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Messengers and Prophets

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Messengers and Prophets

Do people need messengers?

Allah Almighty created His creation with a sound natural disposition. He gave them brains and granted them logic and reason to distinguish right from wrong. Since human brains undergo deficiencies, restrictions, whims and personal interests, even differences and contradictions, what some see as being valid may be deemed by others as being corrupt. A person might even change his mind due to the change of time and place. If brains are incapable of perceiving the events which are unseen by them, knowledge that is unknown to them and what people conceal inside themselves, then they are certainly all the more so incapable of perceiving the Creator, His purpose, orders and prohibitions, not to mention that ordinary humans cannot be spoken to directly by Allah. Allah says: {It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise}. [Ash-Shûra:51]

It is for that reason that Allah Almighty chose the finest of His creation to be His messengers and prophets, to serve as the best ambassadors between Allah and His servants. Allah says: {Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer}. [al-Hajj:75]

They guide people to their Creator, and take them from darkness into light in order that mankind should have no plea against Allah after

Be simple

"In the time of his greatest power, he (i.e. prophet Muhammad pbuh) maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him."

Washington Irving

An American Diplomat and Author



He sent the messengers. Allah says: {Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise}. [An-Nisâ':165]

Consequently, the sending of human messengers, in order to teach them what benefits and purifies them, is one of Allah's greatest favors to His slaves. {Allah says: Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error}. [Âl-Imrân:164]

It is a grand favor from Allah that He sends them a messenger, and that this messenger is from among them. (from among themselves) This favor is manifested through the sending of messengers who convey the glorious words of Allah to mankind, telling them about Allah's Glorious Self, His attributes and informing them of the essence of Divinity and its characteristics. Messengers

also inform man, the small, insignificant slave, about his own affairs, the affairs of man as a whole, how he should conduct his life, and all his movements and pauses. He speaks to him, urging him to do what brings him back to life, guiding him to what reforms his heart and his condition, and inviting him to Paradise, which is as wide as the heavens and the earth. What abundant generosity is shown to mankind through

this favor, this kindness, and this gift!! Moreover, Allah, by means of His messengers, raises and purifies mankind. He cleanses their hearts, their perceptions and feelings. He cleanses their homes, honor and prayers, and also their lives, community and systems. Allah purifies mankind from the filth of polytheism, idolatry, superstition and myth. He also cleanses them against the ceremonies, rituals, customs and traditions that are present in their lives which take the human life and the idea of humanity to dreadfully low levels. Furthermore Allah, through His messengers, cleanses mankind from the impurities of the life of ignorance, impurities that pollute their emotions, rituals, traditions, values and concepts, for ignorance is ignorance, and no matter what its location, time or place may be, every type of ignorance has its impurities and uncleanness. Wherever the hearts of the people are lacking a divine doctrine and the law derived from that doctrine that controls their lives and perceptions, ignorance will prevail in one of its many forms. It is, therefore, necessary to save humanity from this ignorance, whether ancient or modern, as ignorance is ignorance, no matter if it is ancient or modern. Modern ignorance has all the characteristics of the ignorance before Islam concerning ethical and social matters, and also how goals and objectives of human life are visualized, even with the presence of materialistic science breakthroughs, industrial production, and cultural prosperity.

{And verily, they had been before in manifest error;} [al-Jumu'ah:2]

There is misguidance in how matters are perceived, in belief, and in the concepts of life. There is misguidance in the purposes that are set, and the directions that are taken, as well as in the habits, behavior, systems, conditions, society and ethics that are adopted...

Human beasts unless inhibited by religion

"In a statistical study at a US university, published in a book (America to pray or not to pray) by David Barton, was the following information:

- 80% of American women are raped at least once in their lives!!
- The number of women who are raped every day might exceed 1900 girls, and as a result, about 30% of American girls are subjected to pregnancy, abortion and giving birth by the age of fourteen.
- 61% of the cases of rape were against girls under the age of eighteen.
- 29% of the cases of rape were against children under the age of eleven."

David Barton

American Author



Facts about prophecy and the message

Of the wisdoms of Allah the Almighty, is that every messenger sent by Him is of the same kind as those who will receive that message, Allah says: {And We sent not (as Our Messengers) before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh)}. [an-Nahl:43]

Moreover, another wisdom is that the messenger speaks the same language as the people he is sent to, so that they understand his words and their meanings. The Almighty says: {And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise}. [Ibrahim:4]



Allah's prophets and messengers are characterized by a perfect mind, sound natural disposition, honesty and by being free of any bodily deformations that are repugnant to the sight or repel sound senses. Allah has purified their souls and morals. They are, therefore, the most perfect of mankind ethically, own the purest of souls and are the most generous in their benevolence. Allah gathered and placed perfect morals, the highest of manners, insight, knowledge, forgiveness, generosity, courage and justice in all of them. Consequently, they excelled in these morals among their people. Messengers are the finest of Allah's creation, chosen and picked by Him to transmit the message and convey the trust. Allah says: {Allâh knows best with whom to place His Message}. [Al-An'âm:124] He also says: {Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'lamîn (mankind and jinn) (of their times)}. [Âl-'Imrân:33]

Allah Almighty says the following about Jesus, (pbuh): {45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" –and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh." 46."He will speak to the people in the cradle and in manhood, and he will be one of the righteous."} [Âl-'Imrân:45-46]

Prophet Muhammad (pbuh) was known among his people as As-Sadiqul Ameen (the honest and trustworthy one) even before the message was revealed to him, and thus His Lord described him as: {And verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are on an exalted (standard of) character}. [al-Qalam :4]

Those messengers and prophets, despite being described as having sublime characteristics given by Allah, were still humans affected by what affects other human beings. They grew hungry and sick and they slept, ate, married and died. Allah says: {And indeed We sent Messengers before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and made for them wives and offspring}. [ar-Ra'd:38]

He also says: {Verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) will die, and verily, they (too) will die}. [az-Zumar:30]

He said to His prophet and messenger Muhammad (pbuh): {But you did hide in yourself (i.e. what Allâh has already made known to you) } [Al-Ahzâb:37]

That is perhaps why they were persecuted, killed or driven out of their homes. Allah says: {And (remember) when the disbelievers plotted against you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning; and Allâh is the Best of those who plan}. [Al-Anfâl:30]

Yet the outcome, victory and assumption of power are for them in this world and the Hereafter..



Signs of prophethood.

The messengers and prophets who were sent by Allah to mankind must be given proofs and evidences to make the sincerity of their claims clear, something which confirms they are Allah's messengers. This is the case to prevent people from having any argument against them, and having any excuse for disbelieving and disobeying them. Allah says: {Indeed We have sent Our Messengers with clear proofs} (Al-Hadîd :25)

The proofs that confirm the truthfulness of the messengers are many, of which the most important are:

1. That Allah supports His messengers and prophets with marvels and miracles. This is what Allah enables His messengers and prophets to perform supernatural actions that are against normal cosmic rules and which no other group of humans is capable of doing. An example of this is Prophet Moses's miracle (pbuh) when his stick transformed

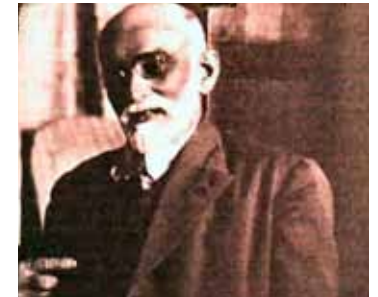
into a serpent. Allah says: {17. "And what is that in your right hand, O Mûsa (Moses)?" 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsa (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: "Grasp it, and fear not, We shall return it to its former state, 22. "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, 23. "That We may show you (some) of Our Greater Signs}. [Tâ-Hâ 17-23]

There are also Prophet Jesus's miracles (pbuh) when he healed the blind and the leper, by Allah's will. Allah said the following in the words of Angel Gabriel (pbuh) when he was giving the virgin Mary the glad tidings of the birth of Jesus: {47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is. 48. And He (Allâh) will teach him [I'lesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurât (Torah) and the Injeel (Gospel). 49. And will make him [I'lesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born

blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.}" [Âl-'Imrân:47-51]

Also there is Muhammad's (pbuh) greatest of all miracles, namely the Glorious Qur'an, despite the fact he was illiterate. Allah says: {88. Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." 89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief}. [Al-Isrâ':88-89]

{O Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam])! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve}. [al-Maa'idah:67]



The eternal miracle

"The miracles of the prophets who preceded Muhammad were in fact temporary ones; while we can call the Qur'an "the eternal miracle", because its effect is permanent and continuous, and it is easy for the believer in every time and place to see this miracle once he recites the book of God. Moreover, in this miracle we find a fulfilling reason for the formidable prevalence of Islam, a prevalence the reason for which the Europeans cannot understand. This is either because they are ignorant of the Qur'an or because they do not know it, except through translations that are neither vibrant nor accurate. "

Etienne Dernier

French Thinker and Painter





True Christianity

"The Christianity which Muhammad (pbuh) desired to restore to its pure and original form was the preaching of Christ, as distinguished on the one part by the spiritual creed of St. Paul, and the other by the outrageous errors of certain Christian sects. The hope and wish of Muhammad, which was not to limit the benefits of Abraham's religion to his own people (peace be upon them both), but to extend them to the world, has thus become the means of converting to a high form of culture and of developing millions of people of the human race. If it wasn't for this religion, they would have remained sunken in barbarism, and they would not have been raised to that brotherhood which Islam not only preaches but also practices. "

Leitner

English Orientalist

I live." 32. "And dutiful to my mother, and made me not arrogant, unblest." 33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"} [Maryam:27-33]

3. Accordingly, Jesus (pbuh) spoke in the cradle. Before his mission, the tribe of the Quraish called Prophet Muhammad (pbuh) As-Sadiqul'Ameen (the trustworthy and truthful one), because of his truthfulness and honesty. The Qur'an has indicated this, so as to serve as evidence of the truthfulness of the Prophet (pbuh), because his person, life and biography are the greatest evidence of this. Allah says: {Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "If Allâh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"} [Yoonus:16]

4. Considering the call of the messengers:

Of the many signs of prophet-hood is that the call that all the messengers and prophets made, as well as its fundamentals, was the same. Each prophet called his people to believe in the Oneness of Allah Almighty; since this is the purpose for which Allah originated the creation and sent the messengers. Allah says: {And We did not send any Messenger before you (O Muhammad [sal-Allâhu 'alayhi wa

But these three things: knowledge, power and riches, to which miracles belong, should not be perfect, for perfection is due only to Allah.

1. Glad tidings given by former prophets about subsequent prophets:

Signs of sincerity of prophet-hood include the glad tidings given by former prophets about the coming of subsequent prophets. Allah took the covenant from each and every prophet that, should Prophet Muhammad (pbuh) be sent in that prophet's life-time, he would believe in him. Allah says: {And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."} [Âl-'Imrân:81]

2. Considering the conditions of the prophets:

Prophets and messengers used to intermix and interact with their people. Consequently, people were able to become closely acquainted with them and realize their sincerity. When they accused chaste Mary (may Allah be pleased with her) of committing adultery and accused prophet Jesus (pbuh) of being an illegitimate child, Allah made their truthfulness manifest. Allah says: {27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing)." 28. "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30.

He [Iesa (Jesus)] said: "Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as



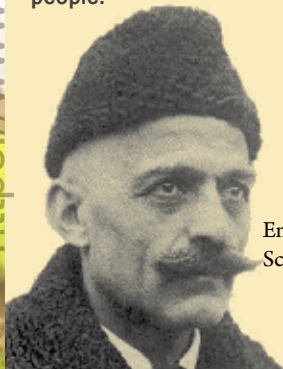
sallam]) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).”} [al-Anbiyaa:25]

He also says: {And ask (O Muhammad [sal-Allâhu ‘alayhi wa sallam]) those of Our Messengers whom We sent before you: “Did We ever appoint âlihah (gods) to be worshipped besides the Most Beneficent (Allâh)?”} [az-Zukhruf:45]

The Almighty also says: {And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities, i.e. do not worship anything besides Allâh).” Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth)}. [an-Nahl:36]

A testimony of truth

“At no time did Muhammad make assertions of his own divinity or of miraculous powers. On the contrary, he was careful to point out that he was merely the messenger that Allah used to bring the revelation to the people. “



Rom Landau

English Critic and Sculptor

To this Muhammad (pbuh) called. A messenger is merely a human being, like other people who have been favored and honored by Allah’s revelation. Allah says: {Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God – i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”} [al-Kahf:110]

He does not call the people to gain any kingship or leadership. The Almighty says: Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I don’t tell you that with me are the treasures of

Allâh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”} [Al-An’âm:50]

He does not ask people for any payment for his calling unto them. Allah informs us about His prophets Noah, Hud, Saleh, Lot and Shuoaib, who all said the following to their people: {No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the ‘Alamîn (mankind, jinns and all that exists)}. [Ash-Shu’arâ’:109; 127;145; 164; 180]

Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): {No wage do I ask of you for this (the Qur’ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist)}. [Saad:86]

Abandoning worldly pleasures for Allah

“Although Muhammad (pbuh) was a master of the Arabian Peninsula; he never thought of titles, nor attempted to invest in that; rather, he remained the same, only as a messenger of God and a servant of the Muslims; he cleaned his house himself, and fixed his shoes with his own hands. He was generous and giving as the blowing wind, not sought by the poor or the miserable except that he granted them all that he had, which was usually a little and hardly enough.”

Lady Evelyn Cobbold

An English Noble Lady

5. Allah granted them victory and His support.

Of the many proofs of the prophets and messengers' truthfulness is the victory and protection granted to them by Allah. For how could it be possible that someone who is a liar, claiming to be a prophet or a messenger, be granted victory by Allah and be saved and supported by Him? Why would Allah help spread such a person's call, instead of inflicting him with punishment and torment for lying?! Allah says: {**And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh, will never prosper.**} [an-Nahl:116]

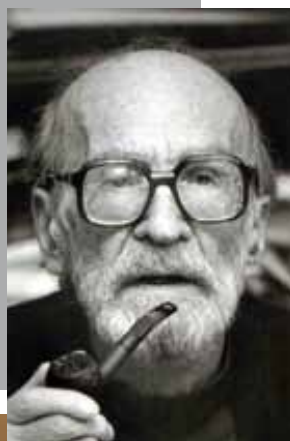
He (Glorified be He) says: {44. And if he (Muhammad [sal-Allâhu 'alayhi wa sallam]) had forged a false saying concerning Us (Allâh swt), 45. We surely should have seized him by his right hand (or with power and might), 46. And then certainly should have cut off his life artery (Aorta)} [Al-Hâqqah: 44-46]

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"Muhammad is a true historical figure. Without him Islam would not have been able to extend and increase. He never hesitated to repeat that he was a human like others, doomed to death, and that he asked forgiveness from God Almighty. Before his death, he wanted to cleanse his conscience of any slip-up he might have committed. He stood on the pulpit and announced: 'O Muslims, if I had hit anyone, this is my back for him to take revenge, or if I unlawfully took anyone's money, then my money is his.' "

Henry Serouya

French Orientalist



Fundamentals of the call made by the messengers

The call of all prophets and messengers agreed on universal fundamentals. The fundamentals of all the messengers' calls are the same. Almighty Allah says: {**He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion).**} [Ash-Shu'arâ':13]

It is for this reason that the religion all the prophets called to is the same. Allah says: {**51. O (you) Messengers! Eat of the Taiyibât [all kinds of Halâl (legal) foods which Allâh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds. Verily! I am Well-Acquainted with what you do. 52. And verily! This your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.**} [Al-Mu'minûn:51-52]

This is the case, although the laws of each prophet differ, Allah says: {**To each among you, We have prescribed a law and a clear way.**} [Al-Mâ'idah:48]

If these laws contradict these fundamentals, it (the religion) would no longer be wise, good for people's interests or compassionate with them. It is, therefore, impossible that the laws of the true religion come contrary to its fundamentals. Allah says: {**And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!**} [Al-Mu'minûn:71]

To believe in Allah, His angels, His books, His messengers and in the Last Day, as well as destiny, whether good or bad, are among the issues agreed upon between the messengers and are stated in the messages. Allah Almighty says:



{The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."} [Al-Baqarah:285]

The messengers and their messages command people to worship Allah Alone, without a partner, and to deem Him too exalted to have a wife, a son, a partner, a peer or an equal, and also denounce the worship of idols. Allah says: {And We did not send any Messenger before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."} [Al-Anbiyâ':25]

Furthermore, they command people to follow Allah's path and not any other inconsistent paths, to fulfill covenants, give full measure and weight in justice, honor one's parents, be just with the people, and be honest in speech and action, and they prohibit immorality, both obvious and hidden, as well as sin and oppression without right, the killing of children and also the killing of oneself without right, usury, consuming the wealth of orphans, waste, arrogance and consuming people's wealth unlawfully.

Belief in the Last Day:

Every man knows for sure that he will inevitably die one day, but what is his fate after death? Will he be wretched or blessed? All messengers and prophets conveyed and stated to their people that they will be resurrected and held accountable for their actions. If they were good, then they will be rewarded, and if they were evil, then they will be punished. This matter – that of the resurrection and accountability – is recognized by sound minds, and supported by divine laws. The All-Capable, All-Knowing and All-Wise Creator is too exalted to create His creation in vain and to leave them in vain. He (Glorified be He) says: {And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!} [Sâd:27]

Rather, He originated His creation for a great wisdom and purpose. Allah says: {And I (Allâh) created not the jinns and humans except they should worship Me (Alone)}. [Az-Zâriyât:56]

Therefore, it is not befitting for this All-Wise Lord to consider those

who obey Him and those who do not as being equal. Allah says: {Shall We treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (pious - see V.2:2), as the Fujjâr (criminals, disbelievers, wicked, etc)?} [Sâd:28]

It is for this reason and due to His Perfection and Wisdom and the Greatness of His ability, that he will resurrect His creatures on the Day of Resurrection to account every man for his work; rewarding those who have done good deeds and punishing those who have committed evil actions. The Almighty says: {that He may reward with justice those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve} [Yûnus:4]

It is extremely easy for Allah to resurrect humans to hold them responsible after their death. Did not He, the Almighty, create the heavens and the earth?! If He (Glorified be He) originated the creation without a previous example, then would He not be able to re-create it?! Allah says: {Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things}. [Al-Ahqâf:33]

The Almighty Also says: {Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing, Supreme Creator}. [Yâ-~Sîn:81]

The pure origin

"Islam is not a new religion that was brought by Muhammad (pbuh), rather when it spread in the land six hundred years after the ascension of Jesus (pbuh) to heaven, it spread all the revelation embodied in previous religions, and returned it to its pure, clear, original form, for all the prophets who were sent by God were Muslims and their messages have always been one and the same."

Deborah Potter

American Journalist



One who is capable of giving life in the first place is unquestionably able to repeat it. The Exalted says: {And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise}. [Ar-Rûm:27]

The dead were even resurrected in this life, in front of Prophet Abraham (pbuh), by the will of Allah. Allah says: {And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."} [Al-Baqarah:260]

They were also resurrected by Allah's permission by the hands of Christ (pbuh). The Almighty says: {(Remember) when Allâh will say (on the Day of Resurrection). "O 'Isa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic}' [Al-Mâ'idah:110]

The true monotheism

"The Arabian prophet (pbuh), with a voice which was inspired by a deep communion with his Maker, preached the purest monotheism to the worshippers of idols and the followers of a corrupted Christianity and Judaism. He placed himself in an open conflict with the regressive tendencies of mankind, which lead to the association of other beings with the Creator."



Dr. Laura VecchiaVaglieri
Italian Orientalist

The History of the Messengers of Ulu Al-Azm (those of firm resolution)

Originally, people were on the guided path, but then they went astray. Consequently, Allah sent messengers to teach people and warn them. {“He it is Who sent among the unlettered ones a Messenger (Muhammad [sal-Allâhu ‘alayhi wa sallam]) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad [sal-Allâhu ‘alayhi wa sallam]). And verily, they had been before in manifest error;”} [Al-Jumu’ah:2]

Nevertheless, people divided into two groups in response to the call of the messenger; the first accepted that the messengers were telling the truth and believed in them, while the other group denied the messengers and disbelieved in them and in what they were sent with. They severely rejected them by showing them hatred and disgust. {Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path}. [Al-Baqarah:213]

They denied the messengers due to their arrogance, and adhered to their own whims instead. {Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed}. [Al-Baqarah:87]

Allah has commanded his slaves to believe in all His messengers. {Say (O Muslims), “We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ’il (Ishmael), Ishâque (Isaac), Ya’qûb (Jacob), and to Al-Asbât [the twelve sons of Ya’qûb (Jacob)], and that which has been given to Mûsa



(Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).} [Al-Baqarah:136]

He (Glorified be He) promised happiness and success in this world and in the Hereafter to those who believe in His messengers. He, on the other hand, threatened those who disbelieve and turn away with loss and misery in this world as well as the Hereafter. Allah Almighty has the following to say about those who believe: {And whosoever takes Allāh, His Messenger, and those who have believed, as Protectors, then the party of Allāh will be the victorious}. [Al-Mā'idah:56]

He also says: {28. Those who believe (in the Oneness of Allāh - Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest.29. Those who believe (in the Oneness of Allāh - Islāmic Monotheism), and work righteousness, Tūbā (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return}. [Ar-Ra'd:28-29]

Conversely, He says the following about those who disbelieve in His messengers: {Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination}. [An-Nūr:57]

Moreover, each prophet had his enemies. Allah says: {And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)} [Al-An'ām:112]

Consequently, the rejecters became insolent towards their prophets, and aggressed against them, mocked them and scoffed at them. Allah says: {And never came a Messenger to them but they did mock him}. [Al-Hijr:11]

He also says: {And never came there a Prophet to them but they used to mock at him}. [Az-Zukhruf:7]

Allah says: {And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at}. [Al-An'ām:10]

Not only that, they threatened to expel the messengers from the country, if they did not abandon their religion. The Almighty says: {And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers.)"}. [brahîm:13]

The threat even escalated to making attempts to murder the messengers. {and every (disbelieving) nation plotted against their Messenger to seize him} [Ghâfir:5]

That is, to kill him. Some criminals even went as far as actually killing their messengers! {Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed}. [Al-Baqarah:87]

Consequently, Allah destroyed the rejecters and allowed the messengers' religion to prevail; as He says: {Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty}. [Al-Mujâdilah:21]

He also says: {171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,172. That they verily would be made triumphant}. [As-Sâffât:171-172]

Allah saved His messengers and prophets (may Allah's peace and blessings be upon them all), as He says: {And We saved those who believed, and used to fear Allāh, and keep their duty to Him}. [An-Naml:53]

He also said: {And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil}. [Fussilat:18]



Marcel Boisard
French Thinker

From one source of light

"The objective of Prophet Muhammad's mission was not to wipe out previous revelations, but to confirm them all and denounce the violence that had been inflicted on the scriptures. His purpose was to wipe clean all the transgressions of the teachings of the prophets who had preceded him, to spread and complete them, so that they would be fit for all of humanity, at every time and in every place."

Each prophet came to his people and his time with what suited them, and reformed their lives by purifying them. He who denies one messenger denies them all. Thus, he who does not believe in prophet Jesus (pbuh) does not then believe in prophet Moses (pbuh) either. The prophet and messenger Muhammad (pbuh) abrogated the message of Jesus, and regarding this Allah says: {And We have sent down to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you}. [Al-Mâ'idah:48]

Whoever does not believe in Muhammad, then in reality he does not believe in Jesus either.

There was also a need for the last and final seal of all the prophets and messengers to be for all peoples and times, otherwise humanity would have gone astray without being guided through any revelation of the Creator of the heavens and the earth. It was for this reason that Muhammad (pbuh) was sent as this seal. Allah says: {Muhammad [sal-Allâhu 'alayhi wa sallam] is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything}. [Al-Ahzâb:40]

What then is the history of the prophets and messengers which is related to the history of mankind?!

We do not differentiate between any of them

"The Qur'an is the only book that recognizes all the heavenly books, while all the others reject one another."

Bashir Shaad
Indian Preacher



We start at the very beginning, at the moment that Allah wished to create human beings, until Adam was expelled from Paradise and his descent to earth: {30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblîs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your

wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)."

36. Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever}. [Al-Baqarah:30-39]

Subsequently, when people differed and strayed from the straight path of guidance and truth, Allah sent His messengers to direct them back to Allah's road of light and truth, and they came one after the other, delivering Allah's laws. {He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahîm (Abraham), Mûsa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion)}. [Ash-Shûra:13]

Allah's messengers and prophets succeeded each other, from Noah to Abraham, Ishmael to Moses and Jesus, and finally prophet Muhammad (may the peace and blessings of Allah be upon them all).



Allah has narrated their stories to us as well as relayed their news. Here we shall select and mention the stories of some of them, because these stories are rich with lessons for men of understanding and sound minds. Allah says: {Indeed in their stories, there is a lesson for men of understanding. It (the Quran) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe}. [Yûsuf:111]

The following are accounts and excerpts from their stories:

1 – Noah, (pbuh):

At first, his nation used to be believers, who worshipped Allah Alone and believed in the resurrection and the Last Day, and they were doers of good deeds. This nation died and people grieved over them for they were pious and of high morals. As a result, they created some statues to resemble these dead pious men who had passed away, and they called them: Wad, Sewaa', Yaghuth, Ya'oq and Nassr. People found solace in these statues, and they made them a symbol of this group of righteous men who had passed away. People in the city venerated these images, as they wanted to show great esteem to them. Time passed, parents died and sons grew older. They started increasing the amount of esteem and veneration they had towards these statues by bowing down to them. These statues occupied a large part of the hearts of the people. Consequently, the second generation began worshipping these images, and they described them as gods to which they must prostrate and be submissive. They worshipped the statues as deities and many of them went far, far astray. Thus, Allah sent Noah (pbuh) to them to show them the straight path, forbid them from worshiping idols, and guide them back to the worship of Allah. Noah came before his people and said: {and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism)} [Al-Mu'minûn:23]

However, they denied him and did not accept what he had to say. Therefore, he cautioned and warned them of the punishment of Allah Almighty. He said: {Verily, I fear for you the torment of a Great Day} [Ash-Shu'arâ':135]

They replied: {The leaders of his people said: "Verily, we see you in plain error} [Al-A'râf:60]

Noah responded to them: {61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists)!62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not}. [Al-A'râf:61-62]

The people were surprised by Noah's words.

They said: "You are a human being just like us, then how could it be that you are a prophet of Allah?! Those who follow you are but the lowest and most undignified... You do not have any advantage over us, for you are not more than us in coinage, wealth or prestige, and we think that you are lying concerning these allegations." They said to each other: {24. He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old. 25. "He is only a man in whom is madness"} [Al-Mu'minûn:24-25]

Furthermore, some of them encouraged others to continue worshipping the idols. {And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq, nor Nasr (names of the idols)} [Nûh:23]

Upon that Noah (pbuh) said to them: {Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you} [Al-A'râf:63]

Prophet Noah (pbuh) was gentle and kind towards his people, but that made them even more stubborn. He persisted in calling them to guidance and never ceased, until he said: {5. He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),"6. "But all my calling added nothing but to (their) flight (from the truth).7. "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride} [Nûh : 5-7]

He called them to guidance in every possible way: {9. "Then verily, I proclaimed to them in public, and I have appealed to them in private," 10. "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving' } [Nûh : 9-10]

Some of them made up some trivial excuses. They said: {They said: "Shall we believe in you, when the meanest (of the people) follow you?"} [Ash-Shu'arâ':111]

Noah replied to them with a tone full of kindness, and he reminded them: {He said: "And what knowledge have I of what they used to do?"} [Ash-Shu'arâ':112]

He also told them: {"Their account is only with my Lord, if you could (but) know."} [Ash-Shu'arâ':112]

Noah (pbuh) similarly said: {"And I am not going to drive away the believers." } [Ash-Shu'arâ':114]

{"I am not going to drive away those who have believed. "} [Hûd:29]

How can I chase away the group of people who believed in me, and supported and helped me to spread the call of guidance?! Thus, he told them: {"And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?"} [Hûd:29]

{"I am only a plain warner."} [Ash-Shu'arâ':115]

I warn all people the same way, without distinguishing between the honored or the debased, the rich or the poor, the old or the young, the black or the white...! When the misguided continued protesting against Noah because they were unable to reply to the evidence he put forward, they started to threaten him by saying that they would stone him: {They said: "If you cease not, O Nûh (Noah)! You will surely be among those stoned (to death)."} [Ash-Shu'arâ':116]

When prophet Noah was certain that they would not accept any logical argument, nor be guided, he prayed to Allah to save him from the obstinate people who surrounded him: {He said: "My Lord! Verily, my people have belied me}. [Ash-Shu'arâ':117]



The final message

"Muhammad (pbuh) is the messenger who conveyed Islam; thus he was the final ring in the chain of messengers who carried the great message."

Wolf Baron Nazir

A professor in Austrian Universities



{Therefore judge You between me and them, and save me and those of the believers who are with me.} [Ash-Shu'arâ:118]

Moreover, while Noah was trying to frighten and warn his people of Allah's punishment when they insisted on disbelief, some of them replied in mockery: {now bring upon us what you threaten us with, if you are of the truthful.} [Hûd:32]

Arrogance and the distortion of history

"In their writings, medieval Christians began to spread their belief in the ethnic class distinction of human races mentioned in Genesis, and they even added a new class to it. Therefore, the dominant belief was that the clergy and saints were the descendants of Sam, while knights were the descendants of Japheth; and the poor were the descendants of Ham, all of whom were the sons of Noah (pbuh). That matter reached its climax in 1964 when US Senator Robert Byrd of West Virginia actually used the story of Noah as a justification to keep the policy of racial discrimination in the United States. "



Noah replied to them that it was not for him to decide. He said: {Only Allâh will bring it (the punishment) on you, if He wills} [Hûd:33]

{And my advice will not profit you, even if I wish to give you good counsel} [Hûd:34]

Allah revealed to him: {None of your people will believe except those who have believed already. So be not sad because of what they used to do.} [Hûd:36]

The argument against them was complete, and there were no more excuses. Noah's call to his people continued for nearly ten centuries. He completely despaired of them and called to Allah, saying: {26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!" 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.} [Nûh:26-27]

Allah revealed to him to build the ship (the Ark). {So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance)} [Al-Mu'minûn:27]

Therefore, he began to build {it

And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him}. [Hûd:38]

Prophet Noah (pbuh) replied to them politely and leniently: {If you mock at us, so do we mock at you likewise for your mocking.} [Hûd:38]

Afterwards, he threatened them and frightened them by reminding them of Allah's punishment: {"And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.} [Hûd:39]

He worked diligently and intensely until the ship was completed.

He was then ordered by Allah to place on board the ship all those who believed, and a pair of every creature with a soul. {(So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.} [Hûd:40]

He carried those who believed in him, and two of every kind. {And he [Nûh (Noah)] said: "Embark therein, in the Name of Allâh will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî, Vol. 12, Page 43)} [Hûd:41]

After Prophet Noah, those who believed, and the animals had boarded the ship, and everything was in its correct place, it started pouring heavily, and water sprung from every place on the earth. {11. So We opened the gates of heaven with water pouring forth.12. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.13. And We carried him on a (ship) made of planks and nails,14. Floating under Our Eyes, a reward for him who had been rejected!} [Al-Qamar:11-14]

At that moment, Noah (pbuh) noticed his son, who was not a believer, trying to escape from drowning. Noah called to his son: {O my son! Embark with us and be not with the disbelievers.} [Hûd:42]

However, his son refused to believe and accept the advice of his father. He replied to Noah: {The son replied: "I will betake myself to a mountain, it will save me from the water." [Hûd:43]

Noah looked at him in pity and said: {This day there is no saviour from the Decree of Allâh except him on whom He has mercy.} [Hûd:43]

Thereafter, suddenly: And a wave came in between them, so he (the son) was among the drowned. [Hûd:43]

Noah felt pity for his son. He prayed to Almighty Allah to spare him, for Allah had promised him that his family would survive. Prophet Noah

(pbuh) said: {O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.} [Hûd:45]

Allah, Who had promised him that only the righteous members of his family would survive, said to him: {“He said: “O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous”} [Hûd:46]

That is, there is no mediator in religion. He is not from your family, and being your son is to no avail unless he believes in Allah and His Oneness.

Following that, all of the earth was immersed in water, and all of the disbelievers perished. And it was said: {“O earth! Swallow up your water.”} [Hûd:44]

The earth swallowed all the water that had previously sprung from it, and it was revealed to the sky. {“and O sky! Withhold (your rain).”} [Hûd:44]

And stop pouring and raining, and so the rain stopped. {“And it (the ship) rested on Mount Judi”} [Hûd:44]

The ship anchored on a mountain and the following was revealed to Noah: {“O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring)”} [Hûd:48]

Prophet Noah descended from the ship and so did the believers who were with him. They built a city and planted trees, and released the animals which were with them. They started rebuilding life on earth, and multiplying and reproducing.

Derogation of prophets and messengers

“20 And Noah began to be an farmer, and he planted a vineyard: 21And he drank of the wine, and was drunken; and he was uncovered within his tent. 22And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without. 23And Shem and Japheth took a garment, and laid it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24And Noah awoke from his wine, and knew what his younger son had done to him. 25 And he said, Cursed be Canaan; a servant of servants shall he be to his brothers. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 27God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.’ (Genesis 9: 20 - 26) In the interpretation of the above text, the Babylonian Talmud, Sanhedrin book, Page (70), mentions that Canaan or Ham emasculated Noah and sodomized him!! Perish the thought that such an event may have taken place to a noble prophet such as Noah



2- Prophet Abraham (pbuh)

Prophet Abraham was indeed a monotheistic prophet and this was manifested in all his conduct. Allah, therefore, says the following when describing him: {Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanifa (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh)}. [An-Nahl:120]

He (pbuh) grew up among polytheists. Even his father was one of the idolaters, and carved and served the idols. Abraham argued with his father and people: {And (remember) when Ibrâhim (Abraham) said to his father Azar: “Do you take idols as âlihâ (gods)? Verily, I see you and your people in manifest error.”} [Al-An’âm:74]

With compelling arguments he firmly rejected their polytheistic ways. He looked at Allah’s ever so apparent signs. {“When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set,”} [Al-An’âm:76]

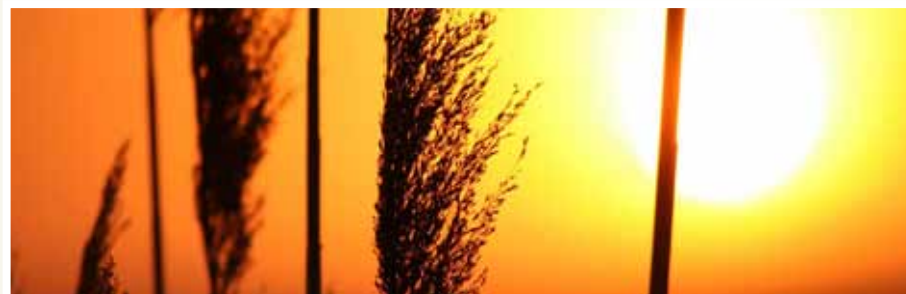
That is: he saw how it set. {76. he said: “I like not those that set.” 77. When he saw the moon rising up,} [Al-An’âm:76-77]

That is: appearing in the horizon, and he saw that some people worshipped it. he said: {“This is my lord.”} [Al-An’âm:77]

Condemning their actions, astonished by their worship!! Taking the opportunity, he said: {But when it set} [Al-An’âm:77]

That is: disappeared below the horizon. He went to the people and said: {77. He said: “Unless my Lord guides me, I shall surely be among the erring people.”78. When he saw the sun rising up} [Al-An’âm:77-78]

He saw how the people were worshipping it. {He said: “This is my lord. This is greater.”} [Al-An’âm:78]



Condemning their actions!!
Astonished at how they made a
god out of the sun?! {But when it
set} [Al-An'âm:78]

and subsequently
disappeared from sight. He went
to those who were worshipping
it and said to them: {78. O my
people! I am indeed free from
all that you join as partners in
worship with Allâh. 79. Verily, I
have turned my face towards Him
Who has created the heavens
and the earth Hanifa (Islâmic
Monotheism, i.e. worshipping
none but Allâh Alone) and I am not
of Al-Mushrikûn (see V.2:105)}.
[Al-An'âm:78-79]

He used to preach to his
father much and forbid him from
practicing polytheism, using soft,
kind and logical speech: {42.
When he said to his father: "O my
father! Why do you worship that
which hears not, sees not and
cannot avail you in anything?"43.
"O my father! Verily! There has
come to me of knowledge that
which came not unto you. So
follow me. I will guide you to a
Straight Path."44. "O my father!
Worship not Shaitân (Satan).
Verily! Shaitân (Satan) has
been a rebel against the Most
Beneficent (Allâh)."45. "O my
father! Verily! I fear lest a torment
from the Most Beneficent (Allâh)
overtake you." [Tafsir Al-Qurtubî]
[Maryam:42-45]

Unfortunately, his father's response was harsh: {He (the father) said:
"Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I
will indeed stone you. So get away from me safely before I punish you}."
[Maryam:46]

Abraham's reply was very polite, compassionate and kind: {47.
Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of
my Lord for you. Verily! He is unto me, Ever Most Gracious." 48. "And I
shall turn away from you and from those whom you invoke besides Allâh.
And I shall call on my Lord; and I hope that I shall not be unblest in my
invocation to my Lord."} [Maryam:47-48]

Prophet Abraham (pbuh) continued to call his father and his people
to Allah and monotheism, and to reject polytheism. His people, however,
did not respond to Abraham and his call, and insisted on polytheism.
{80. His people disputed with him. He said: "Do you dispute with me
concerning Allâh while He has guided me, and I fear not those whom
you associate with Allâh in worship. (Nothing can happen to me) except
when my Lord (Allâh) wills something. My Lord comprehends in His
Knowledge all things. Will you not then remember? 81. And how should
I fear those whom you associate in worship with Allâh (though they can
neither benefit nor harm)} [Al-An'âm:80-81]

Again he said to them: {When he said to his father and his people:
"What do you worship?"} [Ash-Shu'arâ':70]

They replied: {71. They said: "We worship idols, and to them we are
ever devoted." } [Ash-Shu'arâ':70]

{72. He said: "Do they hear you, when you call (on them)?" 73. "Or do
they benefit you or do they harm (you)?"} [Ash-Shu'arâ':72-73]

The response was a stupid one which was not based on any reason
or logic, just on pure tradition. {They said: "Nay, but we found our fathers
doing so."} [Ash-Shu'arâ':74]

He answered them with pure monotheism. using convincing arguments,
reason and insight: {75. He said: "Do you observe that which you have
been worshipping,76. You and your ancient fathers?77. Verily! They are
enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that
exists);78. Who has created me, and it is He Who guides me;79. And
it is He Who feeds me and gives me to drink.80. And when I am ill, it is
He who cures me; 81. And Who will cause me to die, and then will bring
me to life (again); 82. And Who, I hope will forgive me my faults on the
Day of Recompense, (the Day of Resurrection)," 83. "My Lord! Bestow



Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous; 84. And grant me an honourable mention in later generations; 85. And make me one of the inheritors of the Paradise of Delight; 86. And forgive my father, verily he is of the erring;”} [Ash-Shu'arâ':75-86]

When it was time for a festival, the king and the people of the city went out to the desert to perform the rituals of the festival. Abraham, however, did not accompany them when they left. {90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their âliha (gods) and said: “Will you not eat (of the offering before you)?” 92. “What is the matter with you that you speak not?” 93. Then he turned upon them, striking (them) with (his) right hand}. [As-Sâffât:90-93]

Then they returned and found that their gods were broken. How could these statues be gods when they could not even defend themselves!? They came in haste: {59. They said: “Who has done this to our âliha (gods)? He must indeed be one of the wrong-doers.” 60. They said: “We heard a young man talking (against) them who is called Ibrâhim (Abraham).” 61. They said: “Then bring him before the eyes of the people, that they may testify.” 62. They said: “Are you the one who has done this to our gods, O Ibrâhim (Abraham)?”} [Al-Anbiyâ':59-62]

He answered them with a strong argument: [Ibrâhim (Abraham)] said: {“Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!”} [Al-Anbiyâ':63]

They felt insignificant in front of this argument. {64. So they turned to themselves and said: “Verily, you are the Zâlimûn (polytheists and wrong-doers).” 65. Then they turned to themselves (their first thought and said): “Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!”} [Al-Anbiyâ':64-65]

He answered them, with an extremely strong argument: {66. [Ibrâhim (Abraham)] said: “Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. “Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?”} [Al-Anbiyâ':66-67]

They wanted to take revenge when they felt that they had no reasonable argument, evidence or logical line of reasoning. They said: {“Burn him and help your âliha (gods), if you will be doing.”} [Al-Anbiyâ':68]

However, Allah saved him. {69. We (Allâh) said: “O fire! Be you coolness and safety for Ibrâhim (Abraham)!” 70. And they wanted to harm him, but We made them the worst losers}. [Al-Anbiyâ':69-70]

After Allah saved him, he returned and engaged in a dialogue with their king: {Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): “My Lord (Allâh) is He Who gives life and causes death.”} [Al-Baqarah:258]

Against this impressive clear argument, came the dull reply: He said, {“I give life and cause death.”} [Al-Baqarah:258]

Abraham (pbuh) did not care to argue with that foolishness and did not divert from the debate over whether the king could kill someone or leave him alive. {Ibrâhim (Abraham) said, “Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west.” So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.)}. [Al-Baqarah:258]

Their argument appeared weak as well as their evidence and logic. After the conclusion of the debate Abraham wanted to see with his own

eyes how Allah creates and resurrects. {And (remember) when Ibrâhim (Abraham) said, “My Lord! Show me how You give life to the dead.” He (Allâh) said: “Do you not believe?” He [Ibrâhim (Abraham)] said: “Yes (I believe), but to be stronger in Faith.” He said: “Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise.”} [Al-Baqarah:260]

Later Allah commanded Prophet Abraham and his son Ismail to purify the house of Allah in Mecca from polytheism and idols. {125...and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (l'tikâf), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhim (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day.” He (Allâh) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”

127. And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”

128. “Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.”} [Al-Baqarah:125-128]



Prophet Abraham's mosque in the Ibrahimi Mosque in Hebron, Palestine.

3 - Prophet Moses (pbuh):

The children of Israel carefully considered what had been said among themselves, generation after another, about Prophet Abraham (pbuh): that from his descendants there would emerge a boy who would cause the fall of the king of Egypt. This news was so well-known among the children of Israel that it reached the Pharaoh, after being mentioned to him by some of his princes. As a result and a precautionary measure, Pharaoh ordered that the sons of the children of Israel be killed to prevent such a boy from ever existing. Under the rule of Pharaoh, the children of Israel lived in oppression and injustice. {Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).} [Al-Qasas:4]

Allah wanted to bless the besieged children of Israel. {5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared}. [Al-Qasas:5-6]

Pharaoh was extremely careful in ensuring that Moses would not be born, to the extent that he ordered his minions and midwives to circulate and ask pregnant women about their due dates; so the moment a male was born, he was immediately slaughtered by his butchers. However Allah wanted to show Pharaoh, Haman and their soldiers that which they feared, and when the mother of Moses gave birth to him, she knew she had to dispose of him or he would be slaughtered. {And We inspired the mother of Mûsa (Moses), (saying): “Suckle him [Mûsa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.”} [Al-Qasas:7]

She feared for him and thus she put him in a wicker basket and cast him into the river. {Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Hâmân and their hosts were sinners}. [Al-Qasas:8]

The love for Moses was placed in the heart of Pharaoh's wife. {And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that)}. [Al-Qasas:9]

As for Moses' mother, she put her trust in Allah. {10. And the heart of the mother of Mûsa (Moses) became empty [from every thought, except the thought of Mûsa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. (Al-Qasas:10-11) 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who

will rear him for you, and sincerely they will look after him in a good manner?" 13. So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not}. [Al-Qasas:12-13]

So it came to be that Prophet Moses (pbuh), Pharaoh's sworn enemy, was raised in his own home, right under his nose. {14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the Muhsinûn (i.e. good doers - see the footnote

of V.9:120). 15. And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsa (Moses) struck him with his fist and killed him. He said: "This is of Shaitân's (Satan) doing, verily, he is a plain misleading enemy." 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the Mujrimûn (criminals, disobedient to Allâh, polytheists, sinners, etc.!)"} [Al-Qasas:14-17]

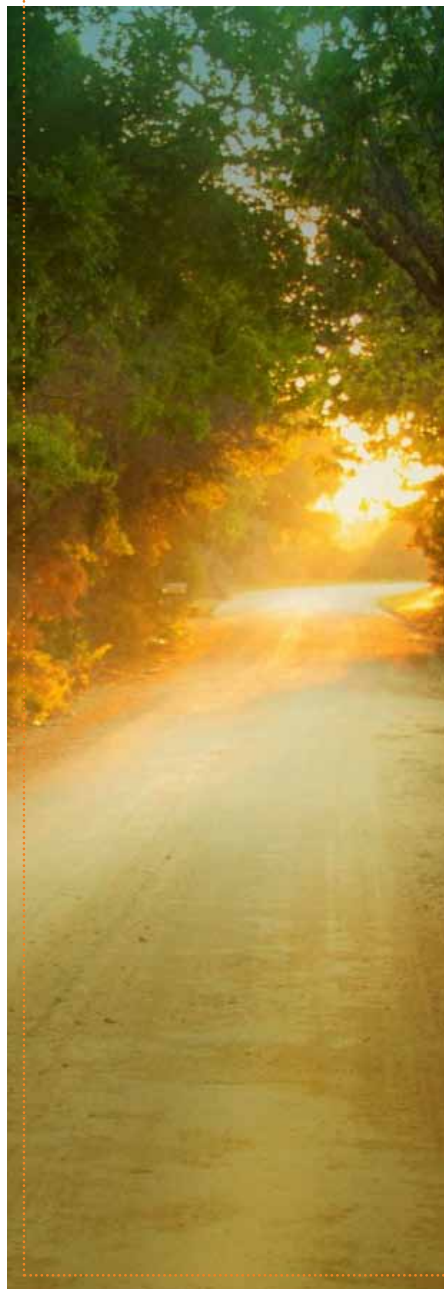
However, after he killed his enemy and the enemy of the Israeli man, his plight continued. {18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before called for his help (again). Mûsa (Moses) said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right." 20. And there came a man running, from the farthest end of the city. He said: "O Mûsa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!"} [Al-Qasas:18-21]



Thus, he headed out of Egypt toward the city of Madian. {22. And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." 24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"} [Al-Qasas:22-24]

The two daughters of Prophet Shu'aib (pbuh) told their father about what Moses had done for them and his act of chivalry. Prophet Shu'aib then sent one of his daughters to Moses: {Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."} [Al-Qasas:25]

Prophet Moses came to Prophet Shu'aib. {So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)."} [Al-Qasas:25]



When Shu'aib's daughter saw how trustworthy Moses (pbuh) was. {And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."} [Al-Qasas:26]

Afterwards, Shu'aib asked Moses: {27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wil?! you will find me one of the righteous." 28. He [Mûsa (Moses)] said: "That (is settled) between me and you.? whichever of the two terms I fulfill, there will be no injustice to me, and Allâh is Surety over what we say."} [Al-Qasas:27-28]

When Moses had fulfilled the term which they had agreed upon, he traveled with his family. {Then, when Mûsa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."} [Al-Qasas:29]

Subsequently, he received the revelation from Allah. {30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Mûsa (Moses)! Verily! I am Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Mûsa (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). These are two Burhân (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh)}. [Al-Qasas:30-32]



However, Moses (pbuh) was apprehensive of Pharaoh, because of the murder he had committed, and because of the stutter in his speech. {33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me." 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."} [Al-Qasas:33-34]

He asked Allah (Glorified be He) to aid him with his brother Aaron and make him a minister with him. {29. "And appoint for me a helper from my family, 30. Hârûn (Aaron), my brother; 31. Increase my strength with him, 32. And let him share my task (of conveying Allâh's Message and Prophethood), 33. That we may glorify You much, 34. And remember You much, 35. Verily! You are of us Ever a Well-Seer." 36. Allâh said: "You are granted your request, O Mûsa (Moses)!"} [Tâ--Hâ:29-36]

Off they went to Pharaoh to convey the call to worship Allah Alone, taking no partner with Him, and to demand the release of the oppressed captives from his grip and power, i.e. the Children of Israel. They demanded, in the name of Allah, that Pharaoh let them worship their Lord and God where they choose, and dedicate themselves to His Oneness, and supplicate and beseech Him much. Despite this, Pharaoh was filled with conceit, insolence and tyranny; he looked at Moses with contempt and derogation, and said to him: {18. [Fir'aun (Pharaoh)] said [to Mûsa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us." 19. "And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."} [Ash-Shu'arâ':18-19]

Moses replied: {Mûsa (Moses) said: "I did it then, when I was an ignorant (as regards my Lord and His Message)."} [Ash-Shu'arâ':20]

That is, before he received Allah's revelation. {"So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers}. [Ash-Shu'arâ':21]

Next, he replied to Pharaoh about what he had bestowed on him by rearing him and the kindness he had showed to him. {"And this is the past favour with which you reproach me, that you have enslaved the Children of Israel."} [Ash-Shu'arâ':22]

That is, did this act of benevolence which Pharaoh mentioned, that he showed kindness to Moses, give Pharaoh the right to manipulate all of this great nation, of which Moses was one, and enslave them by using them for his works and in his service. Next Pharaoh questioned Moses about his Lord: {Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinns and all that exists)?" } [Ash-Shu'arâ':23]

A convincing answer was given. {Mûsa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."} [Ash-Shu'arâ':24]

Pharaoh began to ridicule everything. {Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?"} [Ash-Shu'arâ':25]

Yet, Moses continued his call to Allah's guidance. {Mûsa (Moses) said: "Your Lord and the Lord of your ancient fathers!"} [Ash-Shu'arâ':26]

In spite of this, Pharaoh became even

more impudent.
{Fir'aun (Pharaoh) said:
"Verily, your Messenger
who has been sent to
you is a madman!"}
[Ash-Shu'arâ':27]

However, Moses,
the Messenger of Allah,
was tenacious and did
not give up his case.
{Mûsa (Moses) said:
"Lord of the east and
the west, and all that
is between them, if you
did but understand!"}
[Ash-Shu'arâ':28]

Pharaoh, the arrogant dictator, who had lost the argument, his reason
and logic, threatened Moses. Fir'aun (Pharaoh) said: {"If you choose an
ilâh (god) other than me, I will certainly put you among the prisoners." }
[Ash-Shu'arâ':29]

Since ridicule and mockery did not distract Moses (pbuh) from his
call to Allah's path, neither did the threats, he replied: {30. Mûsa (Moses)
said: "Even if I bring you something manifest (and convincing)?" 31.
Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!" 32.
So [Mûsa (Moses)] threw his stick, and behold, it was a serpent, manifest.
33. And he drew out his hand, and behold, it was white to all beholders!}
[Ash-Shu'arâ':30-34]

Pharaoh feared that his people might believe in Moses' message. {34.
[Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed
a well-versed sorcerer." 35. "He wants to drive you out of your land by
his sorcery, then what is it your counsel, and what do you command?"
36. They said: "Put him off and his brother (for a while), and send callers
to the cities;" 37. "To bring up to you every well-versed sorcerer."}
[Ash-Shu'arâ':34-37]

After Pharaoh heard all of Moses' sound arguments, he became
even more arrogant and continued to reject the call to Allah. {56. And
indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences,
but he denied and refused. 57. He [Fir'aun (Pharaoh)] said: "Have you
come to drive us out of our land with your magic, O Mûsa (Moses)?" 58.



"Then verily, we can produce magic the like
thereof; so appoint a meeting between us
and you, which neither we, nor you shall fail
to keep, in an open wide place where both
shall have a just and equal chance (and
beholders could witness the competition)."
59. [Mûsa (Moses)] said: "Your appointed
meeting is the day of the festival, and let
the people assemble when the sun has
risen (forenoon)." 60. So Fir'aun (Pharaoh)
withdrew, devised his plot and then came
back. [Tâ~Hâ:56-60]

Prophet Moses feared that they would be
eternally tormented in hell. {Mûsa (Moses)
said to them: "Woe unto you! Invent not a

lie against Allâh, lest He should destroy you completely by a torment. And
surely, he who invents a lie (against Allâh) will fail miserably."} [Tâ~Hâ:61]

They disagreed among themselves, and some of them said that they
were not the words of a magician. {Then they debated with one another
what they must do, and they kept their talk secret}. [Tâ~Hâ:62]

However, they returned and most of them said: {63. They said: "Verily!
These are two magicians. Their object is to drive you out from your land
with magic, and overcome your chiefs and nobles." 64. "So devise your
plot, and then assemble in line. And whoever overcomes this day will
be indeed successful." (Tâ~Hâ:63-64) 65. They said: "O Mûsa (Moses)!
Either you throw first or we be the first to throw?" 66. [Mûsa (Moses)]
said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by
their magic, appeared to him as though they moved fast}. [Tâ~Hâ:65-66]

He was afraid that the magicians might enchant the people. {So Mûsa
(Moses) conceived a fear in himself}. [Tâ~Hâ:67]

Next came the command from Allah. {68. We (Allâh) said: "Fear not!
Surely, you will have the upper hand." 69. "And throw that which is in
your right hand! It will swallow up that which they have made. That which
they have made is only a magician's trick, and the magician will never
be successful, no matter whatever amount (of skill) he may attain." (Tâ~
Hâ:68-69) 117. And We inspired Mûsa (Moses) (saying): "Throw your
stick," and behold! It swallowed up straight away all the falsehoods which
they showed. 118. Thus truth was confirmed, and all that they did was
made of no effect}. [Al-A'râf:117-118]

Afterwards came the most unexpected surprise! {119. So they were defeated there and then, and were returned disgraced.120. And the sorcerers fell down prostrate.121. They said: "We believe in the Lord of the 'Alamîn (mankind, jinns and all that exists)."}122. "The Lord of Mûsa (Moses) and Hârûn (Aaron)."} [Al-A'râf:119-122] {So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses)."} [Tâ-Hâ:70]

But Pharaoh's reply to them was a senseless threat. {[Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms."} [Tâ-Hâ:71]

Their reply to him was unforeseen, and a proof of how much faith can affect the one who believes: {50. They said: "No harm! Surely, to our Lord (Allâh) we are to return,"51. "Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from Allâh]."} [Ash-Shu'arâ:50-51]

Pharaoh continued to inflict injury upon the believers. Allah, therefore, punished him and those who followed him. {130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed). 131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsa (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not}. [Al-A'râf:130-131]

Still, they neither believed nor did they repent. {132. They said [to Mûsa (Moses)]: "Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimûn (criminals, polytheists, sinners, etc.)). [Al-A'râf:132-133]

Soon they became exhausted and felt overcome {134. And when the punishment fell on them they said: "O Mûsa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!} [Al-A'râf:134-135]

In fact, they did not fulfill any of what they had said and promised, but instead fell far short from fulfilling these promises. {So We took retribution from them. We drowned them in the sea, because they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them}. [Al-A'râf:136]

The disbelieving folk of Egypt persisted in their polytheism, insolence and stubbornness in accordance with their ruler Pharaoh, and in contradiction to Allah's prophet and messenger, the one who Allah talked to, Moses, the son of Amran (pbuh). Allah established a powerful and weighty argument against the disbelievers of Egypt. Moreover, he performed manifest, supernatural signs that dazzled their eyes and baffled their minds. Nevertheless, they neither refrained from nor abandoned their actions. Only a few of Pharaoh's followers believed in Moses' message, in addition to all the magicians and the children of Israel. However, they hid their belief from Pharaoh, for they were frightened

of his tyranny and authority. Allah inspired Moses and his brother Aaron (may peace be upon them both) to mark their peoples' dwellings in order to make them distinct from the houses of the disbelievers, so they would be ready to leave when ordered. The other reason for this was so that they might easily recognize each other's houses from that of the disbelievers, and that they were commanded to worship Allah in them. {And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."} [Yûnus:87]

Subsequently, Allah revealed the following to his servant, Moses: {And We inspired Mûsa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."} [Ash-Shu'arâ:52]

Upon that Pharaoh replied: {53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily! These indeed are but a small band." 55. "And verily, they have done what has enraged us;" 56. "But we are host all assembled, amply fore-warned."} [Ash-Shu'arâ:53-56]

It was Allah's will: {57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place.59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them}. [Ash-Shu'arâ:57-59]

Soon they were hot on their tracks. {So they pursued them at sunrise}. [Ash-Shu'arâ:60]

When they were in eyesight of the Children of Israel. {And when the two hosts saw each other, the companions of Mûsa (Moses) said: "We are sure to be overtaken."} [Ash-Shu'arâ:61]

However, the reply of Moses, the messenger of Allah (pbuh), was full of confidence and trust in Allah the Almighty. {[Mûsa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."} [Ash-Shu'arâ:62]

Allah's Guidance and Mercy descended on them. {63. Then We inspired Mûsa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. 64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place. 65. And We saved Mûsa (Moses) and all those with him. 66. Then We drowned the others. 67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. 68. And verily, your Lord! He is truly the All-Mighty, the Most Merciful}. [Ash-Shu'arâ:63-68]

At this dreadful moment. {And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity} [Yûnus:90]

It was here that Pharaoh realized they would drown and be killed by the water gushing forth. {till when drowning overtook him, he said: "I believe that Lâ ilâha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."} [Yûnus:90]

Nonetheless, it was too late to repent; for death had overtaken them. {Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, corrupts, etc.)}. [Yûnus:91]

So Allah perfected His Grace on the Children of Israel by drowning their enemy. And when they crossed the sea: {And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsa (Moses)! Make for us an ilâhan (a god) as they have âliha (gods)."} [Al-A'râf:138]

What a senseless thing to request after the grace that Allah had granted them by saving them from Pharaoh and his soldiers. {138. He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."} 139. [Mûsa (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."} [Al-A'râf:138-139]

Consequently, prophet Moses went to meet his Lord at an appointed



time and place. {And We appointed for Mûsa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsa (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the Mufsidûn (mischief-makers)."} [Al-A'râf:142]

Allah spoke to Moses and favored him with His words and message. {(Allâh) said: "O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."} [Al-A'râf:144]

He blessed him with advice for and the lesson that was drawn from all things, and the Torah which contains Allah's laws. {And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh)}. [Al-A'râf:145]

When the meeting had concluded and Allah had given Moses the Torah, he returned to his people and found them worshipping a calf: {148. And the people of Mûsa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zâlimûn (wrong-doers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."} [Al-A'râf:148-149]

The impact of this profound news was very great on Moses. {150. And when Mûsa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrong-doers)." 151. Mûsa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."} [Al-A'râf:150-151]

He addressed the Samaritan who had crafted the calf, and said to him: {[Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)" } [Tâ-Hâ:95]

The Samaritan replied: {(Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."} [Tâ-Hâ:96]

Moses' reply was strong and conclusive in relation to ascribing gods with Allah. {97. Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea." 98. "Your Ilâh (God) is only Allâh, the One (Lâ ilâha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things."} [Tâ-Hâ:97-98]

Afterwards, Moses (pbuh) led his people towards the Holy Land, after collecting the tablets. {And when the anger of Mûsa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord}. [Al-A'râf:154]

Some of the children of Israel did not accept some of what the Torah contained. Thus, as a sign, Allah raised the mountain above them. {And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."} [Al-A'râf:171]

They adhered to the Torah only out of fear that the mountain would fall on them, despite the fact that it served as a guidance and mercy to them. The narrow-mindedness of the children of Israel with Allah's prophet, Moses (pbuh), did not stop there. One of them unjustly took the life of a soul of a wealthy man from the children of Israel. It was the nephew of the rich man who had gone to him in the night and murdered him! Those accused disagreed among each other, and each person denied the charge. Thus, they went to ask Moses, the Messenger of Allah, for his judgment. They said narrow-mindedly and insolently, that if Moses really was a prophet that he should ask his Lord to reveal who committed the



crime! Allah ordered Moses to command the children of Israel to take a cow and slaughter it. Then they were to take a part from that cow and hit the dead person with it. Allah said that He would resurrect him and that he would speak and tell them who the person was that had committed the murder. Allah says: {72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand}. [Al-Baqarah:72-73]

"Slaughter a cow!" Moses said, adding that if they took any cow, it would be sufficient for them. But instead, they were stubborn. Allah said the following through the tongue of His prophet, Moses: {"Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)."} [Al-Baqarah:67]

The Samaritan is the maker of the calf

It is impossible that Allah's prophet, Aaron (pbuh), is the maker of the calf and an advocate of polytheism; for all prophets and messengers are advocates of the Oneness of Allah, and whoever says what contradicts this, then he has distorted the truth, such as what is mention in Exodus: "2And Aaron said to them, 'Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.' 3And all the people broke off the golden earrings which were in their ears, and brought them to Aaron. 4And he received them at their hand, and fashioned it with a engraving tool, after he had made it a molten calf: and they said, 'These be your gods, O Israel, which brought you up out of the land of Egypt.'"(Exodus 32: 2-4)

The children of Israel replied: {They said, "Call upon your Lord for us that He may make plain to us what it is!"} [Al-Baqarah:68]

They were an obstinate people and for that Allah made this matter difficult for them. {He said, "He says, 'Verily, it is a cow neither too old nor too young'} [Al-Baqarah:68]

Moses said that it should be a cow which was neither very old nor very young. {He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."} [Al-Baqarah:68]

They tightened the circle even more around themselves. {They said, "Call upon your Lord for us to make plain to us its colour."} [Al-Baqarah:69]

But Allah had not mention any detail about the color, since it was not a prerequisite, He said, {"He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders"} [Al-Baqarah:69]

They argued in a closed meeting among themselves for a while, and then they returned to Moses. {They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allâh wills, we will be guided."} [Al-Baqarah:70]

He replied to them: {He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it}. [Al-Baqarah:71]

Thus, they sent agents to circulate the cities and the villages of the children of Israel, one by one, until they found the cow after much difficulty and at a high cost. Finally, they slaughtered it, though they were near to not doing so, and then they hit the dead body, whose killer they differed about, with a part of the cow. Suddenly and miraculously the dead body sprung up from his grave by Allah's will and stood in front of them, alive and well. Consequently, Moses asked him who had killed him. He said that it was such and such a person. {So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand}. [Al-Baqarah:73]

And when they reached the Holy Land, they found people of tyrannical strength residing there. {20. And (remember) when Mûsa (Moses) said to his people: "O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamîn (mankind and jinns, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you, and turn not back (in flight) for then you will be returned as losers." 22. They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter." (Al-Mâ'idah:20-22) They said: "O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."} [Al-Mâ'idah:24]

Allah dispraised their slackness and abandonment of jihad; He punished them by making them wander throughout the land for contradicting their messenger. Moses said: {He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"} [Al-Mâ'idah:25]

Allah responded: {(Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh)."} [Al-Mâ'idah:26]

They wandered aimlessly in the wilderness without any destination, for days and nights, in the morning and evening, for a total of 40 years.

4 – Jesus (pbuh) the son of Mary (may Allah be pleased with her),:

Imran (pbuh) was the father of Mary and a great worshipper of the children of Israel. He was a descendant of Prophet David (pbuh) from an immaculate and pure house. Mary's mother, who was a barren old woman, deeply desired to have a son and she, therefore, vowed to Allah that if she fell pregnant she would make her son be dedicated to serving Allah. He would be confined to the service of the Baitul Maqdis, the mosque of the Sacred House (in Jerusalem). {35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."} [Âl-'Imrân:37]

Allah accepted that vow from Mary's mother. {"So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner"} [Âl-'Imrân:37]

She was beautiful and pleasant, and she took the path of the happy and righteous. Allah, therefore, says: {and put her under the care of Zakariyâ (Zachariya)}. [Âl-'Imrân:37]

Allah also graced her by placing her under the guardianship of a prophet, Zackariah. It was said that he was her aunt's husband or her

sister's husband. {Every time Zakariyâ (Zachariya) entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."} [Âl-'Imrân:37]

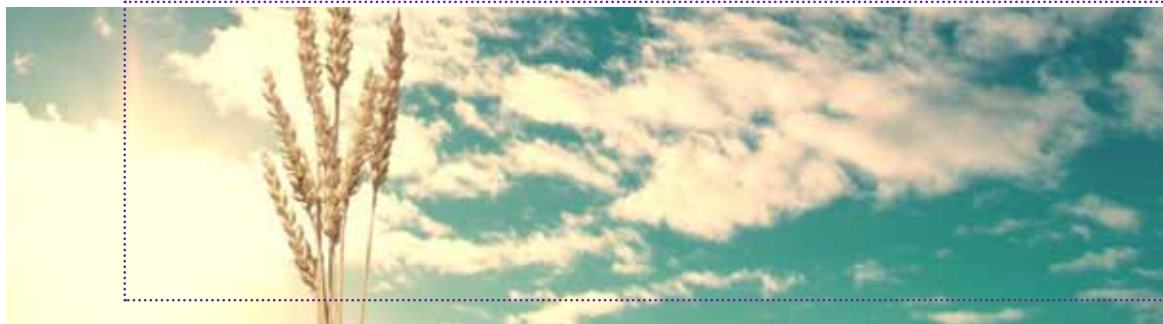
This was an honor and support from Allah. Her Lord honored, chose, purified, perfected and ordered her to worship Him. {42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)." 43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down etc.) along with Ar-Râki'ûn (those who bow down etc.)."} [Âl-'Imrân:42-43]

Then, when Allah willed the birth of Jesus (pbuh), Mary withdrew and secluded herself from her family. {16. And mention in the Book (the Qur'ân, O Muhammad [sal-Allâhu 'alayhi wa sallam], the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects}. [Maryam:16-17]

She was afraid of him and thought that he wanted to be indecent with her. {18. She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh." 19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."} [Maryam:18-19]

The virgin Mary was amazed at this. {She said: "How can I have a son, when no man has touched me, nor am I unchaste?"} [Maryam:20]

The angel said to her that this is the decision of Allah, and that this infant will be a sign and a proof from Allah, Who is Most Able to do whatever He wills. {He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh)} [Maryam:21]



Thus, the Will of Allah proceeded in creating the sign of the virgin birth of Jesus (pbuh), who was born from a chaste woman who had not fallen into adultery or sin, and he was without a

father. This is a mercy from Allah, and what He had pre-ordained came into effect. Jesus's birth was a miracle, and a sign and proof, similar to the creation of Adam with neither a father nor a mother. {59. Verily, the likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. 60. (This is) the truth from your Lord, so be not of those who doubt}. [Âl-'Imrân:59-60]

When she conceived him, she isolated herself from her people. {So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem)}. [Maryam:22]

She felt the intense pains of labor. {And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"} [Maryam:23]

Here another miracle occurred to Prophet Jesus (pbuh). {24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;" 25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." 26. "So eat and drink and be glad, and if you see any human being, say: 'Verily!

Prophets are the best of mankind

"Some distortions about Allah's prophets and messengers mention that they became drunk, committed adultery, or gave orders to kill people. All are distortions which are not worthy of people with ethics - let alone those who are the best of people... who are Allah's prophets. Such distortions we find in the Bible about David (pbuh) in Samuel (2) 11: 2-26, and Joshua the son of Nun, (pbuh) in Joshua 6: 24, and also Moses, (pbuh) in Numbers 31: 14-18, as well as others. All are distortions that do not befit Allah's messengers."

I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day.” [Maryam:24-26]

When she returned to her people, the meeting was tough on the pure chaste Mary (may Allah be pleased with her). 27. Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing). 28. “O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” [Maryam:27-28]

She did not answer them. Then she pointed to him. ! [Maryam:29]

They disapproved of that and said: 29. They said: “How can we talk to one who is a child in the cradle?” 30. “He [‘Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;” 31. “And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.” 32. “And dutiful to my mother, and made me not arrogant, unblest.” 33. “And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” (Maryam:29-33)

However, a group of Jews did not believe her, and falsely accused and slandered the virgin Mary: And because of their (Jews) disbelief and uttering against Maryam (Mary [‘alayhas-salâm]) a grave false charge (that she has committed illegal sexual intercourse); (An-Nisâ’:156)



They accused her of adultery, but Allah acquitted her and said about her: {His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books]}. [Al-Mâ'idah:75]

She believed in the prophet-hood and the message of Jesus, and that he was truthful; and Allah blessed his servant and His messenger Jesus and his mother: {(Remember) when Allâh will say (on the Day of Resurrection). “O ‘Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel)} [Al-Mâ'idah:110]

Allah supported him with miracles and signs. {110. “and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’” 111. “And when I (Allâh) put in the hearts of Al-Hawârîeen (the disciples) [of ‘Iesa (Jesus)] to believe in Me and My Messenger, they said: ‘We believe. And bear witness that we are Muslims.’} [Al-Mâ'idah:110-111]

Subsequently, it happened that the disciples asked Jesus (pbuh) to call upon the Lord to send down to them a table from the sky. Allah says: {(Remember) when Al-Hawârîûn (the disciples) said: “O ‘Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?”} [Al-Mâ'idah:112-113]

He was afraid that they would not give due thanks for it. {112. 'Iesa (Jesus) said:

"Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses." } [Al-Mâ'idah:112-113]

He called on his Lord: {114. 'Iesa (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinns)."} [Al-Mâ'idah:114-115]

Some of those upon which the table descended disbelieved.

As for the Jews of the Children of Israel who had denied Jesus, the prophet of Allah, there disbelief, discredit and cunning against him continued: {And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allâh planned too. And Allâh is the Best of the planners}. [Âl-'Imrân:54]

Allah told him about their cunning plan, and how Allah would save him from them.

Jesus confirms in the Bible that the Lord is One

"28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' 29And Jesus answered him, 'The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord: 30 And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength:" this is the first commandment.'"(Mark 12 : 28-30)

{And (remember) when Allâh said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad [sal-Allâhu 'alayhi wa sallam], 'Iesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."} [Âl-'Imrân:55]

When they continued to breach the covenants, and continued to kill the prophets of Allah and falsely accuse pure and noble Mary, Allah says: {155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); 157. And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh,"} [An-Nisâ': 155-157]

However, Allah rescued him from them. {but they killed him not, nor crucified him} [An-Nisâ':157]

Instead they killed someone who looked like him. {157. but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]: 158. But Allâh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All-Powerful, All-Wise}. [An-Nisâ':157-158]

Allah saved his slave and messenger Jesus, and raised him up above. {And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them}. [An-Nisâ':159]



Issa...In Islam

"When I studied Islam, I found another portrait of Jesus Christ (pbuh), one which had the deepest effect on my soul."

Frederick Dolamark

Archbishop of Johannesburg

Thus, this is the reality of the story of Jesus, the son of Mary. {34. Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that 'Iesa (Jesus) is the son of Allāh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is}. [Maryam:34-35]

Allah makes it clear that it is not befitting for Allah to have children because He is the Creator and the Owner of all things; everything is in dire need of Him, and is submissive and servile to Him. All of the heavens and the earth are His servants and He is their Lord, there is no other god but Him.

The Bible denies the crucifixion and confirms the ascension of Jesus

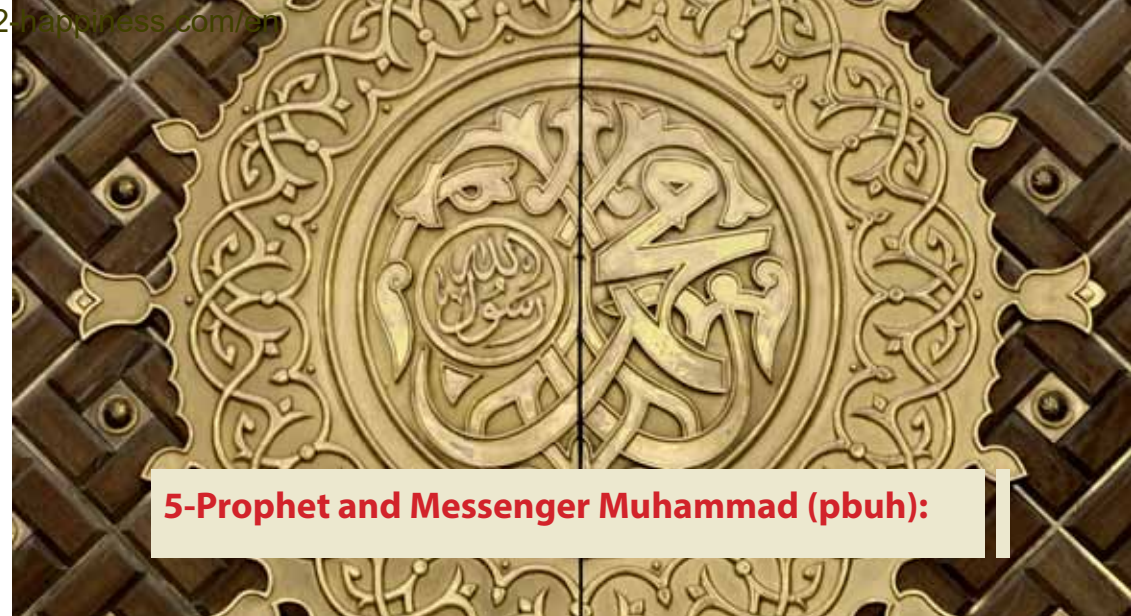
- "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the middle of them, and so passed by." (John 8: 59)

- "Therefore they sought again to take him: but he escaped out of their hand," (John 10: 39)

"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

"(John 19: 36)


- "this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." (Acts 1: 11)



5-Prophet and Messenger Muhammad (pbuh):

Prophet Muhammad, may the peace and blessings of Allah be upon him, is the seal of the prophets and messengers. Glad tidings about him were brought by Prophet Jesus, the seal of the prophets from the children of Israel. Allah says: {And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allāh unto you confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed." But when he (Ahmed i.e. Muhammad [sal-Allāhu 'alayhi wa sallam]) came to them with clear proofs, they said: "This is plain magic."} [As-Saff:6]

The glad tidings of him are found in the Torah and the Bible. Allah says: {Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad [sal-Allāhu 'alayhi wa sallam]) whom they find written with them in the Taurāt (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islāmīc Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allāh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad [sal-Allāhu 'alayhi wa sallam]), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful}. [Al-A'râf:157]




Furthermore, Allah took the covenant from the prophets to believe in Muhammad and to support him if he was sent during their lives, and to inform their people about this to spread news of him among all the nations. Allah says: {And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a

Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this).} [Âl-'Imrân:81]

The holy Qur'an pointed out these glad tidings and rendered them as a proof of the truthfulness of Muhammad (pbuh). The Almighty says: {And those who disbelieved, say: "You (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm).} [ar-Ra'd:43]

He also says: {196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people. 197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm radhiallahu'anhu who embraced Islâm) of the Children of Israel knew it (as true)?} [Ash-Shu'arâ':196-197]



He said the following about the position of the People of the Book, who are supposed to be the first to believe in him because they recognize him as they recognize their own sons: {Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad [sal-Allâhu 'alayhi wa sallam] or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it – [i.e. the qualities of Muhammad [sal-Allâhu 'alayhi wa sallam] which are written in the Taurât (Torah) and the Injil (Gospel)]}. [al-Baqarah:146]

The Almighty also says: {And when there came to them a Messenger from Allâh (i.e. Muhammad [sal-Allâhu 'alayhi wa sallam]) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!} [al-Baqarah:101]

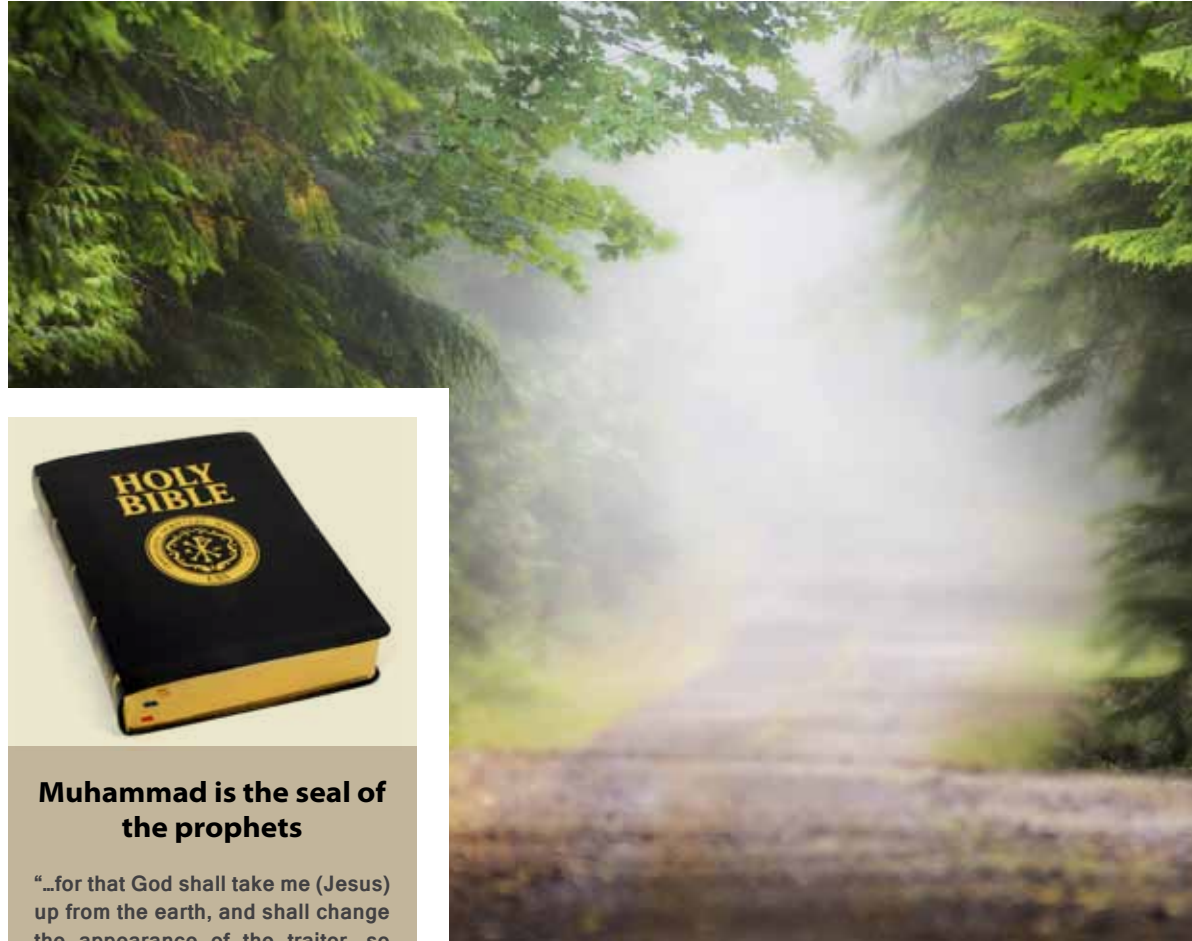
These glad tidings fit (the description of) Prophet Muhammad (pbuh) and show that he is the messenger whom Allah (Glorified be He) said would come. Yet a group of them concealed the truth, though they knew (it was the truth), and abandoned what was revealed to them in their holy books, throwing it behind their backs as if they did not know.

He (pbuh) came to preach the Oneness of Allah alone, with no partner, as did all the prophets and messengers before him. Allah says: {And We did not send any Messenger before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."} [al-Anbiyaa:25]

He was also sent to confirm all the previous prophets and messengers before him, without making any distinction between them regarding belief in them. {We make no distinction between any of them} [al-Baqarah:136]

Moreover, whoever believes in Muhammad (pbuh) and does not believe in any prophet or messenger mentioned in the Qur'an, does not actually believe in him. {He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)}. (Ash-Shûra:13]

He stressed that he is the slave of Allah. {Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I am only a man like you. It has been revealed



Muhammad is the seal of the prophets

"...for that God shall take me (Jesus) up from the earth, and shall change the appearance of the traitor, so that everyone shall believe him to be me; nevertheless, when he dies an evil death, I shall abide in that dishonor for a long time in the world. However, when Muhammad (pbuh) shall come, the sacred Messenger of God, that infamy shall be taken away."

The Gospel of Barnabas

to me that your Ilâh (God) is One Ilâh (God – i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."} [al-Kahf:110]

The Prophet (pbuh) was illiterate, just as he was described he would be in the previous books. This is so that the people of the book, who knew his qualities as they were written in their book, would recognize and, therefore, know that he is the final messenger of Allah. Allah Almighty says: {Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad [sal-Allâhu 'alayhi wa sallam]) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injîl (Gospel) (John, xiv 16) with them, – he commands them for Al-Ma'rûf (i.e. Islâmic

Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him

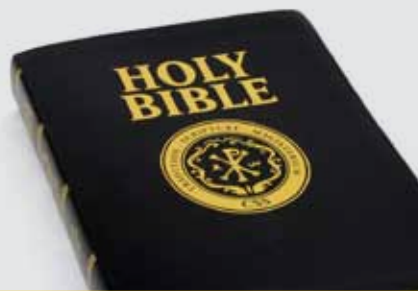
(Muhammad [sal-Allâhu 'alayhi wa sallam]), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be the successful}. [al-A'raaf:157]

He went forth and performed many tangible miracles by the will of Allah, as did his predecessors. Yet the major miracle was the Glorious Qur'an, in which there is mentioned the news of the forefathers and the coming generations, a manifestation, guidance, mercy and giver of glad tidings. {And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims)}. [an-Nahl:89]

And also insight for the believers. {This (Qur'an) is a clear insight and evidence for mankind, and a guidance and a mercy for a people who have Faith with certainty}. [al-Jaathiyah:20]

The illiterate prophet (pbuh) clarified to the people what they differed about, through the Qur'an: {And We have not sent down the Book (the Qur'an) to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), except that you may explain clearly to them those things in which they differ,} [an-Nahl:64]

Despite their knowledge of his honesty and integrity (they used to call him As-Sadiqul 'Ameen, the honest and trustworthy one) the disbelieving folk of the tribe of Quraysh still denied him. So Allah challenged them to gather all the human beings and even the jinn, and produce the like of this Qur'an.



“

The gospel foretells of the coming of Muhammad

“And this mocking shall continue until the advent of Muhammad (pbuh); the Messenger of God, who shall reveal this deception to those who believe in God's Law.”

“It is also mentioned in Isaiah: ‘I have made your name, Muhammad. O Muhammad, O beloved of the Lord, your name will abide forever.’ “It was mentioned in the Book of Habakkuk: ‘God came from Teman, and the Holy One from mount Paran. The heavens shined with Muhammad's beauty, and the earth was full of his praise. And his brightness was as the light.’ (Mount Paran is Mecca)

“It was also stated in the book of Isaiah: ‘What I have given to him I shall not give to anyone else: Ahmad, because he praises God, which comes from the best part of the earth, and this will bring joy to mankind and they will recite the word of divine unity on every hill and glorify God in every high place.’”

The Gospel of Barnabas, Books of Isaiah and Habakkuk

”

{Say: “If mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof,} [Israa:88]

Still, they disbelieved and were unable to produce even ten chapters like those of the Qur'an, despite their linguistic capabilities and ingenuity. {Or they say, “He (Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) forged it (the Qur'an).” Say: “Bring you then ten forged Sûrah (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!”} [Hood:13]

They were incapable of doing that. Thus, Allah challenged them to produce even one chapter similar to that of the Qur'an: {And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad [sal-Allâhu 'alayhi wa sallam]), then bring a Sûrah (chapter) of the like thereof} [al-Baqarah:23]

Still, they were incapable of doing even that, though they were eloquent rhetoricians.

The tribe of the Qurayish continued to deny the Prophet. Allah ordered him to be patient, just like the Ulu Al-'Azm (those with firm resolution) of the prophets who were patient before him: Abraham, Noah, Moses and Jesus, peace be upon them all. {Therefore be patient (O Muhammad [sal-Allâhu 'alayhi wa sallam]) as did the Messengers of strong will} [al-Ahqaf:35]



An example and an ideal

“I searched in history for the best human example and found it to be in the Arab prophet, Muhammad (pbuh).”

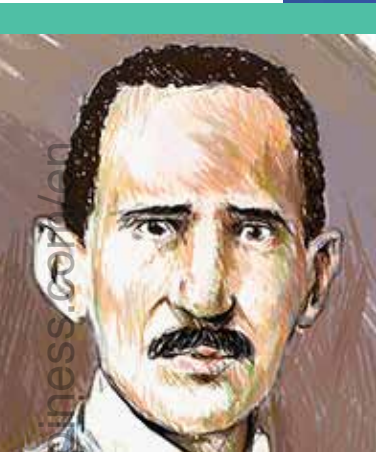
Goethe
German Poet



Ask and the Qur'an answers you

“I studied the Qur'an and found the answers to all the questions in life in it.”

Michael Hart
American Writer



And for people Ahmed

"This famous angelic anthem sung by Christians: 'Glory be to God in the highest, and on earth peace and among men goodwill...' was not like this. It really was: 'Glory be to God in the highest, and on earth Islam, and for people Ahmed.'"

David Benjamin Keldani

Former Bishop of Uremia

He was patient and continued calling people to guidance and teaching them through his words and morals. Allah was sufficient for him against his enemies and safeguarded him against them. {O Prophet (Muhammad [sal-Allâhu 'alayhi wa sallam])! Allâh is Sufficient for you and for the believers who follow you}. [Al-Anfâl:64] {Is not Allâh Sufficient for His slave?} [az-Zumar:36]

Allah granted him victory over them, as He had granted victory to the previous prophets and messengers. {Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty}. [al-Mujaadilah:21]

He also says: {171. And verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant, 173. And that Our hosts! they verily would be the victors} [as-Saaffaat:171-173] {Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh – Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)} [Ghaafir:51]

The disbelievers wanted to hinder his mission and extinguish its light. Allah, however, completed His favor. {8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad [sal-Allâhu 'alayhi wa sallam]) hate (it)}. [as-Saff:8-9]

He completed His favor on us, manifested Islam, stressed the Oneness of Allah in all religions, and completed his grace over humanity with this message and this religion. {This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion}. [al-Maa'idah :3]

Rather, he preserved the religion, and made this message remain until the Day of Resurrection. {Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely We will guard it (from corruption)} [al-Hijr:9]

It is the message that seals all messages. {Muhammad [sal-Allâhu 'alayhi wa sallam] is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Knower of everything}. [Al-Ahzâb:40]

It is the message that will remain until Allah inherits the earth and all that is in it.

What is that message that will remain, preserved by Allah, until the Day of Resurrection?

The miraculous Qur'an

"The Qur'an captivates and dominates ideas, and it was revealed to Muhammad (pbuh) as a proof of his truthfulness."

Henri de Castries

A former Lieutenant of the French Army

