relief showing the magicians holding the world.

Prophet Moses (pbuh) with a plan which rendered their tricks utterly worthless. Thus, the plots of the magicians only worked against them. As a miracle, Allah rendered the staff into a real living being.

Consequently, contrary to what the unbelievers expected, the Prophet Moses (pbuh) defeated the magicians. So, everybody witnessed that Allah's promise was true. As a blessing from His Sight, Allah supported the Prophet Moses (pbuh) and, made him victorious over one of the most powerful systems of his time as a miracle from His Sight.

THE PROPHET MOSES (PBUH) DEMOLISHED THE IDOL OF HIS TIME

According to the superstitious beliefs of the ancient Egyptians, "**Snakes, frogs, earthworms and mice were made up of the mud of the Nile.**" That is to say, one of the main claims of Darwinism, which is, the fallacy that "**living beings came into being by chance**" was also a widespread **belief in ancient Egypt**. Consequently when the Prophet Moses (pbuh) started to communicate the message, with the miracles Allah granted to him, he first tended to remove these superstitious beliefs of Egyptians. He eradicated the evolutionist conceptions. When the Prophet Moses (pbuh) went to communicate Allah's message to Pharaoh, similar to contemporary Darwinists' questions and line of thought, Pharaoh also asked him, "**What about the previous generations?**" (**Surat al-Anbiya, 51**) The Prophet Moses (pbuh), on the other hand, responded by Allah's inspiration and said: "**Knowledge of them is with my Lord in a Book. My Lord does not misplace nor does He forget.**" (**Surat al-Anbiya, 52**) and explained Creation providing its evidences.

In the Qur'an Allah relates that when the Prophet Moses (pbuh) threw his scepter, it turned into an alive snake. When the Prophet Moses (pbuh) threw his scepter, a non-living branch turned into a living snake and when he took it into his hand, it turned again into a non-living branch and finally when he threw it once again, it once again became alive. That is to say, a non-living being first becomes alive, then it dies and then it revives once again. With this miracle, Allah shows constant Creation to human beings. Allah tells in the related verses:

..threw it down and suddenly, IT WAS A SLITHERING SNAKE. HE SAID, "TAKE HOLD OF IT AND HAVE NO FEAR. WE WILL RETURN IT TO ITS ORIGINAL FORM. (Surah Ta-Ha, 20-21)

"Throw down what is in your right hand. IT WILL SWALLOW UP THEIR HANDIWORK. Their handiwork is just a magician's trick. Magicians do not prosper wherever they go.' (Surah Ta-Ha, 69)

"Throw down your staff." Then WHEN HE SAW IT SLITHERING LIKE A SNAKE he turned and fled and did not turn back again. "Have no fear, Moses. In my Presence the Messengers have no fear." (Surat an-Naml, 10)

When the Prophet Moses (pbuh) threw his sceptor, by Allah's blessing, a non-living piece of wood turned into an utterly living being with a digestive system which swallows what other people throw and moves rapidly. This way, Allah shows people an example of how He created life from non-existence. A non-living being revives, solely by Allah's will, that is to say, by Allah's command of "Be".

This miracle Allah granted to the Prophet Moses (pbuh) ruined ancient Egyptians' superstitious beliefs in an instant and even people who were against the Prophet Moses (pbuh) grasped the truth at that moment, left their superstitious beliefs behind and had faith in Allah.



SOME OF PHARAOH'S COURT EMBRACE FAITH

The confrontation between the Prophet Moses (pbuh) and those opposing him resulted in a completely unexpected end for Pharaoh, the magicians and the spectators alike. The people in subject, who had been so self-assured and arrogant of their superiority, were defeated. Furthermore, this total defeat took place right before the eyes of the people of Egypt. The impact of the defeat was even greater for the those opposing the Prophet Moses (pbuh). Their spectacle, which was merely an illusion, they knew very well not to have been real. They had devised tricks to deceive people into believing that their system—and consequently Pharaoh's system—was allegedly divinely powerful (Allah is beyond that). However, the Prophet Moses (pbuh) appeared with an obvious miracle. The staff of the Prophet Moses (pbuh) had actually devoured their trickery. These people, therefore, grasped that this was a real miracle, and a sign of the existence of Allah, and an evidence of Allah's support to the Prophet Moses (pbuh). Thereupon, they embraced faith:

The magicians threw themselves down in prostration. They said, "We have faith in the Lord of all the worlds, the Lord of Moses and Aaron." (Surat al-A'raf: 120-122)

Pharaoh, who openly challenged the Prophet Moses (pbuh), being so overly confident that he would win, was in fact defeated, with people who had used to be close to him finally believing in the Prophet Moses (pbuh). Pharaoh could not accept the decision of these people. According to his perverted rationale, he was the sole owner of the land—even of the people—and thought himself entitled to authorize whether or not people be allowed to convert to another belief:

Pharaoh said, "Have you believed in him before I authorised you to do so? This is just some plot you have concocted in the city to drive its people from it." (Surat al-A'raf: 123)

Deluded by his own distorted mind, Pharaoh tried to rationalize the situation. Followed by an ignominious defeat, those who had served him came to believe in the Prophet Moses (pbuh). What should have been expected of Pharaoh then was to openly admit the occurrence of a miracle and to accept to be rightly guided. On the contrary, however, he offered himself false interpretations, fabricating scenarios which he himself knew were imaginary. Thus, he, with his distorted mind, convinced himself that these people who had used to be close to him and the Prophet Moses (pbuh) were conspiring to seize power over Egypt. Pharaoh, with this crooked logic, made very wicked slanders. Allah relates in the verse:

"...He is your chief, the one who taught you magic..." (Surah Ta-Ha: 71)

That is how Pharaoh witnessed the irrefutable signs and miracles of Allah but, witlessly resisted and denied the truth. In fact, his behaviour was typical of all those who deny the truth. Those people, resolved to remain in disbelief, adhere to it no matter how incontrovertible are the signs put forth to them. They resort foolishly to any form of delusion in order to, supposedly legitimise their denial. In every society and in every age, we will find countless disbelievers infected with the resolute obstinacy of Pharaoh, who have denied the existence, oneness and the righteousness of Allah's religion.

Nevertheless, Pharaoh knew that his obstinacy would not save him. The defeat of his people and their acceptance of faith in our Lord greatly destabilised his authority. In one way or another, he would have to defuse the situation and re-establish his power. For this purpose, he resorted to violence, threatening the believing people with torture and death. However, already cognisant of the truth of the message of Allah, they turned to Allah in submission. Allah relates in the verses:

"...I will cut off your hands and feet alternately and have you crucified on palm trunks. Then you will know for certain which of us

has the harsher and longer lasting punishment."

They said, "We will never prefer you to the Clear Signs which have come to us nor to Him Who brought us into being. Decide on any judgement you like. Your jurisdiction only covers the life of the earth." (Surah Ta-Ha: 71-73)

They said, "We are returning to our Lord. You are only avenging yourself on us because we had faith in our Lord's Signs when they came to us. Our Lord, pour down steadfastness upon us and take us back to You as Muslims." (Surat al-Araf: 125-126)

They said, "We do not care! We are returning to our Lord. We remain hopeful that our Lord will forgive us our mistakes for being the first of the believers." (Surat ash-Shu'ara: 50-51)

As is explained in the above verses, these people of faith did not yield to the threats of Pharaoh, or submit to him, because they believed wholeheartedly that if they were to be killed, they would return to Allah, Who is the Creator of everything. All the while, they dearly hoped that Allah would forgive their former morality and attitude. Because Allah is the Forgiver and the Merciful.

From then on, Pharaoh's rule over the people became increasingly malicious. He sought to steer the people through his power. Due to the oppression he meted out, no one, except for a small group of young people from the people of the Prophet Moses (pbuh), followed the Prophet Moses (pbuh). Only these few people showed the like of the courage and sincerity shown by those who came to believe despite previously being close to Pharaoh. The majority of people living in that period, on the other hand, did not appreciate the power of the Almighty Allah, and, having no fear of Him, rejected faith. This is conveyed in the Qur'an as follows:

No one believed in Moses, except for a few of his people, out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus: 83)

One of those to have put her faith in the Prophet Moses (pbuh) was the spouse of Pharaoh. This noble woman, who previously shared so many

worldly favours with Pharaoh, not only dared to leave all such riches behind, but also to make herself the object of Pharaoh's violence. Her choice is clearly the sign of a very profound and sincere faith. Indeed, along with Maryam (Mary) (pbuh), the Qur'an refers to the spouse of Pharaoh as a faithful woman whose conduct was exemplary:

Allah has made an example for those who believe: the wife of Pharaoh when she said, "My Lord, build a house in Paradise for me in Your Presence and rescue me from Pharaoh and his deeds and rescue me from this wrongdoing people." (Surat at-Tahrim: 11)

The sincere devotion of Pharaoh's spouse to Allah is a great example for all Muslims. This true believer abandoned the riches of this world, and acknowledged that the real life would be in the hereafter. She preferred the blessings of the hereafter over the benefits of this short, though deceptively dazzling life. She prayed to Allah only for a house in Paradise. Without a doubt, such a sincere prayer, filled with a spiritual devotion towards the hereafter, is a fine example for all those who believe.

**... those who believe and do right actions
will be in the lush Meadows of the
Gardens. They will have whatever they wish
for with their Lord. That is the great favor.
(Surat ash-Shura, 22)**

A MAN OF FAITH IN THE PALACE

Despite the miracles Allah granted to the Prophet Moses (pbuh), Pharaoh and his inner circle resisted the Prophet Moses (pbuh). They insisted on denying the truth, due to their arrogance and obstinacy, and went to such lengths as to say the lie that the Prophet Moses (pbuh) was a magician who performed a spell. Furthermore, they devised new plans to subject the Prophet Moses (pbuh) and his adherents to more severe torture and oppression. Surely this was a consequence of their failure to exercise their intelligence. They were unable to grasp that Allah would never let something happen against His sincere servants and that they were defeated from the very first beginning. Allah relates the traps set by these people in question as follows:

We sent Moses with Our Signs and clear authority to Pharaoh, Haman and Karun. But they said, "A lying magician." When he brought them the truth from Us they said, "Slaughter the sons of those who have faith with him but let their women live." The stratagems of the unbelievers are nothing but errors. Pharaoh said, "Let me kill Moses and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." Moses said, "I seek refuge in my Lord and your Lord from every proud man who does not believe in the Day of Reckoning." (Surah Ghafir: 23-27)

Pharaoh, with his foolish mind, even planned to martyre the Prophet Moses (pbuh) in order to hinder this blessed person's struggle. He was committed to preventing the establishment of a new order in the land of Egypt which would hinder his further enrichment. If the Prophet Moses (pbuh) were to attain more power, Pharaoh would not be able to rule over the

Egyptian people as he desired. That is why he tried to justify martyring the Prophet Moses (pbuh) by telling the lie that the Prophet Moses' (pbuh) intentions were solely evil. However, this time Allah sent a person from the family of Pharaoh who supported the Prophet Moses (pbuh) and this believing person objected to Pharaoh's cruelties:

A man among Pharaoh's people who had faith, but kept his faith concealed, said, "Are you going to kill a man for saying 'My Lord is Allah' when he has brought you Clear Signs from your Lord? If he is telling a lie, be it on his own head. But if he is telling the truth, then some of what he is promising you will certainly happen to you. Allah does not guide any unbridled inveterate liar. My people! The kingdom is yours today, as masters in the land, but who will help us against Allah's violent force, if it comes upon us?"

Pharaoh said, "I only show you what I see myself and I only guide you to the path of rectitude."

The man who had faith said, "My people! I fear for you a fate like that of the factions (of old), the same as happened to the people of Noah and 'Ad and Thamud and those who followed after them. Allah does not want any injustice for His servants. My people! I fear for you the Day of Calling Out, the Day when you will turn your backs in flight, having no one to protect you from Allah. Whoever Allah misguides will have no guide. Joseph brought you the Clear Signs before, but you never stopped doubting what he brought to you to the extent that when he died, you said, 'Allah will never send



another Messenger after him' That is how Allah misguides those who are unbridled and full of doubt."

Those who argue about the Signs of Allah without any authority coming to them do something hateful in the Sight of Allah and in the sight of the people who believe. That is how Allah seals up the heart of every arrogant oppressor. (Surah Ghafir: 28-35)

The warning from the believer in the palace did not affect Pharaoh, whose heart was filled with arrogance and blinded in denial. In order to render his words ineffective, he tried to, witlessly ridicule this Muslim who had warned him and all the people of Egypt. Unwisely in a derisive manner, Pharaoh turned to his assistant Haman, asking him to build a tower:

Pharaoh said, "Haman, build me a tower so that perhaps I may gain means of access, access to the heavens, so that I can look on Moses' God. Truly I think he is a liar." That is how Pharaoh's evil actions were made attractive to him and he debarred others from the path. Pharaoh's scheming led to nothing but ruin. (Surah Ghafir: 36-37)

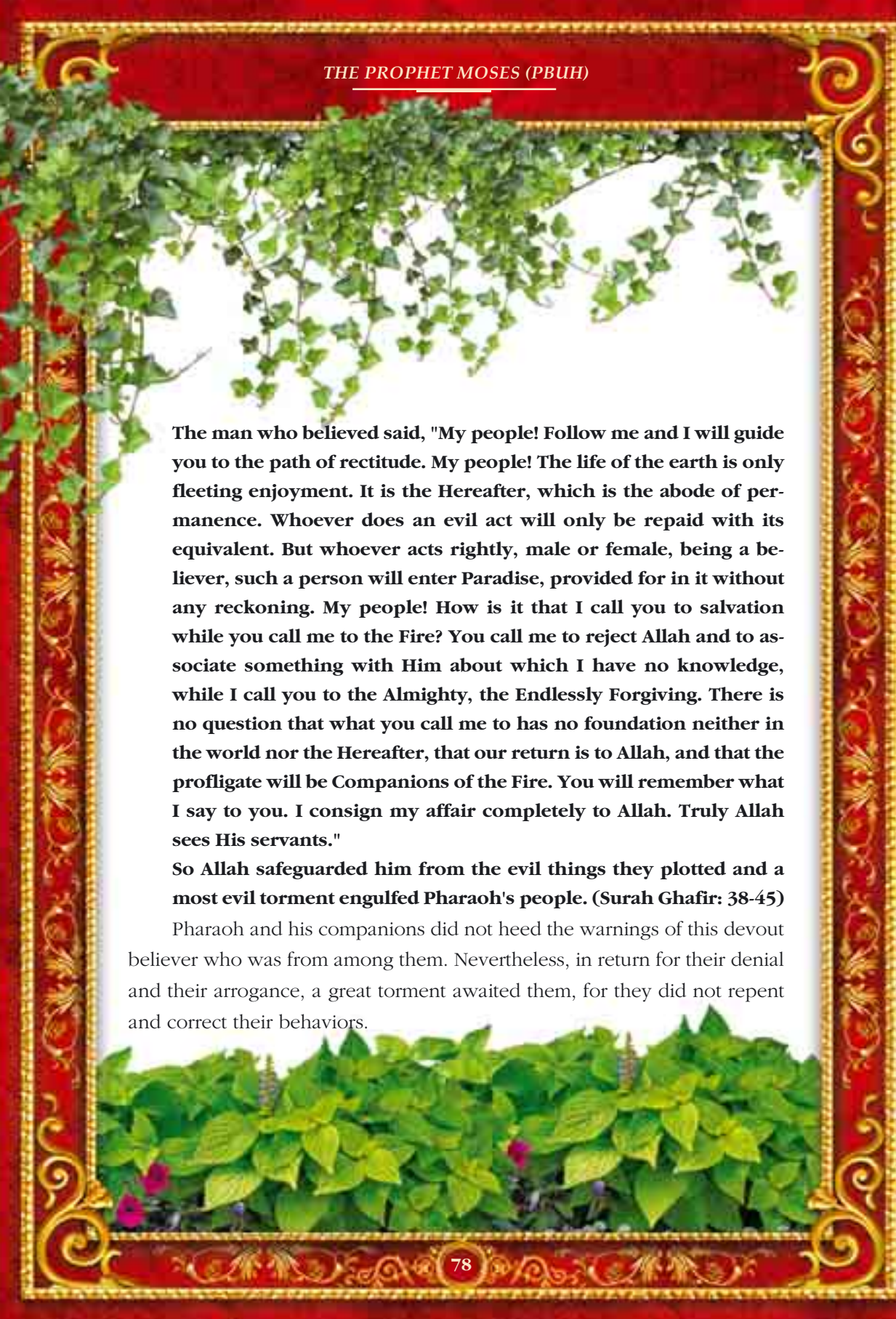
Surely this is an indication of the great perversion of Pharaoh and his being utterly bereft of exercising his wisdom. He did not grasp the importance of the message, that is, the obvious existence and oneness of Allah, communicated by the Prophet Moses (pbuh). Pharaoh, mindlessly, thought that Allah was solely up in the air and in his own opinion, derisively contradicted the Prophet Moses (pbuh). The fact is, however, Allah is beyond time and space. Our Lord Who created Pharaoh and all the fortune he possessed and the Creator of the entire universe and everything in it encompasses everywhere. Throughout the history countless people who possessed the mentality of Pharaoh and did not correct their attitudes lived and each one of them were openly defeated in the face of Allah's superior Might. It was based on this premise of his own foolish mind that he founded his denial of the Prophet Moses (pbuh).

Recognizing the error of Pharaoh's understanding, the believer from Pharaoh's family, who had concealed his belief, started to explain the existence of Allah and the Hereafter to Pharaoh and his people. He warned them against a never-ending torment. He summoned them to the right way and pleaded them to follow him:



**That is some of the news of the cities which We relate to you. Some of them are still standing while others are now just stubble.
(Surah Hud: 100)**





The man who believed said, "My people! Follow me and I will guide you to the path of rectitude. My people! The life of the earth is only fleeting enjoyment. It is the Hereafter, which is the abode of permanence. Whoever does an evil act will only be repaid with its equivalent. But whoever acts rightly, male or female, being a believer, such a person will enter Paradise, provided for in it without any reckoning. My people! How is it that I call you to salvation while you call me to the Fire? You call me to reject Allah and to associate something with Him about which I have no knowledge, while I call you to the Almighty, the Endlessly Forgiving. There is no question that what you call me to has no foundation neither in the world nor the Hereafter, that our return is to Allah, and that the profligate will be Companions of the Fire. You will remember what I say to you. I consign my affair completely to Allah. Truly Allah sees His servants."

So Allah safeguarded him from the evil things they plotted and a most evil torment engulfed Pharaoh's people. (Surah Ghafir: 38-45)

Pharaoh and his companions did not heed the warnings of this devout believer who was from among them. Nevertheless, in return for their denial and their arrogance, a great torment awaited them, for they did not repent and correct their behaviors.

*Call to the way of your Lord
with wisdom and fair admonition,
and argue with them in the kindest
way. Your Lord knows best who is
misguided from His way. And
He knows best who are guided.
(Surat an-Nahl: 125)*

THE NAME "HAMAN" IN THE QUR'AN IS ALSO MENTIONED IN THE ANCIENT EGYPTIAN INSCRIPTIONS

Some of the information the Qur'an provides about ancient Egypt reveals many historical facts that were not disclosed until recently. This information also indicates that every word in the Qur'an is used in accordance with Divine reason.

"Haman" is another person, along with Pharaoh, whose name is mentioned in the Qur'an. In six separate verses, Haman is referred to as one of the closest men to Pharaoh.

Surprisingly however, we never encounter the name of Haman in that section of the Torah where the life of the Prophet Moses (pbuh) is related. However, there is reference to Haman in the latter chapters of the Bible, as the counselor of a Babylonian king, who lived approximately 1100 years after Pharaoh, and who was notorious for his cruelty against Jews.

Some non-Muslims, who claim the Qur'an to be a compilation of the Bible by the Prophet Muhammad (May Allah bless him and grant him peace), allege the fallacy that the Prophet (May Allah bless him and grant him peace) incorrectly copied some of the material from the Bible into the Qur'an.

However, this claim has been proven to be groundless, thanks to the decipherment of the Egyptian hieroglyphic alphabet approximately 200 years ago. Through this achievement, the name "Haman" was found in the ancient Egyptian inscriptions.

Until then, the writings and scrolls in the ancient Egyptian hieroglyphs had remained unread. The language of ancient Egyptian hieroglyphs had remained in use for many centuries, but with the spread of Christianity, and its ultimate cultural influence in the 2nd and 3rd centuries A.D, brought an end to the knowledge of it. The last example of the hieroglyphic writing known to us was a scroll dated 394 A.D. After this date, hieroglyphic had become an extinct language, leaving behind no one who could speak it until the 19th century.²

The mystery of ancient Egyptian hieroglyphs was solved only in 1799, by the discovery of the Rosetta Stone, which dated back to 196 B.C. The use of three different languages made this stone decipherable: hieroglyphic, demotic (a simplified form of hieroglyphics used by the ordinary literate class) and Greek. The ancient Egyptian writings were decoded mainly by the help of the Greek script. The transcription was completed by a Frenchman, Jean-François Champollion, and an extinct language, as well as the history conveyed by it, had finally been brought to light. Thus, ancient Egyptian civilization, representing an entirely different religion and social life, was resurrected.³

Thanks to the decoding of hieroglyphic, we also attained an essential piece of information related to our subject: the name of "Haman" was indeed mentioned in the Egyptian texts. This name was inscribed on a monument displayed today in the Hof Museum of Vienna. The inscription also stressed the nearness of Haman to Pharaoh.⁴ In the *Dictionary of Personal Names of the New Kingdom*, a dictionary based on the information gathered from a complete collection of scrolls, Haman is mentioned as "the chief of workers in the stone-quarries."⁵

Unlike the claims of its opponents, Haman was a person that had lived in Egypt at the time of the Prophet Moses (pbuh), just as was indicated in the Qur'an. Again, as mentioned in the Qur'an, he was a man close to Pharaoh who was responsible for construction projects.



Until the 19th century, when hieroglyphic was finally decoded, the name of "Haman" was unknown. With the decoding of hieroglyphic, it became clear that Haman was an important assistant of Pharaoh and "the chief of stone quarry workers." (Above are the construction workers of Egypt). What deserves mention here is that, according to the Qur'anic account, Haman is the person who was in charge of construction projects under the command of Pharaoh. That is, in the Qur'an Allah presented an item of information which was otherwise impossible to know at that time.

Similarly, the verse conveying how Pharaoh asked Haman to build a tower is also in compliance with evidence in this archaeological finding:

Pharaoh said, "Council, I do not know of any other god for you apart from me. Haman, kindle a fire for me over the clay and build me a lofty tower so that perhaps I may be able to climb up to Moses' God! I consider him a blatant liar." (Surat al-Qasas: 38)

In conclusion, the existence of the name of Haman in the ancient Egyptian scrolls not only rendered these fabricated claims totally unfounded, but also reinforced the fact that the Qur'an is the infallible word of Allah. Miraculously, a piece of historical information which had been otherwise impossible to attain or resolve during the time of the Prophet (May Allah bless him and grant him peace) was revealed in the Qur'an.

DEPRAVITY IN SOME OF THE PEOPLE AMONG THE CHILDREN OF ISRAEL

After his confrontation with people gathered by Pharaoh, the Prophet Moses (pbuh) stayed in Egypt for an extended period of time, marked by more severe oppression meted out by Pharaoh against the Prophet Moses (pbuh) and the Children of Israel. On one hand, the Prophet Moses (pbuh) confronted Pharaoh and his oppression, while on the other, he summoned the Children of the Israel to steadfastness. Some among the Children of the Israel displayed an attitude incompatible with respect towards the Prophet Moses (pbuh), saying that his presence did not alleviate the repression they were subjected to. Allah relates this wicked attitude of these people as follows:

Moses said to his people, "Seek help in Allah and be steadfast. The Earth belongs to Allah. He bequeaths it to any of His servants He wills. The successful outcome is for those who have fear for Allah." They said, "We suffered harm before you came to us and after you came to us."

He said, "It may well be that your Lord is going to destroy your enemy and make you the successors in the land so that He can see how you behave." (Surat al-Araf: 128-129)

This wicked attitude of some of the Children of Israel towards the Prophet Moses (pbuh) is an indication of their spiritual weakness. By sending a prophet to save them from the cruelty of Pharaoh, Allah favored them and asked them to be steadfast. Due to the weakness of their faith and their utter lack of wisdom, they were not able to forebear. They showed the kind

of attitude towards the Prophet Moses (pbuh) which is incompatible with respect. However, no matter what befalls him, a sincere believer feels grateful to Allah, and submits himself to everything that Allah had predetermined for him. In times of trouble, hardship, hunger or even under oppression or torture, a Muslim must always be in such a state of spiritual submission. This state of mind was explained by Allah's Messenger, the Prophet Muhammad (May Allah bless him and grant him peace) with the words *"Praise be to Allah Who created everything as is necessary, who does not hasten anything He defers and determines. Allah is enough for me and sufficient."* (Ibn Majah) Only such submission and putting one's trust in Allah can change troubles into great spiritual blessings.

With the example of the Prophet Moses (pbuh), Allah shows us that the majority of the Children of Israel lacked moral perfection and the profundity of faith. As Allah. Allah informs us of these events that we may take lessons from them. Just as in the case of the denial of Pharaoh, so in the weak faith and ill-hearts of some of the Children of Israel is there a lesson for us.



The River Nile

THE PERIOD OF DISASTERS and THE FOLLY OF PHARAOH

One after another, Allah tried Pharaoh and his subjects with various disasters, a people obstinate in denial. First, there began a period of extreme drought in Egypt. Water was terribly crucial for the Egyptians, the drought directly threatening their very livelihood. As a result, agricultural products diminished in availability and famine ensued:

We seized Pharaoh's people with years of drought and scarcity of fruits so that hopefully they would pay heed. (Surat al-A'raf: 130)

As the above verse informs us, the famine lasted for several years. After his confrontation with the people of Pharaoh, the Prophet Moses (pbuh) stayed many years in Egypt to communicate the message of Allah. Within that time, Allah asked the Prophet Moses (pbuh) to build houses for his people so as to fulfil their prayers in safety. In this way too, the believers aided in staying together:

We revealed to Moses and his brother: "Settle your people in houses in Egypt and make your houses places of worship and establish prayer and give good news to the believers." (Surah Yunus: 87)

In these houses, the Prophet Moses (pbuh) and his adherents performed their prayers and remembered Allah. The people of Egypt, on the other hand, continued to encourage one another in ignorance:

Whenever a good thing came to them, they said, "This is our due." But if anything bad happened to them, they would blame their ill fortune on Moses and those with him. No indeed! Their ill fortune will be with Allah. But most of them did not know. (Surat al-A'raf: 131)



One of the calamities inflicted by Allah on Pharaoh and his people was a "famine." Above is an ancient Egyptian fresco depicting Egyptians suffering from hunger.

Disasters were occurring everywhere in the land. In spite of them however, Pharaoh and his inner circle did not abandon their perverse polytheistic practices; they were zealously devoted to the **"religion of their ancestors."** Not even the two miracles Allah granted to the Prophet Moses (pbuh), that is, his hand appearing white and his staff turning into snake, helped them abandon their superstitious beliefs. Utterly unwise, they stated that they would not believe in him, even if they were to see other miracles:

They said, "No matter what kind of Sign you bring us to bewitch us, we will not have faith in you." (Surat al-A'raf: 132)

Because of their reprehensible conduct, as Allah relates in the verse, Allah inflicted upon them a number of calamities as **"signs, clear and distinct" (Surat al-A'raf: 133)**, in order for them to taste torment in this world too. The first one of these was the drought mentioned earlier, which caused a detrimental decline in the production of agricultural goods.

The Egyptians' agricultural system was based on the Nile river, and thus was not effected by changes in natural conditions. Even in the hottest



The disasters that befell Pharaoh's people are also referred in ancient Egyptian sources. On the left is an excerpt from the famous Ipuwer Papyrus (Chapter 2, pages 5-6): "Plague is throughout the land. Blood is everywhere..."

seasons when no rain fell on the Egyptian soil, the Nile river carried an abundance of water from inland Africa. However, because Pharaoh and his inner circle remained arrogant and proud towards Allah, a disaster that had been hereto unexpected befell them; a drought. This drought clearly refuted the words of Pharaoh related in the Qur'an, when he said "**My people, does the kingdom of Egypt not belong to me? Do not all these rivers flow under my control? Do you not then see?**" (Surat az-Zukhruf: 51)

Nonetheless, instead of "taking heed," with great ignorance and imprudence the unbelieving people regarded these disasters as a misfortune brought upon them by the Prophet Moses (pbuh) and the Children of Israel. They were convinced of such a delusion because of their unwise conviction to superstitions and the perverted religion of their ancestors. Because they did not change their deviant mentality and wicked attitude, they suffered various troubles and torments, but what was to befall them was not limited to these initial disasters. Allah inflicted upon them a series of calamities. They are described in the Qur'an as follows:



*So We sent down on them
floods, locusts, lice, frogs and
blood, Signs, clear
and distinct...
(Surat al-A'raf: 133)*



So We sent down on them floods, locusts, lice, frogs and blood, Signs, clear and distinct, but they proved arrogant and were an evil-doing people. (Surat al-A'raf: 133)

Despite all such disasters, they continued in their denial. Even when they had grasped that these disasters were a result of their denial, they persisted in their denial. In compliance with a deviant mentality, Pharaoh and his companions sought to deceive the Prophet Moses (pbuh), and in consequence, Allah (Allah is beyond that). When these terrible disasters came upon them, one after another, they called the Prophet Moses (pbuh) and implored him to save them from them:

Whenever the plague came down on them they said, "Moses, pray to your Lord for us by the contract He has with you. If you remove the plague from us, we will definitely believe in you and send the tribe of Israel away with you." But when We removed the plague from them—for a fixed term which they fulfilled—they broke their word. (Surat al-A'raf: 134-135)

We should note that the behavior of the disbelievers were very similar to that of satan. Satan displayed the imprudence of refusing to obey Allah despite acknowledging His existence and thus displayed a reprehensible attitude. In like manner, the people of Pharaoh rejected submitting to Allah and His messenger, despite their acknowledgement of the fact that these disasters came from Allah. Ultimately, they acknowledged the existence of Allah, but nevertheless rejected submitting to Him due to their arrogance and blind adherence to the deviant religion of their ancestors.

For a long time, the Prophet Moses (pbuh) warned his tribe and communicated to them the religion of Allah. Furthermore, he effected a series of miracles as signs from Allah. Allah sent down many disasters to these people, so that they might turn to Him: however, none of the idolaters abandoned their polytheistic religion or turned to our real Lord, Who created them. In the Qur'an, Allah informs us that despite all of the Prophet Moses' (pbuh) efforts, Pharaoh resisted him:

In Moses, too, there was a sign. We sent him to Pharaoh with clear authority. But he turned away with his forces... (Surat adh-Dhariyat: 38-39)

Rebuffed by this firm refusal, the Prophet Moses (pbuh) prayed to our Lord to inflict torment upon this rebellious nation:

Moses said, "Our Lord, You have given Pharaoh and his ruling circle finery and wealth in the life of the world, Our Lord, so that they may be misguided from Your Way. Our Lord, obliterate their wealth and harden their hearts so that they do not have faith until they see the painful punishment."

He (Allah) said, "Your request is answered, so go straight and do not follow the way of those who have no knowledge." (Surah Yunus: 88-89)

Allah answered the prayer of the Prophet Moses (pbuh). Pharaoh and his people, who did not accept the path of righteousness despite all warnings, met a "**painful punishment.**" Their end was representative of their attitude, having been buried with all their possessions.

EXODUS FROM EGYPT and THE DROWNING OF PHARAOH IN THE SEA

There is a limit to the revelations a nation is to receive. Allah warns people through His books, His messengers or His faithful servants. All humans are invited to believe in the existence and oneness of our Lord, and to obey our True Protector and Creator. This communication may last for many years. However, in the Sight of Allah, there is always a predetermined limit to this process. To those who persist in denial, there will be a torment while here in this world, and which extends into eternity in the Hereafter.

Pharaoh and his inner circle, a perversely self-interested troupe, who resisted the message for years, deserved punishment. They rebelled against Allah, accusing the messenger, with their inferior intellect, of insanity as well as of being a liar. Because of their denial, Allah prepared for them a humiliating end.

Before this affliction began, Allah commanded the Prophet Moses (pbuh) to lead the Children of Israel out of Egypt:

We revealed to Moses: "Travel with Our servants by night. You will certainly be pursued." (Surat ash-Shu'ara: 52)

In compliance with the command of Allah, the Prophet Moses (pbuh) and his people secretly left Egypt.

The flight of the Children of Israel was entirely unacceptable to Pharaoh. He saw himself as the sole master of all the Children of Israel. In



The scene in which the Prophet Moses (pbuh) parts the sea with his staff portrayed in the movie Ten Commandments.

addition, it would mean a loss of manpower, that would ultimately contribute to the diminishment of his authority. Therefore, he mobilized his soldiers and set out after the Children of Israel:

Pharaoh sent marshals into the cities: "These people are a small group and they are agitating against us and we constitute a vigilant majority."

We expelled them (Pharaoh and his people) from gardens and springs, from treasures and a splendid situation. So it was! And We bequeathed them to the tribe of Israel. So they (Pharaoh and his troops) pursued them towards the east. (Surat ash-Shu'ara: 53-60)

By the time the Children of Israel had reached a shore, Pharaoh and his soldiers had caught up with them. Panic and despair engulfed some of the people of the Prophet Moses (pbuh) when they saw Pharaoh and his soldiers approaching. Pharaoh and his soldiers were within just a short dis-

tance. There was no room to escape. These people thought they were trapped:

And when the two hosts came into sight of one another Moses' companions said, "We will surely be overtaken!" (Surat ash-Shu'ara: 61)

At that very moment, the way the Prophet Moses (pbuh) conducted himself is an example for all believers. He made those who despaired of Allah's help never to lose faith in the help of Allah:

He said, "Never! My Lord is with me and He will guide me." (Surat ash-Shu'ara: 62)

Then, he followed the revelation he received from Allah, **"Strike the sea with your staff" (Surat ash-Shu'ara: 63)**. Miraculously, Allah divided the waters of the sea leaving a dry path in the middle, which the Children of Israel immediately followed. Pharaoh and his soldiers went so audacious as to chase the Children of Israel into the sea. Here was an apparent miracle; without question, Allah's help and support was with the Prophet Moses (pbuh) and his followers. Nevertheless, this miracle did not suffice to convince Pharaoh. Together with his soldiers who deviantly took him as a deity (Allah is beyond that), he blindly entered the path that divided the sea. However, after the Children of Israel had safely crossed to the other side, the waters suddenly began to close in on Pharaoh and his soldiers and they all drowned. Though, at the last moment, Pharaoh tried to repent, his repentance was not accepted:

We brought the tribe of Israel across the sea and Pharaoh and his troops pursued them out of tyranny and enmity. Then, when he was on the point of drowning, he (Pharaoh) said, "I believe that there is no god but Him in Whom the tribe of Israel believe. I am one of the Muslims." What, now! When previously you rebelled and were one of the corrupters? Today We will preserve your body so you can be a Sign for people who come after you. Surely many people are heedless of Our Signs. (Surah Ta-Ha: 90-92)

There is a very important lesson to draw from Pharaoh's repentance at the very last moment of his life and its rejection by Allah. Allah grants suffi-



An ancient Egyptian fresco depicting Pharaoh's soldiers in a parade.

cient time and opportunity to everybody to ponder over the reason for their existence on earth, to understand that they are here to be servants to Allah and the way they are to serve Him. Allah's messengers, Divine revelations, and believers, convey the commandments of Allah to mankind. There is enough time to consider these messages and reminders, and finally, to seek refuge in Allah's mercy. If, however, a man does not take the time he has been allotted and attempts to repent only at the moment he meets his death—unless otherwise willed by Allah—his repentance is worthless. Because, at the moment of death, a person can clearly sense the reality and proximity of the Hereafter, and bears witness to this truth when he confronts the angels of death. At that point, a person can no longer reject the truth. What is important, however, is to exercise one's conscience and be sincere while one is still living in this world, that is, while he is being tested. Throughout his trial period, Pharaoh conducted himself disrespectfully

and insolently towards Allah. Therefore, his repentance, which was founded on fear, did not bring him salvation.

This should act as an especially important warning to all those who believed in "living it up," and postponed their performance of religious responsibilities to their later years in life. The fulfilment of religious obligations, however, should in no way be postponed. Except for those for whom Allah wills otherwise, people who postpone forming a religious consciousness when they are young, will ultimately reach the last stages of their lives when faith and repentance no longer have the same value. Allah informs us about this fact as follows:

Allah only accepts the repentance of those who do evil in ignorance and then quickly repent after doing it. Allah will pardon them. Allah is All-Knowing, All-Wise. There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I repent," nor for people who die unbeliever. We have prepared for them a painful punishment. (Surat an-Nisa': 17-18)

Certainly, Pharaoh's embracing faith at the very last moment, and his asking for forgiveness, were not accepted by Allah. Allah conveys to us the condition of Pharaoh and his companions in hell as follows:

The Fire, morning and night, to which they are exposed; and on the Day the Hour takes place: "Admit Pharaoh's people to the harshest punishment!" When they are squabbling with one another in the Fire, the weak will say to those deemed great, "We were your followers, so why do you not relieve us of a portion of the Fire?" Those deemed great will say, "All of us are in it. Allah has clearly judged between His servants." (Surah Ghafir: 46-48)

In the Hereafter, by the Will of Allah, we will all see the torment that will be inflicted on Pharaoh and his inner circle who had sought to torment the Prophet Moses (pbuh) and the believers who followed him. In the mean time, we should pray to Allah to make us of those who will see Pharaoh's grievous punishment not as those with him in Hell, but as among the righteous servants of Allah in Paradise.



"Today We will preserve your body so you can be a Sign for people who come after you. Surely many people are heedless of Our Signs."

(Surah Yunus: 92)



This large picture shows the mummy of Pharaoh Ramses II retrieved from his tomb. Several sources suggest he may have been Pharaoh referred to in the Qur'an as reigning in the time of the Prophet Moses (pbuh). How was it possible that the mummy of Pharaoh, who was supposed to have drowned in the sea, was found in a tomb? Most probably, after his drowning, his dead body had drifted ashore and was then found by the Egyptians and placed in his tomb. The picture above shows the procession of Egyptians carrying the dead Pharaoh to its tomb.

THE ARROGANCE OF KARUN and HIS PUNISHMENT

Along with Pharaoh, Karun is mentioned among those who were destroyed at the time of the Prophet Moses (pbuh).

The Qur'an informs us that Karun was the owner of great possessions in Egypt despite being a descendant of the Israelite tribe.

In the following verse Allah indicates that Karun opposed the Prophet Moses (pbuh) together with Pharaoh:

We sent Moses with Our Signs and clear authority to Pharaoh, Haman and Karun. But they said, "A lying magician." (Surah Ghafir: 23-24)

It is noteworthy that Karun, who was with Pharaoh, was also in charge of a great treasure:

Karun was one of the people of Moses but he lorded it over them. We gave him treasures, the keys alone to which were a heavy weight for a party of strong men... (Surat al-Qasas: 76)

The great fortune and status Karun possessed in Egypt, due to his closeness to Pharaoh, made him arrogant and insolent towards his own people. He refused to accept the Prophet Moses' (pbuh) message, and boasted about his possessions to make the Children of Israel feel attachment to the life of this world. In fact, his great fortune and status became the envy of some of the people from the Prophet Moses' (pbuh) tribe. Allah relates the arrogance of Karun and the envy those of poor faith among the Children of Israel felt for him:

He went out among his people in his finery. Those who desired the

life of the world said, "Oh! If only we had the same as Karun has been given! What immense good fortune he possesses." (Surat al-Qasas: 79)

The true believers among the Children of Israel never felt inclined towards Karun. On the contrary, they comprehended the pitiful situation he was in, and warned him:

...When his people said to him, "Do not gloat. Allah does not love people who gloat. Seek the abode of the Hereafter with what Allah has given you, without forgetting your portion of the world. And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love corrupters." (Surat al-Qasas: 76-77)

These same people of faith gave advise to some of the members of their own tribe who were inclined to Qarun, and warned them to retain the nobility of a believer in their conduct, and never to prefer the temporary pleasures of this world over the mercy of Allah:

...Those who desired the life of the world said, "Oh! If only we had the same as Karun has been given! What immense good fortune he possesses." But those who had been given knowledge said, "Woe to you! Allah's reward is better for those who believe and act rightly. But only the steadfast will obtain it." (Surat al-Qasas: 79-80)

The main reason why Karun went astray was his belief that he was possessed with "knowledge." In other words, he had the boastful attitude that he was superior to other people.

He said, "I have only been given it because of knowledge I have." Did he not know that before him Allah had destroyed generations with far greater strength than his and far more possessions? The evildoers will not be questioned about their sins. (Surat al-Qasas: 78)

Nevertheless, in the end, Karun's arrogance brought him nothing but harm. He brought great torment upon himself by being unwisely ungrateful to Allah, and arrogantly believing that all his possessions were earned of his own accord. Karun finally came to realize that he was a feeble and helpless servant of Allah, when his possessions, which had made him so boastful, were completely destroyed by Allah:



Although an Israelite by nationality, Karun had accumulated wealth beyond measure under the patronage of Pharaoh. The Qur'an explains its extent by indicating the difficulty with which even just the keys of these treasures were carried. However, his wealth, which had merely been as a trial for him from Allah, only increased him in arrogance and insolence. Nevertheless, Allah destroyed all of his possessions, and made of him a lesson for succeeding generations, as well as those who envied him, turning their backs on the religion.



*"He went out
among his
people in his
finery..."*

(Surat al-Qasas: 79)



*"We caused the earth to swallow up both him and
his house. There was no group to come to his aid
against Allah..."*

(Surat al-Qasas: 81)



We caused the earth to swallow up both him and his house. There was no group to come to his aid against Allah, and he was not someone who is helped. (Surat al-Qasas: 81)

What befell Karun was a warning, and an event from which those around him, as well as succeeding generations, were to draw lessons from. Those who sympathized with him immediately realized that what they had desired so dearly was actually temporary and ultimately worthless. They recognized that those who boast of their possessions and wealth can never attain salvation, and that they will eventually have to give account for their deeds:

Those who had longed to take his place the day before woke up saying, "Allah expands the provision of any of His servants He wills or restricts it. If Allah had not shown great kindness to us, we would have been swallowed up as well. Ah! Truly the unbelievers are not successful." (Surat al-Qasas: 82)

Ultimately, the prepared end for Pharaoh and Haman, was the same met by Karun:

And Karun and Pharaoh and Haman—Moses came with the Clear Signs to them, but they were arrogant on the earth. They could not outstrip Us. (Surat al-Qasas: 39)

The story of Karun clearly illustrates for us that Allah does not bestow his mercy on those who are arrogant because of their wealth and possessions, and who consider themselves to be wiser or more knowledgeable than others. In the Qur'an, Allah also gives us examples from other peoples of the past. Many civilizations of the past had attained great success and material wealth. Yet, all these civilizations were obliterated from the face of the earth. Allah took back the souls of these people, who had thought themselves to be the rulers of the earth, and reduced their glorious palaces to ruins:

How many wrongdoing cities We destroyed, and now all their roofs and walls are fallen in; how many abandoned wells and stuccoed palaces! (Surat al-Hajj: 45)

There is another lesson the story of Karun teaches us: not to be taken by the allure of the temporary riches of this world and of those who possess them. The ones a believer should be inclined to are those who with-

stand hardships in the way of Allah, those who spend their possessions, and live for the cause of Allah, and those men of faith and wisdom, whose hearts are full of love for Allah. As the Prophet Muhammad (May Allah bless him and grant him peace) said "*Allah does not look at your forms and possessions, but He looks at your hearts and your deeds.*" (Muslim) Those who appear to lead a luxuriant and prosperous life, actually live in spiritual deprivation. Each day drift these people into eternal torment in Hell. Allah indicates this situation as follows:

Do not let their wealth and Children impress you. Allah merely wants to punish them by them during their life in the world and for them to expire while they are unbelievers. (Surat at-Tawba: 55)

Possessions should not be desired for pleasure and ostentation only. We need to keep in mind that Allah puts humans to test by their possessions as well. These possessions bring enjoyment to people as long as they are used to earn the good pleasure of Allah. Karun, for instance, ended up in misery, despite his measureless wealth. The case of Karun is indeed a warning for all generations, both past and present.



SOME MEMBERS OF THE TRIBE OF THE PROPHET MOSES (PBUH) STRAY and WORSHIP THE GOLDEN CALF

After Pharaoh and his soldiers were drowned in the sea, the Prophet Moses (pbuh) set off with his tribe to a safer place. In the course of their journey, however, there occurred further evidence of the some of the Israelites' poor faith and their inclination to transgression.

The people of Egypt practiced a polytheistic religion. They worshipped numerous idols. During their stay in Egypt, some of the Children of Israel were also influenced by this deviant religion. Some of the Children of Israel failed to occupy themselves with the remembrance of Allah, and thus, failed to follow the noble way of the monotheist religions they inherited from the Prophets Abraham (pbuh), Isaac and Jacob, peace be upon them all. In time, they came under the influence of the Egyptian culture, embracing some of their perverted customs and ideas. Their encounter with an idolatrous tribe on their way brought to light this very tendency towards idolatry. Some of the Jews developed an unwholesome inclination towards the idolatrous practices of these people and asked the Prophet Moses (pbuh) to give them an idol:

We conveyed the tribe of Israel across the sea and they came upon some people who were devoting themselves to some idols which they had. They said, "Moses, give us a god just as these people have gods." He said, "You are indeed an ignorant people. What these people are doing is destined for destruction. What they are doing is

purposeless." (Surat al-A'raf: 138-139)

This propensity towards the deviant ideology of idolatry among the people of the Prophet Moses (pbuh) was to surface again in some people. Among the people of the Prophet Moses (pbuh), there were some who did not feel an adequate fear for Allah, and thus were prone to unbelief.

The Prophet Moses (pbuh) and his tribe headed for Mount Sinai. Prior to his departure, he gave some advice to the Prophet Aaron (pbuh):

We set aside thirty nights for Moses and then completed them with ten, so the appointed time of his Lord was forty nights in all. Moses said to his brother Aaron, "Be my caliph among my people. Keep order and do not follow the way of the corrupters." (Surat al-A'raf: 142)

Leaving his people behind, the Prophet Moses (pbuh) reached the mountain of Horeb within the appointed time. There, Allah addressed him once again:

When Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me Yourself so that I may look at You!" He (Allah) said, "You will not see Me, but look at the mountain. If it remains firm in its place, then you will see Me." But when His Lord manifested Himself to the mountain, He crushed it flat and Moses fell unconscious to the ground. When he regained consciousness he said, "Glory be to You! I apologise to You and I am the first of the believers!" He (Allah) said, "Moses, I have chosen you over all mankind for My Message and My Word. Take what I have given you and be among the thankful." We wrote everything for him on the Tablets as an admonition and making all things clear. "Seize hold of it vigorously and command your people to adopt the best in it. I will show you the home of the deviators!" (Surat al-A'raf: 143-145)

Meanwhile, the hypocrites among the tribe of the Prophet Moses (pbuh) took advantage of his leaving. Insolent to the Prophet Aaron (pbuh), they made an idol in the shape of a calf, as in the superstitious Egyptian religion:

After he left, Moses' people adopted a calf made from their orna-



The children of Israel were influenced by the superstitions of the Egyptians. Though the Prophet Moses (pbuh) had brought them the truth, they held on to their ancient ways of ignorance. The errant practice of "worshipping a calf," as portrayed in the engraving above, led the children of Israel to reject their faith.



ments, a form which made a lowing sound... (Surat al-A'raf: 148)

In the meantime, Allah asked the Prophet Moses (pbuh) about his tribe and the reason that led him leave early:

"Why have you hurried on ahead of your people, Moses?" He said, "They are following in my tracks. I have hurried on ahead to You, My Lord, to gain Your good pleasure." (Surah Ta-Ha: 83-84)

Allah informed him of the transgression, and of the existence of a hypocrite among them by the name of Samaritan, and of how he shaped certain materials into an idol in the form of a calf:

He said, "We tried your people after you left and the Samaritan has misguided them." (Surah Ta-Ha: 85)

Then, taking the tablets, the Prophet Moses (pbuh) returned to his people:

Moses returned to his people in anger and great sorrow. He said, "My people, did not your Lord make you a handsome promise? Did the fulfilment of the contract seem too long to you or did you want to unleash your Lord's anger upon yourselves, so you broke your promise to me?"

They said, "We did not break our promise to you of our own volition. But we were weighed down

with the heavy loads of the people's jewellery and we threw them in, for that is what the Samaritan did."

Then he produced a calf for them, a physical form which made a lowing sound. So they said, "This is your god—and Moses' god as well, but he forgot." (Surah Ta-Ha: 86-88)

This story provides clear details about how the members of a community, who are diseased in their hearts, can be lured away from the remembrance of Allah by a hypocrite. To create conflicts and disorder, hypocrites always seek certain opportune situations. During the Prophet Moses' (pbuh) absence, conditions were ripe for the hypocrites to lead astray people. Samaritan appeared at just such a time; he was aware of these people's weakness, of their proneness to idolatry. In any case, he knew that they had previously asked the Prophet Moses (pbuh) to make them an idol. In order to defend this perverse act with his own foolish mind, he acted so immorally to claim that the statue was also the Prophet Moses' (pbuh) deity but that he forgot him. (Allah is beyond that.)

In fact, the Prophet Aaron (pbuh) had warned his tribe and explained to them that they were swerving from the right path. Nevertheless, the people did not heed his admonition:

Aaron had earlier said to them, "My people! It is just a trial for you. Your Lord is the All-Merciful, so follow me and obey my command!" They said, "We will not stop devoting ourselves to it until Moses returns to us." (Surah Ta-Ha: 90-91)

He (Moses) said, "What prevented you following me, Aaron, when you saw that they had gone astray? Did you too, then, disobey my command?"

He said, "Son of my mother! Do not seize me by the beard or by the hair. I was afraid that you would say, 'You have caused division in the tribe of Israel and taken no notice to anything I said.'" (Surah Ta-Ha: 92-94)

Aaron said, "Son of my mother, The people oppressed me and almost killed me. Do not give my enemies cause to gloat over me. Do

not include me with the wrongdoing people."

He (Moses said, "My Lord, forgive me and my brother and admit us into Your mercy. You are the Most Merciful of the merciful." (Surat al-A'raf: 150-151)

Upon the Prophet Aaron's (pbuh) reply, the Prophet Moses (pbuh) released him and turned to Samaritan, the actual person responsible for the tribe's transgression. He questioned him about his wrongdoing.

The related verses read:

He (Moses) said, "What do you think you were doing, Samaritan?"

He said, "I saw what they did not see. So I gathered up a handful from the Messenger's footprints and threw it in. That is what my inner self urged me to do."

He (Moses) said, "Go! An outcast shall you be in this life, nor shall you escape your appointed doom. Look at your god to which you devoted so much time. We will burn it up and then scatter it as dust into the sea." (Surah Ta-Ha: 95-97)

Here, it should be mentioned that Samaritan committed such evil acts under the assumption that he was wiser and more farsighted than the others. This arrogance of his can be clearly discerned in his words "**I saw what they did not see.**" These feelings of grandeur and pride caused Samaritan be easily misled by the negative tendencies of his soul and by satan.

On the contrary, a true believer never acts on the assumption that he is wiser or superior to other believers. He is aware of his imperfections, and seeks refuge in Allah from committing errors. Even if he notices things others fail to, he takes it as a blessing and a test from Allah, and behaves accordingly. If such were to be the case, he says only: "Allah made me see this; the wisdom belongs only to Allah."

In the case of Samaritan, however, what he noticed was but what led him to transgression and evil. In regards to these developments, the Prophet Moses (pbuh) took two important measures against the evil Samaritan had committed. He first distanced Samaritan, the source of evil and transgression in the tribe. The second measure was to abolish the idol completely.

THE PROPHET MOSES (PBUH)

The idol the tribe worshipped was to be burnt completely, and the ashes were to be cast into the sea, so that nobody would ever find them again.

Evidently, the Prophet Moses (pbuh) was very sincere and piously devoted to the religion. Concerned about that which had led the people to disbelief, the Prophet Moses (pbuh) took definitive and appropriate measures to eradicate it. This assertiveness is a common feature of all prophets and the faithful leaders who have followed their path.

After destroying all sources of mischief, the Prophet Moses (pbuh) preached to his tribe, summoning them to repentance and obedience to Allah:

And when Moses said to his people, "My people, You wronged yourselves by adopting the Calf so turn towards your Maker and kill your own (guilty) selves. That is the best thing for you in your Maker's Sight." And He turned towards you. He is the Ever-Returning, the Most Merciful. (Surat al-Baqara: 54)

By Allah's leave, these decisive interventions and words of the Prophet Moses (pbuh) had impact on his people. Initially, the Children of Israel heeded his warnings, repented and turned towards our Lord.



PERVERSE CONDUCT OF SOME OF THE PEOPLE AMONG THE CHILDREN OF ISRAEL

Initially, the Prophet Moses (pbuh) directed his struggle against Pharaoh. Before the Prophet Moses (pbuh) came, his people, the Children of Israel, were languishing in slavery. It was for that reason when the time Allah predetermined arrived, to flee, the entire tribe willingly followed him and left Egypt. However, this in no way implied sincere faith on their part. Among them were people who joined merely out of tribal loyalties. Therefore, rather than submitting themselves to the path of righteousness, some of these people in subject now and then returned to their idolatrous practices. Thus, they took every opportunity to defy the Prophet Moses (pbuh) and resisted the true religion brought by him.

First, Allah commanded the Prophet Moses (pbuh) to divide the Children of Israel into twelve separate tribes:

We divided them up into twelve tribes—communities. We revealed to Moses, when his people asked him for water: "Strike the rock with your staff." Twelve fountains flowed out from it and all the people knew their drinking place. (Surat al-A'raf: 160)

Some of the Children of Israel failed to develop a deep-seated faith in their hearts. Even they dared to ask the Prophet Moses (pbuh) to show them Allah:

And when you said, "Moses, we will not believe in you until we see Allah with our own eyes." So the thunderbolt caught you while you were (all) looking on. (Surat al-Baqara: 55)

Apparently, the traits of some people among the Children of Israel

were greed and ungratefulness. As sustenance for the Children of Israel, at one point, Allah miraculously prepared food for them. Some people among the Children of Israel were very unwise to display an attitude incompatible with respect despite the fact that this food, referred to as "**manna and quails**" in the Qur'an, was a blessing from Allah's Sight:

And We shaded you with clouds and sent down manna and quails to you: "Eat of the good things We have provided for you." They did not wrong Us; rather it was themselves they were wronging. (Surat al-Baqara: 57)

And when you said, "Moses, we will not put up with just one kind of food so ask your Lord to supply to us some of what the earth produces—its green vegetables, cucumbers, grains, lentils and onions," he said, "Do you want to replace what is better with what is inferior? Go back to Egypt, then you will have what you are asking for..." (Surat al-Baqara: 61)

This was yet another clear sign of the great ingratitude of some people among the Children of Israel.

The Story of Cow

Some people of the Prophet Moses (pbuh) clearly at no point seem to have had a grasp of true faith.

In an attempt to tailor the righteous Divine religion to their own desires and to their ancient superstitious religious practices, they, in their own way, made deliberate distortions to it. In total disregard for the easy and clear nature of the religion, they, mindlessly rendered it complicated and difficult to practice. They were inclined to worship idols rather than Allah, and altered the religion into a series of rituals.

Their tendency of some people among the Children of Israel to needlessly complicate the religion is best explained in a story related in the Surat al-Baqara. In this story, Allah commands the Children of Israel to sacrifice a cow. The command, conveyed by the Prophet Moses (pbuh) to his tribe, is a very simple one. However, deluded to believe that religion should be complicated, some people among the Children of Israel tried to compli-

catethis plain and easy command, and concerned themselves with all sorts of trivial details which were not required. The related verses read:

And when Moses said to his people, "Allah commands you to sacrifice a cow," they said, "What! Are you making a mockery of us?"

He said, "I seek refuge with Allah from being one of the ignorant!"

They said, "Ask your Lord to make it clear to us what it should be like."

He said, "He says it should be a cow, not old or virgin, but somewhere between the two. So do as you have been told."

They said, "Ask your Lord to make it clear to us what colour it should be."

He said, "He says it should be yellow, a rich yellow, a pleasure to all who look."

They said, "Ask your Lord to make it clear to us what it should be like. Cows are all much the same to us. Then, if Allah wills, we will be guided."

He said, "He says it should be a cow not trained to plough or irrigate the fields—completely sound, without a blemish on it."

They said, "Now you have brought the truth."

So they sacrificed it—but they almost did not do it. (Surat al-Baqara: 67-71)

As related in the above account, some people among the tribe of the Prophet Moses (pbuh) constantly raised objections against the commands of Allah. Only when the command became almost non-practicable, due to the petty details they begged for, they relented. In fact, the command was quite plain: sacrifice a cow.

Rebellion of Some of the Children of Israel Against the Command of Allah

Upon the departure of the Children of Israel from Egypt, Allah promised them a homeland in which to dwell. Much has been said about the objections raised against the Prophet Moses (pbuh) during this journey in the previous pages. This tendency of theirs persisted until the time they arrived in the Promised Land:

Remember when Moses said to his people, "My people! Remember Allah's blessing to you when He appointed Prophets among you and appointed kings for you, and gave you what He had not given to anyone else in all the worlds! My people! Enter the Holy Land which Allah has ordained for you. Do not turn back in your tracks and so become transformed into losers."

They said, "There are tyrants in it, Moses. We will not enter it until they leave. If they leave it, then we will go in." (Surat al-Ma'ida: 20-22)

Allah's help had always been with the Children of Israel. Allah saved them from Pharaoh by parting the sea and then gave them a land. Furthermore, He promised a definite victory, provided they waged a war against the tyrannical tribe dwelling there. They should have put their trust in Allah and followed His messenger. Instead, some of them did not heed the Prophet Moses' (pbuh) warnings and were fearful. Only two among the lot of them stated that they would put their trust in Allah and enter the land:

Two men among those who were afraid, but whom Allah had blessed, said, "Enter the gate against them! Once you have entered it, you will be victorious. Put your trust in Allah if you are believers." (Surat al-Ma'ida: 23)

Despite such warnings, some of the Children of Israel opposed the messenger of Allah, and displayed a very reprehensible morality towards him:

They said, "We will never enter it, Moses, as long as they are there. So you and your Lord go and fight. We will stay sitting here." (Surat al-Ma'ida: 24)

The insolence of some among the people of the Prophet Moses (pbuh) became aggravated to such an extent that they began to actually ignore the words of their prophets and openly objected to them. Therefore, the Prophet Moses (pbuh) pleaded our Lord and asked Him to save him and his brother, the Prophet Aaron (pbuh) from this insolent people:

He (Moses) said, "My Lord, I have no control over anyone but myself and my brother, so make a clear distinction between us and this deviant people."

He (Allah) said, "The land will be forbidden to them for forty years during which they will wander aimlessly about the earth. Do not

waste grief on this deviant people." (Surat al-Ma'ida: 25-26)

As mentioned here, some of the Children of Israel were prohibited from the Promised Land for forty years, due to their insolence towards Allah and His messenger.

For much of his life, the Prophet Moses (pbuh) had tried to communicate Allah's message to them. He strove to save his tribe from the worship of idols and guide them to the true religion. His aim was merely to warn people and save them from the torment of Hell, a mission which he carried solely to earn the good pleasure of Allah. To this purpose, he had confronted Pharaoh and had attempted to rid his people's beliefs of superstition. Nevertheless, he became the object to the cruelties of Pharaoh, as well as some of his own people. However, he was a noble servant, who lived merely to attain the good pleasure of Allah, and our Lord saved him from all difficulties inflicted upon him.

There are lessons to be drawn from the ingratitude of some of the Children of Israel, a people who did not follow in their Prophets' footsteps, who turned their backs to the religion entrusted to them, and so perverse as to say, "**you and your Lord go and fight.**" Allah has warned mankind against succumbing to the insolence of some of the Children of Israel towards their Prophet:

You who believe! Do not be like those who abused Moses. Allah absolved him of what they said and he was highly honored with Allah. (Surat al-Ahzab: 69)

Do not let their wealth and children impress you. Allah merely wants to punish them by them during their life in this world and for them to expire while they are disbelievers.

(Surat at-Tawba: 55)

THE PROPHET MOSES (PBUH) and A LEARNED MAN

Another story about the Prophet Moses (pbuh) is related in the Surat al-Kahf. At the beginning of the story, Allah relates a journey the Prophet Moses (pbuh) makes with his young assistant:

Remember when Moses said to his servant, "I will not give up until I reach the meeting-place of the two seas, even if I must press on for many years."

But when they reached their meeting-place, they forgot their fish which quickly burrowed its way into the sea. When they had gone a distance further on, he (Moses) said to his servant, "Bring us our morning meal. Truly this journey of ours has made us tired."

He (Moses' servant) said, "Do you see what has happened? When we went to find shelter at the rock, I forgot the fish. No one made me forget to remember it except satan. It found its way into the sea in an amazing way."

He (Moses) said, "That is the very thing that we were looking for!" So, following their footsteps, they retraced their route. (Surat al-Kahf: 60-64)

There are important lessons to take from the verses. The statement "Bring us our morning meal, truly this journey of ours has made us tired," shows that the Prophet Moses (pbuh) takes his food at the same time as he breaks for rest, while others would probably take two separate breaks to fulfil two such needs. Essentially, this decision of his indicates that a Muslim should manage his time wisely.

Another Divine lesson these verses reveal is their forgetting their food during the journey and satan's role as their forgetting. The clear influence satan has on people, that is, that he can cause man to be forgetful, is here stressed. For instance, satan causes man to forget in order to hinder him from engaging in something good for the cause of religion and for the sake of the Muslims. His primary goal is to keep people from remembering Allah and reflecting on Him. The best thing a man of faith can do to counter satan's efforts is to keep himself occupied with the remembrance of Allah.

A third Divine lesson to be drawn from the dialogue mentioned is the Prophet Moses' (pbuh) alertness to the signs of Allah. Indeed, he immediately regards his forgetting the food as a sign, and, accordingly, changes his way. This indicates that the Prophet Moses (pbuh) is a man who constantly keeps himself occupied with the remembrance of Allah, which makes him utterly aware that all situations in life are ordained by Allah. This, as a blessing of Allah, makes him a man of wisdom, able to arrive at sound conclusions from what happens around him.

The Prophet Moses (pbuh) and his young companion saw their forgetfulness a sign and returned by following their footsteps back. Later, the Prophet Moses (pbuh) met a certain person. This person possessed a special wisdom that Allah has bestowed on him. Though the Prophet Moses (pbuh) was willing to learn of his wisdom, this person of wisdom openly told him that he would not be able to be patient. The story is as follows:

They found a servant of Ours whom We had granted mercy from Us and whom We had also given knowledge direct from Us. Moses said to him, "May I follow you on condition that you teach me some of the right guidance you have been taught?"

He said, "You will not be able to bear with me. How indeed could you bear with patience something you have not encompassed in your knowledge?"

Moses said, "You will find me patient, if Allah wills, and I will not disobey you in any matter."

He said, "Then if you follow me, do not question me about anything until I myself make mention of it to you."

They continued until they boarded a boat and he scuppered it. Then Moses said, "Did you scupper it so that those in it would be drowned? This is truly a dreadful thing that you have done!"

He said, "Did I not say that you would not be able to bear with me?"

Moses said, "Do not take me to task because I forgot. Do not demand of me something which is too difficult."

So they went on until they met a youngster whom he killed. Moses said, "Have you killed a boy who has done no wrong, without it being in retaliation for someone else? This is truly an appalling thing that you have done!"

He said, "Did I not tell you that you would not be able to bear with me?"

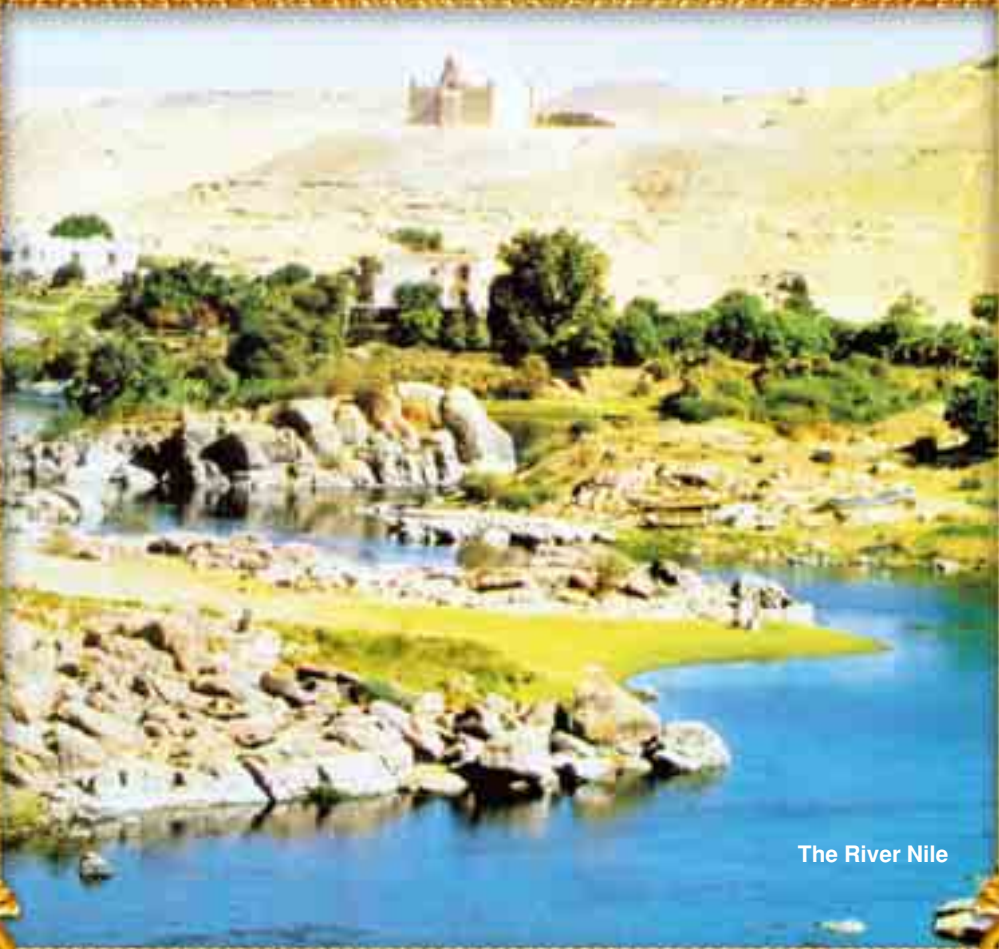
Moses said, "If I ask you about anything after this, then you should no longer keep me company. I will have given you excuse enough."

So they went on until they reached the inhabitants of a town. They asked them for food but they refused them hospitality. They found there a wall about to fall down and he built it up. Moses said, "If you had wanted, you could have taken a wage for doing that."

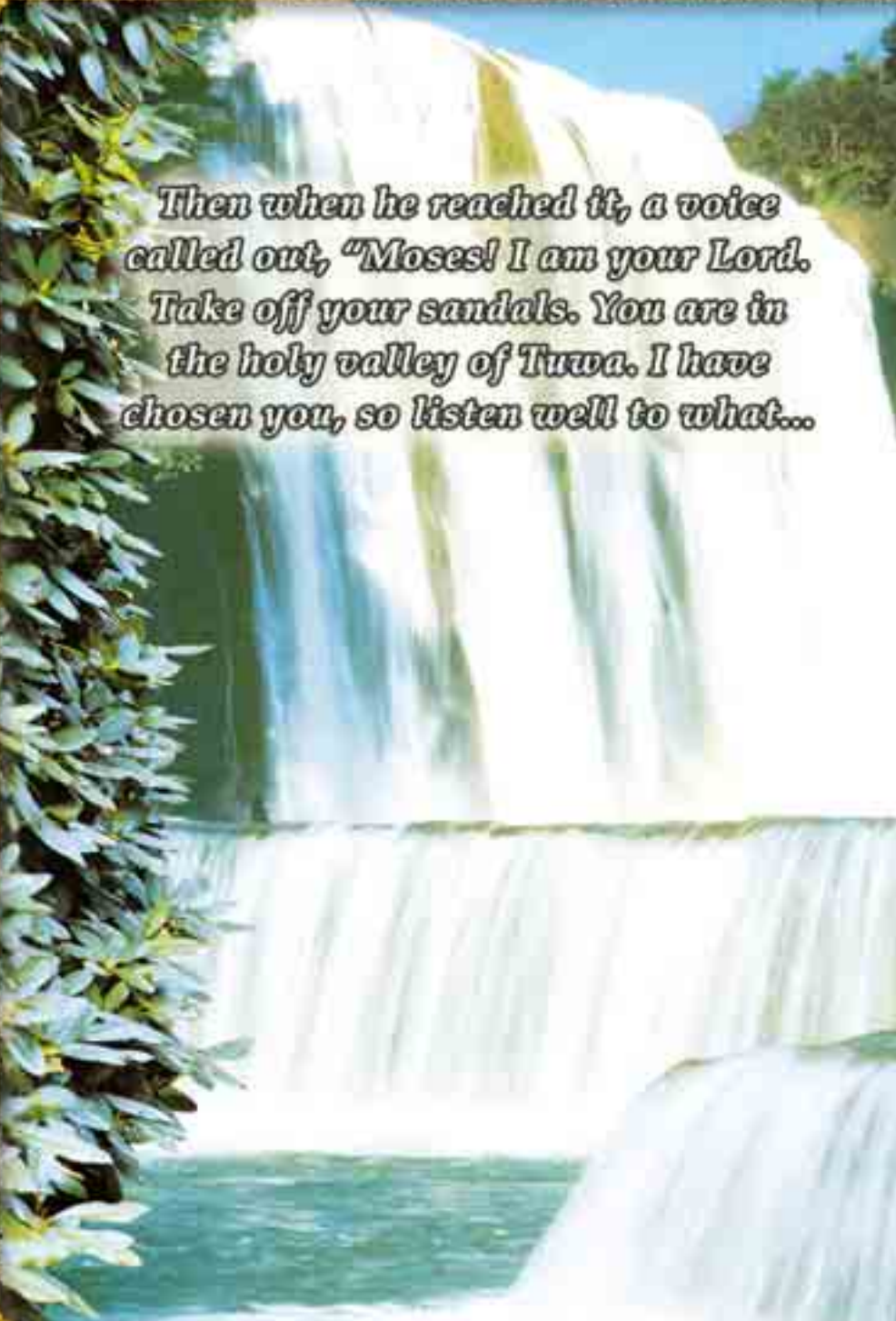
He said, "This is where you and I part company. I will let you know the explanation of those things about which you were not able to restrain yourself. As for the boat, it belonged to some poor people who worked on the sea. I wanted to damage it because a king was coming behind them, commandeering every boat. As for the boy, his parents were believers and we feared that he would darken their days with excessive insolence and transgression. We wanted their Lord to give them in exchange a purer son than him, one more compassionate. As for the wall, it belonged to two young orphans in the town and there was a treasure underneath it, belonging to them. Their father was one of the pious and your Lord wanted them to come of age and then to unearth their treasure as a mercy from Him. I did not do it of my own volition. That is the explanation of the things about which you were not able to restrain yourself." (Surat al-Kahf: 65-82)

The lesson presented here deserves special attention: It may well be

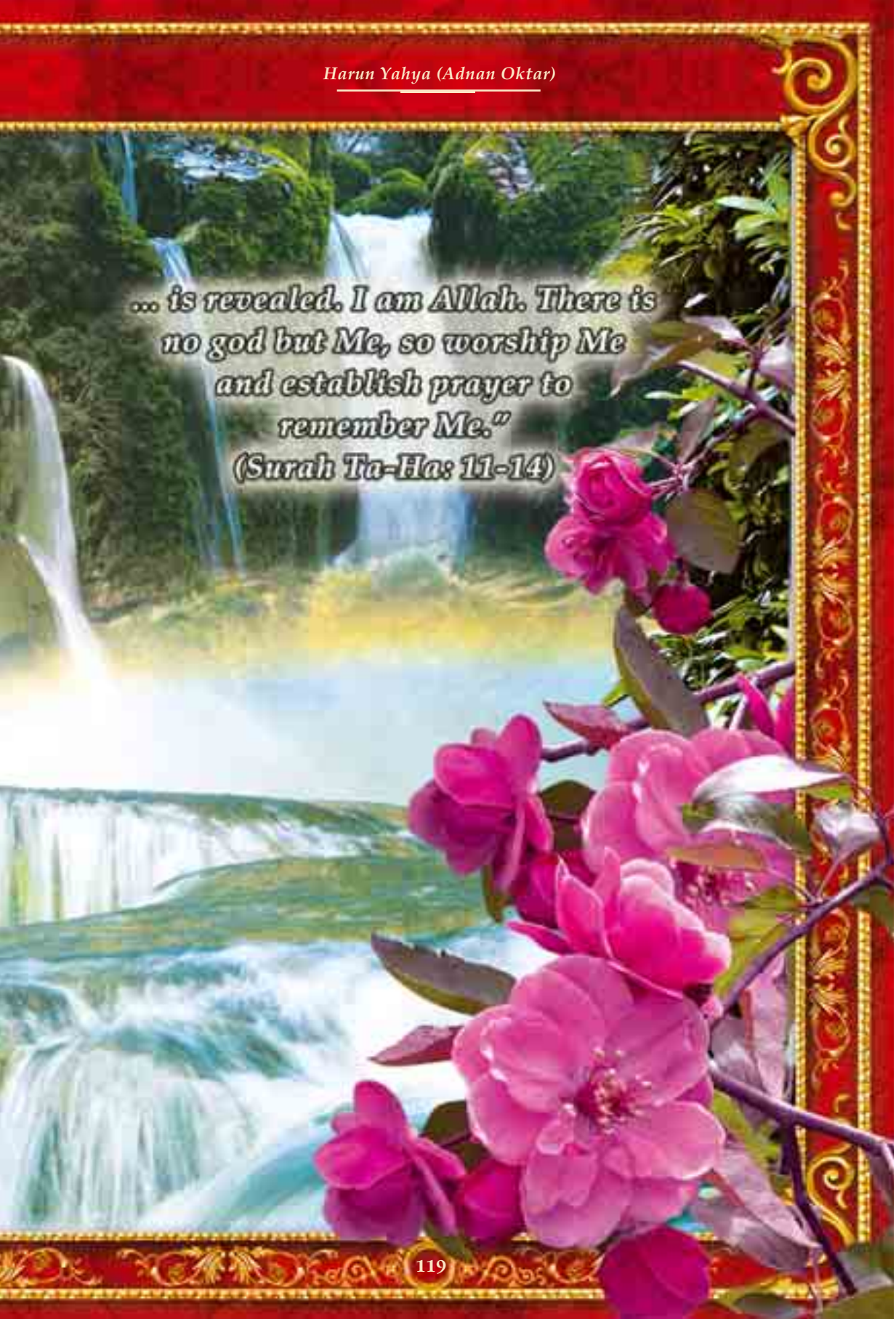
that behind what appear to be evil events, Allah may bestow certain blessings through them. The sinking of a boat for no apparent reason, or the killing of a child who has not committed any crime, may appear to be evil deeds when assessed without sufficient understanding. However, as related in the above story, there is good and wisdom behind these events ordained by Allah, which are neither obvious nor immediately comprehensible. People should think about the good inherent in everything that befalls them in their every-day lives. Behind many events considered to be evil by people in our day, there are surely Divine purposes created by Allah. If a person remains patient and strives sincerely to grasp their Divine purposes, Allah may well make him comprehend their hidden meanings.



The River Nile



Then when he reached it, a voice called out, "Moses! I am your Lord. Take off your sandals. You are in the holy valley of Tuwa. I have chosen you, so listen well to what..."



*... is revealed. I am Allah. There is
no god but Me, so worship Me
and establish prayer to
remember Me.”
(Surah Ta-Ha: 11-14)*

CONCLUSION

As all the verses mentioned so far relate, extensive references to the Prophet Moses (pbuh) are found in many parts of the Qur'an. His life is an example that abounds with lessons and reminders for believers, beginning with the early part of his life, and some of these lessons and reminders we have dealt with in this book.

Reflecting on the meaning of these lessons leads us to recognize the extent to which destiny completely contains a man's life, and the blessings it implies for a man of faith.

The lessons to be drawn from the Prophet Moses' (pbuh) life can be summarized as follows:

1- Destiny and its Divine purposes

By the time the Prophet Moses (pbuh) was born, his prophecy and the struggle he would pursue in the way of Allah were all predetermined. In fact, this was all ordained even before his birth. When we look at ourselves, we should also realize that we lead our own lives within a certain destiny. This destiny is what is best for us. It is ordained by Allah, Who is our Creator and our Lord. He has infinite knowledge and mercy. That is why we should submit ourselves to our destiny, and embrace whatever befalls us with joy, knowing that it is a part of the destiny our Lord has created for us.

2- Trusting Allah and placing faith in Him

The story of the Prophet Moses (pbuh) greatly emphasizes the notion

of placing one's faith in Allah. Allah warned and educated the Prophet Moses (pbuh) on the need to put his trust in Him, despite the fact that it was in his nature to feel excited from time to time. In those situations he encountered throughout his life, the Prophet Moses (pbuh) always acknowledged that Allah exercises absolute control over everything, and that he should trust Him unconditionally.

In order to place one's trust in Allah, one needs to appreciate Allah's Might with due extent and recognize Him according to His true power. A believer is guided to such a knowledge through reflection upon Allah's attributes: Allah is the Creator of all life, He is the One that takes back one's soul, He exercises absolute power over everything, He encompasses everything, He needs only command "Be" and it is, He is the absolute and sole controller of all things, He is the Beneficent, He is the One Who answers all prayers, and He guides whom He wills to righteousness. All deeds go back to Allah. If we could fully comprehend the might of our Creator, and appreciate His power, then we would come to realize that He is the only One to turn to and to put our trust in.

3- The temporary nature of the life of this world and of possessions

As we have explored in the example of Karun, death renders void all the benefits of worldly possessions. Furthermore, unless spent for the cause of Allah, these possessions could well be a reason to exacerbate torment, both in this world and beyond. Material possessions should never be the object of man's envy. Allah grants a greater abundance of His blessings to whom He wills. Prosperity is worthless if not put to use for the sake of Allah. On the other hand, for someone compliant to the will of Allah, poverty is by no means a source of misery. Therefore, one should neither be remorseful nor boastful about his possessions and wealth in this world. Only living for the cause of Allah, and fear for Allah, should be the criteria upon which to base one's life.

4- Ignorance and self-purification

As related throughout this book, some of the Children of Israel embraced the religion the Prophet Moses (pbuh) brought, without entirely abandoning their ancient ways. Moreover, with great ignorance, they attempted to merge their errant ways with the revealed religion. This is an important point all should be cautious of. It may be that, during the development of his personality, an individual could have inculcated some improper ways of thinking. Accordingly, after having accepted the right path, he may still keep some old beliefs and thoughts.

Also to be found in the story of the Prophet Moses (pbuh), idolatrous practices of the tribe encountered on their journey became a matter of temptation for some of the people of the Prophet Moses (pbuh), who were of poor faith and who had failed to cleanse themselves from the ways of ignorance. This instructive incident demonstrates that adherence to the Qur'an and the Sunna is the sole way of eliminating beliefs and thoughts that are rooted in ignorance.

5- Hypocrites and their attitudes

In the story of the Prophet Moses (pbuh), we find the example of hypocrites lurking within a community, and the great harm they can bring to a society. For instance, we can discern attributes peculiar to hypocrites in Samaritan:

Hypocrites are found among believers. In the time of the Prophet Moses (pbuh), for example, Samaritan was among the Children of Israel. In order to stir trouble, hypocrites look for when the believers are at their weakest. Only at that point they, with their foolish minds, feel they will be most successful do they take action. They make use of people's shortcomings to lead them astray. In pursuit of their cause, they appeal to man's base natures. They offer empty promises. They may never openly express unbelief in the religion or in Allah, but rather, try to bring attention to their supposed piety. They even go to such lengths as to claim they understand the religion better than anyone else, and that therefore, are the most capable of

guiding others to the right path. However, they can never attain success, they only give harm to themselves and in the Hereafter, they are repaid by remaining at the lowest level of Hell. Samaritan was such a historic hypocrite who possessed all these attributes.

6- The story of the cow and excessive concern over details

This story reveals a specific mentality plaguing some of the Children of Israel: man's tendency to concern himself excessively over details... Despite the easy, uncomplicated and pure nature of the religion, some people seek to make the religion difficult, by introducing needless details into it, and by shifting the focus from its true essence to trivial issues. However, Allah explains that the true religion is as easy as the religion of the Prophet Abraham (pbuh). The story of the cow brings to light the error of inquiring needlessly into details. It also shows that the pursuit of trivial details only causes difficulty for people, and may ultimately lead them away from the commandments of Allah.

7- The story of a wise man and wisdom from Allah's Sight.

This story conveys to us that there may well be wisdom underlying certain events that is not immediately apparent. This knowledge is a special sort of wisdom granted by Allah's Sight. This is explained with examples that even seemingly disastrous events may not actually be adverse, and that, on the contrary, there may be some reason behind them we are incapable of recognizing.

To conclude, the most important lesson for believers were the good morals exemplified by the Prophet Moses (pbuh) and the Prophet Aaron (pbuh). Both of them were prophets of Islam, to whom scriptures were granted.

Although Prophet Moses (pbuh) strove in the way of Allah thousands of years ago, his conduct and manner of speech remain exemplary for us.

THE PROPHET MOSES (PBUH)

Allah chose him for Himself, spoke to him and appointed him as a messenger to convey His message to the people. These noble men are remembered in the Qur'an as follows:

And left the later people saying of them, "Peace be upon Moses and Aaron!" That is how We recompense good-doers. They truly were among Our servants who are believers. (Surat as-Saffat: 119-122)

Allah was pleased with them, as He is with all His messengers. May our Lord bless us with the wisdom to better understand the lives of these messengers, and to be one of those with whom He is pleased.





THE EVOLUTION DECEIT

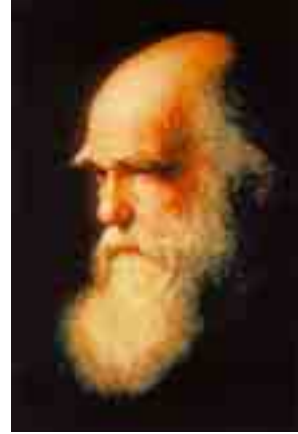
Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened.** In this way, **science confirmed the fact that Allah created the universe and the living things in it.** The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory**



Charles Darwin

was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory,**" **the theory failed in the face of many critical questions.**

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How

a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's**

theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "**Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.**"⁶

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:



Alexander Oparin

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.⁷

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**⁸

After a long silence, **Miller confessed that the atmosphere medium**

he used was unrealistic.⁹

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

*Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?*¹⁰

The Complex Structure of Life

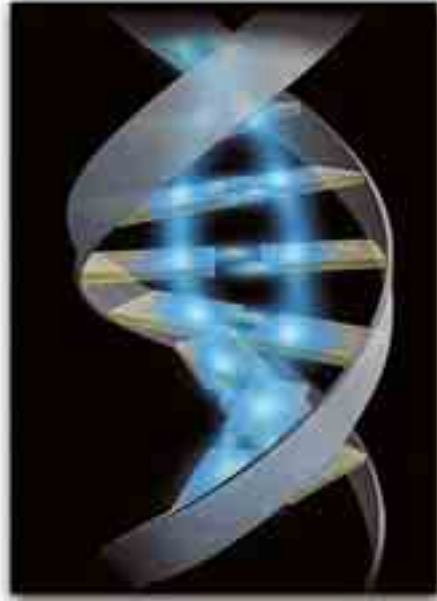
The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by it-

One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.



self to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.¹¹

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created.**" This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

*Natural selection can do nothing until favourable individual differences or variations occur.*¹²

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.¹³

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twenti-

eth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright sci-



Crippled babies who were born in the aftermath of the Chernobyl disaster. This picture reveals that mutations, which evolutionists claim have an effect on the origins of living things, actually have disastrous effects on human beings.

entific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

*First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.*¹⁴

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*¹⁵

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.¹⁶

LIVING FOSSILS REFUTE EVOLUTION

Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.



A 54-to-37-million-year-old fossil sunfish



A 295-million-year-old fossil sea urchin



A 125-million-year-old fossil cicada



A 50-million-year-old fossil sequoia leaf

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

*The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.*¹⁷

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

*Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.*¹⁸

Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **Creation.**

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man

evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between present-day man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. Australopithecus
2. Homo habilis
3. Homo erectus
4. Homo sapiens

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁹

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."²⁰

By outlining the link chain as Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.²¹

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neandarthalensis and**

Homo sapiens sapiens (present-day man) co-existed in the same region.²²

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.²³

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.



Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.²⁴

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "Darwinian formula":

Let evolutionists put plenty of materials present in the composition of

living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in 10^{950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicolored butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior Creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the



Compared to cameras and sound recording devices, the eye and ear are much more complex, much more successful and possess far superior features to these products of high technology.

question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done and plans have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional

perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying

to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospheric sounds as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the Creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is

comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings**. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted to** materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the

contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...²⁵

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator, Who is All-Powerful, All-Wise, and All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, in the most perfect form, and fashioned all living beings.**

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the

scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided

to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, the Qur'an relates the incident of the Prophet Moses (pbuh) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (pbuh) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that the theory of evolution, especially the extent to which it's been applied , **will be one of the great jokes in the history books in the future.** Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²⁶*

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world.** That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

**They said "Glory be to You!
We have no knowledge except
what You have taught us. You
are the All-Knowing,
the All-Wise."
(Surat al-Baqara: 32)**

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