

Moses in Islamic and Jewish Theosophical Traditions: With Emphasis on Fusus Al-Hikam by Ibn Arabi and Zohar by Moses de Leon

Masood Ahmadi Afzadi^{1, 2}

¹Department of Comparative Religions and Mysticism, Faculty of Divinity and Philosophy, Islamic Azad University (IAU), Science and Research Branch, Tehran, Iran

²Department of Religions and Mysticism, Faculty of Theology, Islamic Azad University (IAU), Tehran North Branch, Tehran, Iran

Abstract— Moses is a great messenger of Abrahamic (or Semitic) religions, especially, Islam and Judaism. Moses has a special stall in holy texts of both religions. Moses, his prophecy and the Israelites (Bani Isra'il) have mentioned, in a particular manner, in exodus, the second book of the Old Testament, and also is various suras of Quran and interpretations related to these holy texts. This reminiscence is not limited to prophetic texts and has a considerable spread in theosophical contexts. Fusus Al-Hikam, by Ibn Arabi, as one of the greatest references of theoretical theosophy in Islam, and Zohar, by Moses de Leon, as the greatest text of Kabbalah, which both have been published, simultaneously, in Andalusia (Spain), are of special attention to Moses. The current research compares the features of Moses in these two theosophical traditions.

Index Terms— Moses, Fusus Al-Hikam, Zohar, Ibn Arabi, de Leon, Pharaoh, Sephiroth, Names

1 INTRODUCTION

The Musavi Hikmat Fus was renamed by Mohi Al-Din to Alavieh Hikmat Fus since he is going to demonstrate the supremacy of Allah against the inferiority of Pharaoh [1-8]. Sheikh expresses that Moses participated to the supremacy of God [9]. However, supremacy is absolute for God and is relative for Moses [10]. And the relationship between Moses and God, in this context, is a longitudinal relationship [11-21]. In the other words, the Fus related to Moses was renamed by Ibn Arabi to Alavieh Hikmat Fus in Musavieh Word because God tell to Moses that: do not fear! Of course, you are the supreme [22, 23, 25, and 27]. In fact, this divine address was a response to claims of Pharaoh about the supremacy as: I am your supreme God [22-31]. By addressing Moses as supreme, the supremacy of Moses transcends the supremacy of Pharaoh [32]. Hence, the supreme level brings some advantages to Moses: first is that he spoken to God without interference of the angel [33, 34]. Another is that God wrote the Torah and presented it to Moses [35-49]. The ayah "and we wrote for him in tablets" points out that God wrote some issues for Moses and it indicates that Moses had a close relationship with God [50-67].

Gheisary stated that in spite of his supremacy level, Moses called himself a poor man to show his capacity for accepting the prophecy [67]. He showed himself as an intact person to place the grace of prophecy in himself [66, 67]. This poor sta-

tus of Moses was the total capacity for accepting the prophecy and supremacy level [60-67].

2 MOSES IN FUSUS AL-HIKAM

2.1 Birth of Moses

The box, most well-known as a coffin, in which Moses was placed in his childhood is called as Sakineh Al-Rab. It is mentioned in well-known history of religion that many male children were killed, innocently, due to the fear of Pharaoh from realizing the predictions of foretellers and to prevent the birthing of Moses. Ibn Arabi believes that the reason of dying the newborns is depended on the wisdom of God so that the spirits of all murdered newborns come back to Moses and help him to destroy Pharaoh. In this way, nemesis which must be implemented also will be actualized. Pharaoh was killed each newborn since he was believed that that child is Moses. In his opinion, they actually are Moses. Therefore, their life will come back to Moses. Moses was the total life of murdered newborns and all of their spiritual ingenuities have been collected in Moses. Moses has been in the place of purity nature of human and newborns also have been participated in this place with Moses. And the community of souls has only been for Moses among the prophets. Hence, it is one of the special talents assigned to Moses by God. Generally, Moses was a set of souls and active powers in his birth time.

However, Moses was dropped to Nile because it was pre-ordained that he overcomes and drowns Pharaoh in Nile. The salvation of Moses was placed, by God, in hands of his enemy. The coffin containing Moses is similar to temporal world in which it is preordained that peace of God brings to Moses.

In another comparison, Sheikh assumed that coffin is elemental body and Moses is rational soul. Therefore, the rational

• *Dr. Masood Ahmadi Afzadi, Corresponding Author, Ph.D. in Comparative Religions and Mysticism, Lecturer in Department of Religions and Mysticism, Faculty of Theology, Islamic Azad University (IAU), Tehran North Branch, Tehran, Iran and also Graduate of Ph.D. in Department of Comparative Religions and Mysticism, Faculty of Divinity and Philosophy, Islamic Azad University (IAU), Science and Research Branch, Tehran, Iran.

soul is in the coffin of elemental body. The peace status is the quiet heart in status of sobriety from tendencies and deviations [Shekhina]. Moses was dropped to sea. The sea is, in fact, the knowledge sea. From the spiritual point of view, the human soul was placed in the coffin and was dropped to the knowledge sea to gain techniques of sciences. Placing Moses into the coffin and dropping it into the sea was seem to be the reason of perish of Moses but in fact, it was the reason of his salvation from murdering by Pharaoh's soldiers. Moses was saved through dropping into the sea as he was saved from ignorance land by dropping into the knowledge sea.

Among the describers of Fusus, Professor Seyed Jalal Al-Din Ashtiani criticized about the theosophical issue of unification of souls of murdered newborns with soul of Moses and was called the issue as opposite to the Islamic book and tradition. As Professor Ashtiani also stated, placing Moses into the coffin and dropping it into the sea was seemingly as dead but really, it was the salvation of Moses, since it was saved him from soldiers of Pharaoh. The family of Pharaoh was found the coffin of Moses while it was stuck to a tree in the water and hence, they were named him as Moses since in Coptic language, the meanings of "Mo" and "Sa" are water and tree, respectively. They were planned to kill him but the wife of Pharaoh argued, by the will of God, and said to Pharaoh, instinctively, that this child will be our light of eyes. Moses is the reason of reaching to perfection by wife of Pharaoh and obtaining the perfection by Pharaoh since he was believed when he was drowning. It is mentioned in the stories that Moses had not been accepted the breasts of any breastfeeding mother except that his mother. It means that as the milk of other mothers had forbidden to Moses, following the others in prophecy also had forbidden to him and he had to take the knowledge of prophecy from God, as the origin. This issue also is a characteristic of Moses which preordained by God to him. As a result, growing and breastfeeding of Moses was committed to his mother.

2.2 Moses and Coptic

Ibn Arabi stated that the first case that God involved Moses to it is the murdering of Coptic man. He murdered the Coptic man based on oracle and he had the success of God. As Moses had not knowledge about the case, he referred the murder to devil. Moses was innocent from deadly sins due to its prophecy but he was not familiar with it and he was later informed about it. In Musavieh fus, Ibn Arabi compared the murder of Coptic man by Moses with murder of the slave by Khidr and he believed that both murder have been permitted by God. In another comparison, also, he compared the shattering of ship by Khidr with leaving of Moses in coffin into the sea and believed that both of them are seemingly perish but in fact are salvation. Ibn Arabi described that how Moses later informs about the order of God to the murder of Coptic man which was happened during his journey accompanying by Khidr. The story of Khidr and killing of the slave was taught Moses that the murder of Coptic man is similar to the murder of the slave by Khidr which was ordered by God and Moses was only a tool for doing this order while he was not informed

about it. His exodus from Egypt due to the murder of Coptic man also was seemingly because of his fear but in fact was due to the hope to salvation and lives.

2.3 Moses and Shuaib

When Moses went to Midian, he saw two sisters drenching muttons and he helped them. Then, he sat down on the umbrage. Sheikh stated that the umbrage owned by God and he added that Moses reached to his desired welfare which was helping the two sisters and draining some water from well. Of course, the paramount welfare for Moses was reaching to level of prophecy and its knowledge. However, water is one of the aspects of knowledge in moral world. Moreover, some interpreters such as Ibn Abbas interpreted the Ayah "and we sent water from the sky" to "and we sent knowledge from the sky". The drenching of muttons of Shuaib's daughters is interpreted to the drenching of Midian people from the water of prophecy and knowledge.

2.4 Moses and the Fire of God

The most important part of Moses' life is the appearing of God in the fire in Mount Sinai, where he talked to God, appeared in the fire. The story is approximately similar in Judaism and Islam but the reason of appearance of God in the fire in front of Moses has been widely described and interpreted by many interpreters such as Khwarizmi, who stated that the reason of God appearance into the fire in front of Moses is to interest him. If God represent itself other where in the fire, it was being possible that Moses had not been interested. The desire of Moses was finding the fire, as he pointed out to his fellows. Therefore, God had represented itself into the fire in a cold night since anyone has interested to its desirables. However, God punishes Moses if he had not being interested to fire. Nevertheless, Moses was desired to fire not to appearance of God. However, as Moses was picked and close to God, God was came into him in his desired aspect.

Muhammad stated about the excellence of Moses as: do not prefer me to Moses. When people are in coma in the judgment day, I will revive as the first person and then, I will see Moses carrying the heaven of God. I don't know whether he is rewarded due to his comatose in Mount Sinai or he is one of exceptional persons of God. It means that when God was represented to Moses in Mount Sinai and he was languished, it preordains that he will not experience another comatose in the judgment day and he will be safe. Hassan Zadeh Amoli confirmed the issue and reported the statement of Ali Ibn Abi Talib as God is more merciful than punish slave of God twice (in the current and hereafter worlds).

2.5 Moses and Sorcerers

When Moses encountered sorcerers, and they beaten by the rod of Moses which changed to a serpent, they informed that what that shown by Moses is not possible to any other human and if it repeated by a human, it is a confirmation for God. Doing this work is not possible only for "know it all" persons. So, they believed in Moses and understood that Moses invites people to absolute God not Pharaoh. Therefore, they understood that Pharaoh has not a complete lordship and then, they discarded their beliefs into the supremacy of Pharaoh and attracted to the God of Moses. It is worthwhile to note that Ibn Arabi considers a lordship level for each people in possessive case like "lord of home". He legitimized this statement of Pharaoh that "I am your supreme lord" using this issue which each person has some lordship and hence, Pharaoh is claimed the supreme lord level. As previously mentioned, sorcerers obeyed Pharaoh due to his secular government. Of course that lordship belongs to God and although the visage of action of Pharaoh about uniqueness is right, it has not been any chance to claim supremacy since its inside was not right and hence, assigning the lordship to Pharaoh is not right. As a result, although sorcerers accepted his secular and governmental lordship, Pharaoh punished them since they did not accept its supremacy. Sorcerers knew that punishing by Pharaoh leads to their perfections, since martyrdom level could be obtained for them only when Pharaoh killed them. Sorcerers understood that the miracle of Moses is not in the capacity of human and hence, they believed to God of Moses and Aaron which is God of all creatures.

When sorcerers threw their strings, they realized that their strings are not real compared to string of God (Habl Al. Allah). *Habl* (an Arabic word) means a little hill and "throw the *Habl*" by sorcerers is seemingly means throw of strings but in fact, it means that a little hill bully against a huge mount (i.e. miracle of Moses). The rod of Moses, that threw against the strings and devoured those, was a rod as it obeyed and converted to a serpent as it up-risen. This conversion was accomplished by confirmation of God so that logic presented to nullify any doubt presented by Pharaoh and his people. Changing of rod to animal is, in fact, addressed the conversion of sin to virtue as stated in Quran: "Allah changes their sins to virtues".

2.6 Faith of Pharaoh

The faith of Pharaoh is a challenging argument that is addressed by Ibn Arabi. He thought that although the believing of Pharaoh has been despairingly, it was useful since it was before perceiving of torture in hereafter world. However, its usefulness is for hereafter world not for this world. The faith of Pharaoh had not led to leaving the tortures of this world but is will be useful in hereafter world. The faith of Pharaoh had not led to his survive while he wanted to survive in this world but, in fact, his soul saved in hereafter world. God brought the

corpse of Pharaoh to beach so that his people had not thinking about his comeback. If it was not happened, it would be possible that their beliefs to supremacy of Pharaoh getting stronger. As a result, God do this work so that anybody after Pharaoh has not claimed about lordship.

Khwarizmi compared dying of Pharaoh with Abo-Jahl and concluded that there are some people (like Abo-Jahl) which have not believed even at the death moment. Hence, the salvation level of Pharaoh is higher than Abo-Jahl since Pharaoh believed to God.

The most historical/religion approach of Ibn Arabi to a prophet is presented in *Fus Musavi*. Confidently, this *Fus* contains the explanations of author in a historical/religion path. Although a glossy and analytical aspect is more presented than elemental body of prophet in *Fus Adami* or other *Fusus*, the elemental and physical essence of prophet have been considered in *Fus Musavi* as the basis of theosophical analyses of Sheikh. In this *Fus*, Mohi Al-Din represented his virtual description about Moses. The story of Moses' life, including the killing of newborn boys by Pharaoh or placing newborn Moses in a box and dropping it into the Nile or finding the box by Pharaoh's wife and or escape of Moses from Egypt to Midian and also his story with Khidr, is the basis of his quiddical interpretations which confirms the historical/religion approach of Sheikh in this *Fus*. Therefore, this *Fus* is of highest accordance with Quran and Hadith and has been utmost use from Ayahs and Hadith, except in sections that theosophical descriptions are considered. At the other hand, the theosophical interpretation of Mohi Al-Din is innovative at the same level as his historical essays in *Fus Musavi* are in accordance with Quran and Hadith. There are examples to prove this issue as he believed that Moses is the result and carrier of souls of murdered newborns and especially, in the story of believing of Pharaoh, he innovatively stated that Pharaoh is salvaged, and as he clear the people of Noah from importune to atheism, he opened a salvation road for Pharaoh and believed that he is saved in hereafter world, which it is in opposite of opinion of other Islamic interpreters.

3 MOSES IN ZOHAR

Moses, in general, is symbolically used in Zohar. Soul of Moses is critically emphasized in this book as Rabbi Isaac Luria stated that his soul was the comeback soul of Rabbi Simeon and his soul was the comeback of Moses' soul. In addition, he stated that soul of Moses entered to the body of Rashebi to modify soul of Achia HaShiloni, who ruined "Malkuth" due to sin of Jeroboam's king which led to sin of whole of Israel. Therefore, soul of Rashebi appeared to modify, or in another word, clear, sins of Israel. The section of "Raya Mehemna" in Zohar is related to story about the perceiving of Moses' soul by Rashebi and gaining the knowledge of God. Believe in transmigration can be seen in these sections of Zohar. It is interesting to note that believe in transmigration can be clearly

seen in Fus Musavi, when Ibn Arabi explained about souls of Moses.

3.1 Moses and Sephiroth

The followers of Kabbalah believed that Sephiroth, the Netzach, is Moses. The word "neztach" is originated from the word "menatzeach" which it means conquer or overcome. Therefore, neztach is the sign of victory. As a result, this Sephiroth covers the other Sephiroths and according to this viewpoint, it extends based on jealousy.

According to the bible, God spoke to Moses and told him: "do not come any closer, take your sandals off your feet, for the place on which you are standing is holy ground". Kabbalah perceived this issue that sandal is a protection against ground. However, Moses more sensitized to himself, his people and God when he felt the ground, gravels and pebbles below his feet. This issue led to Moses gets more sensitivity about the people. The kingdom of Neztach is Venus planet.

Moses is born in the sea like Leviathan. The Leviathan is a symbol within which we find Moses, because Moses is the real Leviathan that comes out from the upper and lower Eden, the gift of the Holy Spirit. Moses goes down from the upper Eden into the lower Eden. Moses is born in Malkuth, in the waters of the Nile, then he ascends and talks to YHVH Elohim in Heaven, and YHVH Elohim say to Moses: go down now, and liberate my people. Then, when the people go into the desert with him, he ascends to talk to YHVH, and comes down again. Down and up, up and down, as the Leviathan, because he can swim in the waters of the Heaven, and in the waters of earth. In the Tree of Life, we read the word Moses from Yesod to Kether. Moses is in the middle of triangle and the letter Shin belongs to him. The reason that it is in the middle is that without the Shin or the fire or the Divine Mother, Moses cannot exist.

Another issue mentioned in Zohar is breaking the tablets by Moses which is due to following the selfish tendencies, what are the Moses tablets? And why Moses broke them? The tablets are writings that God sends or inspires to Moses; or in other words, they are inspirations that carved by God on the tablets. There is no consensus about if these tablets are well-known Torah or not; most of interpreters believe that these tablets are Torah. Some other interpreters think that Torah is a part of tablets. The tablets contain aphorisms and explanations about various issues. It can be said about the writing action by God that: writing on tablets as inscriptions is due to the power of God or this work is doing due to the order of God and by an angel. It is stated in the bible that: when God had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of stone contain Ten Commandments, written by the finger of God. However, it seems that the writing action attributed to God in this Ayah means that this action implements by the order of God, similar to other such issues in Quran in which some actions are attributed to God.

Researchers of Kabbalah, such as Ginsburg, pointed out that Moses imparted some revolved or missed Egyptian Kabbalah information, again, in Ten Commandments. It has been stated that Ten Commandments are some parts of missed Kabbalah theology and are given to Moses, directly, by God.

Each commandment describes a step of emergence of Kabbalah. When Israeli people disappoint in the path, they tell something against God and Moses and therefore, a huge poisonous snake send by God to bite them. People understand their mistakes and request Moses to ask penitence from God for them. God order to Moses to make a large picture of huge poisonous snake and installed it on the top of a column and the bitted man look at this picture to revive. The denotation of the sentence "place it on a top column" is that let all understand that they must be relied upon the God.

Usually, it is said in Kabbalah that Moses gives Ten Commandments to the Israelites that are ten laws or ten levels they have to follow those. Unfortunately, a few numbers of people perceive the main point. They think that Ten Commandments leave to us to follow it, fumblingly, while we should recognize that these Ten Commandments are related to ten Sephiroths in the Tree of Life. The Moses' people, when he went up to the Mount Sinai, made a calf statue by their jewels and worship it, by the tricks of Samiri. When Moses informed about disobeying of his people, he came back and angrily told off them so that he threw and broken the tablets. In Zohar, this is reported as one of the sins that are appeared following a sin of human.

3.2 Moses and Verbal Arguments in Zohar

There are various interpretations for the word "Moses". One of them is that Moses (Musa in Arabic) is originated, in ancient Egypt, from "Mu", means water and "Sa", means son, which superimposed as son of water. In addition, the name "Moses" has been used in the name of Pharaohs at that time. However, the most interesting meaning hidden in his name is: 1. Mem which means water 2. Shin which means fire. Moreover, there are three point which including trinity: father, son, the Holy Spirit/ Kether, Chokmah, Binah/ Osiris, Isis, Horus/ Brahma, Vishnu, Shiva 3. Hei means uterus. From letterology points of view, the numeric value of Moses in Kabbalah is 345. First, Moses is Abel, namely the son of Adam. Then, he transmigrates to Seth and then in Noah and then in Shem, son of Noah. Noah and Moses are of same origin, namely a level of jealousy. This is the secret transpires by Moses as: "I am created to form the water"; it means he creates to form the water presented in jealousy. Water will distributed wherever it poured. Water enlivens, it has not any shape, any taste and it is limitless. All of these parameters are characteristics of jealousy. The world is created from jealousy. When they ate from the tree, jealousy was hidden and it came back to its first state as Torah was came. Moses brings Torah into the world. He was picked up since his origin was in jealousy. There is an opposition between Moses and water. Water has not any shape while Moses forms and constitutes the world.

While human ascends to spiritual levels, the name of human changes. The name of human is determined based on his/her level; it means that human gains the name of his/her level. Therefore, it has been said that everybody can become similar to "Moses", i.e. reaches to the level of "Moses".

3.3 Moses and Mishkan

Another issue about Moses in Zohar is related to the constructor of Mishkan or Bezalel. Mishkan (temple) in the synagogue is designed by letters since its constructor, Bezalel, had informed about how to link the sky and the earth. And therefore, he was unique in enjoying this knowledge and constructing of synagogue relegated to him. Since God selects Bezalel in the upper world, it is decided that he selected also in the lower world. As God tells Moses in the upper world that: "select Bezalel", Moses addresses the people in the lower world that: "God selected Bezalel", since the meaning of Bezalel, originated from "Be Tzel El", is "maintained by God".

"Mishkan" means "residence". The instructions for construction of Mishkan send to Moses from God and he order that Mishkan should be constructed based on what that inspired to him. There is not any mention about the Mishkan after destroying the first temple by Babylonians, 587 B. C., in the Old Testament. In the most comprehensive description of Mishkan, it had an internal layer named as "Qods Al-Aqdas" in which the Ark of the Covenant law has been maintained. Mishkan was in the form of a tent and when Israelites moved, it disassembled and carried by them to new stay. "Mishkan" is originated from "Shakn" which is equal to "Sakan" in Arabic and it relates to the presence of God along with Israelites. This presence is usually named as Shakina (Sakineh). The constructing of Mishkan ordered to Moses during the exodus: "Let them construct a sanctuary for me that I may dwell among them. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it".

During the exodus, constructors of Mishkan are determined: "Then the LORD said to Moses, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah. I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts. Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also I have given ability to all the skilled workers to make everything I have commanded you: the tent of meeting, the ark of the covenant law with the atonement cover on it, and all the other furnishings of the tent, the table and its articles, the pure lampstand and all its accessories, the altar of incense, the altar of burnt offering and all its utensils, the basin with its stand, and also the woven garments, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests, and the anointing oil and fragrant incense for the Holy Place. They are to make them just as I commanded you".

3.4 Moses and Fifty Gates of Understanding

According to Zohar, fifty gates of understanding are provided for Moses except that one which will be provided for him at the end of sixth millennium. The absence of fiftieth gate, Zivug or Zoj in Malkuth which itself is placed in Yeshut, leads to absence of Chokmah or wisdom over the Partzufim. Therefore, it is stated about this issue that: "Fifty gates of bina were transmitted to Moses except one, the last secret of supreme light", since this supreme light can be obtained into the Kalim or desires of Malkuth, i.e. from the eternal selfishness which occurred at the final stage

of each modification process, i.e. at the end of sixth millennium. Those gates have a lock with a narrow hole for entering the key. It is stated about the secret of this key that: "B'reishit bara Elohim" (In the beginning, God created). "I the beginning" is the key; all things are covered in it, since it opens and closes. In Zohar, it is stated about the fifty gates that "Yesod of Malkuth" or "base of Malkuth" is of 49 gates. This is the utmost thing that can be existed before the end of modification, since Malkuth is the fiftieth gate.

The names of God are the levels of understanding about God in Zohar; each level is of a special name. All names of God: Moses, Pharaoh, Abraham, synagogue, Mount Sinai, each single, separated word in Torah, is a level of understanding about God or a level of journey toward God, since there is not anything next to the human and God; any other things existed in the world is one of our level of understanding about God. God can appear in our view as the world. God can come into view like the world "Asia", "Yasira", "Asiluth" or completely without any slight cover of spiritual world or with general covers of our world. So, the word "olam" (Alam) is originated from (Haleme) meaning as cover or secrecy. This approach is of interesting relation with Islamic Transcendent Theosophy such as reality and pantheism. In Transcendent Theosophy, there is not anything in the world except God. Other things are shadows which are close or beyond from God based on their knowledge and there are graded existences from the lowest to highest levels of existence.

Another point that is mentioned about Moses in Zohar is the killing of Coptic man by Moses. "He beaten or killed the Coptic man". The story of Moses and Coptic man is that when Moses grows up, looks at his brothers and their difficult works. He saw a Coptic man beaten a Hebraic man that was one of his brothers, looks at every side, when he didn't see any person, he killed the Coptic man and concealed him into gravels. He came out next day and suddenly, he saw two Hebraic men fighting with each other. Then, he told tyrant: why you beat your neighbor, the Hebraic man said: who permitted you as our governor and judge? Do you want to kill me as you killed that Coptic man? So, Moses frightened and said: certainly, this case is prevailed. When Pharaoh informed about the story, he intended to kill Moses. But Moses ran away and went to Midian. This is the story as stated in the Holy Bible. However, the Coptic man is shown in Zohar as a symbol of light which is turned off by Moses as he killed that man. The sin of Moses prohibited him, similar to Adam, from receiving the light from the upper world.

3.5 Differences between Moses and Other Prophets

The difference between Moses and other prophets is that he is the base of sky since he passes light from sky to Malkuth, while other prophets are the base of Malkuth and receives light from it. Therefore, it is stated about him that: Moses is husband of Malkuth since he reached to level of sky and gave light to Malkuth. Hence, it is written that his achievements are more than any people, since other prophets give light from Malkuth and hence, they are lower than Moses. As mentioned, other prophets give light from Malkuth; i.e. they give light indirectly, they give light from Malkuth and Moses give light from sky and send it to Malkuth. According to Zohar, there-

fore, Moses has a higher rank than other prophets.

Moses is master and mentor of all prophets. He completely understands *Torah*. By this concept, his prophetic approach is based on open channels so that he always able to receive more and more knowledge. Maybe, the secret of Moses' perceptions is that he receives more as he transfers more. Therefore, Mishna said that: Moses obtained kibel (means receive) that is *Torah*, since he is a complete Kabbalist. The only way to understand the slight differences in *Torah* is a prophetic knowledge that covers Kabbalah. When Moses received *Torah* in Mount Sinai, he got its body and soul. With body of *Torah*, he received its codes of rules and with soul of *Torah* he got its theosophical aspects. He was the most complete and perfect receiver for this knowledge since he was the most unselfish person in the world. He completely turned off his self and changed to a channel for intention of God. As grandson of Levi stated, Moses was the paramount amongst the prophets. Other prophets informed about their prophecy mysteriously or pictorial, while Moses informed about his prophecy in wake, in a complete clear manner. This is the meaning of the sentence that Moses received *Torah* in Mount Sinai. The equivalent word for receiving in Hebraic is kibel that is the origin of Kabbalah.

From the viewpoints of Kabbalists, oracle in Mount Sinai was breaking down and removing of obstacles and fences. In Midrash, before Mount Sinai, the upper kingdom has not permitted to descend to low and vice versa. However, the upper kingdom descends to low and low ascends to up in Mount Sinai. The coded meaning of Midrash is that: before Mount Sinai, there was a distance between body and soul; between body and soul, between the earth and inherently ethereal things. Mount Sinai changed everything. God inspired the program of incorporating the heaven and the earth to Moses. By tenting Shekhina between the people, the distance between the earth and virtual creatures is removed and their existences are unified. Then, God taught Moses to construct tabernacle in the earth for God. According to Zohar, therefore Moses is paramount among the Israelites prophets. Moses has the highest level. As stated in *Torah*, "there is not any prophet like Moses among the Israelites". Also, He is of highest level among the international great persons. Moses, in Judaism and in Zohar, is the last prophet and has the highest level. Rabbi Shimon Bar Yochai stated in Zohar that it was Moses that separated Red Sea not God. By doing this miracle, using virtual ultra-matter column, Moses joined to a certain power. The formula used by Moses to overcome the nature is hidden in Zohar for about 2 thousand years. This formula is named as "72 names of God". These are not similar to usual names; 72 Hebraic letters which have an extraordinary power to overcome the nature, even human power of nature.

4 CONCLUSION

Ibn Arabi named Fus Musavi as Fus Hikmat Alavi in Fusus Al-Hikam, since, in his viewpoint, Moses is of prominence due to various major reasons, described in detail in Fusus. In Zo-

har, also, Moses is the paramount among prophets; the prophet that Israelites matured by him. Moses is described in Fusus as more historically than other prophets. The killing of newborns by Pharaoh which all are the souls of Moses in Fus Musavi is comparable to reincarnation of Moses' soul in Jewish Rabbis. However, transmigration is not considered here and transfiguration or completing the characteristics of Moses in his followers is under consideration. In Zohar, names of God are the levels of perception of God. All names of God including Moses, Pharaoh, Abraham, synagogue, Mount Sinai and each single, separated word are the levels of perception of God or levels of journey toward God in Torah because there is not anything next to the human and his/her God. God can appear to us like the world. There is not anything in the world, except God, in the theoretical knowledge of Ibn Arabi's theosophy. Other things are shadows which are close or beyond from God based on their knowledge. One of the differences between Zohar and Ibn Arabi's Fusus is that act of killing by Moses is permitted by Ibn Arabi as it is counted as the order of God and it is compared to the killing of the slave by Khidr but in Zohar, the killing of Coptic man by Moses is defined as turning off the light from the upper world. The most similarity between Islamic and Jewish texts is about the story of Moses. The most historical-religion approach of Ibn Arabi to prophets can be seen in this Fus. He believed that Pharaoh is saved (opposite to well-known traditions). In a more interesting definition by Zohar, Pharaoh is one of the God's names and is considered as a level of perception of God. In Zohar, Moses is the Sephiroth of victory or Netzach which is a symbol of the great victory of Moses over Pharaoh and exodus from Egypt and this point is clearly mentioned in Quran and in turn, in Fusus. The breaking of tablets by Moses is one of the great sins that is happened after sin of Adam and leads to receding Shekhina. And the last point is that Zohar used its highest theosophical definitions and interpretations for Moses and stated that he has fifty gates of understand. Moses is the base of sky and other prophets are the base of Malkuth in Zohar. While Moses is the base of sky and Malkuth gets light from sky. Zohar defines Moses as the master and mentor of all prophets.

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