



HAZRAT MOOSA عليه السلام AND THE STONE

It was a square stone measuring one arm-length (approximately 0.5 metres) by one arm-length. Hazrat Moosa (Alaihis Salaam) would always carry it in his bag. Two miracles of Hazrat Moosa (Alaihis Salaam) occurred through this blessed stone which has also been mentioned in the Holy Qur'an.

The first strange anecdote of this stone which in reality was the miracle of Hazrat Moosa (Alaihis Salaam) was its long intelligent run. And the discovery of this stone was due to the occurrence of this miracle.

The comprehensive anecdote of this incident is that it was the tradition of the Bani Isra'eel to bath nude publically. Although Hazrat Moosa (Alaihis Salaam), who was also a member of the same community, was born and raised in the same environment, Allah Ta'ala raised his ranks by blessing him with the dignified status of Prophethood. Therefore, how could the dignified modesty of Prophethood bear such immodesty and filthy tradition? Hazrat Moosa (Alaihis Salaam) was very much against and fed up with the immodesty of the Bani Isra'eel. He would either bath in isolation or by covering his body with a sheet.

When the Bani Isra'eel saw that he had not yet taken a bath nude, the wicked people started accusing him by saying that he had a white mark of leprosy on his private parts or had some kind of deformity on his body which he concealed by not getting undressed in public. The wicked people openly announced this accusation so much that there was not a corner to which the rumours about Hazrat Moosa (Alaihis Salaam) had not reached. He was very much grieved and saddened due to this accusation.

But how can Allah Ta'ala bear to see his beloved Kaleemullah in such state of grief and anxiety! And how can Allah Ta'ala like to see his honourable Prophet being falsely accused! The Most Merciful Rabb created such means of freeing Hazrat Moosa (Alaihis Salaam) from such accusations and declaring the purity of Hazrat Moosa (Alaihis Salaam), which completely repelled the evil plans and doubts of the Bani Isra'eel. The evidence of his purity and freedom from accusations was more evident than a shining sun that brightens the entire world.

This took place when Hazrat Moosa (Alaihis Salaam) went to bath at a hidden spring of water in the midst of the mountains. After making sure that there is no sign of any human being, he placed his blessed clothes on a stone and proceeded to bath completely nude. After he finished, he returned to the stone to wear his clothes. He saw that the stone was running away, taking his clothes with it. Upon seeing this, Hazrat Moosa (Alaihis Salaam) also ran after it, saying, "O stone, my clothes! O stone, my clothes!" The stone kept on running. It ran to the extent that it entered the main avenues of the city and eventually ran into the small alleys of the city. Hazrat Moosa (Alaihis Salaam) kept on following the stone whilst having no clothes on. This way, the youth and adults of the Bani Isra'eel witnessed with their own eyes that the blessed body of Hazrat Moosa (Alaihis Salaam) had no deformity from head to toe. Instead, every limb of the blessed body of Hazrat Moosa (Alaihis Salaam) had reached such heights of perfection and beauty that it was impossible to find such an example among ordinary people. Therefore, they all exclaimed, "By Allah, Moosa (Alaihis Salaam) is flawless."

When this stone completely justified the innocence of Hazrat Moosa (Alaihis Salaam), it automatically stopped. Hazrat Moosa (Alaihis Salaam) immediately dressed up and put this stone in his bag. [*Sahih Bukhari; Tafseer Saawi*]

Almighty Allah has described this anecdote in the Holy Qur'an in the following words, "O people who believe! Do not be like the people who troubled Moosa, then Allah exonerated him from the allegations they had uttered; and Moosa is honourable in the sight of Allah." [*Surah 33, Verse 69*]

The second miracle took place in the plains of Tayah. It was the same stone that Hazrat Moosa (Alaihis Salaam) struck with his blessed staff and consequently, twelve springs of water emerged from it. The Bani Isra'eel used this water for forty years. This incident is mentioned in the Holy Qur'an in the following verse, "And when Moosa asked water for his people, then We said, 'Strike the stone with your staff,' then gushed forth twelve springs therefrom." [*Surah 2, Verse 60*] In this verse, 'stone' refers to the same stone that ran with the clothes of Hazrat Moosa (Alaihis Salaam).

The deniers of miracles judge everything based on their weak intellect. They deny the miracle of emergence of the springs of water from the stone by considering it to be impossible and say that their intellect cannot accept the fact that the twelve springs of water emerged from such a small stone.

Even though, these deniers witness with their own eyes that Allah Ta'ala has blessed some stones with the characteristics of removing hair, some making vinegar more bitter and sour, some having magnetic power that can attract metal from a distance, some making poisonous animals run away, and some that can even work as antidotes for the poison of animals. Certain stones can even provide relief in cardiac palpitations, some do not burn nor heat up, some can even produce flames and there are eruptions of volcanoes from some stones!

So when Allah Ta'ala has bestowed stones with such various effects, then why is it so difficult to accept the fact that Allah Ta'ala blessed the stone of Hazrat Moosa (Alaihis Salaam) with such effects? Perhaps Allah Ta'ala blessed it with the characteristic of absorbing water from inside the earth and manifesting it in the shape of springs. Or probably this stone had the effect that the breeze that would come across it would flow constantly in the shape of water. It is not beyond the power of Allah Ta'ala. Anything could have happened. As by Allah's decree, anything can take place. Therefore, to believe in this miracle of Hazrat Moosa (Alaihis Salaam) is from the necessities of faith and to deny it is blasphemy. It is mentioned in the Holy Qur'an, "And of stones there are some from which rivers gush forth and some are those which split then water comes therefrom, and there are some which fall down for fear of Allah, and Allah is not unmindful of your doings." [*Surah 2, Verse 74*]

May Allah Ta'ala grant us the Taufeeq to seek knowledge and to understand the message and teachings of the Holy Qur'an, Ameen.

[*Compiled from Aja'ibul Qur'an Ma' Ghara'ibul Qur'an by Shaikh-ul-Hadith Hazrat Allamah Abdul Mustafa A'zami Rahmatullah Alaih*]