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Between the two-night journeys: “The night journey of the Prophet Musa [Moses] and the night journey (Israa) of the Prophet Muhammed (SAAWA) “A Comparative Historical Quranic Study”

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Abstract:

Praise be to Allah, the Lord of the worlds; blessings and peace may be upon the most honorable of the prophets and messengers, Muhammed, the faithful Prophet, and upon his kind and pure household.

There is no doubt that all the previous heavenly messages are an extension of each other; however, there is no intersection or contradiction between them, because their source is one—from the One, and all of them confirm that there is no religion other than Islam that gathers hearts, unites ranks and saves peoples from temptations and difficulties, and it is the religion that if a nation abandoned it, it would be destined to collapse into the pits of temptation and the swamps of misguidance. Allah Almighty said in support of that: “The religion with Allah is the surrender (to Him),” Ala-Imran 19; and this is confirmed by all the heavenly messages of the east and west of the earth. It is one religion in the first and the last generations, there are no two men differ in that. Every invitation of the prophets and messengers came with the message of monotheism; this message has brought hearts together by love and brotherhood, “O people, we have created you from a male and a female, and we have made you nations and tribes to

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know each other. Verily, the most honorable among you with Allah is the most fearful (of Him),” Allah said, (Hujurat: 13).

Therefore, it is the religion of Allah, the One, in the first and the last generations; only its forms and rituals differ. As for its spirit and reality, they are one—not change. The prophets and messengers of Allah are chosen by the heaven according to specifications that is determined by it. One thing remains different for them which is the issue of priority. Are all the prophets of Allah in one class in the divine nearness, or there is a disparity?

Answer: Yes, there is a difference in priority and nearness to Allah.

There are messengers of the firmness; there are prophets but not messengers, near prophets and choice prophets.

This preference is said in the holy Quran; the Almighty Allah said: “Those messengers, we preferred some of them over the others; some of them Allah has spoken to and raised some of them in ranks.” Al-Baqarah: 253.

From this point of view, the idea of writing on this subject came—in order to focus on the reality of the preference of two great prophets of the prophets of firmness, namely: Moses and Muhammed (SAAWA).

The research was organized into three sections, the first focuses on summary of life and situations of the prophet of Allah, Moses. The second topic focused on the life of the last Prophet, Muhammed (SAAWA), then we made a comparison at the end to find out the points of convergence and divergence between them, to finally know which of them has the preference addressed through the third topic that held a comparison between the two night journeys (Israas), Israa of Musa and the Israa of the Prophet Muhammed (SAAWA) to let the honorable reader be a judge to give preference.

“The night journey of the Prophet Musa [Moses] and the night journey (Israa) of the Prophet Muhammed (SAAWA)

“A Comparative Historical Quranic Study”

First topic: snippets from the life of Moses-prophet of God-peace be upon him

A prophet is not like all other prophets, and his story is not like all stories. Among Quranic surahs, That are(114) , his name is mentioned in (136) times, his story with the tyrant of his time (20) times, the name of his people and his holy book or both together mentioned (85) times, as Professor Abdul Moneim Hanafi counted (1): His people were mentioned in (110) verses of Surat Al-Baqara with (286) verses, that surah is called (Qustas Al-Qur'an); because of its many stories, literature, terminology and philosophies in all aspects of life, as : It contains a thousand rulings, a thousand commands, a thousand prohibitions and a thousand news. .it was thus mentioned a reference to the killing incident that took place during his reign (PBUH) after his people asked him to specify the name of the killer.

This prophet was born in Egypt in a very difficult atmosphere. God Almighty saved him with many miracles, not a single miracle. He entered the palace of Pharaoh as a guest, and a sane, adult man came out of it after he called him to worship God Almighty, but he refused his invitation saying: I am your Lord, the Highest, and his destruction was at his generous hand, by order of the sky.

His story, although it is long in the Holy Qur'an, but every time it brings something new that excites the reader's imagination, and engages him in real facts with the magic of language and statement, so you see the reader of the Qur'an not getting tired of reading if he reads his story because of the sermon he finds in it, if the reader completes reading the Qur'an Everyone finds the extent of the linguistic density and the overwhelming presence of it.

He is our master Moses (PBUH), until it was said: (The Qur'an almost became entirely Moses) as a metaphor (2), his story is similar to the story of our master Yusuf (PBUH) because they took place in Egypt, in addition to the fact that the two (PBUH) were thrown, one of them In the well and the other was thrown into the sea, in addition , they lived in a palace of importance, the first brought the children of Israel to Egypt, while the second was the salvation of the children of Israel from Pharaoh at his hands.

History, when it talks about him, did not tell us anything about his father, nor about the nature of his work, nor about his position in society, while the Qur'an and history singled out his mother for good mention when he spoke of her as a Hebrew woman from a bright, honorable and faithful family, whose status in the Egyptian lands was high, because Her ancestors came at the request of Youssef Al-Siddiq, and they inherited his glory and teachings for more than two and a half centuries.

It was said that her name was: Yokabed, and it was said: that she answers, and it was said: Bakhtah, and it was said: Ofahia, and it was said: Yokhabed, and we do not care about her name, what matters to us is that she is a descendant of God's friend Ibrahim (PBUH) (3), and that she was born in a time when the children of Israel were suffering both from humiliation ,hardship at the hands of the Pharaohs, because of her great position and striking beauty, she was betrothed to the elite of the Children of Israel, and finally Imran bin Qahat bin Levi bin Yaqoub (PBUH) won her, so he married her, so she gave birth to righteous offspring Aaron, then Mary, then Moses and other sons and daughters.

After his mother became pregnant with him, God revealed to her the method by which she can save her newborn. He, the Highest, said:

{And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, we shall bring him back to you, and shall make him one of (Our) Messengers}. Al-Qasas 7

So, heaven found her worthy to carry out the task entrusted to her, which is to protect the newborn promised by one of the great messages from a massacre-and was saved from it-such a calamity from which even the pregnancy in its mother's womb did not escape.

The heavens taught her what to do, what she would do, and what she should do, after the Almighty tied her heart to His knowledge of the strength of her personality, isn't he the one who said

{Allâh is most knowing of where [i.e., with whom] He places His message} Al-An'âm 124

he chose her without his father for reasons that was seen as qualified to perform the task in the fullest way, although the manufacture of coffins is a task that men undertake, and the father is more deserving of that than anyone else. History tells us about many prophets who were entrusted with the task of preserving them to women. For this Moses, the heaven entrusted the task of preserving him to three women, to his mother so that her eyes would be comforted and not sad, and to his sister Maryam, whom God made a mediator between the birth mother and the new mother, Asia, the wife of Pharaoh, that woman, who undertook to raise him and then was the first to believe in him and his religion, until God Almighty reprimanded some of the men for doing it even though she was a woman, so the Almighty said:

{ And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh)}. Al- tahreem:11

before him was the Prophet of God Ibrahim (PBUH), and the Almighty entrusted his protection to his mother, who placed him in that cave until God saved him from the tyranny of Nimrod, who claimed divinity instead of God, and thus his story resembled the story of our father Abraham, and here is a great similarity between the two stories, as if time repeats its chapters Every once in a while, and in order to deny the saying: (that history repeats itself twice) and put in its place: (that a person repeats his stupidity twice), Pharaoh did not benefit from the story of Nimrod, who was before him, and he did not realize that if God wanted something, He only says to it: Be and it is, but rather Their people did not benefit from the fate of those before him and left the worship of the slaves and returned to his Lord, so it was not from God, the Majestic and the Most High, except that He brought the worshiper and the worshiped to Hell in order to invalidate the theory (this is what we found our fathers upon).

Then Jesus (PBUH) would come after him so that the Lord Almighty entrusted the task of preserving it to a woman, and she is the Blessed Virgin Mary, had it not been for her he would have been killed while he was an infant, and accordingly, heaven here shows the impact of women in preserving the men of the heavenly messages. She refused but that things would happen according to their causes - to kill the prophets of God.

Then the Holy Qur'an continues talking about the role of that mother, saying:

{ And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers} Al-Qasas (10)

Here, the Holy Qur'an shows the true feelings of Umm Musa at that moment, saying: Her heart became empty of everything except for the remembrance of Musa, or empty of everything except Musa's concern, and it was said: It became empty of the covenant that we entrusted to her, and the promise that we made. We promised her that we would return her son to her, but she forgot all of that (4). This is with regard to the mother. As for the sister, her role came to complete, to be the reason for the child's return to his mother. After that, it was the turn of Asiya bint Muzahim, who was originally from the Children of Israel. Pharaoh married her, and she is one of the best women. The daughters of the prophets, she was called the savior of the message, and if it were not for her, Pharaoh would have slaughtered him as he slaughters the rest of the children of Israel, and with this we conclude the great role of women in saving the prophets and guardians of God.

History talked about his lineage, and it was said: (He is Musa bin Imran bin Yashr bin Qahat bin Lawi bin Jacob bin Ishaq bin Ibrahim, and Levi was born to Jacob at the age of eighty-nine years, and Qahat was born to Laoi at the age of forty-six years, and Laqahat was born to Yashr, and Imran was born to Yashr - he had sixty years, and his age was all one hundred and forty-seven years, and Moses was born to Imran seventy years, and the age of Imran was all one hundred and thirty-seven years, and the name of his wife was Safoura, the daughter of Shuaib the Prophet, and the Pharaoh of Egypt in his days was Qabun bin Musab bin Muawiyah, the owner of Joseph II, and his wife was Asiyah bint Muzahim bin Ubaid bin Al-Rayyan bin Al-Walid Pharaoh Yusuf I, and it was said: She was from the Children of Israel) (5).

He married Asia, the daughter of Muzahim, after the death of his brother, and there was no one on earth who was more harsh than him, nor the hardest of heart, nor the worst king of the Children of Israel in it.

{ Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters. (4) And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors} Al-Qasas-4-5

He divided IsraelisA class they build, a class they plow, and a class they sow for, so they are among its workers, and whoever is not among them in a workmanship for him from his work must pay the tribute (6).

In all of this, the Children of Israel were waiting for relief and waiting for the prophecy of the Prophet of God, Joseph (PBUH), to be fulfilled, who told them: The Pharaohs will appear over the Children of Israel and enslave them until one of the sons of Levi emerges who will free them and save them. His name is Musa bin Imran bin Wahib bin Fahat bin Levi. A tall boy, curly hair, dark-skinned, so the man from the Children of Israel made his son name Imran and Imran call his son Musa, until eighty liars emerged from the Children of Israel, all of them claiming that he was Musa bin Imran (7).

And (Pharaoh saw in a dream that a fire had come from Jerusalem until it included the houses of

Egypt, so took it and burned the Copts and left the children of Israel. His time in which he is born, and when Pharaoh heard that from the magicians and astrologers, he ordered the imprisonment of every man from the Children of Israel so that there would be no meeting between the men of the Children of Israel and their women, for fear that a woman would become pregnant from them and that boy would be) (8), and he placed midwives on the women, and when he saw the children of Israel, they said: Come, let us not approach women. Then Imran bin Wahib (PBUH) said: Come to them, for God defends them, even if the polytheists hate it. Oh God, whoever leaves him, I do not leave him.(9).

During this period, no one was born to the children of Israel but was slaughtered, as Pharaoh (was ordering the pregnant women to be tortured until they gave birth, so he would split the reeds and stand the women on it and cut off their feet, and the woman would give birth and protect her child from the reeds, and God decreed death in the eldership of the children of Israel, so he entered the heads of the Copts On Pharaoh and they spoke to him, and they said: "These people have died, and the work is about to fall on our servants, you slaughter the young and annihilate the old?! So, if you wrote, you will remain among their children, so he commanded them to slaughter a year

And they leave a year, so when it was in the year in which they left Aaron was born, and Moses was born in the year in which they were killed, which is the next year) (10).

When he was born, his mother was very distressed and said: (He will be slaughtered at the hour, so God sympathized with the heart of the one entrusted to him. She said to Musa's mother: Why is your color yellow? She said: I am afraid that my son will be slaughtered.

{And I bestowed upon you love from Me}taha 39

So, the Coptic woman entrusted with him loved him, and God sent down the coffin to the mother of Moses (11) and she was called

{So,we sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers}Qasas-7

and so it is (inspiring the mother of Moses to breastfeed her child; a call to the creation of that child so that he may live, grow up, grow up, and carry out a great responsibility, and with divine care, just as preparing the heavenly reasons for caring for that child from dangers, as an indication of his greatness spirituallysince his birth, and the heavenly protection of the child It appears in the revelation to Musa's mother, that if she feels danger surrounding her child, she should put him in the box,then throw the box into the river, the Nile River, with courage and constancy, for God Almighty will return him safely to her and make him at some time a messenger, to be sent toPharaoh, in order to rescuehim. Children of Israel from the yoke of that tyrant, by divine judgment that does not turn away) (12).

As long as we clarified the superiority of the prophets over others, I would like to refer to the issue of breast-feeding, which the Holy Qur'an has emphasized repeatedly, for one time he says to his mother {breastfeed him} and another time he says: {and we prohibited him from suckling before} Al-Qasas / 13, indicating that the issue of breastfeeding the infallible An important issue, so no woman should breastfeed him, especially the infidel woman or the one whose milk is suspicious, as if heaven

wanted to deliver a message to the effect that they are from purified wombs and loins that were not impure by the Jahiliyah with their impurities, and did not wear them from the spoils of their clothes. It is also proven for the Messenger of God (SAWS), and he is the one who won the place of preference over all the prophets, so we deny the narration that says that the Messenger of God (SAWS) was breastfed by Halima Al-Sa'diyya, the polytheistic woman who converted to Islam in the year 9 AH in the year of delegations (13), so she was a polytheist and the Holy Qur'an He says:

{indeed, the polytheists are unclean} tuba 28

Will God permit a prophet to feed on the milk of an infidel? An impure polytheist, and we have a hadith that says: (Do not breastfeed the foolish, for milk is transmissible) (14), and we in the comprehensive visit address Imam Al-Hussein (PBUH) by saying: (I was breastfed from the breast of faith) (15), so the Messenger Muhammad (SAWS) is more deserving of this and that If Moses (PBUH) refuses any wet nurse; Because he is a prophet, and it is not permissible for a prophet to be breastfed by an unclean woman - knowing that most of the nurses offered to Moses lived in the Pharaonic palace - so he suffices with the Messenger of God (SAWS), who is the final Prophet, and as Ahmed Amin said: (The prophecy is nothing but a divine mission that God entrusts to the most perfect of His servants Creation and manners, that is, the most perfect of them in body and spirit, or in lineage, lineage, purity of offspring, birth, and perfect morals, and the summary of that is that God deposits prophecy with a person who gathers the qualities of infallibility and perfection) (16), so if Moses (PBUH) did not accept a breast other than his mother's breast, and this is one Among his miracles as we believe, then what is the share of the Messenger of God, the Prophet Muhammad (SAWS) from this miracle, and our belief is that he is the best of the prophets and messengers and more?

And first of them is Ibn Saad in Al-Tabaqat (17) until they examine the narrations mentioned regarding this topic in terms of support, text and evidence; Because we are all responsible before God for these lies that were attached to the Prophet (SAWS).

And it has been proven to us that Abd al-Muttalib only sent the Messenger of God (SAWS) to the desert out of fear for him from the Jews who tried to kill him more than once, even when he was a fetus in his mother's womb. She was a woman, and she was also a midwife who arrived at his mother's house when she was pregnant with him, so she entered Amina, so Abdul Muttalib entered - after he doubted about her - and he said to her: What are you doing after she pulled out a dagger trying to kill his mother, and she said to him: I came to decorate Amina, and he said to her: Why This dagger was silent, so he forgave her because it was Abd al-Muttalib and that was enough. Also, after his birth, they tried to kill him many times, until it was said that he was kidnapped once, and Abd al-Muttalib searched for him, but he did not find him until they found him in a cave in which the Jews hid him because it was proven to them that he is the messenger of this nation (19).

So, his (SAWS) going to Mudarib Bani Asad was only to protect him from the Jews, not as the claimants claimed that the Arabs used to take him to the desert if a child was born to them, so that he could draw from the sweetness of its eloquence and the eloquence of its eloquence, which had the upper hand in eloquence and eloquence at that time. In order for him to learn horsemanship and take the courage of the people of the desert, knowing that history did not mention this except for the Messenger of God (SAWS), and it did not mention that Abu Bakr or Omar or even Ali bin Abi Talib

or his sons Al-Hassan and Al-Hussein had taken them to the desert, to be as they claimed, so how can it be This is only for the Messenger of God (SAWS).

Ibn Saad says: The age of the Noble Prophet (SAWS) when he went to the desert of Bani Asad was (36 months) and who with (36 months) did not need breast-feeding, then where was his mother Amina Bint Wahb who died when the Prophet's age was six years and it was said four (20), then the tribes of Bani Asad are about (200 kilometers) away from Makkah. So, what did the Prophet (SAWS) drink on the way? His mother was with him, caring for him on the way and breastfeeding him. A group of Bani Hashim youth to protect the Messenger of God (SAWS) considering that Abd al-Muttalib (a man who carried the trust of humanity as a whole, yes, this man carried the trust of humanity on his shoulders by assuming the responsibility of preserving the Prophet since he was born until he left him and departed emigrating to his Lord, leaving The trust is for Abi Talib (PBUH) after him to continue his journey in preserving it) (21), so Halima Al-Saadiyya was a custodian of the Messenger of God (PBUH) and not a wet nurse, just as Asiya, the wife of Pharaoh, was a custodian of Moses (PBUH) and was not a wet nurse.

We return now to complete the story of our master Musa (PBUH), who carried the chest in which he was placed (to the palace of Pharaoh, and the servants brought it to the lady of the palace who ordered it to be opened and saw inside it a dazzling boy, so she said to her husband, the mighty Pharaoh:

And the wife of Pharaoh said, "{He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." *And they perceived not* {Al Qasas 9

"Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him. {And I endued you with love from Me, in order that you may be brought up under My Eye-} taha 29

The Messenger (PBUH) says: (By the one who swears by it, if Pharaoh had approved of his son being as she approved of him, God Almighty would have guided him as he guided his wife, but God Almighty forbade that) (23), so when Asia became secure, she wanted to give him a name that his condition required, and he is Moses; Because he found between water and trees, and (mo) in the Coptic language, water, and (sha) trees, so he was Arabs, and it was said: Moses. And how much Pharaoh tried to kill him, but his wife, the righteous woman (Asiya), prevented that

{And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed} Qasas 8

It was the will of God Almighty that Pharaoh should have an enemy and his wife a reason for God to set an example for those who believed.

{ And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and

disbelievers in Allâh} At-Tahrīm 11

The life of Musa (PBUH) entered a new stage, which is the stage of searching for a wet nurse to sponsor him, so it was the turn of his sister Maryam, that patient, wise and faithful woman who had two honorable positions in preserving the life of Musa (PBUH):

The first of them: when she was standing preparing bread for her family, and the oven had been lit for that, and her mother had been struck by the gunfire in a corner of the house, so she was surprised by the guards breaking into the house looking for the newborn, so she rushed to her mother to warn her, so she wrapped the newborn with a rag and threw him in the oven, and after the soldiers left, she rushed to the oven to see what happened to her brother, and if With it, she stands astonished after seeing him alive, untouched by fire. Because the Lord has made it cool and safe for him, just as He made it cool and safe for Ibrahim yesterday.

{We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)} Al-Anbiyâ' 69

Second: After Umm Musa put the child in the coffin and threw him into the sea, she asked her daughter to carry out a difficult and arduous task, which is the task of searching for her brother where the waves threw him.

{ And she said to his [Mûsâ's (Moses)] sister: "Follow him. {So she (his sister) watched him from a far place secretly, while they perceived not} Qasas 11

i.e., follow the coffin; For her knowledge that if God promised a promise he fulfilled, she walked on the river bank seeking it, and if she saw the servants picking up her brother's coffin, then she got involved among the servants and caught a glimpse of him.:

And she said to his sister, {Follow him"; so she watched him from a distance while they perceived not} Qasas 11

until she (his sister came up and) said: *{Shall I direct you to a household who will rear him for you, and look after him in a good manner}* Qasas12(24)

and the people doubted about her, until Haman said: (This woman knows that this child is from which family he is, so she said: I only meant that they are advisers to the king, so they withheld her) (25).

Thus, the life of Moses (PBUH) ended with her insightful mind and her confidence in God's promise.

Musa (PBUH) returned to his mother : {So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not } Qasas 13

So, he kissed her breast and calmed his crying, (And it was said that Pharaoh said to his mother: How did he nurse from you, when he did not breastfeed from anyone else? She said: Because I am a woman with a good smell and good milk.(26)

And between this event and his thirty-third birthday, which the Almighty said about:

{And when he attained his full strength}, {and was perfect (in manhood) },qasas14 We bestowed on him Hukm (Prophethood and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmîc Monotheism]. And thus do We reward the Muhsinûn-

That is, he reached forty events and events that we refrain from mentioning, away from

prolongation.

The important thing is that when he reached forty : { And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy." } Qasas 15.

this was the separating incident between his presence in the palace of Pharaoh and his departure from Egypt, knowing that Moses (PBUH) did not intend to kill, but intended to ward him off, so his soul was in him (27), as he became afraid and awaiting (meaning that Pharaoh and his sect did not know that this murdered To whom his matter was raised, Moses killed him in aiding a man from the Children of Israel) (28), in this period - i.e. the age of forty - God gave him prophecy, wisdom and knowledge of the religion of his forefathers, so he taught Moses and ruled, and thus Moses became independent by himself, as the tools of independence are Power in thinking, science, knowledge, and exploration in religion; To be a part of it through his contact with people and his knowledge of their concerns, and he is one of them, so that he can help them within the limits of his capabilities as human beings, but what happened is that:

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), {when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"(18) Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.} Qasas 18-19

This Jew declared in public that the one who killed the Copt yesterday was Moses, and Pharaoh was told that the one who was killed yesterday was killed by Moses, so he sent for him, so God sent a believing man from the family of Pharaoh who had concealed his faith, so he warned him of the consequences of staying in the city:

{And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." } Qasas 20

the nobles of Pharaoh and the dignitaries of his state are conferring with you with the intention of killing you, so get out before they overtake you. Indeed, Moses (PBUH) left Egypt heading towards the land of Midian - he chose it because of its distance from the power of Pharaoh - and after great trouble he suffered during his travel, he chose a place for watering (perhaps for two things, the first of which was to take his need of water Drinking, and the second is getting acquainted with the situation of the country from those who are there and looking forward to finding someone who can shelter him until he starts working in that country) (29), after which God Almighty prepared for Moses what he asked for in the house of Shuaib the Prophet, the father of the two daughters whom Moses (PBUH) watered for them, after which he went Musa to meet the father who loved him so much for the signs of

goodness on his face after his daughter told him:

{ And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." }qasas26

As he saw this from him he said: { He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous. }qasas28

And after the marriage of Musa (PBUH) to the daughter of Shuaib and his completion of the term that they agreed upon, he wanted to return to Egypt and it was said (that when the tenth was spent, he walked with his family, i.e. his wife, his children, and the sheep that were his and they were a herd, so he took on other than the road for fear of the kings of the Levant and his wife in her month, so he walked in the wilderness Not knowing the way, the traveler took him to the right side of the mount in a dark, very cold night, and took his divorced wife, lost the way, and his livestock dispersed, so the rain hit him, so he remained not knowing where to go, so while he was like that, he felt a fire from the side of the mount, and Abu Baseer narrated on the authority of Abu Jaafar (PBUH) he said: When Moses fulfilled the term and walked with his family towards Jerusalem, he missed the road at night and saw a fire) (30), so he told his family that they had to stay a little until he saw what was happening, and then he heard the call: "{O Mûsâ (Moses)! Verily I am Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists)! }Qasas 30

(Moses (PBUH) heard the call from the tree because God Almighty activated speech in it and made the tree the place of speech because speech is an accident that needs a place, and Moses knew the miracle that that is His word, the Most High, and these are the highest stations of the prophets, I mean that they hear the word of God without an intermediary) (31) And the meaning of this is (Indeed, God speaking to you is God, the Owner of the worlds and the Creator of all creatures, exalted be He and sanctify Him from being in a place or being in a place because He is neither accidental nor a body) (32), Moses (PBUH) says about this speech: (I heard the words of my Lord with all my limbs, I did not hear it from one side on my part) (33), and here the divine selection occurred to Moses, as the Lord Almighty chose him to be the prophet of the oppressed nation that he described in this way

{ And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors }qasas5

He was looking for fire to light the place after he was tired of trying to pull the trigger to no avail, when he saw a fire from afar to the left of the road, so when he saw it he thought it was fire

{ And when he came to it, he was called, "O Moses(11) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. (12) And I have chosen you, so listen to what is revealed [to you]. 13 Indeed, I am Allah . There is no deity except Me, so worship Me and establish prayer for My remembrance. }Taha11-14

He was called : Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of *Tuwa*. This is out of respect : That is, you are in the purified and blessed valley called Tuwa. A narration from our Imam Al-Hassan Al-Askari (PBUH) stops me here about the meaning of His saying:

Someone asks the prophet on this meaning: The jurists of the two groups claim that they are cuticles from dead animals? He (PBUH) said: Whoever said that has slandered Moses (PBUH) and made him ignorant of his prophethood, because there were only two sins in them. Either Musa's prayer in them was permissible or not? If his prayer is permissible, then it is permissible for him to wear them in that blessed spot, and if it is holy and purified, then it is not holier and purer than prayer. So tell me, my Lord, about the interpretation in them. He said: Moses conversed with his Lord in the Sacred Valley, and he said: (O Lord, I sincerely loved you from me and washed my heart from anyone but You, and he was very loving to his family, so God Almighty said

{ Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Tuwā }

Taha 12

The jurists of the two groups claim that they are cuticles from dead animals? He (PBUH) said: Whoever said that has slandered Moses (PBUH) and made him ignorant of his prophethood, because there were only two sins in them. Either Musa's prayer in them was permissible or not? If his prayer is permissible, then it is permissible for him to wear them in that blessed spot, and if it is holy and purified, then it is not holier and purer than prayer. So, tell me, my Lord, about the interpretation in them. He said: Moses conversed with his Lord in the Sacred Valley, and he said: (O Lord, I sincerely loved you from me and washed my heart from anyone but You, and he was very loving to his family, And God Almighty said (Take off your shoes), that is, remove the love of your family from your heart if your love is pure for me (34) so God Almighty said { And I have chosen you, so listen to what is revealed [to you]} Taha 13

I chose you for prophecy, so listen to what I revealed to you, for this is the end of prestige and majesty, as if he said: A great and tremendous matter has come to you, so prepare for it and make all your mind and thoughts directed to it) (35), and the first sentence that Moses received from the revelation

{ Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance } Taha 14

It is the issue of monotheism that is the origin of the call of the prophets (he raised the issue of worshiping the one God as a fruit of the tree of faith and monotheism, then he issued the order of prayer after that, and it means the greatest worship, the most important link between creation and the Creator, and the most effective way of not forgetting the sacred self)(36), and the Almighty's saying: *{ Indeed, I am God }* as if the Lord wanted to say: (It is never permissible for a human being to be deified, and also a heavenly guidance for Moses to confront any idea of a human being's divinization with the power of knowledge and faith, especially since he was on his way back to Egypt, where Pharaoh deified himself)(37), and with this Moses (PBUH) was sent after he tested him and the Almighty afflicted him with the stick and then said to him:

{ Go, both of you, to Pharaoh. Indeed, he has transgressed. } Taha 43

Then Moses asked his Lord to strengthen his arm with his brother Aaron, because he spoke more

eloquently than him, so the Almighty answered him, saying:

{ Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors." } Qasas35

And after great events that took place between Moses (PBUH) and Pharaoh, and how the Almighty afflicted them - i.e. the Copts - with nine clear signs that they may return, but every time they plead with Moses to lift the torment from them, so it is lifted.

{ And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel." }- Al-A'râf 134

And every time they relent

{ But when We removed the punishment from them until a term which they were to reach, then at once they broke their word. } Al-A'râf 135

It was not from Moses except to pray to God for them

And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

{ [Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know." } 88-89 Yûnus

And this (the call was from Musa (PBUH) in anger to God Almighty and his religion against Pharaoh and his people who found out to him that there is no good in them, and nothing is achieved from them or faith, the Almighty said

Since Moses used to supplicate and Aaron his brother believed in his supplication, that is, we answered you in what you asked about destroying Pharaoh and filling him in {so they stood firm} that is, as I answered your call, so they stood firm on my command and on what you both are upon in terms of the call of Pharaoh and his people to the truth, and in preparing the children of Israel to expel them from Egypt { And do not follow the path of those who do not know } that is, do not follow the path of those who do not know My Sunnah in My creation and the fulfillment of My promise to My Messengers, so you would rush the matter before its time) (38).

Thus, heaven decided in response to the supplication of Moses (PBUH) to end Pharaoh and his state after his false claim of divinity, arrogance and tyranny.

{ But [Fir'aun (Pharaoh)] belied and disobeyed. 22. Then he turned his back, striving (against Allâh). 23. Then he gathered (his people) and cried aloud 24. Saying: "I am your lord, most high." } An-Nâzi'ât 21-24

This took place after the magicians and what happened between them and Moses ending in their belief

{ And the magicians fell down in prostration [to Allâh] (121) They said, "We have believed in the Lord of the worlds, (122) The Lord of Moses and Aaron." } Al-Araf 120-122

This incident was so great; a true proof of the fact that Moses was the messenger sent from God;

he defeated pharaoh, while the later was obstinate; he threatened him(39)

Israa Moses(PBUH):

After Pharaoh rejected all the calls for fairness to the children of Israel, he did not let them go, nor did he give them their rights and end their enslavement, but rather persisted and forced, (Moses spent a period of time calling for Pharaoh to release the children of Israel to get them out of Egypt, and Pharaoh was delaying in that) (40), the matter came to him This divine command is mentioned in several places in the Holy Qur'an:

first in Ash-Shu'arā':

And {We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."} Ash-Shu'arā' 52, God Almighty did it, that Pharaoh would not easily let the Children of Israel depart in peace, but God Almighty did it that Pharaoh would follow him, and the intention of his notifications is to encourage him (41)

Second in Surat taha :

{And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."} taha77

This means That is, walking with them at night, because the night journey is night.

"Travel by night with My servants and strike for them a dry path through the sea; you will not fear , this means hit the road with your road and in thesea this will be a strait; it is Asifmakea path by hitting with the stick(42)

Third: In Ad-Dohan (Allāh said):

{"Depart you with My slaves by night. Surely, you will be pursued "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."} Dohan 23/24

Here again Godtells him That they are being followed, but here is good news for Moses and the children of Israel that they will drown (this is the inevitable order of God Almighty issued against these people that they must all drown in the great Nile River, which was the basis of their wealth and power, and be buried in it! By one divine command, this river that was transformed the nerve of their life is the cause of their annihilation and death) (43), and thus the Children of Israel emerged victorious from Egypt, as this divine command came in order to destroy the bases of injustice that befell the Children of Israel due to Pharaoh and his authority. Injustice since the dawn of history in all its forms was a reality, as shown by the stories of the prophets of God, except that it took another form in the era of Pharaoh, as the injustice in the eras of the previous peoples was limited to the scope of the tribes, whether they were isolated or dominant over those around them.

Either from here, he emerged into the realm of a dictatorial state that possesses the means of oppression, but the divine will remains the dominant one.

{And Allah is predominant over His affair, but most of the people do not know. } Yusef 21

God treated pharaoh and his people thus :

{ So, we expelled them from gardens and springs 58. Treasures, and every kind of honorable

place 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them }Shura 57-59

As we compare between prophet Muhammed and prophet Moses; we will refer to the fact that when Moses people felt an impending risk they said :

{ And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." } Shuraa 61 and Moses answered them:

{ [Mûsâ (Moses)] said: "Nay, verily with me is my Lord. He will guide me." } Shuraa 62

While prophet Muhammed told his companion in the cave : { "Do not grieve; indeed, Allāh is with us." } At-Tawbah 40

These two sayings are very different : Muhammed mentioned god first ; he deifies himself through god; thus principle he ensured later too as said (whoever knows himself knows god as well)

This principle was confirmed by the Messenger (PBUH) and Ahl al-Bayt (PBUH) in their hadiths, including their saying: (He who knows himself knows his Lord) (44), and this also represents a degree of preference between the two, and we recorded another position of preference between the two, which is the position that took place. After Moses (PBUH) and those with him crossed to Sinai, that is, after their departure from Egypt, which is the situation of the meeting that took place between Moses and Al-Khidr (PBUH), which was caused by (when God spoke to Moses directly, and sent down the Tablets to him, and in them everything is an exhortation, he returned to Children of Israel, so he ascended the pulpit and told them that God had revealed the Torah to them, while he was saying to himself: God did not create a creation more knowledgeable than me, so God commanded Gabriel to: catch Moses, for he perished, and inform him that there is a man at the junction of the two seas, more knowledgeable than him, so visit him and learn from him He taught him, so Gabriel (PBUH) descended on Musa (PBUH) and informed him of that, so Moses humiliated himself and knew that he had made a mistake, and terror entered him, and he said to his guardian: God commanded me to follow a man at the junction of the two seas and learn from him.(45)

While prophet Muhammed says : { "My Lord, increase me in knowledge." } Taha 114

Here he asks it from god directly without a mediator; therefore Moses says :

Moses said to him, { "May I follow you, so that you may teach me some of the guidance you were taught?" } kahf -66 meaning he didn't ask for knowledge directly from god;

That is, he did not ask God for it directly, but rather he asked for it through mediation. Therefore, God Almighty introduced him into a training course at the hands of Al-Khidr (PBUH) to alert, and this is another degree for our Prophet (PBUH), and as long as we are in the position of comparison, we will prefer here between the people of Moses (PBUH) and the people of Muhammad (PBUH), so when Moses (PBUH) was ordered to fight to enter the Holy Land told him his people

They said, "O Moses, {indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here." } Al-Mā'idah 24

As for Muhammed and his people: As for the people of Muhammad (PBUH), they said to him: (By God, if you commanded us to plunge into the coals of cinders and the thorns of mashers, we would plunge into it with you. By God, we will not tell you what the Children of Israel said to Moses. *so go, you and your Lord, and fight. Indeed, we are remaining right here*, but we see start it

and we are with you. (46)

The second topic: Fragments from the life of the Prophet Muhammad (PBUH):

Writing about his biography is one of the blessings that God Almighty bestowed upon mankind. Being the best creature in the whole universe, God chose him as his beloved, and a grant of virtues and perfections, which made him the master of the sons of Adam, at his birth (Ewan Khosrau shook, and fourteen balcony fell from him, and the fires of Persia subsided, and it did not subside before that in a thousand years, and Lake Sawa flooded, and he saw The two reprimanded camels leading the horses of the godfathers had crossed the Tigris and spread in her country, and when Chosroes became terrified by that and frightened him, she was patient with him out of courage) (47).

Thousands of volumes have been written about it, in all languages, which does not allow more than Mazid to add. The Arab wrote about him and in his depths the originality of heritage, the call of pride and nationalism. As for the Muslim, he wrote about him with his heart, drawn to the radiance of his sublime message and the light of faith from everything except them, and the foreigner - the non-Muslim - a missionary. And a researcher and an orientalist who wrote as an analyst in indifference, or for profit or prejudice, and in any case, he is not concerned with writing about belief and spirit.

As for us who are passionate about his love, when we write about him, we want to introduce him and his unique genius that brought the Arabs out of the depths of darkness and the abysses of disbelief, tearing the ranks to the light of faith and the glory of monotheism and rising to goodness, farmer and glory as suns that illuminate the worlds of the earth and the unknowns of man. We write about him to say to the whole world: He is Muhammad, the illiterate prophet. The Arab Meccan Al-Tahami Al-Madani, that he is Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abd Manaf bin Qusai bin Kilab bin Murra bin Ka'b bin Luay bin Ghalib bin Fahr bin Malik bin Al-Nadr bin Kinana bin Khuzaymah bin Mudraka bin Elias bin Mudar bin Nizar bin Ma'ad bin Adnan bin Ismail bin Ibrahim Khalil Allah (PBUH) (48),

he was born on the seventeenth of Rabi' al-Awwal in the year of the elephant on Monday, and it was said on Friday, his father died and his mother was pregnant, she died when he was five years old, he married Khadija bint Khuwaylid and he was twenty-five years old His grandfather Abd al-Muttalib died when he was eight years old, so his sponsorship was transferred to his uncle Abi Talib (49) by the will of his grandfather Abd al-Muttalib, who said to Abi Talib: O Abu Talib, I do not know any of your fathers whose father died in the condition of his father, nor his mother in the condition of his mother, so preserve unity. my will? He said: Yes, I have accepted, and God is a witness to that (50).

The signs of prophecy appeared on him when he was young, and we have many news that prove that, and we will leave it to the reader to follow it away from prolongation. When we write about Muhammad (PBUH), we want to say to the whole world: He is Muhammad and enough is enough. God favored him over all of his creation. Abdullah bin Abbas narrated that he said:

(When God wanted to create the master of the messengers, the most honorable of the first and the last, and the seal of the prophets, God Almighty said to the angels: I want to create a creation that I

prefer over all of creation, and make him the most honorable of the first and the last, and the intercessor for them on the Day of Judgment. The angels said: What the servant objected to his master, we seek refuge in God and your majesty from disobeying you) (51), this is the permission of Muhammad, when we write about him we write about greatness, so there is no need to enter into the details of his life because we knew him even when we were young, our teachers used to memorize the songs of his birth and his departure As for now, we write about those who said: (God did not create a creation better than me, and I do not honor him more than me. Ali (PBUH) said: I said: O Messenger of God, you are better than Gabriel. His close angels, and He preferred me over all the prophets and messengers, and the favor after me is for you, O Ali, and for the leaders after you, for the angels are for our servants, and the servants of our lovers) (52), but he is even better than the father of humans, Adam (PBUH), he said (PBUH): (O Ali: were it not for us God did not create Adam, nor Eve, nor Heaven, nor Hell, nor Heaven, nor Earth) (53)

And we have sensed the correctness of what we went to regarding God's preference of Muhammad (PBUH) over our father Adam in some of His verses, including when the Almighty spoke about what happened between Adam and Eve and the accursed Satan, who addressed them, saying:

{ And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors." } Al-A'raf 21

{ So, he made them fall, through deception. } Al-A'raf 22

Then God told them : { He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, } Taha 123,

this led to god saying : to descend as for prophet Muhammed : God said :

{ Then he approached and descended . And was at a distance of two bow lengths or nearer } nejm 8-9, then he ascended this means there is difference between Adam and Prophet Muhammed: { Adam descended while Prophet Muhammed ascended: then in } taha 121

Thus did Adam disobey his Lord, so he went astray: this disobedience is not what we think; this not topic for discussion here; as for Prophet Muhammed ,God says

{ Your companion (Muhammad) has neither gone astray nor has erred } An-Najm 2

This means that prophet Muhammed is different from Adam; he is better than him as Adam erred while Muhammed did not err; therefore, he become Master of all creation, in another topic prophet Muhammed said:

(...Then God Almighty created Adam (PBUH) and entrusted us with his loins and commanded the angels to prostrate to him out of respect and honor for us, and their prostration to God Almighty was servitude and to Adam out of honor and obedience to our being in his loins) (54), and thus his preference (PBUH) over all creation was proven, despite all This and that, when his days ended, he departed from this world in the eleventh year, on the twenty-eighth of Safar, so that we all understand that he is the best of all people in spite of this his life ended in the year eleven in twenty eight safar: so we will know:-

{ Everyone upon it [i.e., the earth] will perish, (27) And there will remain the Face of your Lord, Owner of Majesty and Honor. } Rahman 26-27:

(Ah, O Safar, O blasphemous speeches, throwing sparks like palaces, in you death overcame the

best of people, and he did not find a way out of it, so here he is Thao motionless, neither showing nor repeating) (55), he who encompassed his great heart the whole world has passed away, he is gone He who struggled and strived for the happiness of all humanity left with bitterness in his heart about what would befall his family after him after he told them, saying: You are the oppressed after me, and they were truly the oppressed after him. That the nation turned on its heels

{ Muhammad is no more than a messenger. Messengers have passed before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative.} Āl-‘Imrān 144

Esraa Muhammad (SWAS):

Muhammad (SWAS) did what he did of a solid construction of the outskirts of the Islamic state after he established its bases in Medina, and made it a state for which the Romans and Persians reckon a thousand accounts. So, his preference was without limits, so the Isra’ and Mi’raj were another evidence of his preference, and the Lord mentioned him in one place in the Holy Qur’an, when he said:

{Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.}

al-Israa 1

this incident occupied the minds of many believers and deniers, so whoever believed in it sought its events, details, lessons, outcomes, and lessons to increase his faith with his faith, and to see through it the indomitable power of God. A text or a word may help him to refute the clear and correct text, and to blur the face of the truth, forgetting that the sun is not obscured by clouds, likewise he has overlooked the fact that he who honors Muhammad (PBUH) with this miracle is the one who sent him as a mercy to the worlds, and nothing on earth fails him. Not in the sky, and despite the presence of people like these, the miracle of Isra and Mi’raj remained full of lessons and lessons, but rather remained a clear helper for every seeker of the truth who narrates it in different eras and times (and the miracle of Isra’ and Mi’raj had introductions and the journey of honoring had beginnings and it was preceded by harbingers, as this earth has abandoned whoever came to it with the message of heaven, and stabbed those who came to save her from the ignorant ignorance and blind shadows, and harmed those who wanted her good, purification and purity, and turned away from those who bestowed upon her righteousness and kindness) (56).

After the departure of the Nasserites of the Messenger of God (PBUH) Abu Talib and Khadija (peace be upon them both) in the year of grief in the third year of Hijra, the Quraysh’s harm to him intensified, which prompted him to go to Taif, so what was among its people but that they received him with the utmost meanness, meanness, treachery and betrayal of Arab customs and traditions. So they beat him, insulted him, and empowered their fools and scum over him, throwing stones at him, so he (PBUH) sat in the garden of Utbah and Shabiya, my son Rabi’ah, seeking help from God Almighty, saying: (Oh God, I complain to You of my weakness of strength and lack of my resourcefulness...)

(57), and the gates of heaven opened for him, and the angels rushed to his aid, and hastened to his victory, as if God were He said to him: If the earth forsakes you, the heavens will not forsake you, and if the people of the earth forsake you, then the people of heaven will not forsake you.

The duration of his stay in Taif, according to what the narrators narrated, was ten days, and that was in the month of Shawwal, the tenth year of the Resurrection (58). this was the start of miracles-mentioned in SuratAl Isra:

As for the ascent or miraj it was told in Surat An -Najm:

{By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength - One of soundness. And he rose to [his] true form While he was in the higher [part of the] horizon. Then he approached and descended and was at a distance of two bow lengths or nearer. And he revealed to His Servant what he revealed. The heart did not lie [about] what it saw.}

An -najm 1-18

And the expression by the companion, which means friend or lover, perhaps a reference to what he says stems from love and compassion, and many commentators did not differentiate between delusion and temptation, but rather considered each of them affirming the other, but some of them believe that there is a difference and discrepancy between them, and accordingly, God Almighty intended that each type of Deviation, ignorance, misguidance and error from his Prophet (PBUH) and to thwart the accusations leveled against him by his enemies in this regard) (59).

As for the evidences of the Isra' and Mi'raj from the Prophet's Sunnah, it seems that there is not a single hadith that collects the story of Isra' and Mi'raj from its beginning to its end, with what permeates it of images, lamentations, and scenes that the Messenger of God (PBUH) saw. Malik that the Messenger of God (PBUH) said: I was brought to Al-Buraq (which is a long, white animal that is higher than a donkey and smaller than a mule, and its hoof rests at its tip) and he said: So I rode him until I came to Jerusalem. He said: So I tied him to the ring with which the prophets are tied....) to the end of the hadith) (60).

As for Wasail Al-Shia of al-Hurr al-Amili, he mentioned a narration that says: The Messenger of God (PBUH) said: (When I was taken on a journey, I passed by the location of the Kufa Mosque while I was on al-Buraq and Gabriel (PBUH) was with me. He said: O Muhammad, descend and pray in this place. He said: So, I went down and prayed) (61), and Al-Saduq mentioned another news from which we take what is useful to the station: (... When we finished with blocking the light, Gabriel said to me: Come forward, O Muhammad, and lag behind me, so I said: O Gabriel, in such a place do you leave me? He said: O Muhammad, this is the end of my limit that he set God is for me in this place, so if I crossed it, my wings burned to cross the limits of my Lord, the Majestic of His Majesty. Worship me, and in me, trust in me, for you are my light among my servants, and my messenger to my creation, and my argument in my wilderness, for whoever follows you, I created my paradise, and for whoever disobeys you and opposes you, I create fire, and for your guardians I have enjoined my honor, and for your followers I have enjoined my reward. In the hands of my Lord, to the leg of the Throne, and I saw twelve lights. In each light there was a green line on which was written the name of each of my successors, the first of them on the throne. Ali Ibn Abi Talib, and the last of them is the Mahdi of my

nation...) (62).

And a questioner may ask: Why was the Messenger of God ascended to heaven?

To answer, this question we say: Perhaps the Most High wanted the lights of this illiterate, sealed prophet to shine on the people of the heavens as they shone on the people of the earth. This question was posed to Abu al-Abbas al-Dinouri in this way: Why was the Prophet taken on a journey first to Jerusalem before he was taken up to heaven? He replied: (God Almighty knew that the infidels of the Quraish lied to him in what he told them of the news of heaven, so he wanted to tell them news from the earth that they had reached and witnessed, and they knew that the Prophet (PBUH) never entered Jerusalem, so when he told them about the news of Jerusalem, they could not deny him in the news of Heaven after they believed him in the news of the earth) (63).

But the reason for that is as Abu al-Hasan Musa bin Jaafar (PBUH) said after Yunus Bin Abdulrahman asked him about Abd al-Rahman: (For what reason did God ascend His Prophet to the sky, and from it to Sidrat al-Muntaha, and from there to the obscuring of the light, and he spoke to him and conversed with him there, and God is not described in a place? He said: The God is not described as a place and time does not run on Him, but He, the Exalted and Majestic, wanted to honor His angels and the inhabitants of His heavens with Him, honor them by witnessing Him, and show Him of the wonders of His greatness what He informs of after His descent, and that is not according to what the similes say, Glory be to God for what they describe) (64).

It is possible that this journey filled the soul of the Prophet with patience and determination to carry out God's message to his creation, and to spread the rulings of Islam that aim to change the pre-Islamic man to replace him with a man who follows Islamic approaches that adopted original goals and lofty ideals. As long as it indicates greatness and preference, this dignity was not preceded by anyone before him or after him until the Day of Resurrection, although some scholars said: (God did not send a messenger to creation except that he had an ascension according to his rank) (65), but he did not reach what he reached others because (The rank of Israa in the body to those sublime presences was not for any of the prophets except for our Prophet (SWAS)) (66).

Finally, we say: This well-known miracle and the great sign are clear proofs and decisive arguments for his (PBUH) being singled out for the generality of miracles because of the extraordinary matters that minds fail to comprehend like them. his great deposits; So that this would be a reason for his (PBUH) proceeding in the call to God Almighty, (in which he revealed to him the essence of this universe, so time folded for him from the presence of Adam (PBUH), and the place was distorted for him in a blink of an eye, and the veils of the unseen were revealed to him) (67).

Comparison between the two ascents (a study in preference):

Now we come to the end to conduct a comparative study between the two Isra's, the Israa of Musa (PBUH) and the Israa of Muhammad (SWAS) to know which one is better with God, after we quote a hadith from Ibn Abbas that says: (The Jews said to the Prophet (SWAS): Moses is better than you, the Prophet said (SWAS): Why? Except that I am peace, the believer, the dominant, the mighty,

the arrogant, the merciful, the merciful, and I saw it with my heart, and what I saw with my eyes, this is better than that, so the Jews said: You are right, O Muhammad, and it is written in the Torah) (68). Here we will make a comparison between the two Isra'is according to what was stated in the Holy Qur'an, and through this comparison, it becomes clear to us the validity of the aforementioned hadith mentioned by Ibn Abbas.

1- Allah said {And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."} Taha 77 . Then said { (Allâh said): "Depart you with My slaves by night. } Dohan 23 , and said: { And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued." } Ash-Shura 52

These verses are all in the order: while he told prophet Muhammed *{Exalted is He who took His Servant by night. } al-Isra-1*

This is rather as sort of respect and not order: he meant his prophet Muhammed as a respect for him ; and the exaltation for god the initiator of the action; this liberated his prophet from the confinements of time ; place and state

2-The trip of Moses took place at night; he did it in front of his people and in their companionship; step by step; they all swathe dangers they faced till they thought in one desperate moment that they are doomed; they saw the miracle of the splitting of the sea and the drowning of pharaoh his soldiers and their rescue yet they recoiled on their heels, so god said of them :

{ And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an ilâh[1] (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e., to worship none but Allâh Alone, the One and the Only God of all that exists).}" Al araf 138. But the trip of Muhammed (SWAS) was happened in the night where no one see him.

3-The verses that mention the Israa of Musa (PBUH) all started with talking about the Holy Qur'an as a miracle for the Prophet (SWAS), the Almighty said

{ We have not sent down the Qur'an to thee to be (an occasion) for thy distress, surat } taha 1-2

And Allah said: { These are the verses of the clear Book. } ash-Shura 2 . And: { Hâ, Meem , By the clear Book , Indeed, We sent it down during a blessed night. Indeed, we were to warn [mankind]. } Ad-Dukhan 1-3

The word of holy Quran was mentioned in Surat Al -Isra: 11 times :It is the most in all the surahs, since the Noble Qur'an is the eternal miracle of Muhammad (SWAS), so it came with this number to give an indication that: The Noble Qur'an is the greatest miracle from the Isra' incident confined to a specific time and place

4- The Israa of Musa (PBUH) was from the land to the sea, then to the land, then to the meeqaat. As for the Israa of Muhammad (SWAS), it was from the Sacred Mosque to the Al-Aqsa Mosque, and from there to the first heaven, then the second, then the third ... then the seventh, then he crossed all of that to the Tree of the End, then reached to a stage around the corner *{ the heart did not lie } al-Najm 17*
{What a lie heart what he saw } al-Najm 11

This is a grand status God bestowed on his prophet (SWAS); proven by the Quran: { He certainly saw of the greatest signs of his Lord. } al-Najm 18

So, this is a special status. For The prophet Muhammed (SWAS) and for his family.

5- Moses when he arrived at the Miqat, he asked to see his Lord - the apparent vision of his people, that is, his people who forced him to do so, so he presented their demand to the fact that a group of the Children of Israel insisted that they see God until they believed (69), but some commentators say: He wanted the moral vision, this incoming vision Within the hadith of the Commander of the Faithful (PBUH): (And how do I worship one whom I have not seen) (70) and he also said: (If the veil was revealed to me, I would not have increased in certainty) (71), so God Almighty answered him :

{ And when Moses came to Our appointed meeting, and his Lord spoke to him, he said, "My Lord, show me, that I may look at you." He said, "You will not see Me, but look at the mountain; if it stays in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He pulverized it, and Moses fell down unconscious. Then, when he recovered, he said, "Glory be to You, I repent to You, and I am the first of the believers." } al araf 143 After witnessing this horrible scene, he was only to fall in amazement and passed out.

Yet Muhammed (SWAS) and The issue of the night journey only increased him in faith and certainty with his certainty, and he did not ask for witnessing, neither mental nor moral, because the Almighty (I see him from the signs of the heavens and the earth that increased his knowledge and certainty) (72).

6-Moses during his journey towards the Holy Land, while our Prophet's (SWAS) journey (PBUH) to the seven heavens saw what he saw of the kingdom of heaven with his own eyes, and that was not in a dream (73).

7-God split the sea for Moses (PBUH) with a stick, but He split the layers of the heavens for Muhammad (SWAS) until he reached a position that neither a close angel nor a prophet sent before him {had reached.: the verses are like this : 8. Then he drew near, and He hovered around. 9. He was within two bows' length, or closer. } Al- Najm 8-9

8-Moses, when he was taken prisoner, accompanied his brother Aaron with him, while he was with Muhammad (SWAS), the greatest of the angels of God Almighty, about whom the Almighty said:

{(19) [That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel] (20) [Who is] possessed of power and with the Owner of the Throne, secure [in position], (21) Obeyed there [in the heavens] and trustworthy. } At-Takwīr 19-21

Not only that, but the mother of Moses (PBUH) and the gathering of the prophets and messengers to pray in the sky, he also passed by the grave of Moses, and he said (PBUH): (I passed by the grave of Moses on the night of my journey by the red dune while he was standing praying in his grave) (74).

9- The Israa of Musa (PBUH) was from the land of Egypt to the land of Sinai, while the Israa of our Prophet Muhammad (SWAS) was from mosque to mosque, from the first mosque set up for people

to a second mosque set up for people... and from Qibla to Qibla, and from the Sacred Mosque to the Al-Aqsa Mosque.

10- there is similarity between the vocabulary in surat al isra and the verses of the trip of Moses , like Israa, at night , by slave, my slaves.

11- Musa (PBUH) stayed on his night journey (40 nights), then after that he obtained the Torah, while the Prophet Muhammad (SWAS) was cut off from people forty nights before his night journey, then he was ascended to heaven and got the apple whose fruit was Fatima (PBUH), from which he obtained the righteous offspring. This is his blessing in his book - and that is his blessing in his offspring.

Conclusion and results

Here we have come to the conclusion of our study, trying to stand on the most important findings of this study.

1-I found in most of the chapters of the life of the prophets a great similarity, especially the story of our father Ibrahim and our master Musa, as well as the story of our master Joseph and our master Musa (peace be upon them), and this similarity is evidence of the wisdom of heaven in that it has created from this similarity an argument against people who repeat their polemics at all times. Accordingly, the tyrants, over time, are the same tyrants, but they wear a new guise.

2- The phenomenon of preference between prophets and messengers is not a phenomenon created by humans or their inventions. {Those Messengers We preferred some of them...} Al-Baqara 253

3- The Prophet Muhammad (SWAS) was superior to all other prophets and messengers, and this became clear to us through the narrations that we have presented. In it, among them are the divine miracles that God bestowed upon His prophets (peace be upon them).

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