

The Truth of Monotheism in Egypt Throughout Historical Epochs

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Abstract

This study, entitled “The Truth of Monotheism in Egypt Throughout Historical Epochs”, I clarified monotheism in Egypt starting from ancient historical eras. This includes the era of Prophet Idris (Peace Be Upon Him), who is considered the grandfather of Prophet Noah (Peace Be Upon Him). In fact, Prophet Seth (Peace Be Upon Him) was his great-grandfather. Then I documented the features of true monotheism during the time of the Sheikh of Prophets and Messengers, our master Abraham (peace and blessings be upon him). This was followed by his grandchildren, represented by Prophet Jacob (Peace Be Upon Him) and his children and grandchildren (Peace Be Upon Them). I then addressed this monotheistic Truth in the Islamic era. This begins with the letter sent by the Prophet of Islam, Muhammad (Peace Be Upon Him), through the companion Amr ibn Balta'a to the ruler of Egypt at that time, King Muqawqis. I divided my research into an abstract in both Arabic and English, followed by a table of contents, then an introduction, and then two sections as follows. The first section: Definitions, which includes three topics. The second section: Prophets and Messengers (Peace Be Upon Them) in Egypt, which includes four topics. Then the conclusion, the most important findings and recommendations, and the most important sources and references.

Keywords: *Monotheism; Historical; Messenger.*

Introduction

My research titled “The Truth of Monotheism in Egypt Throughout Historical Epochs” explores the idea of monotheism, which is very ancient and known to humans. No human society, past or present, has been devoid of it, especially Egyptian society. In fact, the most precious thing that individuals and societies have sought from the dawn of history to this day is the Truth of monotheism (to Allah, Glorified and Exalted be He).

Egyptians, from the dawn of history to this day, have proudly and confidently claimed that they laid the first building blocks of human civilization based on the pillar of monotheism (to Allah, Glorified and Exalted be He). Their pride in this has made them like steadfast mountains in the face of invaders and greedy ones. This is because they were strong with the enlightened ideas they carried, namely the oneness of Allah (Exalted be He), from whom support and victory are derived, as happened with the Hyksos, Assyrians, and others.

Importance of the Topic

The importance of the topic stems from clarifying monotheism in ancient Egypt since ancient times in history. The prophets and messengers of Allah (Peace Be Upon Them) are the founders of ancient civilizations, which are considered the solid foundation for later civilizations. Among these civilizations based on the pillar of monotheism are the monotheistic Egyptians since almost the dawn of history. Therefore, I researched this Truth in Egypt from the time of Prophet Idris (Peace Be Upon Him) to the era of the Seal of Prophets and Messengers, our master Muhammad (Peace Be Upon Him).

Research Objectives

First objective: To contemplate and reflect on this Truth that has been absent from the minds of many individuals and human societies throughout historical stages.

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Second objective: To enrich Islamic and Arabic libraries with such studies.

Third objective: To inform the entire world, especially the Islamic world, about the Truth of monotheism and its antiquity in Egypt. This can potentially change the Truth of the Islamic nation from our current state to something better and more favorable, using the strength and support derived from the ancestors' monotheism to Allah, Glorified and Exalted be He – throughout historical stages {And as for the wall, it belonged to two orphan boys in the city, and under the wall was a treasure that belonged to them, and their father had been a righteous man. So your Lord willed that these children should come of age and retrieve their treasure, as a mercy from your Lord. I did not do it 'all' on my own. This is the explanation of what you could not bear patiently} (Al-Kahf, :82)

Research Methodology

In writing my titled research, I will rely on the historical-explanatory approach – to explain the Truth of monotheism in Egypt since the dawn of history (as mentioned before). I have based my research, for some time now, on the Book of Allah, the Holy Quran – then the Hadith, then Arabic encyclopedias in language and terminology, then Arabic encyclopedias in documenting geographical locations and important historical figures.

This research is divided into an abstract in both Arabic and English, then a table of contents, followed by an introduction along with its subsections. This structure runs as follows:

First section: Definitions, which includes three topics.

Second section: Prophets and Messengers (Peace Be Upon Them) in Egypt, which includes four topics.

Then the conclusion, the most important findings and recommendations, and the most important sources and references.

And success is from Allah...

Definitions

The Concept of Truth According to Language Scholars and Terminology:

First, I would like to explain the meaning of the term “truth” as a general concept. It is a term used in its original meaning, i.e., what it was established for in the original language. This means: when you say, “The lion is a well-known predatory animal,” the truth of things and matters means their essence and certainty. Truth applies to all fields, whether tangible or intangible, for the purpose of establishing communication, dialogue, learning, and teaching (Al-Hammadi, 1978; Anis, 1976; Bin Dahman, 2012).

Truth in Language

Language scholars have mentioned several definitions of the term “truth,” including:

Al-Fayyumi Al-Masri: "Truth is a verbal noun from 'haqqa yahiqqu haqqan wa haqiqatan,' which is the opposite of falsehood. It comes from the second verb form 'haqqa yahiqqu,' and its plural is 'haqaa'iq.' Truth means certainty and stability. You say: the truth of something or a matter, meaning its ultimate end and origin that encompasses it. It can also mean difference" (Al-Fayyumi, 1912, p. 160).

Al-Fayrouzabadi says about the meaning of truth: "It is derived from 'haqq,' which is one of the names of Allah Almighty, or His attributes, or one of the attributes of the Holy Quran. Truth also means justice, honesty, and worthy matter. Truth can mean oath or swearing, and it is the opposite of metaphor" (Al-Fayrouzabadi, 2005, p. 874).

Truth in Terminology

Scholars of terminology have also mentioned several definitions of the term “truth,” including:

- Abu Hilal Al-Askari: “Truth is what is placed in speech in its original linguistic position, such as the word ‘honesty.’ Since it is a statement, its opposite ‘lie’ is also a statement. Truth is also used to express Truth. For Arabs, truth is what a person must preserve. They say: ‘He is the protector of truth,’ and ‘So-and-so does not protect the truth.’ Thus, truth is used to express both good and bad matters. As they say: ‘There is nothing except it has a truth.’ (Al-Askari, 2009, pp. 44-45)
- Sayed Ali Al-Jurjani says: “Truth is a name for what is intended by what it was established for, from ‘haqqa al-shay’ when it is confirmed. The ‘ta’ in the word ‘haqiqah’ is for transferring from description to noun, as in the word ‘alamah,’ and is not for feminization. Truth is a word used for communication (Al-Jurjani, 2003).

Among the famous uses of the term "truth," it comes with many meanings, including:

Truth meaning justice (Al-Damaghani, 2003), as in Allah's saying: "And they will know that Allah is the manifest Truth" (Al-Nur: 25), meaning they will know then that Allah Almighty is the Just who does not wrong anyone (Al-Baidawi, 2008).

Truth meaning honesty (Al-Damaghani, 2003), as in Allah's saying: "And they ask, 'Is it true?' Say, 'Yes, by my Lord. Indeed, it is truth'" (Yunus: 53), meaning: Is it the truth? Yes, it is indeed the truth (Al-Tabari, 2005).

Truth meaning need (Al-Damaghani, 2003), as in Allah's saying: "Indeed, you know what we want" (Hud: 79), meaning: We have no desire or need for your daughters, O Lot (Peace Be Upon Him) (Al-Qurtubi, 2006).

Conclusion: It appears from the above that the implications of “truth” lexically and terminologically are used in their apparent meaning, i.e., definitions of the essence of a thing or matter. This means it is a term that comes for the purpose of understanding and communication due to its necessity. In other words, the name given to the named thing is its truth, like sky and earth, in relation to their established meanings. Truth is also used in serious dialogue arising from communication between two individuals or groups, in terms of honesty or lying. Therefore, truth came as a term indicating persuasion, which is the focus of our research on “The Truth of Monotheism in Egypt Throughout Historical Epochs”

Definition of Monotheism Linguistically and Terminologically

Language scholars have mentioned several definitions of monotheism, including:

Ibn Faris in his book “Maqayis Al-Lughah” says: “Monotheism: (from wahada, the letters waw, ha, and dal indicate one matter that signifies uniqueness)” (Al-Shami, 2008).

Al-Fayyumi in his book “Al-Misbah Al-Munir” says: “Monotheism is from wahada, meaning to be alone by oneself, so it is (wahd), with two fathas. The name of the Almighty Creator is described as (Al-Wahid), and He is (Al-Ahad), for His exclusivity in oneness, so no one shares it with Him other than Allah Almighty. Thus, it’s not said: a man is ahad.” (Al-Fayyumi, 1912, pp. 710-711).

This means that (Al-Wahid) is one of Allah’s Beautiful Names, meaning the One who has always been alone and no other was with Him. (Al-Ahad) means it is built in its significance to negate what is mentioned with it (number). As you say: No one (ahad) came to me, meaning both names are among Allah’s Beautiful Names, whether (Al-Wahid) from Allah’s known Beautiful Names, or (Al-Ahad), in a meaning that indicates the negation of number, as in Allah’s saying: “Say, ‘He is Allah, [who is] One’” (Al-Ikhlās: 1).

As for monotheism in terminology:

It is: Singling out Allah, Glory be to Him, with what is specific to Him in terms of Lordship, Divinity, Names, and Attributes. This means that monotheism is not merely the servant's acknowledgment that there is no creator but Allah, and that Allah is the Lord of everything and its owner, as the idol worshippers acknowledged while still being polytheists. Rather, monotheism includes loving Allah, submitting to Him, humbling oneself before Him, complete compliance with His obedience, sincerity in worship to Him, and seeking His highest face in all words, deeds, giving, withholding, love, and hate. This prevents its practitioner from causes leading to sins and persisting in them (Ibn Al-Qayyim, 1996).

One who understands this understands the saying of Prophet Muhammad (Peace Be Upon Him): "Allah has forbidden the Fire for those who say 'There is no god but Allah,' seeking thereby the face of Allah." This means (on the condition that) "seeking thereby the face of Allah" (Narrated by Al-Bukhari, 1987).

Ancient Egypt

Ancient Egypt had a rich civilization located in the northeastern part of Africa. The Egyptian civilization flourished on the banks of the Nile River in what is now known as the Arab Republic of Egypt. This civilization was known from the time of Prophet Idris (Peace Be Upon Him), who was the grandfather of Prophet Noah (Peace Be Upon Him). In fact, Prophet Seth (Peace Be Upon Him) was his great-grandfather (Al-Hashimi, 2019, p. 21)

Then, around 3100 BC, according to the traditional Egyptian chronology, it merged with the political unification of Upper and Lower Egypt under the rule of "Menes," also called "Narmer" (Al-Arousi et al., 1987).

Egypt was mentioned in both the Old and New Testaments, as follows:

From the Old Testament:

"There will be a highway for the remnant of His people who will be left from Assyria, as there was for Israel when they came up from the land of Egypt" (Isaiah 11:16).

"He sent signs and wonders into your midst, O Egypt, upon Pharaoh and all his servants" (Psalm 135:9).

"The Lord will be known to Egypt, and the Egyptians will know the Lord in that day. They will even worship with sacrifice and offering, and will make a vow to the Lord and perform it" (Isaiah 19:21).

From the New Testament:

"Rise, take the Child and His mother, flee to Egypt, and stay there until I tell you; for Herod is about to search for the Child, to destroy Him. So he rose, took the Child and His mother by night, and departed for Egypt." (Matthew 2:13).

As for the Holy Quran, Jalal al-Din al-Suyuti reported in his book "Husn al-Muhadara fi Akhbar Misr wa al-Qahira" from Ibn Zulaq that Egypt was mentioned in the Quran in twenty-eight places, and he said it was even more than thirty, where Egypt was mentioned explicitly or implicitly. Some of these mentions include: (Yusuf, 1999, p. 8).

"And We inspired to Moses and his brother, 'Settle your people in Egypt in houses'" (Yunus: 87).

"And [subsequently] We drowned the others" (Al-Shu'ara: 66).

"And thus We established Joseph in the land to settle therein wherever he willed" (Yusuf: 56).

"And Pharaoh called out among his people; he said, 'O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me?'" (Al-Zukhruf: 51).

"And We had certainly sent Moses with Our signs, [saying], 'Bring out your people from darkneses into the light'" (Ibrahim: 5).

"And [recall, O Children of Israel], when We saved you from the people of Pharaoh" (Al-Baqarah: 49).

Egypt has played a significant role in the history of all major religions. It was in Egypt that Prophet Idris, known as the prophet to the Egyptians, lived. Later, Abraham, known as the friend of the Most Merciful, visited the land, where he interacted closely with its people. When he left, he took with him an Egyptian maidservant (Hagar) who would become the mother of his first child. Hagar's name is of Egyptian origin, found in ancient Egyptian texts as "Haqar" or "Haqara." (Ranke, 1952, p. 231)

Hagar, the Egyptian, bore Ishmael, whom the Lord blessed, and he became a prophet of truth. From Ishmael's lineage arose a great people, the Arabized Arabs, and among them emerged the Quraysh, who led both the native and Arabized Arab tribes (Gauthier, 1917, p. 169).

The Prophets and Messengers (Peace Be Upon Them) in Egypt

Prophet Idris (Peace be upon him)

Manetho, an ancient Egyptian historian, archaeologist, and priest from Sebennytos, was active around 280 BCE during the reign of Ptolemy II Philadelphus. He was commissioned to document the history of ancient Egypt. However, the original manuscript was destroyed in the fire at the Library of Alexandria, leaving only fragments preserved by later historians such as Josephus (Al-Bazei et al., 2010, p. 1636). Manetho's memoirs mention that there were prophets and messengers (Peace Be Upon Them) who spread the call to Allah among the Egyptians, including Prophet Idris (Peace Be Upon Him). He is the son of Yard, son of Mahla'il, son of Qinan, son of Anush, son of Seth, son of Adam (peace be upon them all). He (Peace Be Upon Him) reached a great level of wisdom and divine, natural, and astronomical sciences, to the extent that some nations deified him (Great is the word that comes out of their mouths; they speak not except a lie) (Al-Kahf: 5) (Al-Hashimi, 2019, p. 21). He then moved to India, which confirms Allah's saying: "And mention in the Book, Idris. Indeed, he was a man of truth and a prophet" (Maryam: 56). He (Peace Be Upon Him) resumed preaching and calling to monotheism in Egypt and beyond, as he was knowledgeable in many languages of the earth's people. It was said that he possessed secrets and doctrines that qualified him to be an answered caller, as he (Peace Be Upon Him) spoke to every people in their languages and dialects (Aliyan & Al-Samook, 1976, p. 165).

Historians differed on the birthplace of Idris (Peace Be Upon Him). Some said he was born in ancient Egypt in the city of Edfu, which is a city in Upper Egypt, on the western bank of the Nile, capital of the Edfu center in Aswan Governorate. In ancient times, it was the last Egyptian guard point on the Nubian border and the capital of the second region of Upper Egypt, which the Egyptians called "Wats-Hor-Arsh-Hor," named after their god Horus (according to their beliefs) (Al-Arousi et al., 1987, p. 100). Other scholars said he was born in Memphis: one of the oldest capitals in the world, deeply rooted in history, and the second capital of the ancient united Egyptian kingdom. Its construction is attributed to Menes, linked to the second political unification (3400-3200 BC), known as the White Fortress. The Pharaoh of Prophet Moses (Peace Be Upon Him) (Merneptah or Merenptah) was born there, who led the Israelites out of Egypt. On its northern outskirts east of the Nile, Amr ibn al-As (May Allah Be Pleased With Him) set up his camp when Muslims entered. Only ruins from different eras remain) (Al-Arousi et al., 1987, p. 1761), and some said he was born in Babylon: an ancient city deeply rooted in history, later becoming the capital of the Babylonian Empire, located on the Euphrates River since 3000 BC. It did not reach its peak until Hammurabi made it his capital) (Hinnells, 2015, p. 91), which is the most likely (Aliyan & Al-Samook, 1976, p. 165).

Therefore, he (Peace Be Upon Him) migrated with his followers from Babylon to Egypt, carrying the doctrine of monotheism. This journey was fruitful, and he (Peace Be Upon Him) gained followers there who were called the Sabians (Al-Hashimi, 2019, p. 165). It was said that the term Sabians was applied to those who distorted the teachings of Prophet Idris (Peace Be Upon Him), with some of them adopting star worship and others idol worship (Al-Hashimi, 2019, p. 165). Prophet Idris (Peace Be Upon Him) was called the prophet of the Egyptians and even the prophet of nations. Therefore, all the inhabitants of the earth at that time called him (Peace Be Upon Him) by names including: (Enoch – in Hebrew), (Akhnukh – in Arabic), (Horus – in Hieroglyphic language: which is a pictorial writing used by ancient Egyptians, including the language of the people of Crete, Asia Minor, Syria, and Central America. Hieroglyphic letters are traditional drawings used primarily to analyze meanings that seem difficult in their significance) (Al-Bazei et al., 2010, p. 1927), (Hermes – in Greek), and the Ptolemies (This title is given to the Greek kings, each of whom was titled Ptolemy the Logical and Ptolemy the Brother-Lover. He translated the Torah from Hebrew to Greek, and during his days, the worship of statues and idols appeared) (Ibn Khaldun, 1984, p. 266) later called him (Agathodaemon – the Egyptian). In the revealed books, he is named Idris (Peace Be Upon Him). His name is mentioned twice in the Holy Quran, as follows:

“And mention in the Book, Idris. Indeed, he was a man of truth and a prophet” (Maryam: 56).

“And Ishmael and Idris and Dhul-Kifl – all were of the patient” (Al-Anbiya: 85).

Abraham (Peace Be Upon Him) and the Foundations of Monotheism in Egypt

Prophet Abraham (Peace Be Upon Him) laid the foundations of monotheism in Egypt, followed by his grandson Jacob (Peace Be Upon Him) with his children, the tribes (Peace Be Upon Them). The supplication of our master Joseph (Peace Be Upon Him) is considered one of the most beautiful supplications, which confirms the influence of this good nation on Egyptian society, and the establishment of the foundations of faith, monotheism, and Islam (Al-Samook & Aliyan, 1988, p. 16). This is clear from Allah's words on the tongue of His prophet Joseph (Peace Be Upon Him): "My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector In this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous" (Yusuf: 101).

The phrase "Children of Israel" denoted the descendants of Jacob (Peace Be Upon Him), who existed in the 17th century BCE. Their mother tongue was Aramaic: a Semitic language originating from the East-Middle region, which arose alongside the Aramaic culture in Syria's central area and attained official status in certain ancient realms. This language was shared by the Canaanites, who called the Levant home from approximately the 4th millennium BCE, and are thought to have migrated from southern Arabia. Their origins remain obscure and subject to various hypotheses. The Canaanites and Amorites are regarded as among the most ancient Semitic peoples to inhabit the Levant during the 3rd millennium BCE. (Wikipedia, 2024). The Amorites spread over a wide area including Iraq, Syria, and Palestine) From here, it is clear that the children of Jacob (Peace Be Upon Him) and his grandchildren continued for nearly fourteen hundred years calling to the oneness of Allah Almighty and not associating anything with Him. This confirms the innocence of our master Abraham (Peace Be Upon Him) and his grandchildren from the Jews and Judaism. Allah Almighty says:

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists” (Al-Imran: 67).

Akhenaten's Monotheistic Revolution

King Akhenaten: "1369 - 1353 BC" was the tenth pharaoh of the Eighteenth Dynasty and the second son of his father, Amenhotep III. He was the first to call for the oneness of God, seeing Him in the sun disk and not associating anyone with Him. His coronation ceremony was held in "Armant," one of the oldest capitals of the Theban region. He then began to pave the way for announcing his doctrine by building a temple for his lord in "Karnak" called the temple of "Ra-Hor-Akhty," meaning the temple of "Ra," lord of

the east and west) (Al-Arousi et al., 1987, p. 66) ascended to the throne of unified Egypt and actively called people to believe in one God, the creator of everything, the giver of life and death. From the hymns of Akhenaten's priests calling to "God," they say: "How great are your works, O God. They are hidden from all humans. O One God, there is no god but You. You created the earth according to Your pleasure. The whole earth is in Your hands, for You made it. When You rise, creatures live, and when You set, they die, for You are the source of life, and all people live through You" (Al-Madina University, 2010, p. 284).

Some thought that Akhenaten was the first to call for monotheism in ancient Egypt, but the texts preserved in the antiquities are the best witness that monotheism existed in Egypt at least twenty centuries before Akhenaten. It is noted that the monotheism of the Egyptians includes the belief that God is the creator of everything, according to a wise, intelligent power, and also includes the belief in the necessity of rituals and ceremonies performed by humans for God.

Akhenaten abolished the worship of multiple gods, and this revolution would have been victorious if not for the strong opposition of the priests at that time. However, this monotheistic revolution left its mark on the inhabitants of Egypt (Al-Tahtawi, n.d., p. 128). In fact, the civilization of ancient Egypt spread in the ancient world and successive waves went out to all parts of the world (Musa, 2012, p. 80).

This became evident when Prophet Moses (Peace Be Upon Him) left Egypt. Moses is Son of Amram, "the one who spoke to God." His story is mentioned in several suras of the Quran, and no story was detailed as much as his. He was accused of what Prophet Muhammad (peace be upon him) was accused of, so it was said that he was a magician. Before receiving prophethood, he was an Egyptian leader in the Egyptian army and participated in the war against Ethiopia. He was raised in the Pharaonic court) (Al-Arousi et al., 1987, p. 1781; Al-Ahmad, 1969, p. 8). Moses headed to Sinai where many followers of the "Hyksos": a distorted form of the ancient Pharaonic term "Khefa wa Khasut" meaning "rulers of foreign rocky lands." It was known in Egypt during the 12th dynasty and was used by Egyptians to refer to those invaders who invaded their country around 1730 BC, harming their religion and humiliating them. They ruled the country for a century and a half until Upper Egypt revolted against them under the leadership of the princes of "Thebes," expelling them from Egypt and dispersing them to the east) (Al-Arousi et al., 1987, p. 1899) left with him. These people believed in monotheism before the appearance of Prophet Moses (Peace Be Upon Him) or what Akhenaten, "the monotheistic Pharaoh of Egypt," called for, as mentioned earlier (Al-Sousa, 1981, p. 555).

One of the historians who wrote about the conflict between the Greeks and Persians is the Greek historian Herodotus ("484 - 425 BC) who descended from a noble family, born in "Halicarnassus" in Asia Minor. He visited many countries, including Egypt. In his writings, Herodotus traced the hostility between Europe and Asia to the earliest times. He was a talented writer with a wide horizon, intelligent, passionate about recording the curious and strange, and skilled in description. Cicero called him "the father of history") (Al-Arousi et al., 1987, p. 1926) even said that "Egyptians are the most devout of people."

Egypt under Islam

Al-Muqawqis was the ruler of Alexandria: a city in Egypt on the Mediterranean coast, founded by Alexander the Great (332 BC). It remained the capital of Egypt until 641 AD. It was a center of world culture during the Ptolemaic era and was famous for its artistic library. It was conquered by Amr ibn al-As (May Allah Be Pleased With Him) in October 641 AD, who moved the capital to Fustat) (Al-Arousi et al., 1987, p. 152). Al-Muqawqis, Islamic history, was the leader of the Copts before and during the Islamic conquest of Egypt. He is often associated with the Greek Patriarch Cyrus, who was a Melkite patriarch of the Church of Alexandria in the seventh century, one of the founders of the Monothelite doctrine, and the last Byzantine ruler of Egypt appointed by Heraclius). When Al-Muqawqis heard of the Seal of the Prophets and Messengers (peace and blessings be upon him), gathered the priests, monks, and notables of the Copts (Copts: A word of Greek origin meaning "inhabitants of Egypt," referring to the land where there was a deity named Ptah in Memphis, the ancient capital of Egypt. Now the term "Copts" generally refers to the Christians of Egypt) (Al-Juhani, 2003, p. 1133).

Al-Muqawqis said to them, "O people of the Christian religion, know that your time has passed, and this sent Prophet we do not doubt him, and he is the last of the prophets and there is no prophet after him. So look to your kingdom and reconcile among yourselves and be kind to your subjects and do not be bold in your rule." A month had not passed until the letter of the Prophet Muhammad (peace be upon him) came inviting him to Islam, by the hand of the companion "Hatib ibn Baltaa" (May Allah Be Pleased With Him) (Hatib ibn Baltaa: He was Hatib ibn Baltaa Amr ibn Umair al-Lakhmi. When the Prophet (peace be upon him) returned from Hudaibiyah in Dhu al-Qa'dah of the sixth year after Hijra, he sent Hatib ibn Baltaa to Al-Muqawqis, the Coptic ruler of Alexandria, with a letter inviting him to Islam. When Al-Muqawqis read the letter, he spoke well of it, sealed it, and gave it to a maid. He wrote a reply to the Prophet (peace be upon him) but did not convert to Islam. He sent Maria the Copt and her sister Sirin as gifts to the Prophet (Ibn Sa'd, n.d., p. 134). He in turn sent to the Prophet (peace be upon him) two slave girls as a gift to him (peace be upon him), namely (Maria the Copt and her sister Sirin) (Maria the Copt: A wife of Prophet Muhammad (Peace Be Upon Him) and the mother of his son Ibrahim who died as a child. She was of Egyptian origin, gifted to the Prophet by Al-Muqawqis along with her sister Sirin, whom the Prophet later gifted to Hassan ibn Thabit. She was buried in Al-Baqi cemetery) (Al-Arousi et al., 1987, p. 1926).

Conclusion, main findings and recommendations

The most important findings and recommendations that with which I can conclude this research run as follows:

As for the most important recommendations, they are as follows:

First: Calling all nations, especially Eastern and Western, to the straight path through the link and strong rope that connects us all, which is that ancient societies believed in the Prophet of God Idris (peace be upon him), from South Asia where Greater India and the Pacific Ocean to Greece where the Mediterranean basin, which is called the center of civilizations. Everyone in these vast spaces called him (peace be upon him) the Prophet of nations and that God is one with no partner.

Second: Establishing scientific and historical forums in Islamic societies and universities, and inviting scholars and thinkers from India and Greece, and historians from all nations to study their histories and advance the monotheism approach that existed in their societies in the early ages of humanity.

Third: "Monotheism in its truth was a reason for establishing the best human civilization based on the most important elements of civilization, which is (monotheism to Him, glory be to Him), which defeated paganism, superstitions, and myths that fought the truth of monotheism. It is very possible that the idea of paganism, myths, and superstitions (as mentioned before) can be eliminated from all nations by virtue of monotheism, and those nations return to their original roots, which is "monotheism of God Almighty", as is clear during my research entitled, [Ar-Ra'd: 17].

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