

PROPHETS OF ISLAM SERIES



THE BIOGRAPHY OF
MUSA

عَلَيْهِ السَّلَامُ

PART -II



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BIOGRAPHY OF MUSA (عليه السلام)

PART (2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ISRAELIS AS FREE PEOPLE

After their liberation from Pharaoh, Israelis entered Sinai Peninsula. They traveled towards south and reached a place known as Mafqah which had a big temple dedicated to moon god of the Semites. Passing by these places the Israelis, who had been in slavery under Pharaohs for a long time and were influenced by their idol worship traditions, felt the desire to go back to idol-worship in spite of the fact that they were the followers of Musa (عليه السلام).

They requested, 'O Musa (عليه السلام), make us an Idol god like theirs.' Musa (عليه السلام) replied, surely you are ignorant people.' He explained that the condition the idol worshipers are in, is one of destruction, and what they do is utter falsehood. He asked them, 'do you want a God other than Allah, who is the creator of all the worlds? Remember, how He saved you from the clutches of Pharaoh who used to oppress and afflict you by killing your sons and sparing your daughters?'

Musa (عليه السلام) led his people southeast towards the holy mountain Tur. It is at this mountain that Musa (عليه السلام) went for 40 days solitude where he was given the Taurat (Torah) tablets inscribed by the commandments of Allah (عَزَّ وَجَلَّ). His brother Haroon (عليه السلام) deputized him in his absence.

When Musa (عليه السلام) was at seclusion on Mount Tur, he prayed, O Lord, I hear your voice, but I did not see you. Kindly show me how you are? Allah (عَزَّ وَجَلَّ) replied, 'O Musa (عليه السلام) you cannot see me'. Musa (عليه السلام) insisted, 'O Lord show me, how are you?' On this he was told, 'look at the (parallel) hill, if it remains firm in its place, you may then see me'. Then Allah (عَزَّ وَجَلَّ) reflected His effulgence (Tajalli) on the mountain and it crumbled into a heap of dust, and Musa (عليه السلام) fell unconscious. When he came back to senses, he said, 'all glory to You. I turn to You in repentance, and I am the first (one) to believe.'

What happened during this episode? I have explained it below.

THE SIGHTING OF ALLAH'S (عَزَّ وَجَلَّ) TAJALLI

Absolute Existence of Allah (عَزَّ وَجَلَّ) cannot be manifested in a shape, body, form of any kind - exclusive, divine or creature like. Allah (عَزَّ وَجَلَّ) is free from time, place, form, and composition, physical or spiritual. He does not live in a place and is not made up of parts like hands, eyes, face, etc. He is pure from the consideration of any kind of body; physical, spiritual, visible, or invisible. His Unity (Zaat-e-Elahi) cannot be expressed within the limitations of time, space, and dwelling. Therefore, it cannot be seen by human beings, from their physical eyes or the eyes of their hearts or spiritual eyes. No one can see Allah (عَزَّ وَجَلَّ), including Prophets, Awliya Allah or anyone, in this world, or in Hereafter, or beyond. This is the meaning of the following Quranic verses that negate the vision of Allah.

It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [Nothing is like Him, and He is the Seer and Hearer.] (Ash-Shura - 11).

It is in Quran - لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him, He sees their eyes (them). He has minute vision and is aware of everything. (Al-An'aam - 103).

It is in Quran - وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ [It is not fitting for a human being that Allah should speak to him except by inspiration, or from behind a veil, or by sending of an Apostle to reveal, with Allah's permission, what Allah wills, for He is Most High, All Wise.] (Ash-Shura - 51).

Whoever has seen Allah (عَزَّ وَجَلَّ), has either seen His Tajalli-e-Zaati (نور) or Tajalli-e-Sifaati (in the shape of His creatures).

When Allah (عَزَّ وَجَلَّ) reflects His Tajalli-e-Zaati, everything vanishes and only a bright white light is witnessed.

During the above episode, when Allah (عَزَّ وَجَلَّ) reflected his Tajalli-e-Zaati on the mountain, it vanished and what Musa (عليه السلام) could witness was a bright light. The reflection of Tajalli-e-Zaati also affected Musa (عليه السلام) and he went into the state of annihilation (فنائيت). After some time, he came back into his senses.

In the state of Fana, Tajalli-e-Zaati overtakes, and the human being ceases to exist momentarily even though his body remains at that place. After some time when this state is over, the human being comes back to his existence (senses).

The state of Fana is different from the state physical unconsciousness. When a person is unconscious, he becomes unaware of what is happening to him or around him, but he exists in his body in an unconscious state.

In the state of Fana, the existence of Allah (عَزَّ وَجَلَّ) overtakes the existence of the servant and the servant disappears from the Cosmos momentarily. After sometimes, when he comes back to his dependent existence, he can visualize things in the cosmos.

THE MEANING OF VISION OF ALLAH (عَزَّ وَجَلَّ)

We believe in all Quranic verses, in all Ahadith that have reached to us from authentic sources. We also believe in sayings of Sahaba, the interpretations of Imams of Fiqh and Theology and our Shuyook of Ihsan. We have also been commanded to strive to understand issues in the light of Quran and Sunnah.

It is in Quran - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in Our way, We (Allah) show and put them on the right path' (Al-Ankaboot - 69).

When we consider this issue, we realize that the meanings of 'Manifestation' are (i) Sign (آية), (ii) Refulgence (تجلي) (iii) Expression (إظهار), (iv) Appearance (ظهور), and (v) Materialization (التحقق or تجسد).

What is Tajalli-e-Sifaati?

There are 99 famous names of Allah (عَزَّ وَجَلَّ). Name is the mixture of Zaat (person) + Sifat (attribute). Allah's (عَزَّ وَجَلَّ) name is "Rahman", (الرحمن - Compassionate) meaning it is the mixture of His Zaat + His attribute of compassion (towards His creatures). Similarly, His name is "Raheem", (الرحيم - Merciful) which is the mixture of His Zaat + His attribute of Mercy (towards His creatures). The same is the case with His other names (epithets of Allah-عَزَّ وَجَلَّ).

Allah (عَزَّ وَجَلَّ) likes to show His "Compassion", His "Mercy" and His other attributes to His creatures so that they see His magnificence, independence (self-subsistence) and their dependence upon Him. Thus, Allah's (عَزَّ وَجَلَّ) Tajalliyat-e-Asma wa al-Sifaat or Signs (الآيات) appear in front of us in various shapes and forms continuously.

It is in Quran - وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ [(Say O' Prophet ﷺ) Praise be to Allah. He will show you His signs and you will recognize them. Your Lord is not heedless of anything you do.] (An-Naml - 93).

The entire cosmos and all worlds in it, are the places of manifestation of Allah's (عَزَّ وَجَلَّ) Signs or Tajalliyaat which can appear in any form or shape.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that Prophet Mohammad (صلى الله عليه و آله وسلم) said, I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضي الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضي الله تعالى عنه) said, Hey,' this is true when Allah's (عَزَّ وَجَلَّ) refulgence (Tajalli) is from the divine light which is the "Light of His Unity". Prophet Mohammad (صلى الله عليه و آله وسلم) has seen his Sustainer (Rab) twice". (Tirmidhi).

It is in Hadith - Abdullah bin Shaqiq reported, 'I said to Abu Dharr (رضي الله تعالى عنه), had I seen the Apostle of Allah (صلى الله عليه و آله وسلم), I would have asked him. He (Abu Dharr - رضي الله تعالى عنه) said, what is that thing that you wanted to inquire of him? He said, 'I wanted to ask him whether he had seen his Lord. Abu Dharr (رضي الله تعالى عنه) said, 'I, in fact, inquired of him, and he replied, I saw Light نور (Allah's Tajalli-e-Zaati). (Muslim).

The above Ahadith clearly distinguish between Manifestation of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Zaati (which is referred to as 'Light of His Unity') and Tajalli-e-Sifaati - Manifestation of Allah's (عَزَّ وَجَلَّ) Attributes.

Prophet Mohammad (صلى الله عليه و آله وسلم) saw Allah in both Tajalli-e-Zaati and Tajalli-e-Sifaati. In Tajalli-e-Zaati, what the Prophet (صلى الله عليه و آله وسلم) witnessed was formless light (نور); and in Tajalli-e-Sifaati, the Prophet (صلى الله عليه و آله وسلم) saw Allah in the shape of a human being.

In this context, the following points are important.

(i) Sighting of Allah (عَزَّ وَجَلَّ) in Tajalli-e-Asma wo Sifaat will be in the shape of His creatures or in the shape of a human being or any other shape.

(ii) Sighting of Allah (عَزَّ وَجَلَّ) in Tajalli-e-Zaati is (نور) is formless light.

(iii) If a person has seen Allah (عَزَّ وَجَلَّ) in a dream in the shape of human being and he remembers that shape and dream very well. He can remember that shape and hold it in highest respect. However, it is not allowed for him to draw the picture of that human shape, place it in front of him as Allah's (عَزَّ وَجَلَّ) picture and prostrate. If he does that, it will be treated as Shirk. Similarly, if he considers that what he saw is the shape of Allah (عَزَّ وَجَلَّ) and imaginatively confines / encompasses Allah's (عَزَّ وَجَلَّ) Unity into that shape and performs Salah five times a day with that belief, his Salah will be treated as idol worship.

(iv) Salafis, Hindus, Christians (and their likeminded people) have made terrible blunder in understanding Allah's (عَزَّ وَجَلَّ) Unity (Zaat). They imagine Allah (عَزَّ وَجَلَّ) in a physical shape which has eyes, hands, face, body, etc. This kind of belief is Idol worship. Salafis' so-called-Salah five times a day, with this belief, is nothing but absolute idol worship because, as per their belief, they are encompassing/confining/arresting the Unity of Allah (عَزَّ وَجَلَّ) (Zaat-e-Elahi) into

an imaginary body sitting on a big chair over the skies. (La Haula wala QuwwataAlla Billah)

The difference of opinion among Sahabah

We have briefly discussed the differences of opinions of Sahaba and Imams in this regard.

It is in Hadith - narrated by Masruq (رضى الله تعالى عنه), 'I said to Ummul Momineen Aisha (رضى الله تعالى عنها), O' Mother! did Prophet Muhammad (صلى الله عليه وآله وسلم) see his Lord?" Aisha (رضى الله تعالى عنها) said, 'what you have said makes my hair stand on end! Know that if somebody tells you one of the following, he is a liar.

Whoever tells you that Mohammad (صلى الله عليه وآله وسلم) saw (absolute existence or Zaat-e-Elahi of) his Lord, is a liar. Then Ummul Momineen Aisha (رضى الله تعالى عنها) recited this verse - لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ - [Peoples' eyes (be it physical eyes or heart eyes) cannot see Him. He sees their eyes (them).] (Al-An'aam - 103); and this verse - " وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ - [It is not fitting for a human being that Allah (عَزَّ وَجَلَّ) should speak to him except by inspiration, or from behind a veil.] (Ash-Shuara - 51). (Part of the Hadith) (**Bukhari, Muslim**)

Carefully read the above Hadith. Ummul Momineen Aisha (رضى الله تعالى عنها) is not narrating a Hadith, rather she is clarifying the meanings of the verses of Quran and the reasons for her observations on a narration (Hadith). What Ummul Momineen Aisha (رضى الله تعالى عنها) is referring is Allah's - عَزَّ وَجَلَّ - Absolute Existence or His Zaat (person) which cannot be seen by anyone and therefore she is quoting the verses of Quran that negate sighting of Allah's absolute existence. Nothing can encompass Zaat-e-Elahi.

Look at the following Ahadith that confirm sighting of Allah's manifestations in (i) Tajalli-e-Zaati (Light of His Unity), and (ii) Tajalli-e- Sifaati (His attributes Refulgence).

It is in Hadith - Ibn Abbas (رضى الله تعالى عنه) narrated that Prophet Mohammad (صلى الله عليه وآله وسلم) said, 'I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضى الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "Peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضى الله تعالى عنه) said, Hey' this is true when Allah's (عَزَّ وَجَلَّ) refulgence (Tajalli) is from the divine light which is the "Light of His Unity" (Tajalli-e-Zaati). Prophet Mohammad (صلى الله عليه وآله وسلم) has seen his Sustainer (Rab) twice". (**Tirmidhi**).

It is in Hadith - It is narrated on the authority of Abu Dharr (رضى الله تعالى عنه), 'I asked the Apostle of Allah (صلى الله عليه وآله وسلم), did you see your Lord? He (the

Prophet - صلى الله عليه و آله وسلم said "He is light نُور, I saw Him.] (Muslim, Book # 1, Hadith # 341).

It is important to note that Allah's light (نور) is within his Zaat. It is not that Zaat-e-Elahi is within His light (نور). We cannot confine Zaat-e-Elahi into His own light (نور) or into a form, shape, or body; exclusively, divine or creature like. If you do that, it will be shirk.

It is in Quran - اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ - [Allah is the light (existence) of the Heavens and Earth'.] (An-Noor -35).

It is in Quran - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى - [Indeed he (Prophet Mohammad ﷺ) saw clearly the greatest of the Signs (manifestations) of his Lord (during Me'raj)]. (An-Najm - 18).

Bayhaqi narrated a Hadith with a sound chain - Prophet Mohammad (صلى الله عليه و آله وسلم) said ' I saw my Lord (in al-Asma' wa al-Sifat) in the form of a curly-haired, beardless young man wearing a green robe'.

Thus, Sahaba and Imams rightly said that Zaat-e-Elahi (the absolute existence of Allah) cannot be encompassed/seen by human beings from the physical or spiritual eyes. However Sighting of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Zaati is (نور) formless light. Sighting of Allah in Tajalli-e-Asma wo Sifaat can be witnessed in the shape of His creatures.

CALF WORSHIP BY SOME ISRAELIS

When Musa (عليه السلام) was in seclusion on mount Tur, away from his people for forty days, they became restless. An evil man among them, Samiri, suggested that they find another guide, as Musa (عليه السلام) is absent for so long. He convinced them that to find true guidance, they needed a god, and he can provide this god. So, he collected all their gold jewelry which they had stolen from the Egyptians and melted it down. During the casting, he threw in a handful of dust he collected from the place where Hadhrat Jibreel (عليه السلام) walked. From the molten metal, he fashioned a golden calf. It was hollow, and when wind passed through it, it produced a sound. It was as if they had succeeded in making themselves a living God.

When Haroon (عليه السلام) knew about the mischief, he spoke to them and cautioned them about the resulting in consequences. Those who followed Musa (عليه السلام), separated themselves from the ones who chose to worship the calf.

When Musa (عليه السلام) returned after 40 days of seclusion, he saw people singing and dancing around the golden Calf. He could not believe his eyes. He said, 'O my people! Did not your Lord give you a true promise? Did the period of my absence seem too long to you? Or did you desire that your Lord's wrath should descend upon you and so you broke your promise to me?'

They said, 'we did not break our promise to you of our own accord, but we were loaded with sinful loads of ornaments of the people of Egypt, and we threw them to get rid of them, in the same way as Samiri threw them, into a fire.' Then Samiri made from them an idol of a calf, which had a lowing sound of a cow, so we said to each other, 'this is your god and the god of Musa (عليه السلام), but he has forgotten.'

Musa (عليه السلام) then turned towards Haroon (عليه السلام) and said, 'O Haroon (عليه السلام)! what prevented you from following me, when you saw them going astray? Have you then disobeyed my order?' Haroon (عليه السلام) said, 'O son of my mother! you don't seize me by my beard, or by my head! Surely, I feared you may say, 'you have caused a division between children of Israel, and you did not respect my word!' I did warn them beforehand saying, 'O my people! You are only being tested by this, for indeed your Lord is the Most Compassionate. So, follow me and obey my orders and desist from calf worship. But, they replied, 'we will not cease to worship it, until Musa (عليه السلام) returns to us.'

Musa (عليه السلام) then turned towards Samiri and asked, 'what did you think you were doing, O Samiri?' He said, 'I witnessed what the people did not see. I took a handful of dust from the tracks of angel Jibreel عليه السلام, then threw it into the mouth of the Calf and it started making a sound like a cow and this is what seemed pleasing to me.'

Musa (عليه السلام) said, go away, for in this life your punishment is that you exclaim 'do not touch me' as you will be cursed by a disease! And indeed for you is a time appointed, which you cannot break; and look at your deity, in front of which you remained squatting the whole day; we swear we will surely burn it and smash it into bits, and throw it into the river.'

Then Musa - عليه السلام addressed his people, 'your only god is Allah, there is no god except Him. He encompasses everything by His knowledge.'

The historical accounts testify that Israelis, during their slavery in the hands of the people of Pharaoh, used to work in the fields and in the homes of the Egyptians. They used to steal rich Egyptians' gold ornaments and this way had accumulated some gold with them. When Prophet Musa (عليه السلام) went to Mount Tur (Sinai) for 40 days, the Israelis were under the care of Prophet Haroon (عليه السلام), who was Prophet Musa's (عليه السلام) elder brother. During those days, Samiri did the mischief and convinced Israelis that it is their God. Many Israelis started worshipping it. Prophet Haroon (عليه السلام) tried to stop them from this wrongdoing. But he could stop only a few. The others continued this worship. When Musa (عليه السلام) returned from Mount Sinai, he was terribly angry seeing the calf being worshiped by his people. All those who worshiped were punished severely for their wrongdoing. Later, Allah (عَزَّ وَجَلَّ) forgave them.

It is reported that Musa (عليه السلام) chose 70 pious and elderly men from the Israelis and came with them to Mount Tur. The plan was that this delegation will seek forgiveness for the wrongdoing of their people. They stood at the base of the mount while Musa moved into the low-lying cloud to seek Allah's forgiveness. When he came back and asked why they stood back, they said they will not follow him until they see Allah (عَزَّ وَجَلَّ) from their eyes.

On these, all 70 men were struck by a lightening bolt. They fell to their ground dead. Then Musa (عليه السلام) prayed for their repentance and were brought back to life again.

It is in Quran - وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ - ثُمَّ - [And when you (people) said, 'Musa (عليه السلام) , we will not believe in you until we see Allah with our own eyes.' So, the thunderbolt struck you dead while you were looking. Then We revived you after your death, so that you might be thankful.] (Al-Baqara - 55-56)

After their pardon, when things became normal, Musa (عليه السلام) informed them about the commandments of Allah (عَزَّ وَجَلَّ) he received during his stay at Mount Sinai. Listening to these commandments, Israelis got divided. Some wanted to reject all the commandments and others accepted a few commandments and rejected the others. They started making all types of excuses to avoid following these commandments. At this time, a mountain got hovered over them. They were scared seeing the mountain over their heads which could fall any moment. This way they were reprimanded to hold fast to what Allah (عَزَّ وَجَلَّ) has given them. They were warned to bear the contents of all commandments in mind and to implement them in their lives.

It is in Quran - وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ - ثُمَّ - [Remember when We took your pledge, and made the mountain tower high above you, and said, 'Hold fast to what We have given you and bear its contents in mind, so that you may be conscious of Allah.' Even after that, you turned away. Had it not been for Allah's favor and mercy on you, you would certainly have been lost.] (Al-Baqara - 63-64)

ISRAELIS WANDER IN THE DESERT FOR 40 YEARS

Musa (عليه السلام) encouraged the children of Israel to perform jihad and enter Jerusalem, which was under their control during the time of their father Yaqoob (عليه السلام). Yaqoob (عليه السلام) and his children later moved with his household to Egypt during the time of Prophet Yusuf (عليه السلام). His offspring remained in Egypt until their exodus with Musa (عليه السلام). When they lived in Egypt, a mighty strong people took over Jerusalem. Now, Musa (عليه السلام) asked the children of Israel to enter Jerusalem and fight with them to take back Jerusalem. He promised them victory over the mighty people there.

Living in Egypt for decades under slavery, Israelis had lost the courage. And they were aware how powerful people were ruling Jerusalem. They got scared to fight with them and refused to enter and fight with them. They rebelled and defied Prophet Musa's (عليه السلام) order. However, there were two men among them who feared Allah and whom Allah had favored. They told the Israelis, 'charge and rush towards the gate (of the town). If you enter, you will surely be victorious. And place your trust in Allah if you honestly believe. They rejected these two men and said, 'we will never enter it when they are there. O Musa (عليه السلام), You and your Lord go and fight with them while we remain seated here. Musa (عليه السلام) turned towards Allah and

said, 'My Lord! I have no control except over myself and my brother, so keep us separated from the disobedient nation. On this the command of 40-years wandering in desert was given by Allah.

It is in Quran - **قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ** [(Said Allah) Then verily this land is forbidden for them for forty years and they shall wander over the earth. So do not grieve for these wicked people.] (**Al-Ma'idah - 26**)

MANNA WA SALWA

When Israelis were wandering in the desert, Allah (عَزَّ وَجَلَّ) provided them with food and sustenance. Manna (الْمَنَّ) was a sweet exudate (substance) which used to appear on tree leaves in the shape of red drops at daybreak. The Israelis used to gather it in the early morning by spreading sheets under the trees by shaking the branches. It was a delicious dessert that provided energy for their survival in desert. Quail bird (السَّلْوَى) used to come in flocks and remain around the Israelis. They used to eat meat of this bird for their protein and nourishment.

The harshest was the scorching sun in the desert. For their protection, Allah (عَزَّ وَجَلَّ) provided cloud cover over the desert to stop sun rays from reaching the ground.

When they asked for water, Allah (عَزَّ وَجَلَّ) command Musa (عليه السلام) to strike a rock with his staff and miraculously twelve springs of water gushed from it and all 12 tribes of Israelis used to take water from each of these springs. These were indeed gifts to them from Allah (عَزَّ وَجَلَّ).

The Israelis were not content with that. They started complaining about one type of food, ie., Manna and Salwa. They asked Prophet Musa (عليه السلام) to pray Allah (عَزَّ وَجَلَّ) to provide Earth's produce like herbs, cucumbers, garlic, lentils, onions etc (verse 61). Musa (عليه السلام) chided them and said 'you want inferior food in place of a superior food provided to you'.

Later, when Prophet Musa (عليه السلام) prayed, Israelis were asked to enter the gate of a nearby town called 'Arbaha' (probably in the present day Palestine) by prostrating and uttering the word 'Hittatun' (حِطَّةٌ), meaning 'our Lord forgive us'. They were promised abundance of food in that town. They were also promised that they will be forgiven for their past wrongdoings. But, as the Israelis were arrogant, they changed that word and said 'Hintatun', meaning 'Wheat' as they were longing for the food produced by Earth.

Their continued rejection of Allah's (عَزَّ وَجَلَّ) commands and disregard for his bounties resulted in another punishment. Plague caught them and many of the wrongdoers perished.

It is in Quran - **فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ** [But the wrongdoers substituted a different word from the one they had

been given. So, because they persistently disobeyed, We sent a plague down from the heavens upon the deviants.] (Al-Baqara - 59)

MUSA'S (عليه السلام) MEETING WITH KHIZR (عليه السلام)

During the time when Israelis were wondering in the desert, once Allah (عَزَّ وَجَلَّ) informed Musa (عليه السلام) that there lived a learned man nearby. Musa (عليه السلام) showed interest in meeting him. Allah (عَزَّ وَجَلَّ) informed Musa (عليه السلام) to take a living fish in the container and go in search of him. When the fish disappears from the container, he would find him.

Musa (عليه السلام) set out for this journey accompanied by a young man who carried the container with the living fish. They reached a place where two rivers met and decided to rest there. As they were tired, Musa (عليه السلام) took a nap there. During that time, his companion who was carrying the live fish saw the fish wriggled out of the container, jumped into the river, and swam away.

When Musa (عليه السلام) got up, they continued their journey and his companion forgot to inform Musa (عليه السلام) about the fish which came out of the container and swam into the river.

After some time, they stopped again as they were tired and hungry. Musa (عليه السلام) asked for the meal they had carried with them. When taking out the food, the companion reminded of the fish and told Musa (عليه السلام) about it. Musa (عليه السلام) was angry and told him, that was the place they were in search of. They hurried by retraced their steps, to the place where the rivers met and where the fish jumped into the sea. There, they found Khizr (عليه السلام). This incident is described in Quran as follows.

It is in Quran - فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عَدِينَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا - قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُسُلَنَا - قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا - قَالَ [سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا - قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا] So they found a servant (Khizr (عليه السلام) from among Our (chosen) servants, to whom We had given Mercy from Us, and had bestowed him inspired knowledge. Musa (عليه السلام) said to him, 'may I stay with you upon the condition that you will teach me the inspired knowledge that you have been taught (by Allah)? He said, 'but, you may not have patience with me! And how can you have patience on (minute issues) that are (not to be) looked into by you (as an Apostle of Allah)? He (Musa (عليه السلام) said, 'you will find me patient, if Allah so wills and allows me to, and I will not disagree with you in anything.' He (Khidr (عليه السلام) said, 'If you stay with me, then (kindly) do not ask me about anything until I myself mention it to you.'] (Al-Kahaf - 65-70)

Musa (عليه السلام) was one among the pivotal Apostles of Allah (عَزَّ وَجَلَّ). He had come to guide his people (the children of Israel) with a new Sharia and Scripture. He was later followed by many Prophets of the Children of Israel.

There are differences of opinions among scholars about Khizr (عليه السلام). Some people consider him to be a Prophet and others consider him to be a Wali Allah. Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) know best. Whatever may be the case, he was a chosen Servant of Allah, on whom Allah (عَزَّ وَجَلَّ) has bestowed fractional knowledge of certain things.

Whether Khizr (عليه السلام) was a Prophet or Wali Allah, in either case he was under the sharia of Prophet Musa (عليه السلام) because he was an Apostle of Allah. The actions of Khizr (عليه السلام) were based on the minute reasoning which was different from the Sharia Apostle Musa (عليه السلام) was sent to teach his people. The episode was to show to Musa (عليه السلام), how Allah (عَزَّ وَجَلَّ) has made certain people responsible for certain works in the world.

By describing the episode in the Quran, Allah (عَزَّ وَجَلَّ) wanted to teach us that there are some chosen servants in the world/Awliya Allah from whom he is taking specific works which cannot be understood by general people. Musa (عليه السلام) was the Apostle of Allah, and Khizr (عليه السلام) was surely his follower at that time, guided by the Sharia of Musa (عليه السلام). And, he was indeed following Prophet Musa's (عليه السلام) sharia but in a different format.

Allah explain things to his servants in many ways. Here, Musa (عليه السلام) is showing unawareness about the causes of the actions of Khizr (عليه السلام), and Khizr (عليه السلام) is depicting that the actions of the chosen servants of Allah are based on special knowledge provided to them by Allah (عَزَّ وَجَلَّ).

This is the reason that the truthful Awliya Allah avoid popularity, stay secluded and act as per the knowledge provided to them. This is because, people do not understand their actions and issue fatawas on them.

It is in Hadith - It is narrated on the authority of Abu Hurairah (رضي الله تعالى عنه), who said, 'I have memorized two kinds of knowledge from Allah's Apostle (صلى الله عليه و آله وسلم). I have propagated one of them to you and if I propagated the second, then my throat would be cut (by the people). (Bukhari, Book 1).

Musa (عليه السلام) agreed to what Khizr (عليه السلام) suggested and they moved forward together. The details of their meeting and the episodes during their journey together are described in the Quran.

It is in Quran - فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّيِّئَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا - قَالَ - أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ لَا نُوَاخِذُكَ بِمَا نَسِيتَ وَلَا نُرْهِقُكَ مِنْ أَمْرِي غَسْرًا - فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَتَلَّاهُ قَالَ أَفْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ إِنْ سَأَلْتَهُ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا - فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ۗ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

[So both of them set forth until they embarked on a boat, (Khidr عليه السلام) bored a hole in (the boat). Musa (عليه السلام) said, have you bored (a hole), it (may) drown the people aboard? Surely, you have done something strange.' (Khidr عليه السلام) said, 'did I not tell you that you would not be able to restrain yourself in my company?' (Musa عليه السلام) said, do not blame me for having forgotten, and do not demand of me something which is too difficult.' Then they both proceeded till they met a boy. (Khidr عليه السلام) killed him. (Musa عليه السلام) said, 'have you killed a harmless soul without any (retribution due) for anyone killed? Indeed, you have done a horrible thing!' (Khidr عليه السلام) said, 'did I not tell you that you would not be able to keep patience in my company?' Musa (عليه السلام) said, 'if I ask you anything after this, do not stay with me; indeed, your condition from me is fulfilled.' The two went on till they came upon some villagers and asked the people for food, but they refused to entertain them. There, they found a wall that was crumbling, which Khizr (عليه السلام) repaired. Musa (عليه السلام) remarked, 'you could have demanded wages for it if you liked (since they did not give us food). (Khidr عليه السلام) said) 'this is the parting of our ways. But I will now explain the things for which you could not restrain.] (Al-Kahaf 71-78)

It is in Quran - مَا السَّيِّئَةُ كَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْذُتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا - وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا - فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ رِزْقًا وَأَقْرَبَ رُحْمًا - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

[As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective because there was a King after them who was seizing every boat by force. 'And for the boy, his parents were Muslims and we feared that he may incite them to rebellion and disbelief.' We hoped their Lord would give them a substitute better than him in virtue and goodness. 'And as for the wall, it belonged to two orphan boys of the town, and beneath it was their treasure, and their father was a virtuous man; therefore your Lord willed that they should reach their maturity and remove their treasure. By the mercy of your Lord I have not done this at my own accord. These are the interpretations of the matters you could not patiently restrain.] (Al-Kahaf 79-82)

The above verses makes it abundantly clear that if you have Sahih Iman and lead your life as per the commandments of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم), Allah (عَزَّ وَجَلَّ) will not only protect you, but also will protect your children's welfare in both the worlds.

It is observed that most of the parents among Muslims spend their lifetime and their resources in looking after the welfare of their children in this world. They focus their efforts in making their children medical doctors, engineers, business leaders by sending them to big Universities and Business schools but forget to teach them Islam and the requirement of leading their lives as practicing Muslims. The results of their efforts lead their children to prosperity of the world, but they become victims of influences and teachings of unbelievers and deviant sects and go astray. The priority is to make your children good Muslims as well as make them stand on their feet financially.

DEATH OF MUSA (عليه السلام)

For many years, Israelis wandered in wastelands and deserts. Prophet Musa (عليه السلام) suffered a lot in their company. He faced mutiny, belligerence, ignorance, idolatry, and even personal harm. He sustained all that for the sake of Allah (عَزَّ وَجَلَّ).

When Haroon (عليه السلام) died, Musa (عليه السلام) was left alone. Later, the angel of death visited Musa (عليه السلام) as well, in a human form, to inform about his death. It is reported that when the angel of death visited Musa (عليه السلام), he slapped him.

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that the Angel of Death was sent to Musa (عليه السلام) (in the shape of a human being). When he came (to inform him about his death) Musa (عليه السلام) slapped him on the eye. The angel returned to his Lord and said, 'You have sent me to a servant who does not want to die'. Allah (عَزَّ وَجَلَّ) said, 'return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life'. Musa (عليه السلام) said, 'O Lord! what will happen after that'? Allah (عَزَّ وَجَلَّ) replied, 'then death.'. Musa (عليه السلام) said, 'let it come now'. Musa (عليه السلام), then prayed to let him die close to the Sacred Land so much so that he would be at a stone's throw from it'. Abu Huraira (رضي الله تعالى عنه) added, 'Allah's Apostle (صلى الله عليه و آله وسلم) said, 'if I were there, I would show you his grave below the red sand hill on the side of the road'. **(Bukhari and Muslim)**
