

Constants and variables in the story of Moses, peace be upon him

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INTRODUCTION

Praise be to God who made Sharia based on interests and justifications, warded off deficiencies and spoilers with its rulings, and its rulings were the constants and variables, and blessings and peace be upon our master Muhammad Sayyid Sadat, the Imam of the Prophets on the Day of Resurrection at location of calculation. Above all the mentions, and those who followed them with charity until the Day of Judgment and the presentation of the records, and after:

The Qur'an story is one of the most important things that the Holy Qur'an brought, because it contains lessons and sermons that serve the Islamic community. One of the most prominent stories of the Qur'an was the stories of Moses, peace be upon him. It included several matters, and among these issues is the issue of the constants and variables that the Islamic Sharia brought about. Yes, I wanted to shed light on the stories of Moses, peace be upon him, in the Qur'an, considering their significance on the jurisprudence of constants and variables, so the name of this research was (the constants and variables in the story of Moses, peace be upon him), and I made this research include two topics with an introduction and a conclusion, and as follows:

Introduction

The first topic: Definition of constants and variables, the rule of Sharia in it, the meaning of the Qur'an story, and its impact on the Islamic community, and it includes four demands:

- The first requirement: constants and variables, language and convention.
- The second requirement: the fields of constants, their origins and their benefits:
- Third requirement: the concept of the Quranic story.
- Fourth requirement: the purposes of the Quranic story and their types:

The second topic: the constants and variables in the story of Moses, peace be upon him, and it contains three.

Demands:

- The first requirement: the fence in which he mentioned the stories of Moses, peace be upon him.
- The second requirement: the jurisprudence of constants and variables learned from the stories of Moses, peace be upon him.
- The third requirement: the prophetic infallibility of Moses, peace be upon him, in the jurisprudence of the constants and variables learned from his Quranic stories.

Conclusion.

And God Almighty I ask, and by His Prophet Muhammad I beg, to make this work fruitful and profitable, purely for his honorable sake, it is the blessings of the Lord and the blessings of the protector, and blessings and peace be upon our master Muhammad, the last of the prophets and messengers, and our last prayer is that praise be to God, Lord of the worlds.

The first topic: Definition of constants and variables, the rule of Sharia in it, the meaning of the Qur'an story, and its impact on the Islamic community, and it includes four demands:

The first requirement: constants and variables, language and convention.

The constants in language: “Tha, Ba, and Ta are one word, which is the permanence of a thing. Something is immutable: immutable, so the fixed: is a place that is firm and stable, immobile, established and certain, and which changes, so it does not change, so it does not change in its stability or its description⁽¹⁾.

From this linguistic meanings, the beholder realizes that the constant will ensure that there is no change, so time or place does not affect its stability, as change is neither his nor his description.

The constants idiomatically: their meaning does not deviate from the linguistic meaning, for they are in the terminology of Sharia: they are the correct and stable rulings that do not accept change and alteration, such as the parts and places of consensus by which God established the argument as evidence in his book or on the tongue of a prophet, and there is no room for development or tithed, and it is not permissible The dispute is where those who know it⁽³⁾.

As for variables: in the language they are the plural of a variable, whoever changes a thing instead of another, and changes its state. Transform, change it; He made him different from what he was, and turned him around, changed him, and changed the ages, his changing⁽⁴⁾ events.

⁽¹⁾See: The Dictionary of Language Standards, Ahmad bin Faris bin Zakaria al-Qazwini al-Razi, Abu al-Hussein (deceased: 395 AH), investigator: Abd al-Salam Muhammad Harun, Dar al-Fikr, year of publication: 1399 AH - 1979 CE: 1/399, al-Qamus al-Muheet, Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouzabadi (died: 817 AH), edited by: The Heritage Investigation Office at the Resala Foundation, under the supervision of: Muhammad Na'im al-Erqsousi, The Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, Edition: Eighth, 1426 AH - 2005 AD: 1/149.

⁽³⁾See: the entrance to the study of Islamic law, d. Yusef Al-Qaradawi, Wahba Library, Cairo: p. 27.

⁽⁴⁾See: constants and variables in Islamic law, d. Muhammad Mustafa Al-Zuhaili, research presented to the Thirteenth Congress of Makkah Al-Mukarramah: pp. 27-36.

As for the idiomatic variables: they are the rulings that change according to time, place, people and conditions, they are in the sources of Diligence and all that is not based on conclusive evidence from a correct text or clear consensus⁽¹⁾.

From these two definitions, it becomes clear that true Islam has two parts: a fixed and unchanging part, and it represents the beliefs, ethical, and ritual principles of Islam, and the principles of the forbidden, which is the consensus of the nation.

And part: a variable in which opinions and jurisprudence transcend as long as they are issued by its people, and each of these two sections has its benefits and implications for what will be seen shortly.

The second requirement: the fields of constants, their origins and their benefits:

- Areas of constants:

The constants have legal domains that do not transcend them, and they can be defined in these models so that disagreement is prevented after they are conceived:

1. Issues of divinity, prophet hood, and the penalty for what is proven in a valid text and the nation unanimously agreed upon.
2. The principles of worship, including prayer, alms-zakat, fasting, pilgrimage, jihad, and so on.
3. Mothers of morals are the virtues and vices of what the texts of Sharia have agreed upon.
4. The overall objectives of the legitimacy agreed upon in all the laws of God Almighty.
5. The foundations of the provisions of the provisions of transactions, the family, inheritance, retribution, and borders "what is permissible and what is forbidden.
6. Everything that has a general character in the Sharia law does not affect it time or place or customs⁽²⁾.

The fields of constants "" colleges of Sharia, most matters of belief, the principles of statutes, the principles of forbidden, the fundamentals of virtues and morals, and the most prominent fields of which are beliefs, ritual acts, morals and the principles of transactions. "⁽³⁾.

- The origins of these constants are as follows:

1. A true and clear text that is definitive and evident and supported by a certain consensus.
2. The Muslims did not disagree with them.
3. Being known from the religion necessarily, disagreement about it is not permissible. Imam Al-Shafi'i says: "All that God established the argument in his book or on the tongue of his prophet is stated clearly" ⁽⁴⁾.

⁽¹⁾See: the variable in Islam, d. Ali Juma: p. 2-3.

⁽²⁾See: Constants and Variables in Islamic Law: pp. 27-36.

⁽³⁾See: the constants and variables in the march of contemporary Islamic work, d. Salah El-Sawy, first edition, Cairo / p. 35.

⁽⁴⁾See: Al-Risalah, al-Risalah, al-Shafi'i Abu Abdullah Muhammad bin Idris bin al-Abbas bin Othman bin Shafi'i bin Abd al-Muttalib bin Abd Manaf al-Muttalibi al-Qurashi al-Makki (deceased: 204 AH). 1/560.

- Benefits of the constants in Sharia law for the Islamic society:

1. The constants in Sharia are the complex of the ummah's gathering, the center of its personality, and the articulation of its unity⁽¹⁾.

2. Knowledge of loyalty and anti-Sharia law based on clear and evident foundations. Whoever disagrees with these principles is not one of them, and whoever believes in them and believes in them, then he is loyal to them and loves and obtains their full rights as a monotheist Muslim, "and this type is what distinguishes those who say it from the people of whims, because the motto of difference Contradicting the Sunnah is the paradox of the Qur'an and Sunnah and consensus, so everyone who says the Qur'an, Sunnah and consensus is among the Sunnis⁽²⁾.

3. Achieving a kind of slavery, but the height of servitude to God Almighty when the Muslim submits to rulings on which he is not permitted to strive. Rather, the goal of what is required of him is absolute submission to his Lord Almighty out of conviction and contentment, and this is an upbringing of souls and carrying them to the commitment of true servitude, and this is what the street wants.

Third requirement: the concept of The Quranic story.

The story is a language: the storytelling is the action of the narrator if he tells the stories, and the story is known, and it is said: In his head there is a story meaning: the sentence of speech and the like, the Almighty saying: (We tell you the best stories) that is: We show you the best explanation, and it is said: I tell the thing if you trace it after something after Something, including what the Almighty said: (And she said to his sister his story) that is to trace its effect⁽³⁾.

The Qur'anic story idiomatically: telling God what happened to previous nations with their messengers, and what happened between them and some of them, or between them and others, individuals and groups, whether human or non-human beings, with righteousness and sincerity, for guidance, sermon and lesson⁽⁴⁾.

Fourth requirement: the purposes of the Qur'anic story and their types:

- Objectives of the Quranic Story:

Among the purposes of the stories in the Holy Quran:

1. The call to monotheism: God Almighty says: (**And we sent no messenger before you but we revealed to him, (saying), 'the truth is that there is no other, cannot be and will never be one worthy of worship but me, therefore worship me (alone))**)⁽⁵⁾.

2. Informing about the history of some past nations: God Almighty says: (**These are some of the important accounts of the things unseen we have revealed to you .you are not present with them when the (the priests) cast their quills (to decide) as to which of them should have Mary in his charge (to arrange her**

⁽¹⁾See: Islamic jurisprudence between originality and renewal, d. Youssef Al-Qaradawi, Dar Al-Sahwa - Cairo: p. 26.

⁽²⁾See: constants and variables in the march of contemporary Islamic work, d. Salah Al-Sawy, Dar Al-Bayan: p. 45.

⁽³⁾See: Tahdheeb Al-Lugha, Muhammad bin Ahmed bin Al-Azhari Al-Harawi, Abu Mansour (deceased: 370 AH), investigator: Muhammad Awad Terrif, House of Revival of Arab Heritage - Beirut, Edition: First, 2001 AD:

⁽⁴⁾See: The Quranic Stories, Abdul Basit Belbul: p. 36.

⁽⁵⁾Surah Al-Anbiya ': Verse 25.

marriage) and you were not with them when they (the exalted assembly of the angles) were engaged in a discussion(over the issue of Muhammed being entrusted with the diving mission)⁽¹⁾.

3. Fixing the heart of the Prophet, may God's prayers and peace be upon him, and entertaining him from what was hurting him from what he encountered: The Blessed and God Almighty said: **(And all that we relate to you of the important news of the messengers is to make your heart firm and strong thereby. And there has come to you implied in these (news) the truth, an exhortation, and a reminder for the believers)⁽²⁾.**

4. Proof of the prophethood and sincerity of the Holy Messenger, may God bless him and grant him peace: As long as the work of the Messenger of God, may God bless him and grant him peace, will be with all the human races who were previously dispersed from among the messengers from among his brothers, then it is imperative that the Glory be to explain to the Messenger, may God's prayers and peace be upon him and his nation after him that he happened with The Messenger so-and-so, and he was an envoy to a people whose attitude towards him was such and such⁽³⁾.

5. Proving the doctrine of the resurrection and the reward and raising the doubt about it: God Almighty said: **(Or as he who passed by a village while it is empty of its thrones He said that God revives this)⁽⁴⁾.**

6. Demonstrating the authority, might and power of God Almighty: God Almighty says: **(And remember Mary in the Book when she separated from her people an eastern place)⁽⁵⁾⁽⁶⁾.**

- Types of Quranic stories:

Quranic stories are of three types:

1. The stories of the prophets, such as the story of Noah, Abraham, and other prophets and messengers, be upon them all the best of prayers and peace.
2. Stories related to past events, such as the story of those who were driven out of their homes while thousands of warns of death, Taloot and Goliath, the two sons of Adam, the people of the cave, and others.
3. Stories related to the incidents that occurred during the time of the Messenger of God, may God's prayers and peace be upon him, such as the Battle of Badr, Uhud, Hunayn, Tabuk, parties, migration, Isra, and the like⁽⁷⁾.

Quranic stories do not deviate from these three types.

The second topic: the constants and variables in the story of Moses, peace be upon him, and it includes three demands:

The first requirement: the fence in which he mentioned the stories of Moses, peace be upon him.

It is not a secret for the researcher in the Qur'an and its sciences that the most prophetic figure mentioned in the Qur'an is our master Moses, peace be upon him. The Qur'an mentioned the stories of Moses, peace be upon him, in separate surahs, some of which complement the scene of others in the Qur'an

⁽¹⁾Surah Al-Imran: 44.

⁽²⁾Surah Hood: Verse 120.

⁽³⁾See: Explanation al-Shaarawi, Imam Muhammad Metwally al-Shaarawi: 5/2833.

⁽⁴⁾Surah Al-Baqarah: 259.

⁽⁵⁾Surah Maryam: Verse 16.

⁽⁶⁾ See: Stories of the Qur'an from Adam, peace be upon him, to the owners of the elephant - Prof. Muhammad Bakr Ismail, Dar Al-Manar, Cairo, Edition 2, 1418 AH / 1997 AD: p. 42.

⁽⁷⁾See: Investigations in the Sciences of the Qur'an, Manna bin Khalil Al-Qattan (deceased: 1420 AH), Knowledge Library for Publishing and Distribution, Edition: Third Edition 1421 AH - 2000 CE: 1/317, The Qur'anic Miracle, Conclusive Scientific Facts, Ahmad Omar Abu Shofa, National Library - Libya Publication year: 2003: 1/208, Nafhat from the Sciences of the Qur'an, Muhammad Ahmad Muhammad Ma'bad (deceased: 1430 AH), Dar Al-Salam - Cairo, second edition: 1426 AH - 2005 AD: 1/106.

story about the speech of God Moses, peace be upon him, and the distribution of story scenes The Qur'an for the word of God Moses, peace be upon him, is not without an eloquent miracle. This miracle is not achieved without separating the single story on the wall of the Qur'an, but it is noticeable that the story of our master Moses, peace be upon him, in the Qur'an, either it is complementary as the story of Moses, peace be upon him, with the cow of the children of Israel, or They are scattered and complement each other, such as the story of his brother Aaron with Pharaoh.

And the surahs that Moses, peace be upon him, mentioned, I can recite, as mentioned by scholars specialized in the Qur'an and its sciences, and they are as follows:

Surah albaqrati, al eumran, alnisa'u, almayidat, al'aneam, al'aerafu, yunis, hwd, 'ibrahym, al'iisra', alkhf, marym, th, al'anbia', alhij, almwmmun, alfuraqan, alshaera', alnaml, alqss, alenkbwt, alsjdt, al'ahzab, alssafat, ghafr, fasalta, alshuwraa, alzuhrif, al'ahqafu, aldhariyat, alnujmu, alsifa, alnazi'at, al'aelaa⁽¹⁾.

Moses is an Arabized name, its origin is Musha, and mau in Hebrew, water, and tree trees, so called because it was found in the water and trees that were around the palace of Pharaoh in the eye of the sun, which is a well-known place in Egypt in which elderberry trees do not grow except in it. It was said: The Prophet, may God's prayers and peace be upon him, was asked: What does God think of Moses the most in the Qur'an? He said: Because God loves him, and he who loves a thing is most mentioned⁽²⁾.

The second requirement: the jurisprudence of constants and variables learned from the stories of Moses, peace be upon him.

The Qur'an story was and is still pure and sweet, and the scholars each are spoiled according to their competence, and the story of the word of God Moses, peace be upon him, was one of the greatest of these stories, and scholars have deduced from it many issues of belief, jurisprudence, fundamentals, ethics and so on, and what is taken from the story of Moses upon him. Peace, the jurisprudence of constants and variables, and how our master Moses, peace be upon him, dealt with each case according to what the Sharia requires, and what is appropriate according to the case, and in this requirement I will show some pictures of the constants and variables in the stories of our master Moses, peace be upon him.

• God Almighty said: **(When Moses said to his people for their own good, verily Allah commands you to slaughter a cow; They said; Do you make a mockery of us? He said, I seek refuge with Allah from being (one) of the ignorant * They said, pray for us to your Lord to make clear to us what(kind of a cow) it is; He replied; says He It indeed is a cow neither too old nor too young, (but) of middle age in between" Now do as you are commanded)**⁽³⁾.

The indication: That Moses, peace be upon him, was a prophet, and one of what he must be honest in what he tells about God, for the truthfulness and communication of what they were commanded to convey is a must of the prophets and messengers, and it is not necessary for him to be from the prophets of God on what He informed about him or play, they thought that Moses ordered them from the command of Allah Almighty to slaughter the cow when Their management slain in him that he mockingly player, was not that

⁽¹⁾See: Objective Interpretation 2, Al-Madinah International University Curricula, Publisher: Al-Madinah International University: 1/390.

⁽²⁾See: The Insights of Discerning People in the Al-Kitab Al-Aziz, Majd Al-Din Abu Taher Muhammad Ibn Ya'qub Al-Fayrouzabadi (deceased: 817 AH), Investigator: Muhammad Ali Al-Najjar, Supreme Council for Islamic Affairs - Committee for the Revival of Islamic Heritage, Cairo: 6/61.

⁽³⁾Surah Al-Baqara: verse 67-68.

they might think that a prophet of God, which tells them that God is the one who ordered them to slaughter the cow⁽¹⁾.

And the fact that he must report is one of the constants of this religion that does not change, because it is a matter of beliefs related to prophethood.

But in this same story, we find that Moses, peace be upon him, began to explain to them the type of cow, although what was required of them first was that of a cow, but when God made them hard on them, we find that the ruling changed according to their condition, because his praise was greatest, but He commanded them to sacrifice a cow. They wanted to slaughter it without a single item⁽²⁾.

• In Surah Al-A'raf mentions the right to Almighty the story of Moses at some length and detail, says the Almighty :**(Then after them We sent Moses with Our signs to Pharaoh and his but they wrongfully rejected them: So see how was the end of spoilers ... to the verse: And Moses chose his people seventy men to Our time when he took them Flicker Lord said if I want Destroyed them by me of Like us as did the fools of us that are only Your fascination astray from her wish and gift of you want and Lena forgive us and have mercy on us and you are the best The unbelievers)**⁽³⁾.

In these generous verses, we find that Moses, peace be upon him, lives with the call to God Almighty in many ways, as he is between a call to faith in God, which is manifested by his call to Pharaoh and filling it with what God Almighty has given him of miracles, and a call to confirm faith and establish high morals and good morals with his people, and the formation Rabbinical preachers and scholars with the characteristics of his companions, and while he lives these images, we find that he proves the jurisprudence of persistence on the belief that is one of the constants of the Sharia, then he is graduated in education and education for his people, and this is from the jurisprudence of variables.

Almighty says: **(Moses said: O Pharaoh, I am a messenger from the Lord of the Worlds * Real that I do not say God only has the right from your Lord, I come by evidence sent me the children of Israel)**⁽⁴⁾.

Imam Al-Razi says: "His saying: I am a messenger from the Lord of the worlds in it is an indication of what indicates the existence of the Almighty God. God is the only truth, and the meaning is that the Messenger only says the truth, so the order of speech became as if he said: I am the Messenger of God and the Messenger of God. He does not say anything but the truth. I say nothing but the truth⁽⁵⁾.

These are among the constants that do not change, as they are beliefs related to divinities and prophecies.

God Almighty says: **(Moses said to his people 'pray to Allah imploring Him for help and be patiently persevering. Verily, the earth belongs to Allah. He giving it as a heritage to such of His servants as He well, and the (happy) end is for those who become secure against evil and keep their duty(to Allah* They (the persons of superficial thinking of children of Israel said, We were persecuted before you came to us and (are being persecuted) even after you have come us ,(Moses) said ,it is well**

⁽¹⁾See: Explanation al-Tabari = Jami al-Bayan on the interpretation of the verse of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (died: 310 AH), verified by: Dr. Abdullah bin Abdul Mohsen al-Turki, in cooperation with the Center for Research and Islamic Studies in Dar Hajar Dr. Abdul Sanad Hassan Yamama, Dar Hajar for Printing, Publishing, Distribution and Advertising, First Edition, 1422 AH - 2001 AD: 2/76.

⁽²⁾See: Keys to the Unseen = The Great Interpretation, Abu Abdullah Muhammad bin Omar bin al-Hassan bin al-Hussein al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (deceased: 606 AH), House of Revival of Arab Heritage - Beirut, Edition: Third - 1420 AH: 3/544.

⁽³⁾Surah Al-A'raf: from verses 103-155.

⁽⁴⁾Surah Al-A'raf: verse 104-105.

⁽⁵⁾Explanation Al-Razi: 14/326.

night that your Lord will destroy your enemy and make you rulers in the (promised) land and then He will see how you act,)⁽¹⁾.

He referred them to God if he returned to him, so he said to them: If I return - when I am confused about my affairs - to my Lord, then let your return to Him, and your trust in Him, and expose them to the blows of His pleasure, for it is a judgment for the people of patience with the beauty of the Uqbi, this is one of the methods of the apostle's upbringing of their nations, and it differs on According to the requirements of the situation, and this is from the jurisprudence of the variables in terms of the method of education, as for education in general, it is from the jurisprudence of the constants because it is from good morals⁽²⁾.

The Almighty said: (And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded* But when good [i.e., provision] came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know* And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you." * So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people * 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." * But when We removed the punishment from them until a term which they were to reach, then at once they broke their word. But when We removed the punishment from them until a term which they were to reach, then at once they broke their word * So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them)⁽³⁾.

When the people of Pharaoh Moses, peace be upon him, lied, even though they saw the great verses, but they did not believe, so the punishments of God Almighty came to them like other verses, so they realized that this was due to their insistence on disbelief and their denial of the revelations of God, And because people in a state of distress, supple cheeks, soft corners, and thinner hearts⁽⁴⁾, So they return from the method of rebellion and obstinacy to submission and servitude. Rather, Moses, peace be upon him, whenever they asked him to reveal their harm, called for them, and this is from the mercy that the prophets brought, and it is not a duty of them to the infidels, but this is what takes into account the circumstances and this ruling changes according to Status and people⁽⁵⁾.

God Almighty says: (And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people overpowered me and were about to kill me, so let not the enemies rejoice over me[407] and do not place me among the wrongdoing people * [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful." * Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood]. * But those who committed misdeeds and then repented after them and

⁽¹⁾Surah Al-A'raf: verse 128-129.

⁽²⁾See: Latif Al-Ishâr = Explanation Al-Qushairy, Abdul-Karim bin Hawazen bin Abdul-Malik Al-Qushayri (deceased: 465 AH), Investigator: Ibrahim Al-Basyouni, The General Egyptian Book Authority - Egypt, third edition: 1/559.

⁽³⁾Surah Al-A'raf: From verse 130-136.

⁽⁴⁾See: The Discovery of the Mysteries of the Truths of the Revelation, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 AH), Arab Book House - Beirut, Edition: Third - 1407 AH: 2/144,

⁽⁵⁾See: Explanation Al-Razi: 17/292.

believed - indeed your Lord, thereafter, is Forgiving and Merciful. * And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.)⁽¹⁾

But Moses returned with regret, angry; Because God had told him that he had deceived his people, and that the Samaritan had misled them, so his return was angry unfortunately for that, and that because they had violated one of the fixed rulings that did not accept change and transformation, which is the monotheism of God Almighty⁽²⁾.

And the very sadness is anger, and it was said that it is the intensity of sadness, and how could it not be, and if he found his people with a thousand accords, he would be upset by the deprivation of hearing the speech and responding to the witnesses of the Gentiles, so how did he find his people lost and worshiped the calf ?! He does not know which trials were more severe on Moses:

I lose hearing the speech? Or staying on the question of vision? Or what was witnessed from the infatuation of the children of Israel, and the appropriation of desire in their hearts in the worship of the calf? Glory be to Allah! How severe his woes on his parents⁽³⁾.

And he said to them: (With misfortunes you left me after me) then it means miserable you rise up and you were my successors after me, and this speech is only for the worshipers of the calf from the Samaritan and his followers, or the speech to the faces of the children of Israel, and they are: Aaron, peace be upon him, and the believers with him, is evidenced by it, and according to the first estimate the meaning is a misery that you left behind, where you worshiped the calf, the place of worship of God, and on this second estimate the meaning is a misfortune that you succeeded me as you were not prevented from worshipping anyone other than God Almighty. Monotheism for God and leaving polytheism⁽⁴⁾.

And from the jurisprudence of the variables learned from this story, the Almighty said: (And when Moses was silent on the authority of anger), that anger to God Almighty is one of the legal requirements and that this anger is subject to change and turns into silence, silence and calmness, and his anger was silent, and God knows best because of his brother's apology and that he did not fail in prohibiting The children of Israel did not worship the calf, and God promised him to take revenge on them. And the silence of anger is a metaphor for the dwindling of anger with the interruption of the speaker's speech, which is his silence⁽⁵⁾.

Almighty saying: (And We certainly sent Moses with Our signs, [saying], "Bring out your people from darkness's into the light and remind them of the days[650] of Allah." Indeed in that are signs for everyone patient and grateful. * And [recall, O Children of Israel], when Moses said to his people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord)⁽⁶⁾.

⁽¹⁾Surah Al-A'raf: verses 149-154.

⁽²⁾See: Jami Al-Bayan Interpretation of the Qur'an: 13/120

⁽³⁾Seen: Taif Al-Isharat = interpretation of Al-Qushayri: 1/572.

⁽⁴⁾See: Al-Explanation Al-Kabeer by Al-Razi: 15/372.

⁽⁵⁾See: Interpretation of the surrounding sea, Muhammad bin Yusuf, known as Abu Hayyan al-Andalusi, investigation by: Sheikh Adel Ahmed Abdel Mawgoud - Sheikh Ali Muhammad Muawad, d. Zakaria Abdul Majeed Al-Naqi, d. Ahmad Al-Nujouli Al-Jamal, Dar Al-Kutub Al-Ilmiyya - Lebanon / Beirut - 1422 AH - 2001 AD, Edition: First: 4/396.

⁽⁶⁾Surah Ibrahim: verse 5-6.

In these two verses, the Almighty truth reminds us how the condition of Moses, peace be upon him, was with his people, and how he used to spread in their souls the hope of salvation from the oppression of Pharaoh after the people were too long and nearly bored, and when they had become very patient with the long affliction of Pharaoh in a way that cannot be. Usually their salvation from him, and if possible at a distance, it was only in very long times with great fatigue, he indicated that he hastened their salvation in relation to him if it was done according to custom as a reward for them for their long patience. He expressed the verb without the activation required by the context of the cow, saying: (I saved you from the (calamity) of the Pharaoh's family) that is, Pharaoh himself, his followers and his friends. He said in the dictionary: It is not used except for what is most honorable, as if they said: From what are their misfortunes? And he said: (They swear at you), that is, they charge you and entrust you as a way of underestimation and oppression (bad torment) with servitude, and this approach is from Moses, peace be upon him, from the jurisprudence of the constants and variables according to the situation of the interlocutors. Once he breathes the spirit of hope and brings relief to them, and once he invites them to patience and bear the burdens of the call even if it lasts, while reminding them how God Almighty rewards the patient with the goodness of this world and the hereafter⁽¹⁾.

• In Surah Al-Kahf, the Almighty Truth tells us the story of Moses's journey and his request for knowledge, after God revealed to him that a righteous servant has knowledge that he does not have, and in this story from the gentle and signs in the jurisprudence of the constants and variables on which the eternal Islamic Sharia was established, which satisfies the heart, and approves Eye.

God Almighty says: **(And they found a servant from among Our servants [i.e., al-Khidr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge. * Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?" * He said, "Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?" * [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order." * He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation].")**⁽²⁾

And the laden knowledge, as Dhul-Nun al-Masri, may God have mercy on him, said: God extended knowledge and did not capture it and called creation to it from many paths, and each of them has a unique knowledge, and clear evidence, so that evidence points to the manholes, and by the light of that knowledge and these flags they are guided, and every one of them has knowledge. With their knowledge, they are used, and when they stray into the paths of these sciences or err, then the person with low knowledge brings them back to the argument⁽³⁾.

Therefore, when Moses, peace be upon him, met with Al-Khader, peace be upon him, Al-Khader said to him: I am aware of what God has taught, you have taught him, and you do not know, and you are aware of the knowledge of God⁽⁴⁾.

Moses, peace be upon him, asked him for knowledge that he did not have, so Al-Khidr, peace be upon him, required patience for what he saw, and Moses, peace be upon him, agreed, but when he began to teach him,

⁽¹⁾See: The order of the pearls in relation to the verses and the suras, Ibrahim bin Omar bin Hassan al-Rabat bin Ali bin Abi Bakr al-Buqai (deceased: 885 AH), investigation by: Abd al-Razzaq Ghalib al-Mahdi, Dar al-Kutub al-Ilmiyya - Beirut - 1415 AH - 1995 AD: 4/171 .

⁽²⁾Surah Al-Kahf: from verses 65-70.

⁽³⁾See: Explanation al-Salami, which is the facts of Explanation , Muhammad bin al-Hussein bin Muhammad bin Musa bin Khalid bin Salem al-Nisaburi, Abu Abd al-Rahman al-Salami (deceased: 412 AH), investigation: Syed Imran, Dar al-Kutub al-Ilmiyya Lebanon / Beirut, Edition: 1421 AH - 2001 AD: 1 / 413.

⁽⁴⁾Seen: Interpretation of the surrounding sea: 6/139.

we find that Moses, peace be upon him, decreased his patience, and denied to his teacher what he saw on the surface of the matter that contradicts the principles of the Sharia. This is the meaning of the Almighty saying (You will not be able to be patient with me), but he said that because he knew that he saw evil things and it is not permissible for the prophets to be patient with the evils, so it was that he asked him in the form of the denial interrogation, and this is from the jurisprudence of the constants that the Qur'an called for in the story of Moses with al-Khader on him. Peace⁽¹⁾.

- God Almighty says: **(So they set out, until when they had embarked on the ship, he [i.e., al-Khidr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing.)**⁽²⁾ God Almighty says: **(So they set out, until when they met a boy, he [i.e., al-Khidr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing.)**⁽³⁾ , God Almighty also says: **(So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidr] restored it. [Moses] said, "If you wished, you could have taken for it a payment.)**⁽⁴⁾

In these three verses, our master Moses, peace be upon him, denies the Khidr, peace be upon him, for violating the tenets of Islam. Except when Al-Khader pulled out one of the boards of the ship by coming, Moses was surprised, then Moses said to him, "People carried us without looms." You baptized their ship, so you violated it in order to sink its people, you have brought something imperative, that is, heinous things⁽⁵⁾. Denying that because of its apparent corruption by destroying money that leads to corruption greater than it by destroying souls, forgetting about what made a commitment to himself when he was attacked by God from the close covenant repeated in all the books of the Torah that he does not approve of an evil, and it is decided that the prohibition is obligatory immediately. However, if he had not forgotten, he would not have left the denial⁽⁶⁾. Charity for the one who is good to you is one of the moral constants of Islam, and injustice is left in the law of Islam. And the times and times, so the answer came from al-Khidr before Moses, peace be upon him, departed from what God Almighty mentioned: **(As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.)**⁽⁷⁾

He said the ship, which has I broke it inspired God on me and reciting my heart was for the poor and weak, no gain for them others working in the sea by living from them livelihood I wanted to, God willing, and the revelation that defective and make the same defect has been behind the king is unjust constantly on it and it takes every ship correct non-defective forcibly Unjustly and fraudulently without a ransom, so I made it a defect so that it remains for them and that, God willing, to take care of Him, Glory be to Him, for the weak of His servants, and care for their condition in their interest.⁽⁸⁾

⁽¹⁾See: Explanation al-Khazen named for the chapter on interpretation in the meanings of revelation, Ala al-Din Ali bin Muhammad bin Ibrahim al-Baghdadi, the famous Khazen, Dar al-Fikr - Beirut / Lebanon - 1399 AH / 1979 AD: 4/223.

⁽²⁾Surah Al-Kahf: verse 71.

⁽³⁾Surah Al-Kahf: verse 74

⁽⁴⁾Surah Al-Kahf: verse 77

⁽⁵⁾See: Al-Jawaher Al-Hassan in Interpretation of the Qur'an, Abu Zayd Abd al-Rahman bin Muhammad bin Makhloof al-Tha'alabi (deceased: 875 AH), the investigator: Sheikh Muhammad Ali Moawad and Sheikh Adel Ahmad Abd al-Muawjjid, House of Revival of Arab Heritage - Beirut, Edition: the first - 1418 AH: 3 / 535.

⁽⁶⁾See: Al-Durar systems in proportion to the verses and the surahs: 4/493.

⁽⁷⁾Surah Al-Kahf: verse 79

⁽⁸⁾See: The Divine Initiatives and the Unseen Keys Explained to the Qur'anic Speech and the Qur'an Ruling, Nemat Allah bin Mahmud Al-Nakhjwani, known as Sheikh Alwan (deceased: 920 AH), Rikabi Publishing House - Al-Ghouryya, Egypt, First Edition, 1419 AH - 1999 AD: 1/488.

The same applies to killing the boy, as Moses, peace be upon him, denied killing him. Because Moses, peace and blessings be upon him, asserted that he did not deserve to be killed, for describing the soul as Zakia killed without cause, so his denial of killing him is an apparent right, but when he was acquainted with wisdom, these constants changed⁽¹⁾. So he said to him: As for the boy whom you killed immediately, he is a boy who has set the truth on infidelity and disobedience and all kinds of polytheism and tyranny. To change them and grant them their Lord in His in exchange, who brought them up with the grace of monotheism and faith, the dignity of infallibility and chastity, a child better than it is zakat, which means pure and pure from the sins of disbelief and sins, characterized by the adornment of faith and Islam and the grace of mercy and kindness. It was said that she bore them a maid instead of the boy, and she married a prophet of God's prophets, and she bore a prophet, with whom God guided a nation from among the nations⁽²⁾.

Thus is the construction of the wall that is about to happen even though the reward is the same as work, because the people of the village did not honor them and did not feed them on the day they asked for food, so Moses, peace be upon him, did not say: You did not know what is forbidden, but he said: If you wish, that is, if you did not take it because of you, can you take Because of us, taking the reward was better than leaving, and if their right was due then it did not violate our right, it was narrated that they went around the village asking for food, but they did not feed them. And they hosted them, so they refused to add them⁽³⁾. It would have been more appropriate for preventing them to be met with a prohibition, but the Khader, peace be upon him, met their miserliness by building a wall without pay, which is counter-opposite, so when Moses, peace be upon him, denied this action on the grounds that the reward was the same as the work despite being one of the variables, the response of Al Khader came to expel the whisper of denial from the heart of Moses peace be upon him. God Almighty also says: **(And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.)**⁽⁴⁾

The third requirement: the prophetic infallibility of Moses, peace be upon him, in the jurisprudence of the constants and variables learned from his Quranic stories.

When I showed in the previous requirement some pictures of the constants and variables in the stories that our master Moses lived with his enemies and his people, as well as what the Almighty told him with the vegetables, peace be upon him, I found that the divine infallibility of the Prophet of God Moses, peace be upon him, was evident in all these stories, and as follows:

1. His persistence in the true religion supported by the miracle shown before Pharaoh and his people, even though they threatened him, opposed him, and tortured his people.
2. His call to his people to adhere to the true curriculum based on the jurisprudence of the constants, and to include it in rulings and ethics based on the jurisprudence of variables.
3. And the greatest form of divine infallibility of our master Moses, peace be upon him, is that God Almighty educates him to return matters to him, and teach him knowledge of what was apparent to him, then he sends it to al-Khidr, peace be upon him, who was given information that was not with Moses, peace be upon him, so

⁽¹⁾See: Al-Shehab's footnote to Al-Baidawi's commentary, called: the judge's attention and the sufficiency of Al-Radi on Al-Baidawi's commentary, Shihab Al-Din Ahmad bin Muhammad bin Omar Al-Khafaji Al-Masry Al-Hanafī (Dec. 6/121).

⁽²⁾See: The Divine Initiatives and the Unseen overtures to the Qur'anic words and Qur'anic rulings: 1/489.

⁽³⁾See: The Long Sea in the Interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad bin Muhammad bin al-Mahdi bin Ajaybah al-Hasani al-Anjri al-Fassi al-Sufi (deceased: 1224 AH), investigator: Ahmad Abdullah al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, Edition: 1419 AH: 3 / 293.

⁽⁴⁾Surah Al-Kahf: verse 82

the goes to be a follower of al-Khidr In this recital, even though Moses is the highest place and the greatest affair, to show people after that that the legal constants may change when the reasons for change emerge, and his wisdom, so we find Moses the word, peace be upon him, apologizing once, and reprimanding himself again, then the separation takes place third⁽¹⁾.

Conclusion.

In conclusion, we draw the results and benefits of this research, summarizing them in points in order to be closer to the mind of the reader and more to the heart of the listener, which are as follows:

1. Islam came with a religion and Sharia with fixed rulings that do not accept conversion, conversion or change, and they are the basis of this religion, such as beliefs, and what is taught of religion by necessity and good morals.
2. And because the Islamic religion is a universal, global religion that is valid for every time and place, taking into account the change of times, places, conditions and people, it came with provisions for a subsidiary process based on observing interests and warding off evil, derived from the generalities of the Qur'an and the Sunnah.
3. When the Qur'an is the main source of legal rulings, the constants and variables stemmed from it and inferred from its generous verses.
4. The Noble Qur'an brought the stories of the prophets so that the nation could take lessons and sermons from them. One of the greatest prophets and most stories in the Holy Qur'an was our master Moses, peace be upon him, and in his stories the rulings of constants and variables were evident.

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⁽¹⁾See: Mahasin al-Tawwil, Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi (deceased: 1332 AH), the investigator: Muhammad Basil Uyun al-Soud, Dar al-Kutub al-'Almiyyah - Beirut, first edition - 1418 AH: 7/52, Explanation al-Maraghi, Ahmed bin Mustafa Al-Maraghi (deceased: 1371 AH), Mustafa Al-Babi Al-Halabi and Sons Library and Printing Company in Egypt, First Edition, 1365 AH - 1946 AD: 9/16.

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