

PROPHETS OF ISLAM SERIES



THE BIOGRAPHY OF
MUSA

عَلَيْهِ السَّلَامُ

PART - I



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BIOGRAPHY OF MUSA (عليه السلام)

PART (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

INTRODUCTION

It is in Ahadith that 124,000 prophets were sent by Allah (عَزَّ وَجَلَّ) on Planet Earth for the guidance of mankind; out of which- 313 were Apostles.

It is in Hadith – Abu Dharr (رضي الله تعالى عنه) narrated that he asked, ‘O Apostle of Allah (صلى الله عليه و آله وسلم), how many Prophets were there? The Prophet (صلى الله عليه و آله وسلم) said, ‘One hundred and twenty-four thousand’. (Then) I asked, ‘O Apostle of Allah (صلى الله عليه و آله وسلم), how many of them were Apostles? He said, ‘three hundred and thirteen, a good number’. (Then) I asked, ‘O Apostle of Allah (صلى الله عليه و آله وسلم), who was the first of them? He (the Prophet ﷺ) said, Adam (عليه السلام). (Ahmad, Ibn Hibbaan)

It is in Quran - [And certainly We sent Apostles before you (O' Prophet ﷺ), there are some of them that We have mentioned to you and there are others whom We have not mentioned to you] (Ghafir - 78).

Islam distinguishes between an Apostle of Allah (Rasool) and a Prophet (Nabi). Both are recipients of Allah's revelations. However, the Apostle receives a divine message or revelation for a nation in the form of a book.

Every Apostle is a Prophet, however, not every Prophet is an Apostle.

Musa (عليه السلام) was an Apostle of Allah who was given the book Taurat (Tora). He has been mentioned in the Quran 136 times.

It is in Quran - [Undoubtedly We sent down the Taurat, in which is guidance and light; the Jews were commanded according to it by Our Prophets, and the Rabbis and the Religious Jurists, for they were commanded to protect Allah's Book, and they were witnesses there to. Thus (the people of the

book were told), do not fear men, fear Me, and do not exchange My verses for a small price; and whoever does not judge according to what is sent down by Allah, it is they who are disbelievers.] (Al-Ma'idah - 44)

ANCESTORS

Prophet Musa's (عليه السلام) grandfather was Prophet Yusuf (عليه السلام). Prophet Yusuf (عليه السلام) was the son of Yaqoob (عليه السلام). Yaqoob (عليه السلام) was the son of Is'haq (عليه السلام), who was the elder son of Ibrahim (عليه السلام).

During the lifetime of Prophet Yusuf (عليه السلام), the rulers of Egypt were known as Kings. Prophet Yusuf (عليه السلام) ruled Egypt during his lifetime. When he died, he was buried in Egypt. After about 40 years from his death, the tyrants from among the local population took over Egypt and started calling themselves as Pharaohs (Firawn). They claimed themselves as gods. They enslaved the followers of Yusuf (عليه السلام). This is how Israelis were enslaved in Egypt.

BLESSED BIRTH

When the persecution of Israelis was at its peak, the Pharaoh of Egypt saw in a dream that a fire raged from Jerusalem reached Egypt and burnt the houses of all Egyptians but did not harm the slaves (Israelis). This happened around 65 years after the death of Yusuf (عليه السلام). A few years later, Prophet Musa (عليه السلام) was born in the slave community of Israelis.

It is in Ahadith, Ibn Abbas and Ibn Masood (رضي الله تعالى عنهما) narrated that the Pharaoh once saw in his dream a fire that came from Jerusalem burned the houses of the Egyptians but did not harm the children of Israel. He consulted his priests for its interpretation who explained that a boy will be born among the children of Israel and the Egyptians will perish at his hands.

Listening to this interpretation, Pharaoh panicked and ordered slaughter of all male children of Israelis at that time. Even the newborn male offspring of the Israelis were hunted and killed. This killing spree lasted for some years. Then his aides warned him that this kind of slaughter was not in his economic interest as slaves will vanish and there will be no one to work in their fields. In view of this concern, the Pharaoh ordered to kill Israelis' newborn male children one year and let them live the next.

Musa's (عليه السلام) mother was pregnant with Haroon (عليه السلام) in a year that boys were to be spared; thus, she gave birth to the child safely.

During a year in which boys were to be slain, she gave birth to Musa (عليه السلام) secretly. She was terrified that her child would be hunted and killed. Allah (عَزَّ وَجَلَّ) inspired her not to worry about the child as he is not an ordinary child. He will be an Apostle of Allah (عَزَّ وَجَلَّ) and will never be taken away from her.

Allah (عَزَّ وَجَلَّ) inspired her that when she feels she could no longer keep him hidden from the Egyptians, let her wrap the child in a cloth and keep him in a wooden box and cast the box into the river. She need not worry for him as he will be brought back to her safe and healthy.

Musa (عليه السلام) mother did as per the inspiration. But when she placed the wooden box into the river, she was overwhelmed with grief as she got scared thinking he may be drowned. Therefore, she asked her elder daughter to follow the box in the river from a distance.

It so happened that the box sailed into the river and then took a turn into the canal which used to go through the Palace of the Pharaoh. When the Guards of the palace saw the wooden box in the canal, they got suspicious. They picked up the box and were surprised to see a beautiful infant in it. The Guards informed the Pharaoh about it. When Pharaoh's wife, who was childless then, saw the beautiful child, requested him not to kill it as they can raise him up as their child and the child could be of use to them as their son in future. The Pharaoh and his wife knew that it was the child of an Israeli, but they decided to raise him up in the Palace.

Once the child was with them, they looked for woman who could feed the him with her milk. It so happened that the child did not drink milk of any woman they tried. The people of Pharaoh were concerned as he was not drinking the milk. The news spread that the Palace of Pharaoh requires a wet nurse urgently to feed an infant baby. At this time, the elder sister of Musa (عليه السلام), who had watched the box sailing into the river approached the Guards and told them that she is aware of a house who can help them in feeding the baby. Thus, the mother of Musa (عليه السلام) was contacted by the Guards to see if she can help them in feeding the baby. Musa's (عليه السلام) mother readily agreed for this responsibility. She and her children moved to Pharaoh's palace and stayed there as long as Musa (عليه السلام) suckled. This way, Allah's (عَزَّ وَجَلَّ) promise was fulfilled and Musa's (عليه السلام) mother thanked Allah (عَزَّ وَجَلَّ) for His Mercy and care.

After the suckling period was over, Musa's (عليه السلام) mother and her family went back to their home and Musa (عليه السلام) continued to grow up in Pharaoh's palace as their adopted son.

A few years later, Pharaoh's wife gave birth a male child and both Pharaoh's child and Musa (عليه السلام) grew up together in the Palace.

MUSA (عليه السلام) AS AN ADULT

Musa (عليه السلام) grew up in Pharaohs palace. When he became youth and attained strength, an incident changed his life.

Musa (عليه السلام) used to go for walking daily in the wee hours of the day. On one day when Musa (عليه السلام) was walking on an empty road, he saw at a short distance, two men were fighting. When he went close to them, he realized that one was from Israelis and the other from Egyptians. The Israeli called Musa (عليه السلام) for help. Musa (عليه السلام) tried to disengage them, but the Egyptian was stronger. He continued beating the Israeli. When he did not heed to Musa's (عليه السلام) advise, he struck him with a blow. Musa (عليه السلام) was extraordinarily strong. A blow was sufficient for the Egyptian. As it hit him in the chest, he fell on earth and to Musa's (عليه السلام) surprise died on the spot. Musa (عليه السلام) was on a casual walk on the street. He did not expect this thing to happen. He felt bad in his heart and sought Allah's (عَزَّ وَجَلَّ) forgiveness. He vowed that he will never involve himself in any quarrel again. He also became fearful about the death of the Egyptian as there could be an investigation of the death and he could be implicated into it.

The next day when he was walking again, it so happened that the same Israeli was fighting with another Egyptian. Musa (عليه السلام) scolded him and warned him against fighting on the roads. When Musa (عليه السلام) was trying to disengage the two, a third person, an Egyptian got involved in the fight on behalf of the Egyptian. He was stronger than the two. When Musa (عليه السلام) threatened him to stop and stay away from the fight, he said, 'O Musa (عليه السلام), do you want to kill me as you have killed that man yesterday?' Musa (عليه السلام) was surprised to hear this from him as he realized that the news of the death of an Egyptian has already spread. As Musa (عليه السلام) was trying to grasp the situation, a fourth man came to him running and informed him that a case has already been registered against him and the security personnel are searching to taken him into custody. Musa (عليه السلام) knew, he will not be able to prove his innocence in the Court. So, to avoid arrest, Musa (عليه السلام) ran out of the city into the desert. He prayed 'O Lord save me from the wrongdoing people'. (Al-Qasas - 21).

Musa (عليه السلام) left the city in haste. He could not go to the Palace to take any provisions with him. He walked into the direction of Syria in scorching heat in the rough desert without any food or water. Apparently, it was Allah's support and strength with which he could continue that arduous travel on foot.

After 8 or 10 days in the desert, without food and water, he reached an oasis called Madian, which was between Syria and Egypt. Musa (عليه السلام) sat under the shade of a tree and did not know how long he slept. Nearby that tree, there was a well of water where people were watering their livestock. When he woke up, he noticed two women and their flock of sheep standing away from people waiting to water their sheep. Prophet Musa (عليه السلام) was not comfortable to see two women waiting endlessly and were afraid to go near the well as it was crowded by men. Musa (عليه السلام) went to these women and asked them why they are taking care of this difficult responsibility and why men in their family are not doing it. The women explained that their father was old, and the responsibility of livestock is on their shoulders as there is no male child in the family. Musa (عليه السلام) took their sheep to the well asking the men to give him the way and watered the sheep of the women. He also drank water. He was totally exhausted. He came back to the tree where he was resting earlier and supplicated, 'O Lord, whatever good you can bestow upon me, I am surely in need of it'.

After some-time, one of the two women whom Musa (عليه السلام) had helped, came to him. She was shy while talking to him. She said, my father wants to thank you for your help and would

like to reward you for your service. She invited him to their house to meet her father. Musa (عليه السلام) walked behind the woman to their home. Musa (عليه السلام) met Shuaib (عليه السلام) in the house, who was the father of these girls. Shuaib (عليه السلام) enquired about Musa (عليه السلام). When Musa (عليه السلام) told him the whole story how he reached Madian, Shuaib (عليه السلام) consoled him and said 'do not fear. You have indeed escaped from the wrongdoing people'.

When Shuaib (عليه السلام) knew about the sincerity of Musa (عليه السلام), he offered the hand of one of his girls in marriage to him and told him that he can stay with them in the house. Musa (عليه السلام) agreed. As a wedding gift, Musa (عليه السلام) agreed to the suggestion of Shuaib (عليه السلام) that he will stay in the house for 10 years and will run all the affairs of their household. This was an ideal situation for Musa (عليه السلام) in a foreign land.

MUSA (عليه السلام) AS AN APOSTLE OF ALLAH (عَزَّ وَجَلَّ)

Musa (عليه السلام) spent 10 years in Madian with his wife, children and his in-laws taking care of the affairs of the family. When he completed 10 years, he thought of going back to Egypt with his wife and kids to his family. He took leave from his father-in-law and other relatives and started the journey with his wife and kids towards Egypt. It was wintertime and the journey were about 10 to 15 days.

On his way, one night when he camped near Mount Tur, they were under the bitter cold of desert winter. When Musa (عليه السلام) was looking for some wood to burn for heating near their camp, he saw a fire at a distant at the Mount. He thought that some people were camping there and were burning the wood for keeping themselves warm. He told his wife, 'I have seen a fire burning at a short distance. I will bring some fire stick from them to keep up warm' and if possible will discuss the shortest rout to Egypt from them'.

When Musa (عليه السلام) came to the fire, he was called from the right side of the valley in a blessed spot from the tree, 'O Musa (عليه السلام), indeed I am Allah, Lord of the worlds'.

It is in Quran - فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى - إني أنا ربك فأخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى - وَأَنَا اخْتَرْتُكَ (عليه السلام) [When he (Musa) came near it, he was called by name : 'O Musa'! 'Verily I am your Lord! (in My presence) put off your shoes. You are in the sacred valley of Tuwa. I have chosen you (as an Apostle), so listen to what is being revealed (to you). 'Indeed, it is Me, Allah. There is no god except me. Worship Me and established Salah as My remembrance.'] (Taa Haa - 11-12)

Why Musa (عليه السلام) was asked to remove his shoes?

It may be because, Allah (عَزَّ وَجَلَّ) wanted him to grasp the situation at that time and turn his full attention towards Him.

Then Musa (عليه السلام) was commanded to throw his staff on the ground. When he did, it turned into a big snake slithering on the ground. Musa (عليه السلام) ran away from it. Allah (عليه السلام) commanded him not to be afraid of it. He was asked to pick it up. When he touched it, it became his staff again? Then Musa (عليه السلام) was asked to put his hand into his bosom from the opening of his shirt and then take it out. When he did that, the hand came out shining white without a flaw. He was told that these two are the miracles given to him as an evidence of his Apostleship. He was asked to demonstrate them to Pharaoh and his nobles and ask them to send the children of Israel with him.

Musa (عليه السلام) submitted, 'My Lord, I have killed one of their people and fear that they may kill me.

Also, my brother Haroon (عليه السلام) is more eloquent than me. He will be able to explain to them better than me. So, send him with me as a helper to support what I say, for I truly fear they may reject me.'

Allah (عَزَّ وَجَلَّ) said, 'We shall surely strengthen you with your brother, and give you power with Our signs and give you authority so that Pharaoh and his people will not be able to harm you. Do not worry about them. You and your followers will be victorious.']

MUSA (عليه السلام) IN EGYPT

After the commandment, Musa (عليه السلام) went to Egypt. Apparently, no one recognized him when he entered Egypt. He met his family and talked to his brother Haroon (عليه السلام), who was in Egypt living with his family, about Allah's (عَزَّ وَجَلَّ) commandment. Nobody was aware of his (Musa's (عليه السلام) presence in Egypt until he and his brother decided to go to Pharaoh as per the commandment of Allah (عَزَّ وَجَلَّ). It so happened that the guards of the palace of Pharaoh saw them entering the palace, but no one stopped them.

The Pharaoh who raised Musa (عليه السلام) had died by then. His son was ruling Egypt at that time who was more ruthless than his father towards Israelis.

They both entered the palace and went straight to the seat of Pharaoh to talk to him. They told Pharaoh that they are the Apostles from Allah (عَزَّ وَجَلَّ) and demanded that the children of Israel be allowed to go with them.

When Pharaoh saw Musa (عليه السلام) and his brother in front of him after so long, he was surprised. He never expected that Musa (عليه السلام) will turn against him in this fashion. He knew Musa (عليه السلام) very well as they were raised together in the Palace under the care of his

father. He reminded Musa (عليه السلام) for their past favors on him as he was raised in their palace. He also reminded him of his crime of killing the Egyptian and running away from them. He said, 'you Musa (عليه السلام) surely are not grateful for our favors'.

Musa (عليه السلام) replied, 'the thing you call a crime was an unintended action committed at a time when I was unaware of the result (of my hit to that person). Therefore, I went away from all of you as I feared I will be wrongly implicated into a death which was unintended'.

'Now my Lord has commanded me and appointed me as one of the noble Apostles for the guidance of people. As for that favor you taunt me with, is a ploy on your part. The fact is that you have enslaved the Children of Israel and do not want to liberate them'.

Pharaoh could not understand what Musa (عليه السلام) was saying. He asked, 'what do you mean by saying that you are appointed by the Lord of the worlds?' Musa (عليه السلام) replied, 'the Lord of the skies and the earth and all that lies between them, if you really care to know.'

On this, Pharaoh said to those around him, 'do you hear (what he just said)?'

Musa (عليه السلام) said, 'Your Lord and the Lord of your forefathers from the beginning!'

Pharaoh said (to his nobles jokingly), 'your Apostle who has been sent to you, certainly looks to be mad.'

On this, Musa (عليه السلام) emphasized, 'the Lord of the East and the Lord of the West and all that lies between them, if you have some sense to understand.'

Pharaoh was angered by Musa's (عليه السلام) statements. He warned him, 'if you take a god other than me, I will imprison you.'

Musa (عليه السلام) said, 'if I show you something manifest and convincing sign of my Apostleship, would you agree then?'

Pharaoh said, 'show it then, if you are telling the truth!'

So, Musa (عليه السلام) threw down his staff; and behold, it was an undeniable snake. And he drew his right hand from the bosom through the opening of his collar and it came out shining-white for the onlookers.

Pharaoh said to the nobles around him, 'he is indeed a skilled magician who wants to drive you out of your land with his magic. He asked them, 'what should we do about this man and his magic?'

They suggested, the magic must be answered by magic only. They said, Musa and his brother Haroon (عليهم السلام) should be held in the Palace for a few days while they search for efficient magicians in their land who could be invited to have a showdown with Musa (عليه السلام).

A day and place were announced to the people when there would be a showdown of magic between the Egyptian magicians and Musa (عليه السلام). The people were encouraged through public announcements saying, 'would you come to the gathering and see the spectacle so that we may follow the magicians while they win and feel happy for our triumph over Musa (عليه السلام)'.

When the magicians arrived, they said to Pharaoh, 'is there a reward for us if we win?' Pharaoh replied, 'Yes of course! In addition, you will even be made my courtiers.'

Finally, the day arrived, and all gathered in an open space. Thousands of onlookers also gathered to witness the contest.

Pharaoh and his nobles were also there to witness this event. There was a drum beat to announce the beginning of the contest.

Musa (عليه السلام) asked the magicians to start their display of magic. They had ropes and rods in their hands. They threw them on the ground and raised a slogan, 'by the might of Pharaoh, we will surely win.'

The moment their ropes and rods touched the earth, they looked to the onlookers as snakes and serpents moving. Musa (عليه السلام) was scared to see it. Then Allah (عَزَّ وَجَلَّ) commanded Musa (عليه السلام) to throw his staff on the ground and behold, it became a big snake and swallowed all their false devices.

Looking at the miracle, the magicians prostrated, saying, 'we believe in the Lord of the Worlds; the Lord of Musa and Haroon (عليهم السلام)'. (Ash-Shuara - 48)

Why the magicians fell in prostration and accepted the truth?

It is because they knew the art of sorcery and its rules. And they knew, what Musa (عليه السلام) displayed was not sorcery. It was a divine miracle. They understood the truth immediately and became Muslims. Whereas Pharaoh was a King and not a sorcerer and he did not know what sorcery is. He suspected the sorcerers to have colluded with Musa (عليه السلام); therefore, he decided to kill them for associating with Musa (عليه السلام). The magicians were later killed, and their dead bodies were hanged in public to scare people from turning against Pharaoh.

It is in Qura - قَالَ أَمْنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَا أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبُكُمْ أَجْمَعِينَ - قَالُوا لَا ضَيْرَ ۗ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ - إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ [Pharaoh shouted (at the magicians). 'How dare you believe in him before I give you permission? He must be your master who taught you the witchcraft. But soon you shall find out. I will cut off your hands and your feet on

opposite sides and crucify you all.' They said, 'we do not mind as we will be returning to our Lord.' 'We hope that our Lord will forgive us for our sins because we are the first believers.'](Ash-Shuara - 49-51)

After the showdown with the magicians, Musa, and Haroon (عليهم السلام) left the contest venue. The magicians were killed, and their bodies were hung in the market as a lesson for the people. Pharaoh returned to his Palace in rage. Then he turned to his aid, Hamaan and asked him to build a tower for him so that he could climb over it and see the God of Musa and Haroon (عليهم السلام).

It is in Quran - وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ - أَسْبَابَ السَّمَاوَاتِ فَأَطَّيْعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ كَاذِبًا ۖ وَكَذَلِكَ زُرِينٌ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۗ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ [Pharaoh said, 'O Hamaan! Build me a high tower that I may attain the means of access, leading up to the sky and look for the God of Musa (عليه السلام), although I am sure he is a liar.' And so, Pharaoh's evil deeds were made so appealing to him that he was hindered from the (right) path. But the plotting of Pharaoh was only in vain.] (Ghafir - 36-37)

Back into his family and community, Musa (عليه السلام) started spending time while Pharaoh's plots against him continued.

It is reported that Musa (عليه السلام) was a shy person and he used to cover his body fully in front of the people. Looking at this, Israelis suspected that he had some natural defect in his body and that is the reason he covers his body fully all the time.

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated the Apostle of Allah (صلى الله عليه وآله وسلم) said, Prophet Musa (عليه السلام) was a shy person and used to cover his body fully because of his shyness. One of the children of Israel hurt him by saying, 'he covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect'. Allah (عَزَّ وَجَلَّ) wished to clear Musa (عليه السلام) of what they said about him. So, one day when Musa (عليه السلام) was alone, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Musa (عليه السلام) picked up his stick and ran after the stone saying, 'O stone! give me my garment!' Till he reached a group of the Children of Israel who saw him naked then and found him the best of what Allah had created. Allah cleared him of what they had accused him of. The stone stopped there and Musa (عليه السلام) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of that hitting, three, four or five marks. This was what Allah refers to in this verse - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا [O believers! Be not like those who slandered Musa (عليه السلام), but Allah cleared him of what they said, for he was honorable in the sight of Allah. (Al-Ahzab-69) (Bukhari, Muslim, Ahmad, etc.)

QAROON (KORAH)

Qaroon (Korah) was a rich man from the people of Israel. He was the only rich man among them while the entire Israeli community consisted of poor slaves. He never helped the poor. Musa (عليه السلام) and some people from Israelis reminded him that it was his responsibility to help his fellow Israelis. They also asked him to pay Zakat on his wealth. He refused and started spreading rumors against Musa (عليه السلام) and his followers that they are demanding charity from him to become rich.

Qaroon was so rich that the keys of his treasures could not be lifted by a group of strong men. Some Israelis used to envy him for his wealth and wished if they had the kind of wealth he possesses. But the virtuous people never looked at his wealth. For them, the reward of Allah (عَزَّ وَجَلَّ) in Hereafter was bigger.

Qaroon was punished for his wrongdoings as earth swallowed him. It is reported that there was a big explosion and a loud noise and when people went out of their houses, they realized that the palace of Qaroon along with his wealth was swallowed by earth and there was no trace of him.

PERSECUTION OF ISRAELIS

When the situation was going out of hand, Pharaoh told his courtiers that let us kill Musa (عليه السلام) and finish this thing once and for all. He said, 'I show you what I see correct, and I guide you to the way which is best for you'.

But a man, probably from his courtiers, advised them to realize the truth of Musa's (عليه السلام) message. He argued, 'will you kill a man (only) for saying, 'my Lord is Allah,' while he has in fact come to you with clear proofs from your Lord? If he is a liar, it will be to his own loss. But if he is truthful, then you will be afflicted with some of what he is threatening you with. Surely Allah does not guide whoever is a transgressor and a blatant liar. 'O my people! You are the rulers today and you reigning supreme in the land. But who will save us from the punishment of Allah if it comes to us?'

The believer said, 'my people, I fear your fate will be the fate of those who opposed (their prophets), like the fate of the people of Nooh (عليه السلام), Aad, Thamud, and those after them. For, Allah does not wish to subject His servants to any injustice. O my people! I truly fear for you the Day all will be crying out (to each other). The day you will turn your backs and flee, with none to defend you against Allah. Whoever Allah allows to go astray has none to show him the way. And indeed Yusuf (عليه السلام) did come to you before with clear signs, but you were always in doubt concerning what he did bring to you, till when he died. (And) you said,

'Allah will never send an Apostle after him.' Thus, Allah leaves those astray who are (always) suspicious.

When the faith of the person became apparent to the people of Pharaoh, they tried to harm him, but Allah (عَزَّ وَجَلَّ) protected him from their plots.

It is in Quran - فَوْقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا^{١٥} وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ [So, Allah protected him from the evils they plotted (against him), while a terrible punishment encompassed Pharaoh's clan. (Ghafir - 45)

When the persecution of Israelis increased manifold, they complained to Musa (عليه السلام), 'we have been oppressed before you came to us, and, also after you have come to us'. Musa (عليه السلام) said, 'it is likely that your Lord may destroy your enemy and, in his place, make you the rulers of the earth, and then see what deeds you perform.' He asked them to 'seek the help of Allah and patiently endure; indeed, the owner of the earth is Allah. He appoints, as its successor, whoever He wills; and the final triumph is for the pious.'

When Pharaoh did not realize his mistake, the Egyptians were struck by famines spread over several years. Whenever a fertile season occurred, the Egyptians would assume that it was due to their adherence to polytheism but when they faced droughts, they would blame it on the magical machination of Musa (عليه السلام). And they would say 'whatever sign you bring to harm us (by sorcery), we will not believe in you.' Pharaoh and his advisors were determined to oppose Musa (عليه السلام) let whatever happened.

It is in Quran - فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ [So We sent upon them the flood and locusts and vermin (insects) and frogs and blood as distinct signs, but they were arrogant and were a criminal people.] (Al-A'raaf - 135)

After the famine, it was the flood, which came because of torrential rainfall. It ruined all growing crops and fruit, penetrated their barns, and destroyed their stores of food.

It was followed by the locusts. The third was Qummal (القُمَّل) (lice, termites). All types of vermin are included in Qummal that cause damage.

The fourth was the plague of frogs, which infested every human habitation. It is reported that they were afraid to even open their mouth fearing that a frog will jump into their mouth. Every time they were afflicted, they would come to Musa (عليه السلام) requesting to invoke the Lord that if the punishment is withdrawn from them, they will believe in Him. But when the punishment was removed, they would go back from their promise.

ISRAELI EXODUS

The last among the punishment was the blood. Every source of potable water turned red because of blood. This proved to be too much for Pharaoh who decided to kill Musa (عليه السلام). When Pharaoh had made up his mind to kill Musa (عليه السلام), Allah (عَزَّ وَجَلَّ) ordered him to leave Egypt along with the Israelis.

It is in Quran - وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ - [Depart with my servants by night, for surely you will be pursued.] (Ash-Shuara - 52)

Israelis in the leadership of Musa (عليه السلام) left their homes in the dark of the night and traveled towards sea. Pharaoh's spies knew immediately that something was happening among the slaves as so many were coming out of their homes. Pharaoh called a meeting of his advisors and gathered their armed forces to pursue the fleeing Israelis. Gathering the army took all night and Pharaoh's army did not leave confines of the city until the dawn. By this time, the Israelis were near the red sea. They saw Pharaoh's army marching towards them. Musa's (عليه السلام) companions were scared and said, 'we will be overtaken by Pharaoh's army!' Musa's (عليه السلام) assured them and said, 'surely, my Lord is with me and He will guide me.'

Then, Allah (عَزَّ وَجَلَّ) revealed to Musa (عليه السلام) to strike the sea with his staff. When he struck, it parted the sea water, and each part looked like a mountain. Looking at the parted sea, Pharaoh tried to follow Israelis through the sea. By the time Pharaoh's army reached to the Sea, Israelis had already crossed the sea and had reached the other shore. Looking at the parted sea, Pharaoh ordered his army to pursue Israelis across the sea. When Pharaoh's army reached into the middle of the sea, At this time, the parted portions of sea joined and the entire Army along with Pharaoh were drowned in it.

It is in Quran - إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ - وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ - [Surely in this is a sign (of your Lord). Yet most people would not believe. And indeed, your Lord is Mighty and Most Merciful.] (Ash-Shuara - 67-68)

PHARAOH'S DEAD BODY WAS FOUND

Qur'anic narrative regarding Musa (عليه السلام) refers to two Pharaohs. The first was the one during whose reign Musa (عليه السلام) was born and in whose palace, he was brought up. The second was the son of the first Pharaoh, Musa (عليه السلام) invited to Islam and who was asked to liberate the Israelis. He was born a few years after Musa (عليه السلام) was picked up by the guards of the earlier Pharaoh from the river and he decided to raise him in his Palace. Musa (عليه السلام) and this (his son) Pharaoh were both raised in the Palace together. It was this Pharaoh who was drowned.

The first Pharaoh is considered to be Rameses I, while the second Pharaoh (Ramses II) was his son, who had become a co-sharer in his father's authority during the latter's lifetime and who,

after his death, became the ruler of Egypt. There is no authentic record of the dates and years of their rule. The historical accounts and dates of their rules are disputed in view of the discrepancies in Egyptian, Israeli, and Christian calendars.

It is reported that Pharaoh's (Ramses II) mummified dead body was discovered in 1881 in the tomb of a high priest named Pinedjem II who lived 400 years after the pharaoh's reign. The mummy was likely moved from the pharaoh's original tomb in the Valley of the Kings, designated KV7, after looters desecrated the burial chamber, and the priests of that time feared that someone might even try to ruin or steal the body of the Pharaoh. [Read more.](#)

Upon discovery, the body of Ramesses II was found in pristine condition as compared to other Mummies. His skin was entirely preserved, as well as most of the hair on his head. Since his facial features remained virtually intact, researchers compared them to the statues which represented him. They concluded that many statues accurately depicted Ramesses II, his strong jaw and aquiline nose.

Pharaoh had died by drowning in the sea and later his dead body was found by the people at the seashore.

Hundred years later, in late 1970s, it was realized that, in view humidity in the room in which the Mummy of the Pharaoh was kept in Egyptian Museum in Cairo, its condition started to deteriorate. This prompted Egyptian authorities to search for experts to help them restore the Mummy.

In 1980s, the Mummy was transferred to France for its restoration. In France, the mummy was taken to a special wing of the French Monuments Center, and renowned archeologists, surgeons and anatomists started to conduct a study on the mummy to delve into its mysteries and restoration.

Professor Maurice Bucaille, the senior surgeon and scientist in-charge at this Center was the Head of the team of restoration of the Mummy. Maurice Bucaille was the most famous surgeon in France. In their final report, the experts at this center concluded that the death of the Mummified Pharaoh was because of drowning into the sea. The remains of the salt stuck on his body and inside ears was the conclusive evidence in this context. They also concluded that the body was mummified in haste over 3000 years ago after recovering it from the sea. The experts were puzzled over a question. How did this body, to the exclusion of other mummified bodies of ancient Egyptians, remained intact although it was recovered from the sea?

The Mummy was restored in France and it was sent back to Egypt in a splendid glass coffin which is being displayed in Cairo Museum till date. [Read more](#)

The Head of the restoration Team in France Prof. Maurice Bucaille was amused by their findings. He realized that the facts described in Quran about the preservation of the body of Pharaoh were truthful.

It is in Quran - وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَيْنَهُمْ فِرْعَوْنُ وَجُنُودَهُ بَعْثًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ [And We brought the people of
المُسْلِمِينَ] أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

Israel across the sea, but the Pharaoh and his army pursued them wickedly and maliciously till he was on the point of drowning, and he said, 'I believe that there is no god but He in whom the people of Israel believe, and I submit to Him.'] **(Yunus - 90).**

It is in Quran - **الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ** [(Allah said, you surrender) now, but before this, you always rebelled and were of those engaged in causing disorder and corruption?] **(Yunus - 91).**

It is in Quran - **فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ** [This day We shall salvage your body so that you may be a pointer for those after you; and indeed most people are neglectful of Our signs.'] **(Yunus - 92).**