

THE PROPHET
MUSA
(AS)



HARUN YAHYA

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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 (saas), such as the Prophet 'Isa, Sulayman, Yusuf, Nuh, Ibrahim, and many others (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 Musa (Moses) (as). The Qur'an offers 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. 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 Musa (as) 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 Musa's 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



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the forgery of evolutionists. Some of the books of the author have been translated into English, German, French, Italian, Spanish, Portuguese, Albanian, Arabic, Polish, Russian, Bosnian, Bulgarian, Bengoli, Indonesian, Turki, Tatar, Urdu and Malay and published in the countries concerned. Harun Yahya's books appeal to all people, Muslims and non-Muslims alike, regardless of their age, race, and nationality, as they center around one goal: to open the readers' mind by presenting the signs of God's eternal existence to them.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



To The Reader

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies.

Since Darwinism rejects the fact of creation, and therefore the existence of God, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

In all the books by the author, faith-related issues are explained in the light of the Qur'anic verses and people are invited to learn God's words and to live by them. All the subjects that concern God's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of God. All the books of the author are extremely convincing. For this reason, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.



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MUSA
(AS)

HARUN YAHYA

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**THE PROPHET
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**The Life and Struggle of
the Prophet Musa (as) in the Qur'an**

HARUN YAHYA

June, 2002

About The Author

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

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the author's books has a symbolic meaning linked to their contents. This seal represents the Koran, the last Book and the last word of God, and our Prophet, the last of all the prophets. Under the guidance of the Koran and Sunnah, the author makes it his main goal to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All these works by the author centre around one goal: to convey the message of the Koran to people, thus encouraging them to think about basic faith-related issues, such as the existence of God, His unity and the hereafter, and to display the decrepit foundations and perverted works of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Italian, Spanish, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uyghur Turkish, and Indonesian, and they have been enjoyed by readers all over the world.

Greatly appreciated all around the world, these works have been instrumental in many people putting their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style employed give these books a distinct touch which directly strikes any one who reads or examines them. Immune to objections, these works are characterised by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give a serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism and any other perverted ideology or philosophy. Even if they continue to advocate, this will be only a sentimental insistence since these books have refuted these ideologies from their very basis. All contemporary movements of denial are ideologically defeated today, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Koran. The author certainly does not feel proud of himself; he merely intends to serve as a means in one's search for God's right path. Furthermore, no material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them in becoming more devoted servants of God, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that 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 moral values of the Koran. The success, impact and sincerity this service has attained are manifest in the reader's conviction.

One point needs to be kept in mind: The main reason for the continuing cruelty and conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. These things can only come to an end with the ideological defeat of disbelief and by ensuring that everybody knows about the wonders of creation and Koranic morality, so that people can live by it. Considering the state of the

world today, which forces people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the Will of God, these books will be the means through which people in the 21st century will attain the peace and bliss, justice and happiness promised in the Koran.

The works of the author include *The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, Islam Denounces Terrorism, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand' in Bosnia, Behind the Scenes of The Holocaust, Behind the Scenes of Terrorism, Israel's Kurdish Card, The Oppression Policy of Communist China and Eastern Turkestan, Solution: The Values of the Qur'an, The Winter of Islam and Its Expected Spring, Articles 1-2-3, A Weapon of Satan: Romanticism, Signs from the Chapter of the Cave to the Last Times, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, The Western World Turns to God, The Evolution Deceit, Precise Answers to Evolutionists, The Blunders of Evolutionists, Confessions of Evolutionists, The Qur'an Denies Darwinism, Perished Nations, For Men of Understanding, The Prophet Musa, The Prophet Yusuf, The Prophet Muhammad (saas), The Prophet Sulayman, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name for Illusion, The Little Man in the Tower, Islam and the Philosophy of Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, The Real Origin of Life, Consciousness in the Cell, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, The End of Darwinism, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Gnat, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormone, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Man's Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Secrets of DNA.*

The author's childrens books are: *Wonders of Allah's Creation, The World of Animals, The Splendour in the Skies, Wonderful Creatures, Let's Learn Our Religion, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Builders: Beavers.*

The author's other works on Quranic topics include: *The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, The Real Home of Believers: Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties Presented by the Qur'an for Life, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Excitement in the Qur'an, Seeing Good in Everything, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Listen to the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity in the Qur'an.*



Contents

<i>Introduction</i>	10
<i>Sovereignty of Pharaoh in Egypt and The Condition of The Children of Israel</i>	12
<i>Birth of Musa (as)</i>	18
<i>Musa (as) Flees From Egypt</i>	22
<i>Fleeing Into The Country of Midian and His Settlement There</i>	25
<i>Arrival at The Valley of Tuwa and The First Revelation</i>	28
<i>God's Discourse With Musa (as)</i>	29
<i>Musa (as) Requests Harun (as) As A Companion</i>	31
<i>The Story of Musa (as) and The Mystery of Destiny</i>	33
<i>Conveying The Message To Pharaoh And The Proper Manner In Which It Was To Be Done</i>	36
<i>The Corrupted Reasoning of Pharaoh</i>	39
<i>Titles of Egyptian Rulers in The Qur'an</i>	46





<i>The Struggle of Musa (as) Against The Magicians</i>	48
<i>Magicians Embrace Faith</i>	52
<i>A Man of Faith and The Palace</i>	56
<i>The Ingratitude of The Children of Israel</i>	62
<i>The Period of Disasters and The Folly of Pharaoh</i>	64
<i>Exodus From Egypt and The Drowning of Pharaoh in The Sea</i>	69
<i>The Arrogance of Qarun and His Punishment</i>	76
<i>The Tribe of Musa (as) Strays and Worships The Golden Calf</i>	82
<i>Perverse Conduct of The Jewish Tribe</i>	89
<i>Musa (as) and A Learned Man</i>	94
<i>Conclusion</i>	98
<i>The Misconception of Evolution</i>	102



INTRODUCTION

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

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 and the exemplary behaviour are all clearly outlined. God 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 (saas), such as the Prophet 'Isa (Jesus), Sulayman (Solomon), Yusuf (Joseph), Nuh (Noah), Ibrahim (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 Yusuf, as well as sagacious insight about human and social psychology in Yusuf's 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 Ibrahim, who is mentioned by God in the Qur'an as "...a great example for you...", for his conscientiousness and clemency, and for putting his trust in God and his turning towards God 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 Musa (Moses) (as). Musa's name is referred to in 34 different suras (chapters). We can find extensive information about the life of Musa 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 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 Musa 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 Musa's 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 obstinance. These people acted proudly against God, turned their backs on Him, persisting in their denial of the truth. 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 Ya'qub (Jacob) (as). The sons of Ya'qub 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 Yusuf, the youngest son of Ya'qub. In the Qur'an, a detailed account of the life of Yusuf is given in Sura Yusuf. Beginning in the early years of his life, Yusuf had faced many difficulties and had been subjected to numerous assaults and slanders. Later in his life, after his release from prison where he had been put because of a false accusation, Yusuf was placed in authority over the treasures of Egypt. His appointment

was followed by the influx of the children of Israel into Egypt. This is described in the Qur'an as follows:

Then when they entered into Yusuf's presence, he drew his parents close to him and said, "Enter Egypt safe and sound, if God wills." (Qur'an, 12: 99)

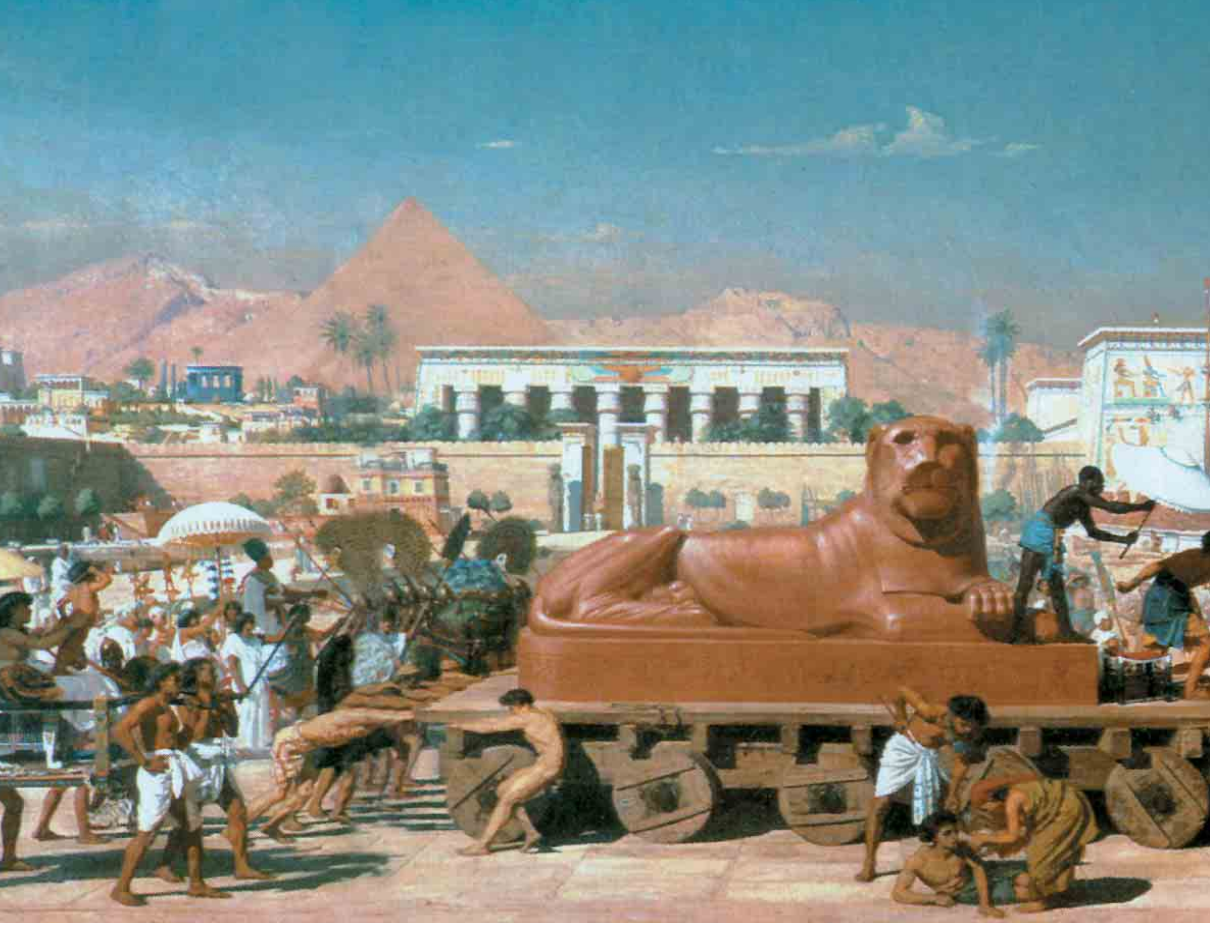
According to the account in the Qur'an, the children of Israel, who had dwelled in peace and security in Egypt, eventually lost their status in the society, and in time, were finally enslaved. From the related verses in the Qur'an we understand that the children of Israel lived in such a condition at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

They said, "What! Should we believe in two human beings like ourselves when their people are our slaves?" (Qur'an, 23: 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

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





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

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. This situation is conveyed in the verses in which God addresses the children of Israel:

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. (Qur'an, 2: 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. (Qur'an, 7: 141)

The religion that was prevalent in the land of Egypt was the legacy of



the idolatrous practices of Pharaoh's ancestors. This unjust religion posited the existence of numerous gods. Pharaoh was, on the other hand, believed to be a living god. It was precisely this belief which proffered pharaohs with such power over their subjects. Pharaoh and his immediate circle saw Musa as a threat to the way of life dictated by the 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 Musa and Harun as rivals, are evidenced in the following words of Pharaoh and his immediate circle, in their address to Musa and Harun:

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." (Qur'an, 10: 78)

In accordance with his ancestors' religion, Pharaoh claimed that he was a god. He even went to such lengths as to claim he was their most exalted Lord :

An ancient Egyptian engraving 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 Israelite slaves with ropes around their necks.

(Pharaoh) saying, "I am your Lord Most High!" (Qur'an, 79: 24)

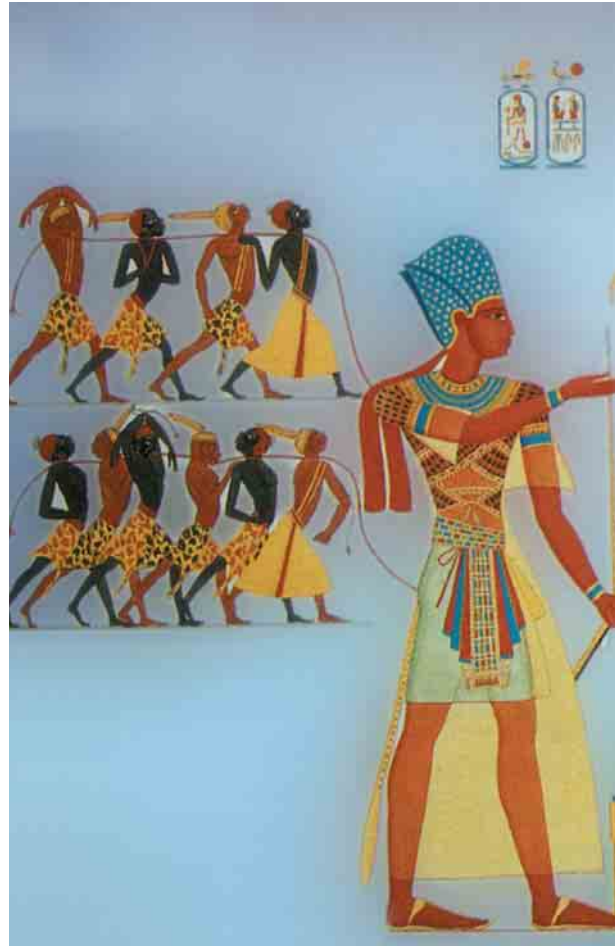
Because of their superstition, Pharaoh and his inner circle saw themselves as divine beings. Their arrogance stemmed from the fact that they were far from the love, care and compassion, which are precepts commanded by the original religion. As a consequence of their arrogance, they believed themselves 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. (Qur'an, 23: 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?" (Qur'an, 43: 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, God 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. (Qur'an, 28: 4)

Prior to the birth of Musa, 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 god on earth. 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 Musa was sent by God as a messenger, to bring about an end to the oppression and cruelty, to remind people that their Lord is God, teach them the original religion, and rescue the children of Israel from captivity.



BIRTH OF MUSA (AS)

As related in the previous chapter, Musa 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, Musa 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 God:

We revealed to Musa's 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." (Qur'an, 28:7)

God instructed Musa's 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 Musa into a chest and released him to the waters of the Nile. However, by the inspiration of God, she knew he would ultimately return back to her and become a prophet. God, the Creator and Sustainer of everything, created Musa and his mother and allowed them know their destiny. Some time later, God reminded Musa 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..."(Qur'an, 20: 38-39)

At this point, we should expand on the subject of destiny. God, as specified in the above verse, told the mother of Musa to leave the child in the water, and informed her that Pharaoh would later find him, and that Musa would ultimately return to her as a messenger of God. In other words, that Musa 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 God, according to

His will, and which He allowed Musa's mother to know of in advance.

Here, we should make note that all the details pertaining to the life of Musa were predetermined in the sight of God, and that they had all come true as had been ordained. The fulfilment of the revelation offered to Musa's mother was possible through the occurrence of countless conditions predetermined by destiny.

Musa's 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 Musa 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 God.

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 God.

5- As well as the life of Musa, 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 Musa. 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 Musa. All of them had occurred exactly as was revealed to Musa's mother. In fact, the promise God gave to the mother of Musa, and all the other events which have happened, have all taken place and been fulfilled as already ordained by God.

The events involved in Musa's destiny were not limited to only those events recounted so far. Each moment of his life was carefully 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 God who ordained and created each one. This fact was also proclaimed by the Prophet Muhammad (saas) 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, Musa's story allows one to contemplate the meaning and implications of his destiny. In the various details of the story of Musa, God 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 Musa floated on the Nile in compliance with his destiny, so were Pharaoh and his family made to reach the place where they were to encounter Musa. From the verses related to this subject, we learn that Pharaoh's family had behaved exactly as was previously revealed to Musa's mother, that is, they had taken Musa 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. (Qur'an, 28: 8-9)

And thus Pharaoh and his family, utterly unaware of what the destiny had in store for them, found Musa and adopted him as their own. 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, Musa's mother was concerned about her son since she did not know what had happened to him. To cope with this situation, God strengthened her heart:

Mother of Musa felt a great emptiness in her heart and she almost gave him away; only We fortified her heart so that she would be one of the believers. She said to his sister, "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 (Musa's 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 God's promise is true. But most of them do not know this. (Qur'an, 28: 10-13)

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

In the story of Musa, God illustrates that He often creates what appear to be difficult situation with no apparent way out, and that events which are perceived as adversities may well turn out to actually be wonderful blessings. 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 God. For believers, every detail of one's destiny eventually turns out to be a blessing. As can be seen in the above example, sometimes God prepares such blessings for us through the most unexpected circumstances.



MUSA (AS) FLEES FROM EGYPT

The Qur'an relates the following event in Musa's life:

He (Musa) 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 Musa hit him, dealing him a fatal blow. He said, "This is part of Satan's handiwork. He truly is an outright and misleading enemy." (Qur'an, 28: 15)

The above mentioned event reveals to us a situation in which Musa witnessed a fight involving a man from his own party, whereupon, without considering who was right, he sided with, smiting the other. Though he did not intend to kill him, the man died from the blow. The Prophet Musa 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. Musa referred to his wrongful action, that is, his assumption of the superiority of the man from his own party, as "the Satan's handiwork."

Indeed, the matter criticized here is one that has brought hatred and wars to mankind throughout history, and continues to do so till this day. Man's patriotic obsession towards his own family, tribe, comrades or race, and his rejection of what is just and right for that sake, have been the major cause of most of the conflicts and cruelty perpetrated in history.

Alerted by his conscience, Musa promptly grasped that this sentiment was an evil from the influence of Satan, and, accordingly, sought refuge from it in God and repented. In the following verses, we read of the exemplary and conscientious approach adopted by Musa:

He said, "My Lord, I have wronged myself. Forgive me." So He (God) 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." (Qur'an, 28: 16-17)

Musa acknowledged his error; that of protecting a man, contrary to justice, purely because he was from his own tribe. However, this sort of prejudicial attitude was common among the people of Egypt. Upon becoming aware of Musa's unintentional murder, the people of the other party, moved by racist sentiments, might well have sought revenge by killing Musa. It was fear of this possibility that disturbed Musa:

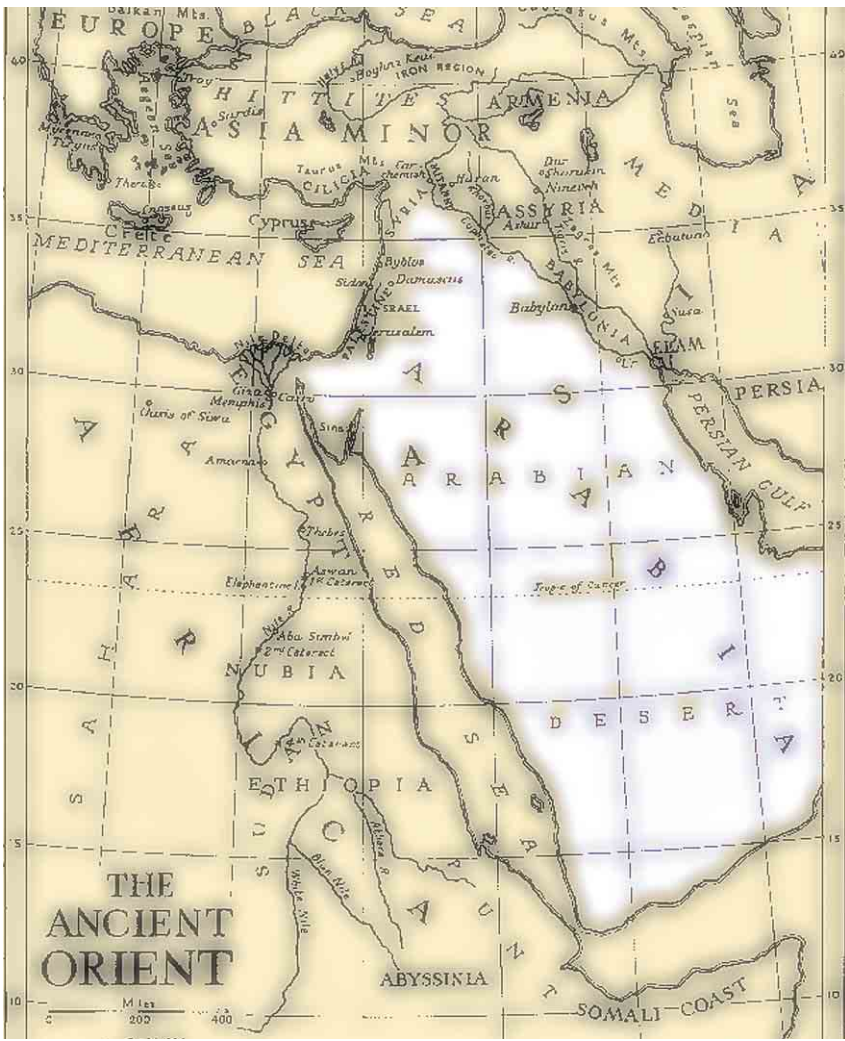
Morning found him in the city, fearful and on his guard. Then suddenly the man who had sought his help the day before, shouted for help from him again. Musa said to him, "You are clearly a misguided man." (Qur'an, 28: 18)

Thus, Musa could no longer maintain his place in Pharaoh's society. Concerned for his safety, Musa 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 Musa's help the previous day came to him with a similar demand, this time against another man. As the verse informs, the man hoped to receive Musa's help yet another time, based on the fact that he was from his own people. However, Musa avoided repeating the same error. Aware that his companion was not in the right, he refused to help him. The companion of Musa then immediately turned against him and started to criticize him. Against Musa he referred to the unintentional murder Musa had committed the previous day:

But when he was about to grab the man who was their common enemy, he said, "Musa! 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." (Qur'an, 28: 19)

In any case, though committed unintentionally, Musa was considered a person who killed an Egyptian. Meanwhile, Pharaoh and the leading followers discussed Musa's punishment, even the possibility of executing him. Someone who overheard the discussion came to warn Musa. Concerned over the plot against him, Musa fled from Egypt:

A man came running from the furthest part of the city, saying, "Musa, 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,



Map of ancient Egypt.

**saying, "My Lord, rescue me from the people of the wrongdoers!"
(Qur'an, 28: 20-21)**

These facts about the life of Musa give us some insight into Musa's personality as well. It appears that he was rather an excitable man. When in a fight, he immediately took sides with a man from his party, then smote and unintentionally killed the opponent. Finally, fearing his life was in danger, he fled from Egypt. One can presume that Musa would have always been excitable throughout the course of these events. Nevertheless, after God's discourse with him, Musa learned to fear only from God, and to seek refuge only in Him. This is a very good example of how God strengthens one's character.



FLEEING INTO THE COUNTRY OF MIDIAN and HIS SETTLEMENT THERE

Musa left behind Pharaoh, the person who had raised him, as well as the Pharaoh's 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, Musa 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, Musa appeared as a highly decent and trustworthy person. Thus, the women did not hesitate to approach him. They explained that they were holding back to guard their chastity, but that they had to graze their father's flocks for him since he was an old man. Then, Musa 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... (Qur'an, 28: 23-24)

The verses provide an example of the courteous and benevolent character of Musa; 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 Musa. This is evident from the fact that the women apparently avoided them though they chose to talk to Musa. From these above verses we can well suppose that these men would have been frightful in appearance, and rude and brutish in behaviour. (God knows best.)

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 Musa, who conducted himself kindly, decently and forthrightly. As the example of Musa 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 Musa is always of a temperament that exemplifies that wholehearted submission to God. 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. The only thing that was certain was that nothing in his life would be the same again. However, though it was not known to him, God already predestined certain events for him. Musa 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." (Qur'an, 28: 24)

One's sincerity in one's prayer is evidence in one's grasp of the fact that God 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 God. Musa's prayer quoted in the above verse is the kind made in complete submission to God, by someone who has a full comprehension of this truth. Indeed, God answered Musa's sincere prayer and opened His mercy to him.

The kindness Musa had shown to the two women resulted in the start of a completely new life for him. While Musa was resting, one of the women approached him to convey her father's invitation in appreciation for his help:

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." (Qur'an, 28: 25)

Musa prayed to his Lord sincerely, pleading for any good He would bestow on him. God answered his prayer and, following a threat against

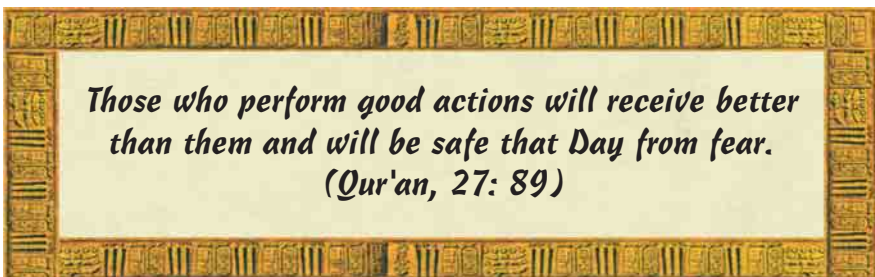
his life, guided him to the people who would help him and offer him security. Musa was of a strong character, and person who was trusted because of his manners. Indeed, the women, despite being cautious against the shepherds, trusted Musa and spoke to him. Furthermore one of the women asked her father to hire Musa seeing as he was strong and trustworthy:

One of them said, "Hire him, father. The best person to hire is someone strong and trustworthy." (Qur'an, 28: 26)

With these words, the woman explicitly expressed to her father that she found Musa to be a reliable person. Convinced of his trustworthiness, the old man decided to wed his daughter to Musa. The recognizable decency of Musa was a major factor in his decision, with the old man making the following proposal to him:

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, God willing, to be one of the righteous." He (Musa) said, "That is agreed between me and you. Whichever of the two terms I fulfill, there will be no injustice done to me. God is Guardian over what we say." (Qur'an, 28: 27-28)

Musa accepted the proposal of this old man, who we should understand from the Qur'an to have been a true believer, and began leading the rest of his life in Midian. Hence, God first delivered Musa 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

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

When Musa 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." (Qur'an, 28: 29)

When Musa 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." (Qur'an, 27: 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." (Qur'an, 20: 10)

This event is indicative of yet another facet of Musa exemplary character. Musa is a very attentive person, who carefully assesses everything happening around him. He knows God ordains all events according to a specific destiny. Aware that God predetermines everything through divine reason, Musa always welcomes various events or circumstances with the expectation of drawing some benefit from them. 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 God.



GOD'S DISCOURSE WITH MUSA (AS)

When Musa went up to the fire on the mountain, he was greeted by a marvellous event. He was addressed by God 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: "Musa, I am God, the Lord of all the worlds." (Qur'an, 28: 30)

Then when he reached it, a voice called out, "Musa! 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 God. There is no god but Me, so worship Me and establish prayer to remember Me." (Qur'an, 20: 11-14)

This was the first revelation Musa received, honouring him as God's messenger, the highest rank that a human can attain in this world.

An important point deserves attention here; God addresses Musa... God had called onto Musa from a tree. God was close enough to Musa as to address him directly. The truth however is, God is always close enough to address anybody. For instance, as you read these lines, God is close to you. He is close enough to speak to you, to hear your voice and make you hear His voice. Even, as explained in the words of the Qur'an, "**God is closer to the human than his own jugular vein.**" (Qur'an, 50: 16) Though we cannot hear God, because He does not speak to us directly, He is always close enough to hear our every word. He can hear us even if we whisper.

After telling Musa that the voice he hears belongs to his Lord, God asked him about his staff:

"What is that in your right hand, Musa?" 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." (Qur'an, 20: 17-18)

No doubt God had known what Musa held in his hand. However, to

edify Musa and make known His wisdom to him, God 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... (Qur'an, 27: 10)

When Musa saw his familiar staff turned into a snake, he was seized with fear. However, this event was designed to be a lesson by which God taught Musa to feel no fear except for Him, and to submit to no one other than Him:

..."Have no fear, Musa. In My Presence the Messengers have no fear." (Qur'an, 27: 10)

He said, "Take hold of it and have no fear. We will return it to its original form." (Qur'an, 20: 21)

In compliance with the command, Musa picked up his staff. This staff would later become a miracle used against Pharaoh. Thereafter, God gave Musa a second miracle:

Put your hand inside your shirt front. It will emerge pure white yet quite unharmed... (Qur'an, 28: 32)

As the above verse informs us, Musa's hand emerged pure white, as a miracle from God. Musa became excited and felt frightened by these things. However God commanded him to pull himself together 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. (Qur'an, 28:32)



MUSA (AS) REQUESTS HARUN (AS) AS A COMPANION

Musa's answers to the revelations from God are replete with numerous examples of his sincerity. Musa told God frankly that he was afraid, hesitant, and insecure, and asked for his Lord's 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 his brother Harun, who was better at speaking, to accompany him:

He said, "My Lord, I killed one of them and I am afraid they will kill me; and my brother Harun 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." (Qur'an, 28: 33-34)

"My brother Harun. Strengthen my back by him and let him share in my task, so that we can glorify You much and remember You much."(Qur'an, 20: 30-34)

Therefore, we should understand that the other reason why Musa asked for Harun as companion was to help him better remember God. 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, God admonishes the believers to remain together. This is another lesson believers must draw from the story of Musa.

Musa's requests were granted by God. God declared that Harun had been allowed to accompany Musa in order to support him in his mission

to Pharaoh as well as to give him strength:

He (God) 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." (Qur'an, 28: 35)

Another verse 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." (Qur'an, 20: 25-29)
(Moses said) "For You are watching us." He (God) said, "Your request has been granted, Musa." (Qur'an, 20: 35-36)

When we consider Musa's requests, we see that he disclosed all his personal weaknesses candidly to God, and that he prayed and pleaded for God's guidance. The sincerity of his prayer is an example for all people. A human should pray humbly to God with sincerity, aware that he is weak and destitute before the presence of God, Who holds everything under His total control. God 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 one's Lord.

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



THE STORY OF MUSA (AS) and THE MYSTERY OF DESTINY

On Mount Sinai, God gave Musa the good tidings that He would grant him his brother Harun as a companion. Then, God reminded Musa 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, Musa! I have chosen you for Myself. (Qur'an, 20: 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, Musa spent every moment of his life in line with what was predestined for him in the eternal past. Within this destiny is nothing but the fulfilment of the will of God. For instance, as stated earlier, thousands of minute details ordained by God in Musa's 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 Musa's life were within the confines of his destiny. Musa became involved in a fight and fled from the city to Midian, where he encountered two women. These women could not water their flocks because they avoided shepherds. Upon this situation, Musa offered help. Musa earned the trust

of these women, and in return for his kindness, started a new life in Midian upon the proposal of their old father. When the appointed time came, Musa left Midian with his family. On his way back, he saw a fire where he was addressed by God and chosen to be God's Messenger.

The chest carrying the baby Musa 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 flight from Egypt, his encounter with the two women, the many years spent with the old man, the way he started a family, the journey back to Egypt, God's address to him, and countless other details which are not referred to in the Qur'an, all happened according to Musa's 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 quoted above, there is mention of the fact that Musa's journey to the holy valley of Tuwa was in conformity with his destiny:

...Then you arrived at the pre-ordained time, Musa! (Qur'an, 20: 40)

This matter needs to be given special attention. The destiny referred here is not peculiar to Musa only. Giving birth to Musa was part of the destiny of Musa's mother. That she would give birth to Musa at a certain day, and even at a certain hour, was also part of her destiny. But the mother of Musa had parents as well. It was the destiny of the mother of Musa's mother to give birth to her. This line of thought also holds true for Musa's father and for the rest of his family.

The carpenter who made the chest which carried Musa 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 Musa was involved in. This fight took place on just the moment Musa happened to be there. From a simplistic point of

view, one could say, "if it was to happen at a different time Musa 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 God. 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 Musa to flee from the city, advising him that people were conspiring against him. Ultimately, the shepherds near the Midian river, as well as the two women Musa encountered, had all constituted indispensable parts of this destiny.

It is God's prophets who best understood the fact that everything takes place within the decree predetermined by God. The Prophet Muhammad (saas), 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: "God 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 Musa, 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 God. 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 Musa's 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 Musa were all predestined for you long before Musa was born. Destiny is an entirety in itself and covers everything. Immune to the will of any being other than of God, destiny is only determined by Him. (For more information please refer to *Timelessness and the Reality of Fate* and *Eternity Has Already Begun* by the same author).



CONVEYING THE MESSAGE TO PHARAOH and THE PROPER MANNER IN WHICH IT WAS TO BE DONE

God warned Musa and Harun prior to their visit to Pharaoh, 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." (Qur'an, 20: 42)

God commanded Musa and Harun to go to Pharaoh, the ruler of Egypt. God 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." (Qur'an, 20: 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, God 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 God.

Upon this command of God, Musa once more candidly expressed the fear he felt in his heart. He told God 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." (Qur'an, 20: 45)

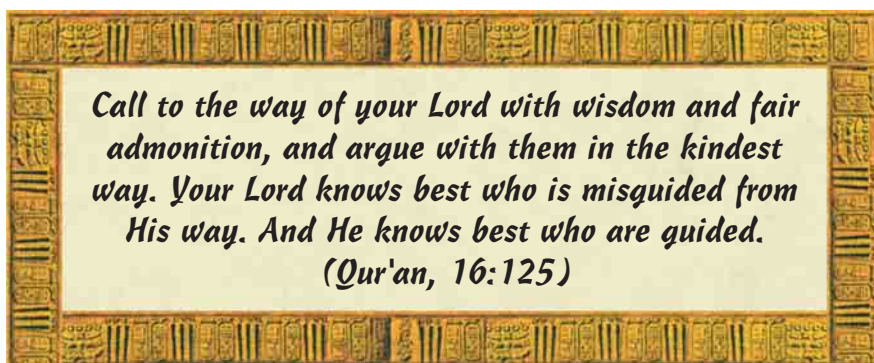
He (Musa) said, "My Lord, I killed one of them and I am afraid they will kill me." (Qur'an, 28: 33)

Here, God once again reminded Musa that He was with him, seeing and hearing everything he did. Furthermore, God commanded Musa and Harun 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." (Qur'an, 20: 47)

It is worth noting that it is not only Pharaoh who was being tested here. It was a trial for Prophet Musa as well. Musa feared the possibility of being killed by Pharaoh. However, what God demanded from Musa was more than a mere visit to Pharaoh; Musa 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, was certainly a very hazardous task. 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 God, Musa and Harun pursued their task with the assurance and ease their Lord bestowed upon them. God reminded them of this truth, commanding them not to fear:

He (God) said, "Have no fear. I will be with you, All-Hearing and All-Seeing." (Qur'an, 20: 46)





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



THE CORRUPTED REASONING OF PHARAOH

On Mount Sinai, together with the revelation, Musa was bestowed with great wisdom from his Lord. There, God enlightened Musa on two subjects especially: destiny and putting one's trust in God. Musa had grasped that his entire life had been within the confines of a certain destiny, and had pursued his journey in line with that destiny. Also, he had comprehended that he should not fear Pharaoh, but put his trust in God because God is with him, sees him, and helps him. With this mindset, Musa and Harun had gone to Pharaoh and his inner circle, referred to in the Qur'an as "a people of evildoers":

Then after them We sent Musa and Harun with Our Signs to Pharaoh and his ruling circle, but they were arrogant and were a people of evildoers. (Qur'an, 10: 75)

The dialogue between Musa and Pharaoh is related in the Qur'an. A close examination of the answers Pharaoh gave to Musa discloses his highly unreasonable and irrational way of thinking. From what he said, we understand that, rather than considering the words of Musa, he sought to defeat him and denounce him. To this purpose, Pharaoh tried to win over the people around him or impose his crooked rationale on others. The dialogue between Musa and Pharaoh was as follows:

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

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



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

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. (Qur'an, 20: 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 religion of their ancestors. According to their superstitious beliefs, Pharaoh was a deity, far from admitting the idea of the existence of God:

But when Musa brought them Our Clear Signs they said, "This is nothing but trumped-up magic. We never heard anything like this among our earlier forefathers." (Qur'an, 28: 36)



As the above verse makes clear, Pharaoh's people thought Musa's intention in proclaiming the existence and unity of God, was to seize power in the land, by abolishing the system inherited from their ancestors. The ancient religion entitled Pharaoh and his inner circle to obvious advantages, and the change of this religion implied a loss of power for Pharaoh and the shift of authority to Musa. Therefore, they believed that Musa 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 Musa and Harun:

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." (Qur'an, 10: 78)

However, the accusation expressed in the words "Have you come to



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

us to gain greatness in the land" by Pharaoh and his followers was merely an insincerely motivated attempt at slander. Musa's intention was far from desiring to rule Egypt; he had only asked Pharaoh to send the tribe of Israel away with him. Musa's request was the release of the children of Israel, an enslaved nation who had been living under grief-ridden conditions:

Musa said, "Pharaoh! I am truly a Messenger from the Lord of all the worlds, duty bound to say nothing about God except the truth. I have come to you with a Clear Sign from your Lord. So send the tribe of Israel away with me." (Qur'an, 7: 104-105)

Nonetheless, Pharaoh, denying his request, tried various other methods against Musa. One such ruse was emotional abuse. By reminding Musa of how he had been brought up in the palace, he was attempting to remind him of the loyalty he owed to him and his inner circle. Furthermore, he tried to coerce him by mention of the Egyptian man he unintentionally killed. Musa's 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:

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 (Musa) 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." (Qur'an, 26: 18-21)

Musa explained to Pharaoh that his growing up in the palace was not a favour but a result of his cruel oppression:

And anyway you can only reproach me with this favour because you made the tribe of Israel into slaves! (Qur'an, 26: 22)

Despite any hesitation he may have previously felt, Musa delivered the message fearlessly and forthrightly to Pharaoh and his circle of rulers, mindful that God had reminded him of His companionship. Pharaoh first asked Musa about his Lord:

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

He (Musa) 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 (Musa) said, "Your Lord and the Lord of your forefathers, the previous peoples." (Qur'an, 26: 23-26)

In his response, Musa was explaining that the religion of Pharaoh's ancestors was invalid since they were also transgressors. God was the Lord of those ancestors as well. Having nothing to say in reply, Pharaoh resorted to slandering and threatening Musa:

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

He (Musa) 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." (Qur'an, 26: 27-29)

As is evident, Musa's concise explanations and clear evidence put Pharaoh in a difficult position, which led him to accuse Musa of insanity. Here, Pharaoh's primary concern was to counteract the powerful influence

Musa was having on the people. The forthright and convincing manner of Musa's speech infuriated Pharaoh. Ultimately, he threatened Musa with imprisonment if he continued denying his divinity. This action was merely another manifestation of Pharaoh's cruel character.

At this point, Musa declared that he had come with signs proving his prophecy, and performed the two miracles granted to him by God:

He (Musa) 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. (Qur'an, 26: 30-33)

Pharaoh, and his inner circle, witnessing the two great miracles of God performed by the hand of Musa, thought 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?" (Qur'an, 26: 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 always sought a similar way out. The mindset of the arrogant is conveyed 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... (Qur'an, 7: 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 Musa. To this purpose, they sought out would-be opponents to Musa, who they believed to be a "magician":

They said, "Detain him and his brother and send out marshals to the cities, to bring you all the skilled magicians." (Qur'an, 7: 111-112)

Pharaoh claimed the miracles of Musa were a magician's tricks, and believed that they could be undone by his own magicians. Therefore, he planned to defeat Musa to regain his leverage. He could have killed Musa and Harun. However, in hopes of a greater and longer lasting victory, he took the advise of those around him. It seemed to make sense to him. In reality, however, they were doomed to an all-out defeat by God. Moreover, their defeat came from the least expected source.

Certain of their ultimate victory, they allowed Musa 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, Musa? 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 (Musa) said, "Your time is the day of the festival. The people should gather in the morning." (Qur'an, 20: 57-59)

Musa chose "the day of the festival" so that all the people could witness the encounter. This was a truly wise choice indeed; in this way, all the people would hear the message of Musa and witness the defeat of Pharaoh and his magicians. Pharaoh accepted the appointed time:

So Pharaoh went away and concocted his scheme and then he arrived. Musa said to them, "Woe to you! Do not fabricate lies against God 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." (Qur'an, 20: 60-64)



TITLES OF EGYPTIAN RULERS IN THE QUR'AN

Musa was not the only prophet to have lived in ancient Egypt. The Prophet Yusuf had also lived in Egypt long before the time of Musa.

In the stories of Musa and Yusuf in the Qur'an, we come across a detail which is worth mentioning. To refer to the Egyptian ruler at the time of Yusuf, the word "malik" (the King) is used in the Qur'an:

The King (Malik) said, "Bring him (Yusuf) 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." (Qur'an, 12: 54)

In the time of Musa, however, the Egyptian ruler is referred to as the "Pharaoh":

We gave Musa nine Clear Signs. Ask the tribe of Israel about when he came to them and Pharaoh said to him, "Musa, I think you are bewitched." (Qur'an, 17: 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

Here again, the miraculous qualities of the Qur'an are evidenced once again: because the Prophet Yusuf lived much before the New Kingdom, the Qur'an refers to the Egyptian king who was contemporary of Yusuf with the word "malik" and not "pharaoh." Musa, on the other hand, lived during the time of the New Kingdom, and, therefore, the Egyptian ruler who was



contemporary of Musa 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 God.



THE STRUGGLE OF MUSA (AS) AGAINST THE MAGICIANS

Magicians came to Pharaoh from all parts of the land of Egypt to perform their magic against Musa. Pharaoh was certain of his ultimate victory. Following a successful confrontation, the authority of Pharaoh and his inner circle would have been assured. The magicians, on the other hand, were curious as to the reward they would receive in return for defeating Musa:

(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."

(Qur'an, 7: 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 Musa and Harun. Musa was asked to decide who should start:

They said, "Musa, 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. (Qur'an, 20: 65-66)

When the magicians performed their magic, their ropes and staffs appeared to slither. As the verse informs us, 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, the illusory nature of this incident is explained as follows:

**He (Musa) 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.
(Qur'an, 7: 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 Musa, the magicians were completely aware that Pharaoh was not in possession of any kind of divine power. However, purely out of a desire to be brought "close" to enjoy the resulting benefits, they threw their staffs. They did so, quite sure of their superiority over Musa, which they expressed thus:

They threw down their ropes and staffs and said, "By the might of Pharaoh we are the winners." (Qur'an, 26: 44)

Although deceitful, the magicians' show impressed the crowd. As we read in the Qur'an, the people were terrified. Musa too was impressed; his heart was filled with fear since the magicians' ropes and staffs appeared to him also as slithering about. Nonetheless, God reminded Musa not to be frightened:

Musa experienced in himself a feeling of alarm. We said, "Have no fear.



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

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." (Qur'an, 20: 67-69)

Bolstered by this reminder from God, Musa immediately turned to the magicians, telling them that their performance was mere sorcery which would be rendered void by the will of God:

When they had thrown, Musa said, "What you have brought is magic. God will certainly prove it false. God does not uphold the actions of corrupters." (Qur'an, 10: 81)

Then Musa threw down his staff. The result was terrifying for the magicians. Musa's staff swallowed the sorcery of Pharaoh's magicians:

We revealed to Musa, "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. (Qur'an, 7: 117-119)

Unlike the illusory tricks of magicians, Musa worked a real miracle by his staff. The magicians had plotted against Musa. However, God, the best of plotters, aided Musa with a plan which rendered their tricks utterly worthless. Thus, the plots of the magicians only worked against them. Provided with supernatural properties by God, the staff effected a true miracle.





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.

Consequently, contrary to expected, Musa defeated the magicians. So, everybody witnessed that God's promise was true. God did not leave Musa alone and, through this miracle, made him victorious over one of the most powerful systems of his time.



MAGICIANS EMBRACE FAITH

The result of the confrontation was completely unexpected for Pharaoh, the magicians and the spectators alike. The magicians, 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 magicians. 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 divinely powerful. However, Musa's miracles presented something different. They grasped that his feat was neither illusion, nor a magician's tricks. The staff of Musa had actually devoured their trickery. The magicians, therefore, grasped that this was a real miracle, and a sign of the existence of God, and an evidence of God's support to Musa. 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 Musa and Harun." (Qur'an, 7: 120-122)

At that moment, the whole system was turned on its head. Pharaoh, who openly challenged Musa, being so overly confident that he would win, was in fact defeated, with his magicians finally believing in Musa. Pharaoh could not accept the decision of the magicians. 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." (Qur'an, 7: 123)

Deluded by his own distorted mind, Pharaoh tried to rationalize the situation.

An obvious miracle had just occurred, and followed by an ignominious defeat, the magicians came to have faith in the Lord of Musa. 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 convinced himself that Musa and the magicians were conspiring to seize power over Egypt. Furthermore, he assumed that it was Musa who had taught them magic:

"...He is your chief, the one who taught you magic..." (Qur'an, 20: 71)

That is how Pharaoh witnessed the irrefutable signs and miracles of God but 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 to any form of delusion in order to 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 God's religion.

Nevertheless, Pharaoh knew that his obstinacy would not save him. The defeat of his magicians and their acceptance of faith in the Lord of Musa 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 magicians with torture and death. However, already cognisant of the truth of the message of God, the magicians turned to God in submission. In several verses of the Qur'an, we find the magicians expressing their resolve in their belief:

"...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. We have had faith in our Lord so that He may forgive us for our mistakes and for the magic, which you forced us to perform. God is better and longer lasting." (Qur'an, 20: 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." (Qur'an, 7: 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." (Qur'an, 26: 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 grasped that if they were to be killed, they would return to God, who is the Creator of everything. All the while, they dearly hoped that God would forgive their indulging in denial prior to accepting belief, and their adversarial attitude they had adopted against the religion. Because God 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 Musa, followed Musa. Only these few young people showed the courage and sincerity to follow in the magicians' footsteps. The majority, on the other hand, did not appreciate the power of the Almighty God, and, having no fear of Him, rejected faith. This is conveyed in the Qur'an as follows:

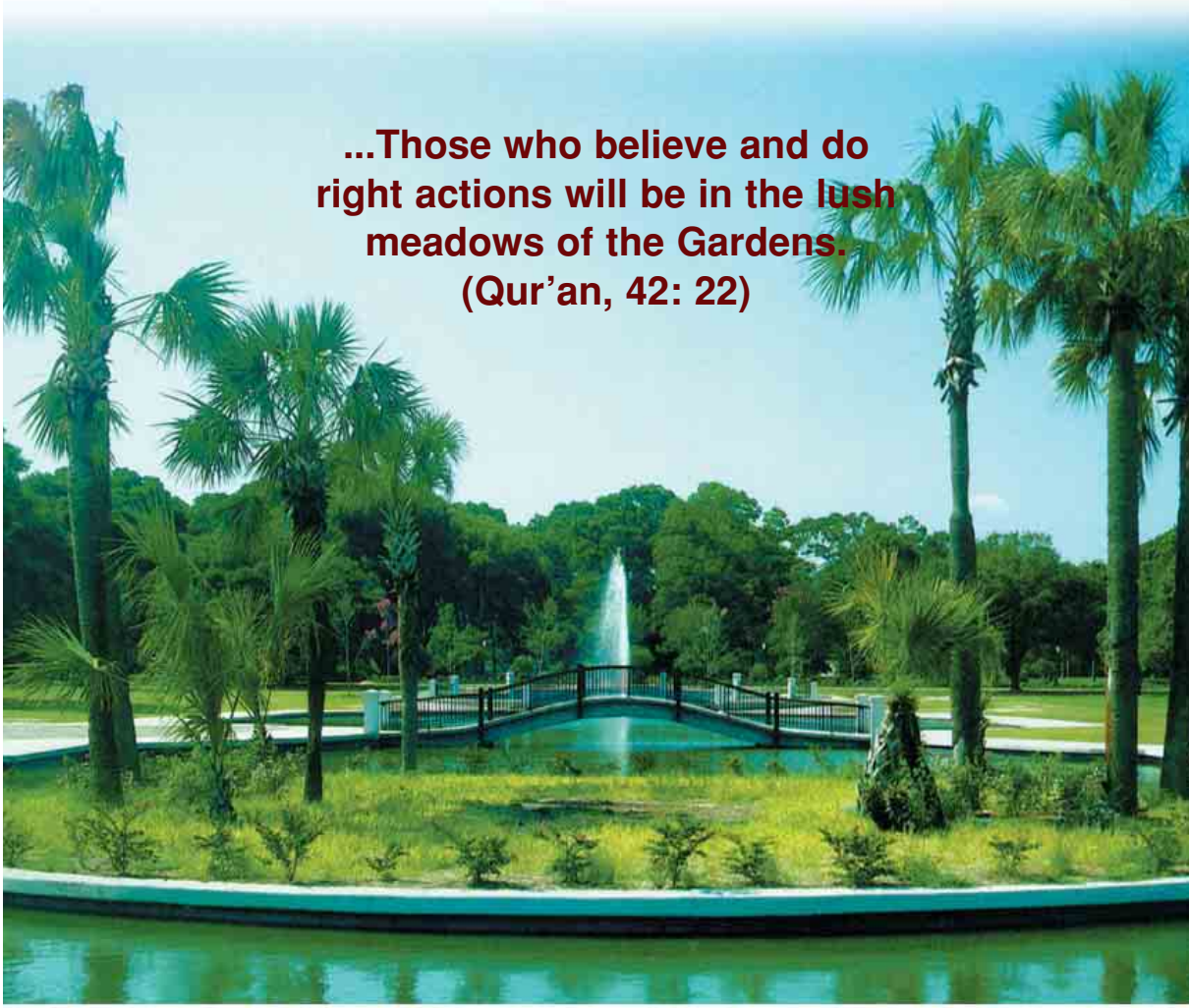
No one believed in Musa, except for a few of his people, out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Qur'an, 10: 83)

One of those to have put her faith in Musa was the wife 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) (as),

the Qur'an refers to the wife of Pharaoh as a faithful woman whose conduct was exemplary:

God 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." (Qur'an, 66: 11)

The sincere devotion of Pharaoh's wife to God 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 God 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.

A vibrant photograph of a lush garden. In the center, a fountain with a single water jet rises from a circular pool. The pool is surrounded by a dark metal railing. The garden is filled with various types of palm trees, some tall and slender, others shorter and more bushy. The ground is covered in green grass and yellow wildflowers. The sky is a clear, bright blue.

**...Those who believe and do
right actions will be in the lush
meadows of the Gardens.
(Qur'an, 42: 22)**



A MAN OF FAITH AND THE PALACE

Despite the supernatural events and miracles they witnessed, Pharaoh and his inner circle resisted Musa. They insisted on denying the truth, due to their arrogance and obstinacy, and went to such lengths as to claim that Musa was a magician who performed a spell. Furthermore, they devised new plans to subject Musa and his adherents to more severe torture and oppression:

We sent Musa with Our Signs and clear authority to Pharaoh, Haman and Qarun. 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 Musa and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." Musa said, "I seek refuge in my Lord and your Lord from every proud man who does not believe in the Day of Reckoning." (Qur'an, 40: 23-27)

Pharaoh intended to kill Musa. He was committed to preventing the establishment of a new order in the land of Egypt which would hinder his further enrichment. If Musa 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 killing Musa by suggesting that Musa's intentions were solely evil. However, there appeared a man from the family of Pharaoh who supported Musa and 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 God' 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. God 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 God'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. God 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 God. Whoever God misguides will have no guide. Yusuf 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, 'God will never send another Messenger after him' That is how God misguides those who are unbridled and full of doubt."

Those who argue about the Signs of God without any authority coming to them do something hateful in the sight of God and in the sight of the people who believe. That is how God seals up the heart of every arrogant oppressor. (Qur'an, 40: 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 ridicule this Muslim who had warned him and all the people of Egypt. 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 Musa's 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. (Qur'an, 40: 36-37)

Pharaoh was aiming to regain control merely by derision. He did not grasp the importance of the message, that is, the existence and oneness of God, communicated by Musa. Pharaoh thought that Musa suggested God was up in the air and knew that nothing would be seen once one ascends there. It was based on this premise that he founded his denial of Musa.

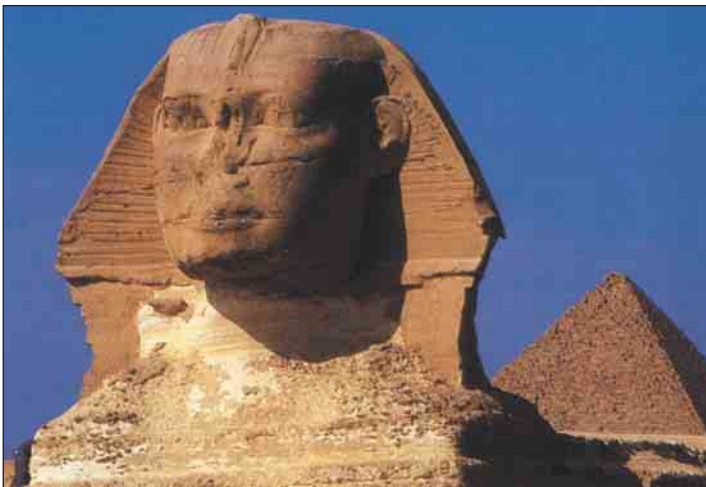
Recognizing the error of Pharaoh's understanding, the believer from

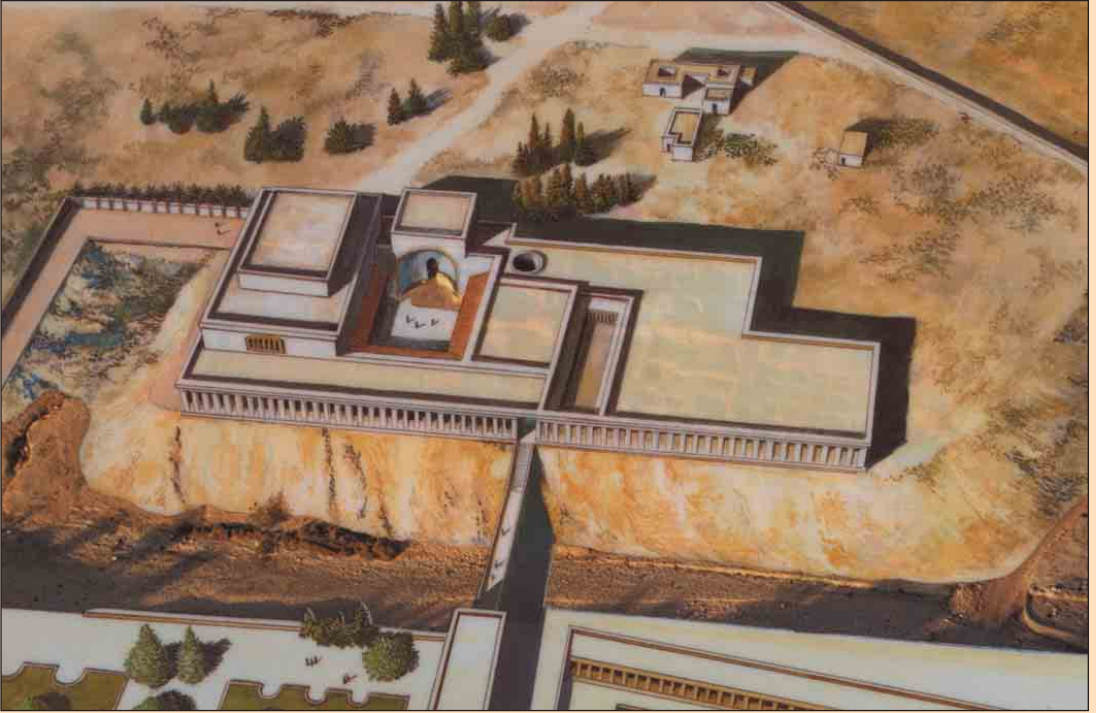
Pharaoh's family, who had concealed his belief, started to explain the existence of God and the hereafter to Pharaoh and his people. He warned them against a never-ending torment. He summoned them to the right way and pleaded them to follow him:

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 God 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 God, and that the profligate will be Companions of the Fire. You will remember what I say to you. I consign my affair completely to God. Truly God sees His servants."

So God safeguarded him from the evil things they plotted and a most evil torment engulfed Pharaoh's people. (Qur'an, 40: 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.





There are some of the stories of communities that We relate you: of them, some are standing, and some have been mown down (by the sickle of time). (Qur'an 11:100)



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 Musa is related. However, there is reference to Haman in the latter chapters of the Bible, as the counsellor 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 (saas), allege the fallacy that the Prophet 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



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 Quran'ic account, Haman is the person who was in charge of construction projects under the command of Pharaoh. That is, the Qur'an presented an item of information which was otherwise impossible to know at that time.

Unlike the claims of its opponents, Haman was a person that had lived in Egypt at the time of Musa, 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.

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 Musa's god! I consider him a blatant liar." (Qur'an, 28: 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 God. Miraculously, the Qur'an reveals to us a piece of historical information which had been otherwise impossible to attain or resolve during the time of the Prophet.



THE INGRATITUDE OF THE CHILDREN OF ISRAEL

After his confrontation with the magicians, Musa stayed in Egypt for an extended period of time, marked by more severe oppression meted out by Pharaoh against Musa and the children of Israel. On one hand, Musa 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 disrespectfully criticised Musa, saying that his presence did not alleviate the repression they were subjected to:

Musa said to his people, "Seek help in God and be steadfast. The earth belongs to God. He bequeaths it to any of His servants He wills. The successful outcome is for those who have fear for God."

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." (Qur'an, 7: 128-129)

The disrespect of the children of Israel towards Musa is an indication of their spiritual weakness. God had sent a prophet, to save them from the cruelty of Pharaoh, who asked them to be steadfast. Due to the weakness of their faith and their utter lack of wisdom, they were not able to forebear. Instead, with ingratitude, they began to complain and grumble to Musa. However, no matter what befalls him, a sincere believer feels grateful to God, and submits himself to everything that God 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 God's Messenger, the Prophet Muhammad (saas) with the words *"Praise be to God who created everything*

as is necessary, who does not hasten anything He defers and determines. God is enough for me and sufficient." (Ibn Majah) Only such submission and putting one's trust in God can change troubles into great spiritual blessings.

With the example of Musa, God shows us that the majority of the children of Israel lacked this kind of a conscientiousness. As will be made clear in the following pages, the complaints of the children of Israel, as described above, would later turn to ingratitude, and ultimately, into rebellion against God. God 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 the children of Israel is there a lesson for us.



He (God) has given you everything you have asked Him for. If you tried to number God's blessings, you could never count them. Man is indeed wrongdoing, ungrateful. (Qur'an, 14: 34)



THE PERIOD OF DISASTERS and THE FOLLY OF PHARAOH

One after another, God sent various disasters upon Pharaoh and his subjects, 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. (Qur'an, 7: 130)

As the above verse informs us, the famine lasted for several years. After his confrontation with the magicians, Musa stayed many years in Egypt to communicate the message of God. Within that time, God asked Musa 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 Musa 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." (Qur'an, 10: 87)

In these houses, Musa and his adherents performed their prayers and remembered God. The people of Egypt, on the other hand, continued to encourage one another in ignorance, and blamed Musa and his adherents for the calamities inflicted on them:

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 Musa and those with him. No indeed! Their ill fortune will be with God. But most of them did not know. (Qur'an, 7: 131)

Disasters were occurring everywhere in the land. In spite of them



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

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 Musa's two miracles, that is, his hand appearing white and his staff turning into snake, helped them abandon their superstitious beliefs. In fact, they stated that they would not believe in him, even if he were to bring another miracle:

They said, "No matter what kind of Sign you bring us to bewitch us, we will not have faith in you." (Qur'an, 7: 132)

Because of their conduct, God inflicted upon them a number of calamities as "**signs, clear and distinct**" (Qur'an, 7: 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 seasons when no rain fell on the Egyptian soil, the Nile river carried an



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..."

abundance of water from inland Africa. However, because Pharaoh and his inner circle remained arrogant and proud towards God, a disaster that had been heretounexpected befell them; a drought. This drought clearly refuted the words of Pharaoh 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?**" (Qur'an, 43: 51)

Nonetheless, instead of "taking heed," the unbelieving people regarded these disasters as a misfortune brought upon them by Musa and the children of Israel. They were convinced of such a delusion because of their conviction to superstitions and the religion of their ancestors. They suffered a great deal, but what was to befall them was not limited to these initial disasters. These were but the beginning. God 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, but they proved arrogant and were an evildoing people. (Qur'an, 7: 133)



**So We sent down on them floods,
locusts, lice, frogs and blood,
Signs, clear and distinct...
(Qur'an, 7: 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. Pharaoh and his companions sought to deceive Musa, and in consequence, God. When these terrible disasters came upon them, one after another, they called Musa and implored him to save them from them:

Whenever the plague came down on them they said, "Musa, 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. (Qur'an, 7: 134-135)

We should note that the behaviour of the disbelievers were very similar to that of Satan. Satan refused to obey God despite acknowledging His existence. In like manner, the people of Pharaoh rejected submitting to God and His messenger, despite their acknowledgement of the fact that these disasters came from God, who they dared to refer to the "Lord of

Musa." Ultimately, they acknowledged the existence of God, but nevertheless rejected submitting to Him due to their arrogance and blind adherence to the religion of their ancestors.

For a long time, Musa warned his tribe and communicated to them the religion of God. Furthermore, he effected a series of miracles as signs from God. God 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 their real Lord, their Creator. In the Qur'an, God informs us that despite all of Musa's efforts, Pharaoh resisted him:

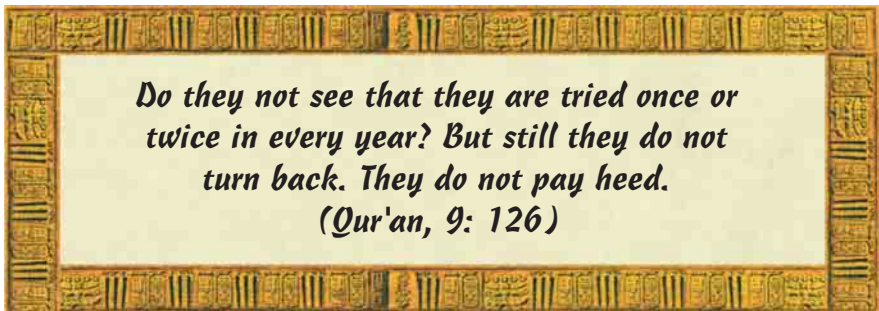
In Musa, too, there was a sign. We sent him to Pharaoh with clear authority. But he turned away with his forces... (Qur'an, 51: 38-39)

Rebuffed by this firm refusal, Musa prayed to his Lord to inflict torment upon this rebellious nation:

Musa 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 (God) said, "Your request is answered, so go straight and do not follow the way of those who have no knowledge." (Qur'an, 10: 88-89)

God answered the prayer of Musa. 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. God warns people through His books, His messengers or His faithful servants. All humans are invited to believe in the existence and oneness of their Lord, and to obey their True Protector and Creator. This communication may last for many years. However, in the sight of God, 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 God, accusing the messenger of insanity as well as of being a liar. Because of their denial, God prepared for them a humiliating end.

Before this affliction began, God commanded Musa to lead the children of Israel out of Egypt:

We revealed to Musa: "Travel with Our servants by night. You will certainly be pursued." (Qur'an, 26: 52)

In compliance with the command of God, Musa and his people secretly left Egypt.

The flight of the children of Israel was entirely unacceptable to Pharaoh, who considered himself to be their Lord. He saw himself as the sole master of all the children of Israel. In 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:



The scene in which Musa parts the sea with his staff portrayed in the movie *Ten Commandments*.

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. (Qur'an, 26: 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 the people of Musa when they saw Pharaoh and his soldiers approaching. Pharaoh and his soldiers were within just a short distance. There was no room to escape. They thought they were trapped:

And when the two hosts came into sight of one another Musa's companions said, "We will surely be overtaken!" (Qur'an, 26: 61)

At that very moment, the way Musa conducted himself is an example for all believers. He remembered that he need never lose faith in the help of God:

He said, "Never! My Lord is with me and He will guide me." (Qur'an, 26: 62)

Then, he followed the revelation he received from God, "**Strike the sea with your staff**" (Qur'an, 26: 63). Miraculously, God 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, God's help and support was with Musa and his followers. Nevertheless, this miracle did not suffice to convince Pharaoh. Together with his soldiers, 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. (Qur'an, 10: 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 God. God grants sufficient 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 God and the way they are to serve Him. God's messengers, divine revelations, and believers, convey the commandments of God to mankind.



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

There is enough time to consider these messages and reminders, and finally, to seek refuge in God's mercy. If, however, a man wastes the time he has been allotted and attempts to repent only at the moment he meets his death—unless otherwise willed by God—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 God. 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 God 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. God informs us about this fact as follows:

God only accepts the repentance of those who do evil in ignorance and then quickly repent after doing it. God will pardon them. God 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. (Qur'an, 4: 17-18)

Certainly, Pharaoh's embracing faith at the very last moment, and his asking for forgiveness, were not accepted by God. God 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. God has clearly judged between His servants." (Qur'an, 40: 46-48)

In the hereafter, by the Will of God, we will all see the torment that will be inflicted on Pharaoh and his inner circle who had sought to torment Musa and the believers who followed him. In the mean time, we should pray to God 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 God 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."

(Qur'an, 10: 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 Musa. 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 QARUN and HIS PUNISHMENT

Along with Pharaoh, Qarun is mentioned among those who were destroyed at the time of Musa.

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

The following verse indicates that Qarun opposed Musa together with Pharaoh:

We sent Musa with Our Signs and clear authority to Pharaoh, Haman and Qarun. But they said, "A lying magician." (Qur'an, 40: 23-24)

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

Qarun was one of the people of Musa 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... (Qur'an, 28: 76)

The great fortune and status Qarun possessed in Egypt, due to his closeness to Pharaoh, made him arrogant and insolent towards his own people. He refused to accept Musa's 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 Musa's tribe. God relates the arrogance of Qarun 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 Qarun has been given! What immense good fortune he possesses." (Qur'an, 28: 79)

The true believers among the children of Israel never felt inclined towards Qarun. On the contrary, they comprehended the pitiful situation

he was in, and warned him:

...When his people said to him, "Do not gloat. God does not love people who gloat. Seek the abode of the hereafter with what God has given you, without forgetting your portion of the world. And do good as God has been good to you. And do not seek to cause corruption in the earth. God does not love corrupters." (Qur'an, 28: 76-77)

These same people of faith gave advise to 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 God:

...Those who desired the life of the world said, "Oh! If only we had the same as Qarun has been given! What immense good fortune he possesses." But those who had been given knowledge said, "Woe to you! God's reward is better for those who believe and act rightly. But only the steadfast will obtain it." (Qur'an, 28: 79-80)

The main reason why Qarun 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 God had destroyed generations with far greater strength than his and far more possessions? The evildoers will not be questioned about their sins. (Qur'an, 28: 78)

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

We caused the earth to swallow up both him and his house. There was no group to come to his aid against God, and he was not someone who is helped. (Qur'an, 28: 81)

What befell Qarun was a warning, and an event from which those around him, as well as succeeding generations, were to draw lessons from.



Although an Israelite by nationality, Qarun 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 God, only increased him in arrogance and insolence. Nevertheless, God 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..."
(Qur'an, 28: 79)*



*"We caused the earth to swallow up both him
and his house. There was no group to come to
his aid against God..."
(Qur'an, 28:81)*



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, "God expands the provision of any of His servants He wills or restricts it. If God had not shown great kindness to us, we would have been swallowed up as well. Ah! Truly the unbelievers are not successful." (Qur'an, 28: 82)

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

And Qarun and Pharaoh and Haman—Musa came with the Clear Signs to them, but they were arrogant on the earth. They could not outstrip Us. (Qur'an, 29: 39)

The story of Qarun clearly illustrates for us that God 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, God 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. God 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:

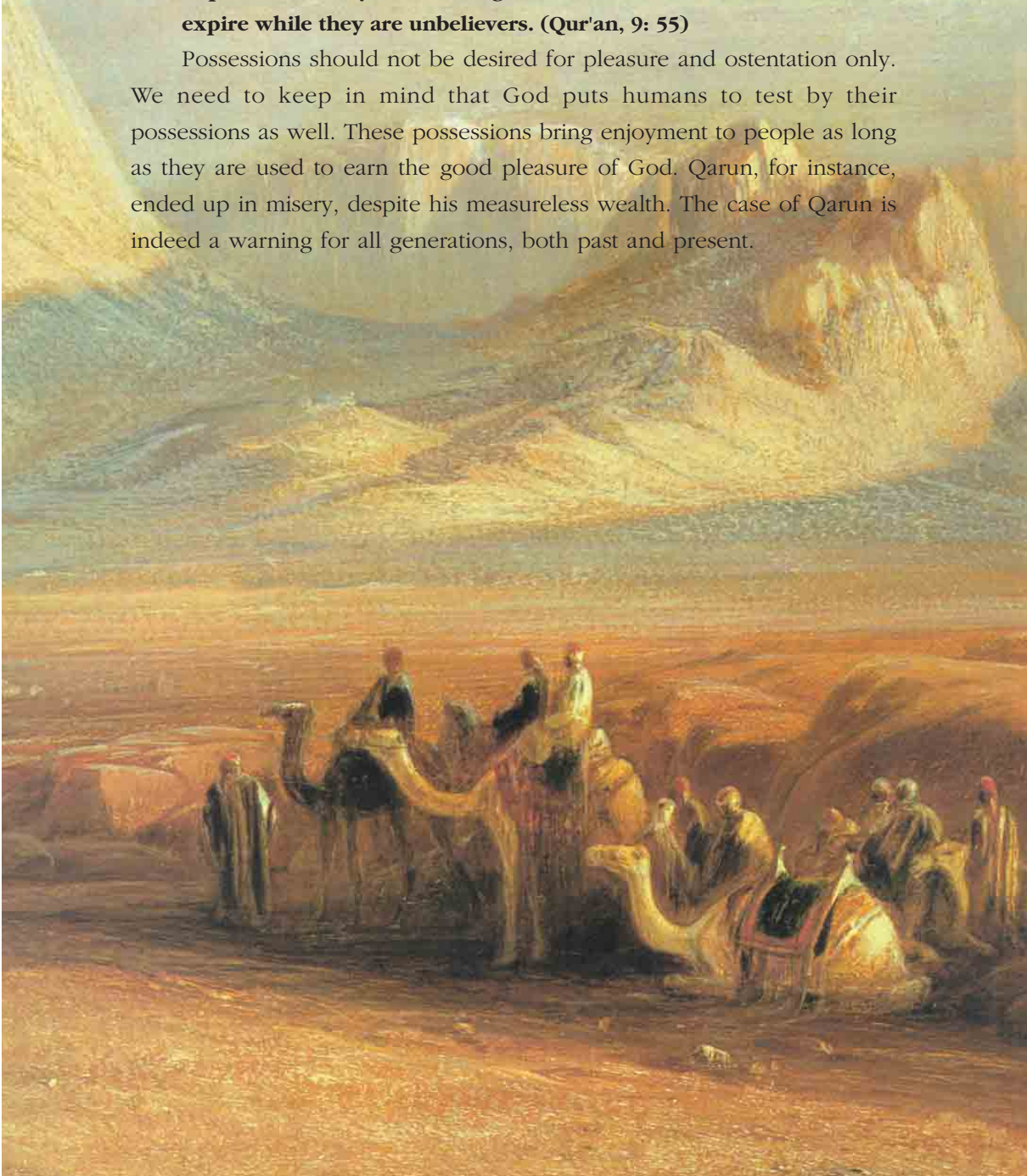
How many wrongdoing cities We destroyed, and now all their roofs and walls are fallen in; how many abandoned wells and stuccoed palaces! (Qur'an, 22: 45)

There is another lesson the story of Qarun 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 withstand hardships in the way of God, those who spend their possessions, and live for the cause of God, and those men of faith and wisdom, whose hearts are full of love for God. As the Prophet Muhammad (saas) said *"God 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. God indicates this situation as follows:

Do not let their wealth and children impress you. God merely wants to punish them by them during their life in the world and for them to expire while they are unbelievers. (Qur'an, 9: 55)

Possessions should not be desired for pleasure and ostentation only. We need to keep in mind that God 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 God. Qarun, for instance, ended up in misery, despite his measureless wealth. The case of Qarun is indeed a warning for all generations, both past and present.





THE TRIBE OF MUSA (AS) STRAYS and WORSHIPS THE GOLDEN CALF

After Pharaoh and his soldiers were drowned in the sea, Musa set off with his tribe to a safer place. In the course of their journey, however, there occurred further evidence 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, the children of Israel were also influenced by this religion. The children of Israel failed to occupy themselves with the remembrance of God, and thus, failed to follow the noble way of the monotheist religions they inherited from the Prophets Ibrahim (Abraham), Ishaq (Isaac) and Ya'qub (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 Musa 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, "Musa, 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." (Qur'an, 7: 138-139)

This propensity towards idolatry was to surface again. Among the people of Musa, there were some who did not feel an adequate fear for God, and thus were prone to unbelief.

Musa and his tribe headed for Mount Sinai. As the Qur'an informs us, there, God was to "make a covenant" with Musa during his stay on the mountain for a period of forty days. Musa impatiently left his tribe behind and departed early. He left his tribe under the care of Harun, also a messenger of God, who was to rule the children of Israel during Musa's absence. Prior to his departure, he gave some advice to Harun:

We set aside thirty nights for Musa and then completed them with ten, so the appointed time of his Lord was forty nights in all. Musa said to his brother Harun, "Be my caliph among my people. Keep order and do not follow the way of the corrupters." (Qur'an, 7: 142)

Leaving his people behind, Musa reached the mountain of Horeb within the appointed time. There, God addressed him once again:

When Musa 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 (God) 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 Musa 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 (God) said, "Musa, 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!" (Qur'an, 7: 143-145)

Meanwhile, the disbelievers among the tribe of Musa took advantage of his leaving. Insolent to Harun, they made an idol in the shape of a calf, as in the Egyptian religion:

After he left, Musa's people adopted a calf made from their ornaments, a form which made a lowing sound... (Qur'an, 7: 148)

In the meantime, God asked Musa about his tribe and the reason that led him leave early:

"Why have you hurried on ahead of your people, Musa?" He said, "They are following in my tracks. I have hurried on ahead to you, My Lord, to gain Your good pleasure." (Qur'an, 20: 83-84)



The children of Israel were influenced by the superstitions of the Egyptians. Though Musa had brought the ways of ignorance. The errant practice of "worshipping a calf," as portrayed in the engraving above, led th



From the truth, they held on to their ancient
the children of Israel to reject their faith.

Musa was unaware of the lapse committed by his people. God 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." (Qur'an, 20: 85)

Then, taking the tablets, Musa returned to his people:

Musa 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 Musa's god as well, but he forgot." (Qur'an, 20: 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 God by a hypocrite. To create chaos and disorder, hypocrites always seek certain opportune situations. During Musa's absence, conditions were ripe for the hypocrites to lead astray people who were already prone to transgression. 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 Musa to make them an idol. Aware of their propensity, he devised a method by which to ensure their going astray; he built a statue of a calf and, to justify his actions, he claimed the statue to be a former god of Musa, but which he later forgot.

Just as Musa had kept his faith firm, and guided his people to righteousness when confronted by Pharaoh and his soldiers at the shore of the sea, Samaritan led the same people into transgression. This is indicative of the beneficial impact a faithful person can have over a society, and the harm a hypocrite can bring to it.

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

Harun 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 Musa returns to us." (Qur'an, 20: 90-91)

The foregoing conveys clearly the fact that Musa's people followed him only because they accepted him as a leader. If their obedience to Musa had been founded on a profound faith, then the situation would be otherwise; they would have immediately followed Harun as well, seeing as he was also a messenger of God. However, not accepting him as their leader, they did not respond to his appeals. Worse still, they even attempted to kill him when he tried to prevent them from their misconduct:

He (Musa) said, "What prevented you following me, Harun, 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.'" (Qur'an, 20: 92-93)

Harun 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 (Musa) said, "My Lord, forgive me and my brother and admit us into Your mercy. You are the Most Merciful of the merciful." (Qur'an, 7: 150-151)

Upon Harun's reply, Musa released him and turned to Samaritan, the actual person responsible for the tribe's transgression. He questioned him about his wrongdoing. In an attempt to absolve himself, Samaritan explained that he had done what he did for a reason; he claimed to have noticed things others could not. He also added that his inner self had urged him to do what he did:

He (Musa) 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." (Qur'an, 20: 95-97)

Here, it should be mentioned that Samaritan committed such evil acts under the delusion 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. Under these negative influences, he could not escape the temptation to "do something different," and of becoming a leader in order to lead the tribe astray.

On the contrary, a true believer never acts on the assumption that he is wiser or superior to others. He is aware of his imperfections, and seeks

refuge in God from committing errors. Even if he notices things others fail to, he takes it as a blessing and a test from God, and behaves accordingly. If such were to be the case, he says only: "God made me see this; the wisdom belongs only to God."

In the case of Samaritan, however, what he noticed was but what led him to transgression and evil. In regards to these developments, Musa took two important measures against the evil Samaritan had committed. He first exiled Samaritan, the source of evil and transgression in the tribe. The second measure was to abolish the idol completely. 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, Musa was very sincere and piously devoted to the religion. Concerned about that which had led the people to disbelief, Musa 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, Musa preached to his tribe, summoning them to repentance and obedience to God:

And when Musa 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. (Qur'an, 2: 54)

Musa's words had little impact on his people. Initially, the children of Israel heeded his warnings, repented and turned towards their Lord. However, this change was temporary. As will be explored in the following pages, the children of Israel took every opportunity to disobey Musa, abusing him psychologically and emotionally in every sense.



PERVERSE CONDUCT OF THE JEWISH TRIBE

Initially, Musa directed his struggle against Pharaoh. Before Musa came, his people, the children of Israel, were languishing in slavery. It was for that reason when, as soon as Musa had devised the plan 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. Most probably, the majority saw Musa as a political leader who offered the possibility of release from oppression. Therefore, rather than submitting themselves to the path of righteousness, many of them seized every opportunity to return to their idolatrous practices. Thus, they constantly defied Musa and resisted the true religion brought by him.

First, God commanded Musa to divide the children of Israel into twelve separate tribes:

We divided them up into twelve tribes—communities. We revealed to Musa, 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. (Qur'an, 7: 160)

The majority of the children of Israel failed to develop a deep-seated faith in their hearts. They dared to ask Musa to show them God, even to the point of declaring insolently that they would not believe unless he complied with such a wish:

And when you said, "Musa, we will not believe in you until we see God with our own eyes." So the thunderbolt caught you while you were (all) looking on. (Qur'an, 2: 55)

Apparently, the traits of this nation were greed and ungratefulness. As sustenance for the children of Israel, at one point, God prepared food miraculously for them. This food, referred to as "manna and quails" in the

Qur'an, failed to please the children of Israel, though it had been a favour from God:

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. (Qur'an, 2: 57)

And when you said, "Musa, 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..." (Qur'an, 2: 61)

This was yet another clear sign of the great ingratitude of the children of Israel.

The Story of Cow

The people of Musa clearly at no point seem to have had a grasp of true faith. As pointed out earlier, they probably followed Musa, not because they wanted to earn the good pleasure of God, but because they saw him as a powerful and determined leader.

In an attempt to tailor the divine religion to their own desires and to their ancient religious practices, they made deliberate distortions to it. In total disregard for the simple and clear nature of the religion, they rendered it complicated and difficult to practice. They were inclined to worship idols rather than God, and altered the religion into a series of rituals.

Their tendency to needlessly complicate the religion is best explained in a story related in the Sura Baqara. In this story, God commands the children of Israel to sacrifice a cow. The command, conveyed by Musa to his tribe, is a very simple one. However, the children of Israel complicated this plain and easy command, and concerned themselves with all sorts of trivial details which were not required. In fact, they went so far as to tell

the messenger of God: "Are you making a mockery of us?":

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

He said, "I seek refuge with God 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 God 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. (Qur'an, 2: 67-71)

As related in the above account, the tribe of Musa constantly raised objections against the commands of God. 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.

A scrutinizing look into Judaism today will reveal this same stubborn rationale among the Jews. The Talmud, the body of traditional Jewish teaching, includes perplexing details pertaining to daily life and prayers. For instance, from milking an animal, to the use of burning incense, one will find countless details seemingly irrelevant to religion. In Judaism, a person's meticulousness in observance of these details, in his daily life and prayers, is thought to be determinant of his piety. The true essence of piety, on the other hand, that is, faith in God and the day of Judgement, is wholly neglected. As such, Judaism has been changed into a body of rituals with no relevance to the fundamentals of faith, such as remembrance of God, mercy of God, and love for Him.

Rebellion of the Children of Israel Against the Command of God

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

Remember when Musa said to his people, "My people! Remember God'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 God has ordained for you. Do not turn back in your tracks and so become transformed into losers."

They said, "There are tyrants in it, Musa. We will not enter it until they leave. If they leave it, then we will go in." (Qur'an, 5: 20-22)

God's help had always been with the children of Israel. God 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 God and followed His messenger. Instead, they did not heed Musa's warnings and were fearful. Only two among the lot of them stated that they would put their trust in God and enter the land:

Two men among those who were afraid, but whom God had blessed, said, "Enter the gate against them! Once you have entered it, you will be victorious. Put your trust in God if you are believers." (Qur'an, 5: 23)

Despite such warnings, the children of Israel opposed the messenger of God, and addressed him disrespectfully:

They said, "We will never enter it, Musa, as long as they are there. So you and your Lord go and fight. We will stay sitting here." (Qur'an, 5: 24)

The insolence of the people of Musa became aggravated to such an extent that they began to actually ignore the words of their prophets and openly objected to them. Therefore, Musa pleaded his Lord and asked Him to save him and his brother Harun from this insolent people:

He (Musa) 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 (God) 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." (Qur'an, 5: 25-26)

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

For much of his life, Musa had tried to communicate God'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 God. 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 his own people. However, he was a noble servant, who lived merely to attain the good pleasure of God, and his Lord saved him from all difficulties inflicted upon him.

There are lessons to be drawn from the ingratitude 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." God has warned mankind against succumbing to the insolence of the children of Israel towards their prophet:

You who believe! Do not be like those who abused Musa. God absolved him of what they said and he was highly honoured with God. (Qur'an, 33: 69)



MUSA (AS) AND A LEARNED MAN

Another story about Musa is related in the Sura Kahf. Reading the story, it is difficult to determine during exactly which part of Musa's life these events took place. We may presume it, however, to have happened after Musa's flight from Egypt with the children of Israel. The distinctive feature of this story is its account of events related symbolically. The story is based on a dialogue between Musa and a man of wisdom. At the beginning of the story, Musa makes a journey with his young assistant:

Remember when Musa 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 (Musa) said to his servant, "Bring us our morning meal. Truly this journey of ours has made us tired."

He (Musa's 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 (Musa) said, "That is the very thing that we were looking for!" So, following their footsteps, they retraced their route. (Qur'an, 18: 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 Musa 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 God 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 God.

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

Musa and his young companion saw their forgetfulness a sign and returned by following their footsteps back. Later, Musa met a certain person. The Qur'an does not mention the name of this person, to whom great wisdom was granted, but tradition gives it as Khidr. Though Musa 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. Musa 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?"

Musa said, "You will find me patient, if God 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 Musa 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?"

Musa 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. Musa 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?"

Musa 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. Musa 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." (Qur'an, 18: 65-82)

The lesson presented here deserves special attention: It may well be that behind what appear to be evil events, God 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 God, which are neither obvious nor immediately comprehensible. Clearly, the events related in this story all had a hidden significance. They were not common, everyday occurrences. These were reserved for a certain noble person appointed specifically by God.

People, however, should think about the good inherent in everything that befalls them in their every-day lives. Today, there is surely a divine purpose behind the apparently evil things that are happening and for which the majority say, "Why all these disasters befall humankind?" If a person remains patient and strives sincerely to grasp their divine purposes, God may well make him comprehend their hidden meanings.



The River Nile



CONCLUSION

As all the verses mentioned so far relate, extensive references to Musa 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 Musa's life can be summarized as follows:

1- Destiny and its divine purposes

By the time Musa was born, his prophecy and the struggle he would pursue in the way of God 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 God, 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- Siding with the righteous

In the early parts of this book we mentioned a story in which Musa sided with a man of his own nation and unintentionally killed another. This was in order to emphasize the wrongfulness of siding unconditionally with our compatriots (family, tribe, nation, etc.). What makes a man superior is not his family, tribe or nation, but his degree of righteousness. Therefore, we should always regulate our own conduct according to justice, a value we should hold above all else.

3- Trusting God and placing faith in Him

The story of Musa greatly emphasizes the notion of placing one's faith in God. God warned and educated Musa 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, Musa always acknowledged that God exercises absolute control over everything, and that he should trust Him unconditionally. Moreover, he would ask for forgiveness for the errors he committed and did what he had to do to mend them.

In order to place one's trust in God, one needs to know God and measure Him according to His true power. A believer is guided to such a knowledge through reflection upon God's attributes: God 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 God. 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.

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

As we have explored in the example of Qarun, death renders void all the benefits of worldly possessions. Furthermore, unless spent for the cause of God, 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. God grants a greater abundance of His blessings to whom He wills. Prosperity is worthless if not put to use for the sake of God. On the other hand, for someone compliant to the will of God, 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 God, and fear for God, should be the criteria upon which to base one's life.

5- Ignorance and self-purification

As related throughout this book, the children of Israel embraced the religion Musa brought, without entirely abandoning their ancient ways. Moreover, 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 Musa, the idolatrous practices of the tribe encountered on their journey became a matter of temptation for the people of Musa, who were of poor faith and who had failed to cleanse themselves from the ways of ignorance. This demonstrates that adherence to the Qur'an is the sole way of eliminating beliefs and thoughts that are rooted in ignorance.

6- Hypocrites and their attitudes

In the story of Musa, 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 Musa, 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 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 never openly express unbelief in the religion or in God, 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. Another important feature of the hypocrites to be conscious of is the extent of their influence over people. A single hypocrite can negatively influence a whole nation. Samaritan was such a hypocrite.

7- The Children of Israel and their basic attitude

An examination of the verses pertaining to the Prophet Musa reveal the fact that he was faced with a struggle even against his own people. Arrogance, a tendency to idolatry, and rebelliousness, were their essential characteristics. It has been for this reason that, this nation, being ultimately undeserving of the prophets, revelations, and all other blessings bestowed

upon them by God, has been stripped of such honour. This again is an important lesson for believers.

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

This story reveals a specific mentality plaguing 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, God explains that the true religion is as simple as the religion of Ibrahim. 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 God.

9- The story of a wise man and wisdom from God

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 God. This is explained with examples that even seemingly disastrous events may not actually be so unfortunate, 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 Musa and Harun. Both of them were prophets of Islam, to whom scriptures were granted.

Although Musa strove in the way of God thousands of years ago, his conduct and manner of speech remain exemplary for us. God 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 Musa and Harun!" That is how We recompense good-doers. They truly were among Our servants who are believers. (Qur'an, 37: 119-122)

God 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 MISCONCEPTION OF EVOLUTION

Darwinism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by God. It is God Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by God, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the 20th century.

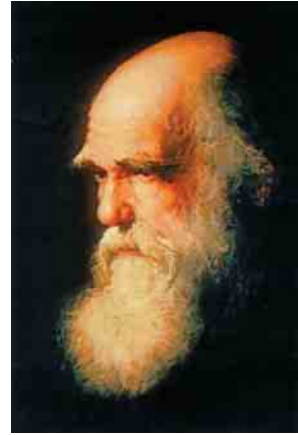
We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of

science was the book by Charles Darwin titled *The Origin of Species* published in 1859. In this book, Darwin denied that different living species on the earth were created separately by God. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.

Darwin's theory 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 of the Theory," the theory was failing in the face of many critical questions.



Charles Darwin

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties.

The defeat of Darwinism against science can be reviewed under three basic topics:

- 1) The theory can by no means explain how life originated on the earth.
- 2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.
- 3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

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 the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even 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, the theory asserting 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, worms developing in meat was assumed to be evidence of spontaneous generation. However, only some time later was it 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 in the period 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, which 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

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. 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 in the 20th Century

The first evolutionist who took up the subject of the origin of life in the 20th century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "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 the problem of the origin of life. The best known of these experiments was carried out by 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, the atmosphere used in the experiment having been very different from real earth conditions.⁸

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁹

All the evolutionist efforts put forth throughout the 20th century to explain the origin of life ended with failure. The geochemist Jeffrey Bada

from 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 big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing inorganic materials together.



Alexander Oparin

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 cell, being synthesized coincidentally, is 1 in 10950 for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 1050 is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

A very interesting dilemma emerges at this point: the DNA can only replicate with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can only be realized 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 itself 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 from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

Imaginary Mechanisms 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 "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, 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, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.¹³

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour 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 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex



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.

organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.**

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

Mutations are small, random, and harmful. They rarely occur and the best possibility is that they will be ineffectual. These four characteristics of mutations imply that mutations cannot lead to an evolutionary development. A random change in a highly specialised organism is either ineffectual or harmful. A random change in a watch cannot improve the watch. It will most probably harm it or at best be ineffectual. An earthquake does not improve the city, it brings destruction.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 beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, 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, neither could any imaginary process called evolution 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 theory of evolution, every living species has sprung from a predecessor. A previously existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

Had this been the case, then 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 "**intermediate forms.**"

If such animals had 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

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

A 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.¹⁶



The oldest stratum of the earth in which fossils of living creatures have been found is that of the Cambrian, which has an estimated age of 500-550 million years. The living creatures found in the strata belonging to this period emerged all of a sudden in the fossil record—there are no pre-existing ancestors. The trilobite is one of the creatures that appeared in the Cambrian period.

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, it is very strong evidence that living beings are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor can be that this species 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.¹⁷

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

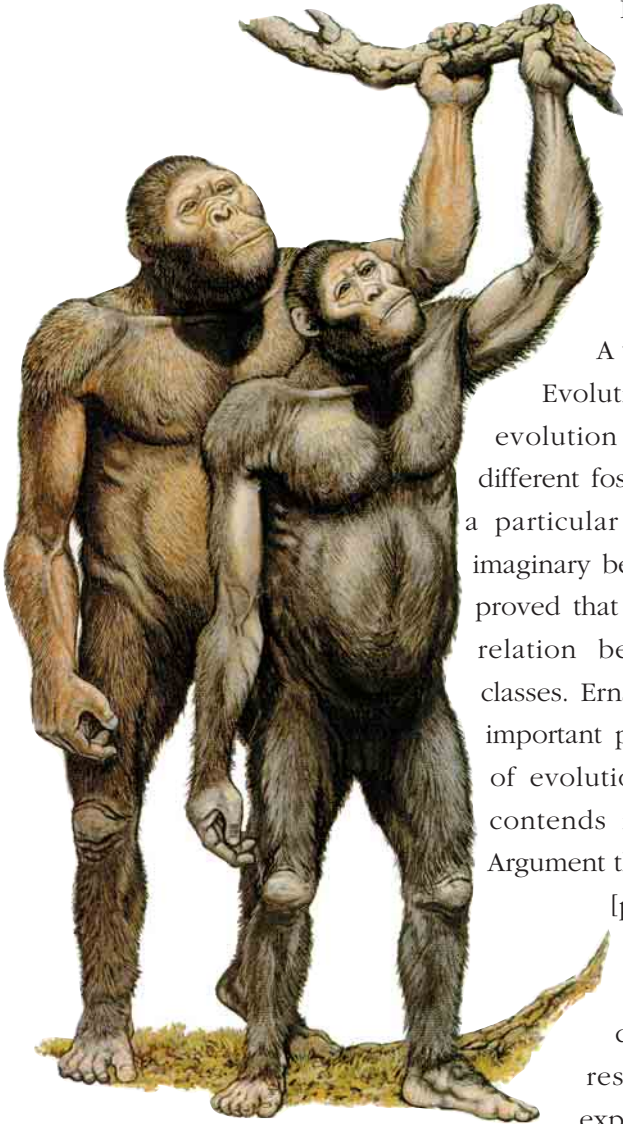
The Tale of Human Evolution

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic "categories" are listed:

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

Evolutionists call the so-called first ape-like ancestors of men "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, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁸



Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist 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 most important proponents of the theory of evolution in the 20th century, 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."¹⁹

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.²⁰

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. Homo sapiens neanderthalensis and Homo sapiens sapiens (modern man) co-existed in the same region.²¹

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

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.²²

Put briefly, the scenario of human evolution, which is sought to be 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 ground.

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 particularly 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.

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences 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.²³

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.

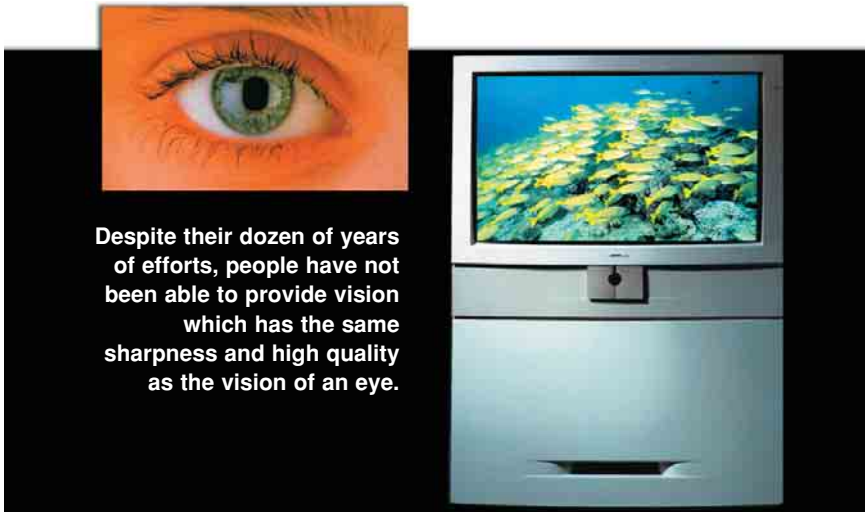
Technology In The Eye and The Ear

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 question of "how we see." Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain 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 the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it 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 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, 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,



coloured, 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, plans and designs 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 having depth.

For many years, ten of thousands of engineers have tried to make a three-dimensional TV, and reach 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 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 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; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre 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 like 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 brain, which is insulated from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is 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 this technology and the thousands of engineers and experts who have been working on this endeavour, 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 biggest 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 technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does HI-FI; it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.



A person who is observing a particular view supposes that he is watching the view before his eyes. However, that view actually forms in the centre of vision at the back of the brain. The pertinent question is this: who is it that takes pleasure from watching this view, if it cannot be the brain, which is made of lipid and protein?

So far, no visual or recording apparatus produced by man 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 fact lies beyond all this.

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

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

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous 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 about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness 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 give any answer to these questions.

For this consciousness is the spirit created by God. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

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

A Materialist Faith

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory 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 pressingly kept on the agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

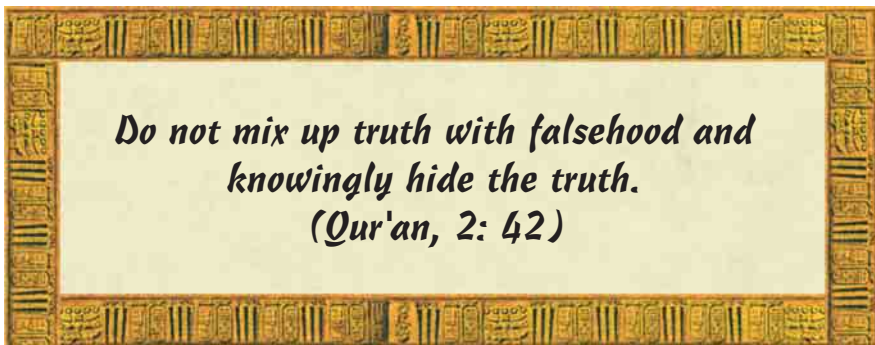
The reason is that the theory of evolution is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward for the workings of nature.

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 Foot in the door.²⁴

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

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



*They said "Glory be
to You!*

*We have no
knowledge except
what You have
taught us.*

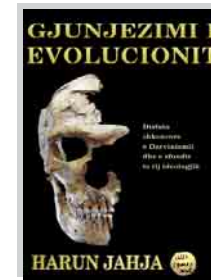
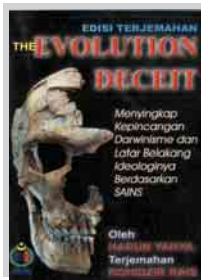
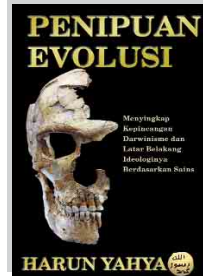
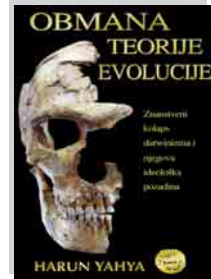
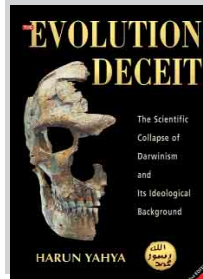
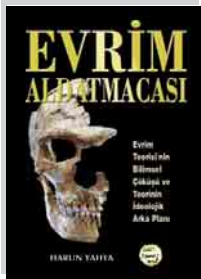
*You are the All-
Knowing,
the All-Wise."*

(Qur'an, 2: 32)

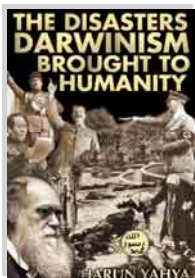
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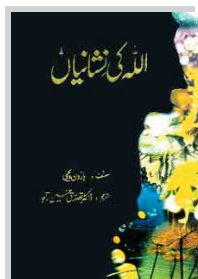
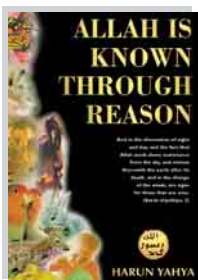
ALSO BY HARUN YAHYA



Many people think that Darwin's Theory of Evolution is a proven fact. Contrary to this conventional wisdom, recent developments in science completely disprove the theory. The only reason Darwinism is still foisted on people by means of a worldwide propaganda campaign lies in the ideological aspects of the theory. All secular ideologies and philosophies try to provide a basis for themselves by relying on the theory of evolution. This book clarifies the scientific collapse of the theory of evolution in a way that is detailed but easy to understand. It reveals the frauds and distortions committed by evolutionists to "prove" evolution. Finally it analyzes the powers and motives that strive to keep this theory alive and make people believe in it. Anyone who wants to learn about the origin of living things, including mankind, needs to read this book. *The Evolution Deceit* is also available in German, Italian, French, Spanish, Indonesian, Malay, Russian, Albanian and Serbo-Croat (Bosnian).

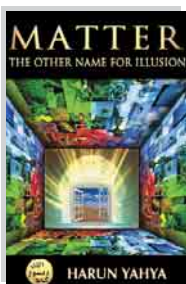


Fascism and communism, which made humanity suffer dark times, are considered to be opposed ideas. However, these ideologies are fed from the same source, on the grounds of which they can attract masses to their side. This source has never drawn attention, always remaining behind the scenes. This source is the materialist philosophy and its adaptation to nature, which is DARWINISM. The acknowledgement of the scientific invalidity of this theory that serves as a basis for cruel dictators and vicious ideological trends will bring about the end of all these detrimental ideologies. This book is also available in French.



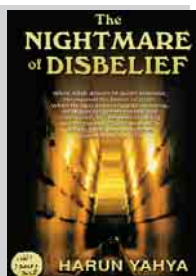
The plan, design, and delicate balance existing in our bodies and reaching into even the remotest corners of the incredibly vast universe must surely have a superior Creator. Man is unable to see his Creator yet he can nevertheless grasp His existence,

strength, and wisdom by means of his intellect. This book is a summons to think. A summons to ponder over the universe and living beings and see how they have been created flawlessly. *Allah is Known Through Reason* is also available in Urdu and French.



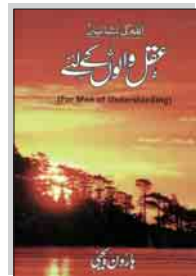
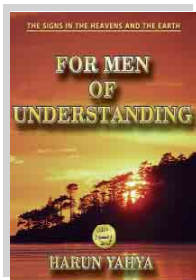
The content of this book is an extremely important truth that astounded large numbers of people, and caused their outlook on life to change drastically. We can sum up this reality like this: "All events, people, buildings, cities, cars, places, which are a part of our life in this

world, in short, everything we see, hold, touch, smell, taste and hear, are actually illusions and sensations that form in our brain."



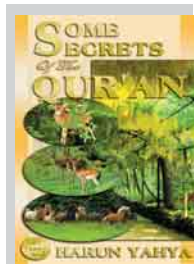
That people do not adopt the moral values of the Qur'an and submit to God underlie the personal and social depression, pain, fears and lack of confidence that is widely experienced today. This book explains the detriments that disbelief

gives to people and discloses the only way to salvation, which is submission to God.



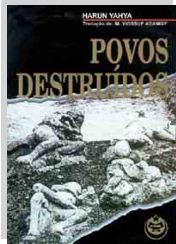
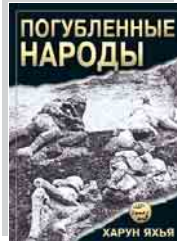
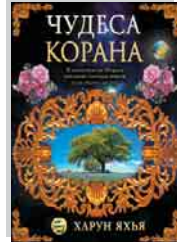
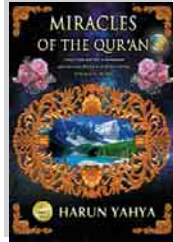
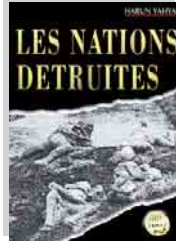
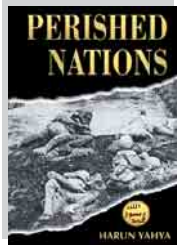
When a person examines his own body or any other living thing in nature, the world or the whole universe, in it he sees a great design, art, plan and intelligence. All this is evidence proving God's being, unit, and eternal power.

For Men of Understanding was written to make the reader see and realise some of the evidence of creation in nature. *For Men of Understanding* is also available in French, Indonesian, Urdu, German and Russian.



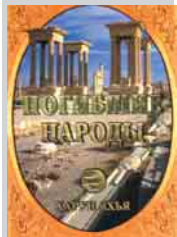
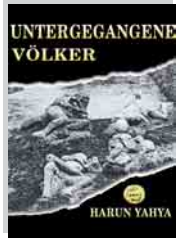
In the Qur'an, God tells people many secrets. People who are unaware of these secrets experience the trouble and distress caused by this throughout their lives. For those who learn these secrets of the Qur'an, however, the life of this world is very easy, and full of joy and excitement.

This book deals with the subjects God related to people as a secret.



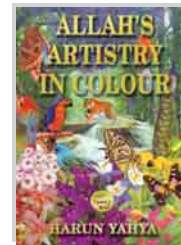
The unprecedented style and the superior wisdom inherent in the Qur'an is conclusive evidence confirming that it is the Word of God. Apart from this, there are a number of miracles verifying the fact that the Qur'an is the revelation of God, one of them being that, 1,400

years ago, it declared a number of scientific facts that have only been established thanks to the technological breakthroughs of the 20th century. In this book, in addition to the scientific miracles of the Qur'an, you will also find messages regarding the future. *Miracles of the Qur'an* is also available in Serbo-Croat (Bosnian) and Russian.



Many societies that rebelled against the will of God or regarded His messengers as enemies were wiped off the face of the earth completely... *Perished Nations* examines these penalties as revealed in the verses of the Quran and in light of archaeological

discoveries. This book is also available in French, German, Spanish, Russian and Portuguese.



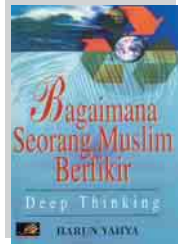
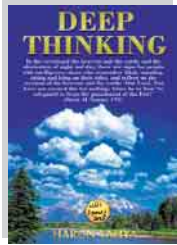
In this book you will find explanations about eternity, timelessness and spacelessness that you will never have encountered anywhere else and you will be confronted by the reality that eternity has already begun. The real answers to many questions people

always ponder such as the true nature of death, resurrection after death, the existence of an eternal life, and the time when all these things will happen are to be found here...

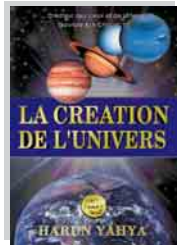
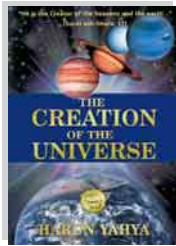


Colours, patterns, spots even lines of each living being existing in nature have a meaning. An attentive eye would immediately recognise that not only the living beings, but also everything in nature are just as they should be.

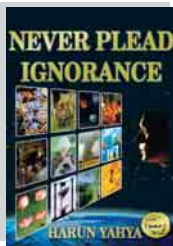
Furthermore, he would realise that everything is given to the service of man: the comforting blue colour of the sky, the colourful view of flowers, the bright green trees and meadows, the moon and stars illuminating the world in pitch darkness together with innumerable beauties surrounding man... *Allah's Artistry in Colour* is also available in Indonesian and Arabic.



Man is a being to which God has granted the faculty of thinking. Yet a majority of people fail to employ this faculty as they should... The purpose of this book is to summon people to think in the way they should and to guide them in their efforts to think. This book is also available in Indonesian.



Today, science has proven that the universe was created from nothing with a Big Bang. Moreover, all physical balances of the universe are designed to support human life. Everything from the nuclear reactions in stars to the chemical properties of a carbon atom or a water molecule, is created in a glorious harmony. This is the exalted and flawless creation of God, the Lord of All the Worlds. *The Creation of the Universe* is also available in French.



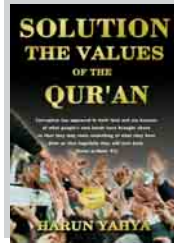
Never plead ignorance of God's evident existence, that everything was created by God, that everything you own was given to you by God for your subsistence, that you will not stay so long in this world, of the reality of death, that the Qur'an

is the Book of truth, that you will give account for your deeds, of the voice of your conscience that always invites you to righteousness, of the existence of the hereafter and the day of account, that hell is the eternal home of severe punishment, and of the reality of fate.



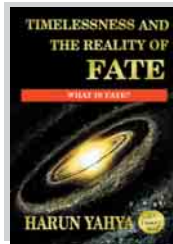
Darwin said: "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down." When you read this book, you will see that Darwin's theory has

absolutely broken down, just as he feared it would. A thorough examination of the feathers of a bird, the sonar system of a bat or the wing structure of a fly reveal amazingly complex designs. And these designs indicate that they are created flawlessly by God.



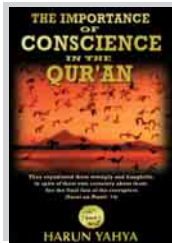
People who are oppressed, who are tortured to death, innocent babies, those who cannot afford even a loaf of bread, who must sleep in tents or even in streets in cold weather, those who are massacred just because they belong to a certain tribe, women, children, and old people who are expelled from

their homes because of their religion... Eventually, there is only one solution to the injustice, chaos, terror, massacres, hunger, poverty, and oppression: the morals of the Qur'an.



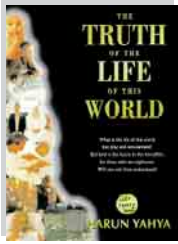
How was matter and time created from nothingness? What does the Big Bang theory signify about the creation of the universe? What is the parallelism between Einstein's Theory of Relativity and the Qur'anic verses?

All of these questions are answered in this book. If you want to learn the truths about space, matter, time and fate, read this book.



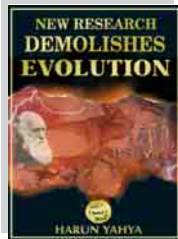
In the Qur'an, conscience has a meaning and importance beyond its common and everyday use. This book introduces the real concept of conscience that is related in the Qur'an and draws our attention to the kind of understanding, thought, and wisdom that a truly conscientious person

has. This book will make you recognise the voice of your conscience and accordingly help you to differentiate it from other sources of inspiration.

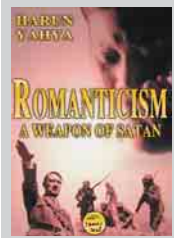


The world is a temporary place specially created by God to test man. That is why, it is inherently flawed and far from satisfying man's endless needs and desires. Each and every attraction existing in the world eventually wears out, becomes corrupt, decays and finally disappears. This

is the never-changing reality of life. This book explains this most important essence of life and leads man to ponder the real place to which he belongs, namely the Hereafter.

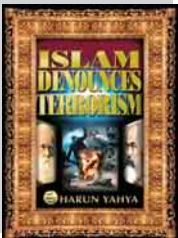


This book deals with how the theory of evolution is invalidated by scientific findings and experiments in a concise and simple language.

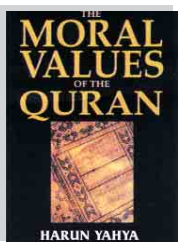


In societies distant from religion, right is often presented as wrong, and vice versa. Unbecoming behaviour which will not please God may be favoured and encouraged. Romanticism is one of those wrong sentiments which is assumed to be "right". This book reveals what a serious threat romanticism – which is imagined to be a simple

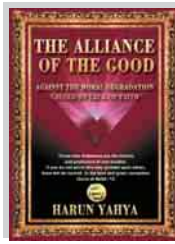
character trait – poses to societies and individuals, and shows how easy it is to eliminate this danger.



This book maintains that the source of the scourge of terrorism does not come from a divine religion, and that there is no room for terrorism in Islam. It is revealed, in the light of the verses of the Koran and with examples from history, that Islam forbids terrorism and aims to bring peace and security to the world.



A study that examines and seeks to remind us of the basic moral principles of the Qur'an, particularly those that are most likely to be forgotten or neglected at times.

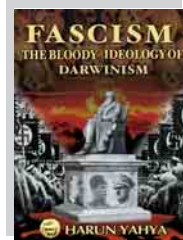


While watching television or reading the paper, you see many items which you do would not like to see or hear: destitute people, murders, quarrels, ill-treatment, and much more... Certainly, you, too, would like to live in a peaceful and secure society where people live in harmony and friendship. This book is a summons to those who want goodness to prevail: it calls on them to do goodness and to form an alliance with other good people like themselves.



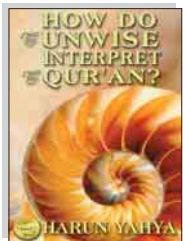
The way to examine the universe and all the beings therein and to discover God's art of creation and announce it to humanity is "science." Therefore, religion adopts science as a way to reach the details of God's creation and therefore encourages science. Just as religion encourages scientific research, so does scientific

research that is guided by the facts communicated by religion yield very rapid and definite results.



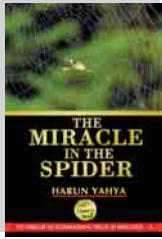
Fascism is an ideology that has brought great disasters to humanity. Not only has it caused millions of people to be killed and tortured simply because of their race, but it has also attempted to abolish all human values. The main purpose of the book is to present various fascist tendencies which appear under different methods and guises, and expose

their real origins and objectives. The book also attempts to tear down the mask of fascism, and reveal that fascism is definitely an anti-religionist system.



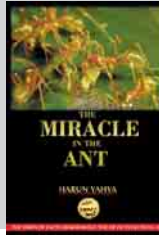
The Qur'an has been sent down as a book easily understandable to everyone. Everyone who believes in God and follows his conscience can take counsel from the verses of the Qur'an and obey the commands in the verses. However, those who follow their lower self fail to measure God with His true scale, entertain doubts about the

hereafter, interpret the verses of the Qur'an wrongly in their own crooked reasoning. In this book, the reasons why those who do not use their intellect misinterpret the Qur'an are examined and some examples of the unwise interpretations and objections they make concerning the verses are reviewed and answered.



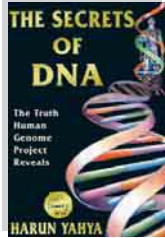
Just as a tiny key opens a huge door, this book will open new horizons for its readers. And the reality behind that door is the most important reality that one can come across in one's lifetime. Relating the amazing and admirable features of spiders known by few people and asking

the questions of "how" and "why" in the process, this book reveals the excellence and perfection inherent in God's creation.



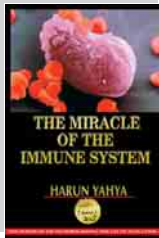
These millimeter-sized animals that we frequently come across but don't care much about have an excellent

ability for organization and specialization that is not to be matched by any other being on earth. These aspects of ants create in one a great admiration for God's superior power and unmatched creation.



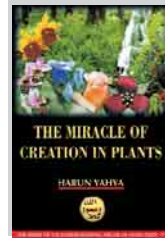
Scientific progress makes it clear that living beings have an extremely complex structure and an order that is too perfect to have come into being by accident. Recently, for example, the perfect structure in the human gene became a top issue as a result of the

completion of the Human Genome Project. In this book, the unique creation of God is once again disclosed for all to see.



We fall sick many times throughout our lives. When the events of "sickness" and "recovering" take place, our bodies become a battleground in which a bitter struggle is taking place. Microbes invisible to our eyes intrude into our body and begin to increase rapidly. The body however has a mechanism that combats them.

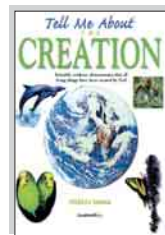
Known as the "immune system," this mechanism is the most disciplined, most complex and successful army of the world. This system proves that the human body is the outcome of a unique design that has been planned with a great wisdom and skill. In other words, the human body is the evidence of a flawless creation, which is the peerless creation of God.



The purpose of this book is to display the miraculous features of plants and hence to make people see "the creation miracle" in things they often encounter in the flow of their daily lives and sidestep. Reading and understanding this book will be an important step in coming to an understanding of one's Creator.



In the Qur'an, there is an explicit reference to the "second coming of the Jesus to the world" which is heralded in a hadith. The realisation of some information revealed in the Qur'an about Jesus can only be possible by Jesus' second coming...



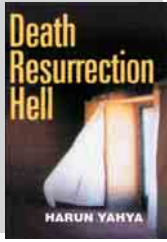
Darwin's theory of evolution maintained that all living beings emerged as a result of chance coincidence and thus denied Creation. Yet the evidence that was forthcoming proved to be otherwise. Scientific developments did not favour the evolutionist standpoint and simply

opposed it. Different branches of science like biochemistry, genetics, and palaeontology have demonstrated that the claims that life originated as a result of "coincidences" is foolish. This is a book you will read with pleasure and as it makes explicitly clear why the theory of evolution is the greatest aberration in the history of science.

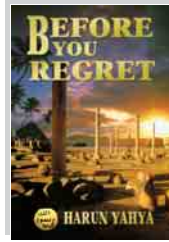


In a body that is made up of atoms, you breathe in air, eat food, and drink liquids that are all composed of atoms. Everything you see is nothing but the result of the collision of electrons of atoms with photons.

In this book, the implausibility of the spontaneous formation of an atom, the building-block of everything, living or non-living, is related and the flawless nature of God's creation is demonstrated.

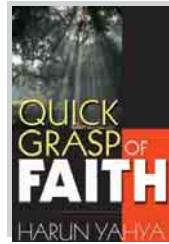


One of the principal deceptions that impels people into delinquency and makes them pursue their own desires is their heedlessness of death. Both human beings and the universe they live in are mortal. What awaits the disbelievers in the next world is more dreadful: the eternal wrath of hell. This book, based on the verses of the Qur'an, makes a detailed depiction of the moment of death, the day of judgement, and the penalties in hell, and it sounds a warning about the great danger facing us. *Death Resurrection Hell* is also available in Polish.

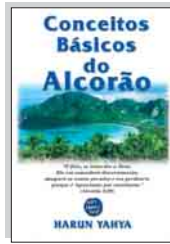
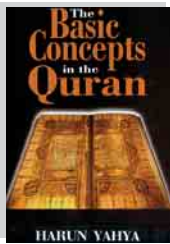


The purpose of this book is to warn people against the day on which they will say "If only we did not rebel

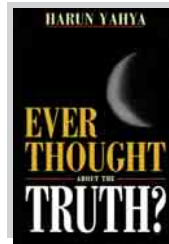
against God. If only we listened to the messengers..." and therefore feel deep regret. This is a summons to live for the cause of God when there is still time. This book is also available in French.



There are questions about religion that people seek answers to and hope to be enlightened in the best way. However in most cases, people base their opinions on hearsay rather than acquiring them from the real source of religion: the Qur'an. In these booklets, you will find the most accurate answers to all the questions you seek answers for and learn your responsibilities towards your Creator.

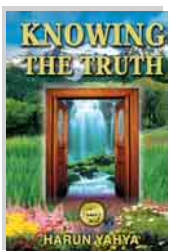


The Qur'an has been revealed to us so that we may read and ponder. Basic concepts in the Qur'an is a useful resource prepared as a guide to thinking. Some basic Islamic concepts like the soul, conscience, wisdom, loyalty, submission to God, brotherhood, modesty, prayer, patience, ascribing partners to God are discussed in the light of Qur'anic verses. *The Basic Concepts of the Qur'an* is also available in Portuguese.



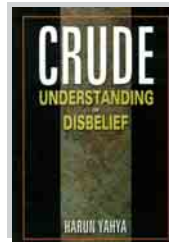
The most serious mistake a man makes is not pondering. It is not possible to find the truth unless one thinks about

basic questions such as "How and why am I here?," "Who created me?," or "Where am I going?." Failing to do so, one becomes trapped in the vicious circle of daily life and turns into a selfish creature caring only for himself. *Ever Thought About the Truth?* summons people to think on such basic questions and to discover the real meaning of life. This book is also available in French.



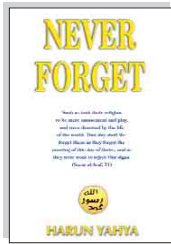
"Everything that constitutes our life is a totality of perceptions received by our soul. All things that make our world and our lives meaningful are like a dream; we perceive them only as images in our brain, and have nothing to do with their originals..." In the book, which consists of a conversation between four

people, the prejudices that prevent people from understanding this great truth are removed, and the misconceptions they have are explained.

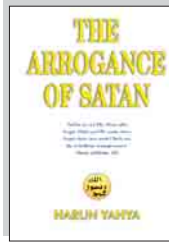


God, in the Qur'an, calls the culture of people who are not subject to the religion of God "ignorance." Only a comparison of this culture with the honourable thoughts and moral structure of the Qur'an can reveal its primitive and corrupted nature. The purpose of this book is to take this comparison further, displaying the extent of the "crude

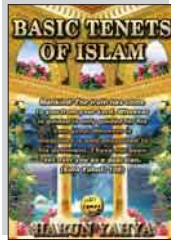
understanding" of ignorant societies.



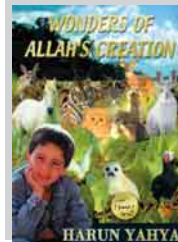
One of the principal deceptions that impel people into delinquency is the fact that they constantly forget the basic facts of life. This book summons man to remember facts that his soul prompts him to forget.



Driven by pride and arrogance, man forgets that he is solely a servant of God. The first representative of arrogance is Satan, who rebelled against God. Throughout history, people who out of their pride worshipped themselves, have been mimicking the arrogance of Satan.



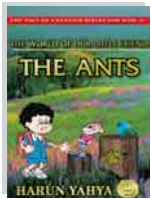
What one has to do to know Islam is to study the Qur'an, which comprises the origin and basis of Islam. Based on the information conveyed in the Qur'an, this book gives an account of God's attributes, our purpose in this world, what we have to do to fulfil this purpose.



Children!
Have you ever asked yourself questions like these: How did our earth come into existence? How did the moon and sun come into being? How did oceans, trees, animals appear on earth? Who was the first human being? In this book you will find the true answers to these questions.



These books, prepared for kids, are about the miraculous characteristics of the living things on the Earth. Full colour and written in a concise style, these books give your children the opportunity to



get to know God and His perfect artistry in creation. The first books of these series are *The World of Our Little Friends The Ants and Honeybees That Build Perfect Combs*. These books are also translated into French, Russian and Serbo-Croat (Bosnian).



When you read this book you, along with Yusuf, will learn a great deal about beavers. You will learn that Yusuf's new friends build intricate constructions with innate skills. And finally, you will learn that it is God, the Creator of all of us, Who endowed them with these skills.



As you read this book, you will see that our universe and all the living things therein are created in the most perfect way by our Creator, God. You will learn that God created everything in the universe so that we may live in it in the most peaceful and happy way.



Dear kids, while reading this book you will see how God has created all the creatures in the most beautiful way and how every one of them show us His endless beauty, power and knowledge. This book is also published in French.

HARUN YAHYA ON THE INTERNET



YOU CAN FIND ALL THE WORKS OF HARUN YAHYA ON THE INTERNET

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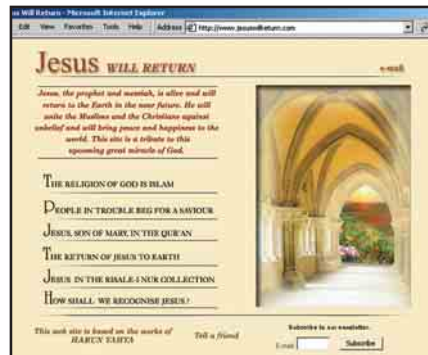
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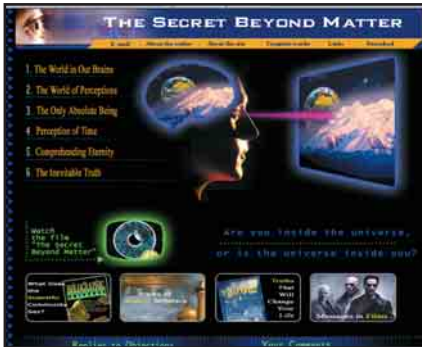
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INTERACTIVE CDS



With this CD, you will also possess a giant archive comprising the full texts of all of Harun Yahya's works, a 65-minute documentary film on how scientific discoveries confirm the miracle of the Qur'an, and 10 audio representations lasting a total of 6 hours.

The interactive CD, *The Evolution Deceit*, is a giant archive comprising 22 books written by Harun Yahya, 5 documentary films based on the works of the author, 16 audio presentations, 75 coloured posters, and many articles. Audio presentations are produced in the form of tape-cassettes.

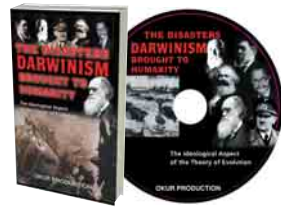


DOCUMENTARY FILMS



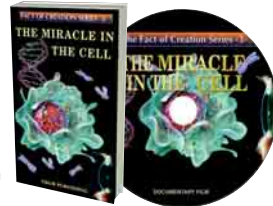
This film is about the clear signs that demonstrate God's existence and perfect power of creation.

This film is about the ideologies fostered by Darwinism and the pain these ideologies caused mankind. In this film, you will see that Darwinism is not a scientific theory but a dogma defended for the sake of political and philosophical concerns.



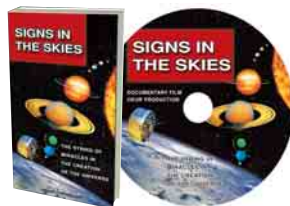
This documentary describes how a human being is created, and which stages he goes through to come into existence. This film is about you.

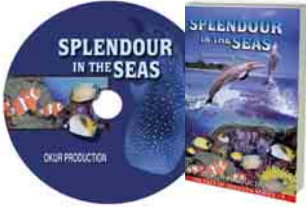
This film examines the extraordinary technology in the cell, similar to that in a space ship. The miracle of creation observable in every cell, from that making up the eye to the one making up the liver, is investigated with impressive computer animations.



In this film, you will watch these amazing architects in nature feeling wonder at the characteristics God has inspired in these creatures.

You can watch everything you want to know about the creation of the universe since the Big Bang in this documentary with spectacular shots.





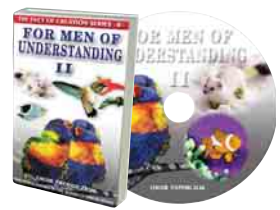
Are you aware of the magnificent world lying under the sea? This film opens the door to the undersea world, making you admire the artisty in God's creation.



In this film, some very important facts that will entirely change your outlook on the material world are related.



As you watch the wonderful creatures in this film, you will also think about how they were created. Thus you will once more see the signs of God's spectacular artistry of creation.



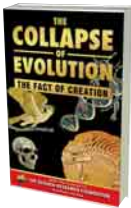
This film will take you to a journey from Australia to the deep recesses of the oceans, from scorching deserts to the mysterious Amazon jungles. The creatures you will see will show you how God's power and grandeur in creation is manifested in every part of the earth.



In this film, you will see these amazing features in animals, and see the signs displayed in nature for man, and God's artistry in creation as manifested in these animals.



Ants accomplish extraordinary tasks, which even human beings would have difficulty in doing. The "wisdom" displayed by these tiny creatures proves that they are created and assigned to carry out their specific tasks by the Creator, Who rules over all of nature.



This film deals with the most basic claims of the theory of evolution on the one hand, and on the other hand reveals the clear signs of creation. It is also available in German, Russian and Arabic.



How does modern astronomy prove the fact of creation in the universe? How does the Big Bang Theory invalidate materialist philosophy? How did the seamless universe we live in come into being? What is the source of the spectacular order and balance in the universe? You will find the answers in this film. This film has also been produced in German.



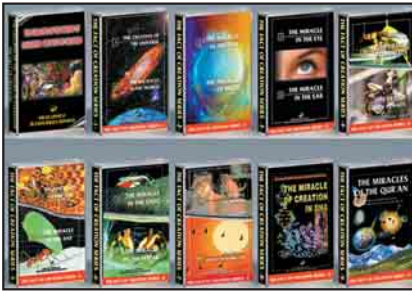
The Qur'an has many miraculous aspects which prove that it was sent by God. One of them is that some scientific facts, which we have only been able to discover with the technology of the 20th century, were stated in the Qur'an 1,400 years ago. These facts, which could not have been known at the time of the Qur'an's revelation, once again show to the people of today that the Qur'an is the word of God. Watch this film to learn about these facts.

Miracles of the Qur'an is also available in Russian and Arabic.

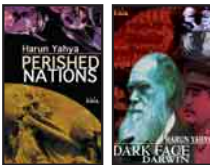


In this film, you will watch many miraculous features of birds such as their soaring techniques, the aerodynamic structure of their bodies, the secrets in their migration and orientation, and their flight techniques. You will once more see that the power of Our Lord encompasses everything.

THE FACT OF CREATION AUDIO CASSETTE SERIES



The titles in this series include *The Theory of Evolution*, *The Fact of Creation*, *The Creation of the Universe/The Balances in the Earth*, *The Miracle in the Cell/The Miracle of Birth*, *The Miracle in the Eye/The Miracle in the Ear*, *The Design in Animals/The Design in Plants*, *The Miracle in the Honeybee/The Miracle in the Ant*, *The Miracle in the Mosquito/The Miracle in the Spider*, *Self-Sacrifice in Living Things/Migration and Orientation*, *The Miracle of Creation in DNA*, *Miracles of the Qur'an*.



The audio cassettes *Perished Nations* and *The Dark Face of Darwin* were inspired by the works of Harun Yahya



The Collapse of Evolution
The Fact of Creation audio cassette is also available in Russian.