

Messengers of Allah to His Human Caliphs, on the Earth

By Hassan Ali El-Najjar

1448 / 2026

Book 4

In English with Arabic Texts of Verses and 'Hadeeths

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Messengers of Allah to His Human Caliphs on the Earth, in English with Arabic Texts

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Published in the United States of America by the author.

In addition to this English version of the book, which includes the Arabic texts of verses and 'Hadiths, there's another English-only version. A third version of the book is in Arabic, which is titled as:

رُسُلُ اللَّهِ إِلَى خُلَفَائِهِ عَلَى الْأَرْضِ

The book can be ordered by email at: sales@ccun.org

Or by mail at:

P.O. Box 2401, Alpharetta, GA, USA 30022

Amazon-Assigned ISBN:

Library of Congress Control Number (LCCN):

Cataloging-in-Publication Data (Keywords):

Keywords in this fourth book about Islam, by this author:

Messengers of Allah to His Human Caliphs on the Earth, as mentioned in the Holy Quran, angels, jinn, humans, messengers, prophets, Noo'h, Ibraheem, Moosa, 'Eisa, Mu'hammed (Noah, Abraham, Moses, Jesus, Mu'hammed), the Prophet's Night Journey to Baytul Maqdis and his Ascent to Heavens.

About the author:

The author of this book was born in Ghazza (Gaza), Palestine, in 1369 Hijriya (1950 AD). He received the first eleven years of education in Gaza Strip and his high school diploma from Raghadan School, in Amman, Jordan, in 1968. He had his Bachelor's degree in English Education from Ain Shams University, Cairo, Egypt, in 1972. He worked as a teacher in Libya and the United Arab Emirates before immigrating with his family to the United States, in 1986. He had his Master's degree in Cultural Anthropology, from the University of Georgia, in 1988, and his Ph.D. in Sociology also from the University of Georgia, in 1993. From 1991 until the publication of this book, in 2020, he was a teacher at Dalton State College.

The author's full name is 'Hassan 'Ali 'Hassan A'hmed Mu'hammed 'Abdul Hadi (El-Najjar) Mu'hammed Joudah Al-Harooni. His greatest grandfather, Joudah, emigrated from the area of 'Arab Wadi Fatima, near Makkah (now in Saudi Arabia), in the seventeenth century AD, and settled in Isdood (Ashdod), Palestine. The author's fourth grandfather ('Abdul Hadi) was also known as El-Najjar (The Carpenter), which became his descendants' last name.

The author's grandfather on his mother's side is Al-Shaikh 'Abdul 'Haleem Ibraheem Al-'Hamami Al-'Arqoobi, who came to Isdood from the neighboring village of 'Hamama and settled therein. He traveled to Egypt, where he studied at Al-Azhar Islamic University. When he came back, he was one of the imams at the Isdood Grand Mosque.

'Hassan 'Ali El-Najjar

Atalanta, Georgia, USA, 25th Day of Rabee' Al-Awwal, 1448, October 6th, 2026.

The Author's Related Books About Islam

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ،
خَاتَمِ الْأَنْبِيَاءِ وَإِمَامِ الْمُرْسَلِينَ

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النَّحْلُ ، 26: 125).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فُصِّلَتْ ، 41: 33).

وقال رسول الله ، صَلَّى الله عليه وسلَّم : "بَلِّغُوا عَنِّي وَلَوْ آيَةً" (التِّرْمِذِيُّ: 2669 ، الْبُخَارِيُّ: 3461).

I seek refuge with Allah from the Stoned (Cursed) Shaytan (Satan)
In the Name of Allah, the Merciful, the Beneficent
Peace and blessings be upon our Master, Mu'hammed,
the Seal of Prophets and Imam of the Messengers

Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is the Most Knowing of who is (rightly) guided (Al-Na'hl, 16: 125).

And who is better in speech than one who invites to Allah, and does righteousness, and says, "Indeed, I am of the Muslims" (Fussilat, 41: 33).

The Messenger of Allah, pbuh, said: "Teach on my behalf, even one verse (of the Holy Quran) (Al-Tirmidhi: 2669, Al-Bukhari: 3461).

* See the Note about the translation of meanings and the transliteration of Arabic sounds above the first Endnote.

This book is the fourth of the author's related books about Islam, introducing it to average readers, researchers, and policy makers. In addition to providing basic information about this religion, it attempts to answer some of the fundamental questions about the human existence and its purpose. Moreover, it is intended to be a main source of knowledge about this great religion, which is followed by about 1.7 billion people worldwide.

Verses from the Holy Quran are the main source of information for the topics discussed in this book, and other books written by this author about Islam, followed by 'Hadeeths (sayings) of the Prophet, peace and blessings of Allah be upon him (pbuh). Then, interpretations of the Quran verses by the most renowned Muslim scholars, particularly Al-Tabari, Al-Qurtubi, and Ibn Katheer, are used as a background for understanding the meanings of verses.. Their interpretations are valued for including 'Hadeeths of the Prophet, pbuh, as well as opinions and applications of his Companions, may Allah be pleased with them (mAbpwt). Finally, verses of the Holy Quran, mentioned in the discussed topics, are explained in relation to our contemporary knowledge from the social and natural sciences, particularly anthropology, sociology, biology, and cosmology. The objective is to show that the Holy Quran is the Word of Allah (the God), praise to Him, as it contains so many scientific facts, which have been discovered only in the past few centuries. Consequently, it is an assurance to believers and an invitation to others, to believe in the Lord of the Worlds, and His Message to humanity.

This author has divided his work about Islam into **seven related books** (parts). The **first book** (Islam: A Scientific View of God's Message to Humanity) includes ten chapters. It starts with a brief introduction about the Holy Quran, the Sunna, and Islamic research, as the main sources of knowledge about Islam. Then, there is an introduction to the three levels of faith: Islam (performing the five duties), Iman (faith), and I'hsan (righteousness). This is followed by a discussion about of the scientific evidence for God's existence and for the Holy Quran as His message to humanity. An exploration is conducted, after that, about the issue of creation and evolution, from an Islamic perspective, including how life started on Earth, how it evolved, and the divine intervention. God's decision to honor humans as worthy of ruling over Earth is also addressed, with particular attention to Adam's winning of the contest with the angels and getting out of Paradise. Then, there is an investigation of the issue of whether humans are free in their choice to believe in God or not. This is followed by an examination of some relationships of special importance in explaining the tenets of Islam. The first is the relationship between the spiritual and physical aspects of Islamic teachings. The second is the relationship between the concepts of the mind, self, soul, spirit, and happiness. The third is the relationship between the heart and the mind. With God's will, this book has been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites: ccun.org and aljazeera.info.

The **second book** (The Five Pillars of Islam: A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage) includes five chapters, providing basic information about the first level of faith (Islam), as manifested in the five pillars of the faith structure. These are the Islamic proclamation of faith, performing prayers, giving Zakat (charity), fasting the month of Ramadhan, and making the Haj (pilgrimage) to the House of Allah in Makkah, once in a person's lifetime, if possible. Each one of these mandated ways of worship is explained in terms of rationale, rules, and practices, directly from the verses of the Holy Quran, 'Hadeeths explaining them, and interpretations of Islamic scholars. In addition, contemporary scientific research is used to show the benefits of performing them, to the individual and to society. This book has also been completed and published, together with the first book, in one volume, on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The following three remaining books address the second level of faith (Iman), namely, the belief in Allah (the God) and in His angels, messengers, messages, the Last Day, as well as in His precise measurement and His just decrees. Thus, the **third book** (Allah, His Good Names: Who Is He? What Does He Want for Humans?) aims at knowing about Allah, praise to Him, through His names and His adjectives, which He mentioned in the Holy Quran. It also contains His rationale for the creation of humans on the Earth. This book has also been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The **fourth book** (Messengers of Allah to His Human Caliphs, on the Earth) contains nine chapters. It starts with a chapter about the difference between Messengers of Allah and His Prophets, as well as the miracles and prophecies given to the Final Prophet, Mu'hammed, pbuh. This is followed by a chapter about the Messengers of Allah and His Prophets, who were mentioned in the Holy Quran. The third chapter is about

angels, who are the honored worshippers and messengers of Allah to His creations. Then, there are five chapters about the five human messengers, known for their determination and for the miracles they were provided with. These are Noo'h, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon them. The ninth chapter is about the Night Journey and Ascent to heavens (Al-Isra Wal Mi'raj), which was a miracle, honoring the final Prophet of Allah. It was also a glad tiding to humans, that they can fly over the regions of the Earth, and through space to heavens, with permission of Allah.

The **fifth book** (God's Precise Measurement, His Just Decrees, and the Last Day) addresses the remaining articles of the second level of faith (Iman). It contains three chapters, about signs of the Hour, the Last Day, as well as God's Precise Measurement and His Just Decrees (Al-Qadar wal Qadha). This book has not been published as a paper copy yet. However, the English versions of its second and third chapters are available to readers for free reading and downloading on the author's two websites, mentioned above.

Concerning the third level of faith (I'hsan), it will be addressed, God willing, in two books. The **sixth book** (An Introduction to Islamic Shari'a: Commands of Prohibition and Admonition in the Holy Quran) is available, as an initial draft version, to readers for free reading and downloading on the author's two websites, mentioned above. The **seventh book** is a continuation of the "Introduction to Islamic Shari'a," but it contains "God's Commands of Justice and Righteousness." It has not been completed yet.

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Book 4

Messengers of Allah to His Human Caliphs, on the Earth

Chapter 1:

Messengers, Prophets, Miracles, and Prophecies

1447 / 2026

رُسُلُ اللَّهِ

إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الْأَوَّلُ

الْفَرْقُ بَيْنَ الْأَنْبِيَاءِ وَالرَّسُلِ ،
وَمُعْجَزَاتُ النَّبِيِّ وَنَبُوءَاتُهُ

تأليف

حسن علي النجار

1447 هـ \ 2026 م

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ،
 خَاتَمِ الْأَنْبِيَاءِ وَإِمَامِ الْمُرْسَلِينَ

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (الْحَجُّ ، 22 : 75).

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ ... (الْأَنْعَامُ ، 6 : 130).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ (آلُ عِمْرَانَ ، 3 : 144).

I seek refuge with God from the stoned (cursed) Shaytan (Satan)
 In the Name of Allah, the Beneficent, the Merciful
 Peace and blessings be upon our Master, Mu'hammed, the Seal of Prophets and Imam of the
 Messengers

Allah chooses from the **angels messengers** and from the **people**. Indeed, Allah is Hearing and Seeing (Al-'Hajj, 22: 75).

"O company of **jinn and humans**, did there not come to you **messengers** from among you, relating to you My verses and warning you ...?" (Al-An'am, 6: 130).

Mu'hammed is not but **a messenger**. (Other) messengers have passed on before him (Al-i-'Imran, 3: 144).

Introduction

This **fourth book** by the author about Islam (Messengers of Allah to His Human Caliphs on the Earth) contains **nine chapters**. It starts with this Chapter about the difference between Messengers of Allah and His Prophets, as well as the miracles and prophecies given to the Final Prophet, pbuh. This is followed by a chapter about the Messengers of Allah and His Prophets, who were mentioned in the Holy Quran. The third chapter is about angels, who are the honored worshippers and messengers of Allah to His creations. Then, there are five chapters about the five human messengers, known for their determination and for the miracles they were provided with. These are Nooh, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon them. The ninth chapter is about the Night Journey and Ascent to heavens (Al-Isra Wal Mi'raj), which was a miracle, honoring the final Prophet of Allah. It was also a glad tiding to humans, that they can fly over the regions of the Earth, and through space to heavens, with permission of Allah.¹

This **first Chapter** is divided into **five sections**. These are Continuity of God's Messages of Guidance to Humanity, the Messengers of Allah, Prophets, and their followers are all Muslims, the Difference between Prophets and Messengers of Allah, Miracles and Prophecies Given to Prophet Mu'hammed in the Holy Quran, and Prophecies of Prophet Mu'hammed, pbuh, in the 'Hadeeth

First, Continuity of God's Messages of Guidance to Humanity

After the creation of humans on the Earth, Allah, praise to Him in His Highness (سُبْحَانَهُ وَتَعَالَى), has willed not to leave them lonely on it, without guidance to believe in Him. Therefore, He sent them His messages of guidance, through His messengers, peace and blessings of Allah be upon them all. As such, the belief in Allah, praise to Him, gives peace of mind to the believers, as they realize that they are not here by accident (Al-Muminoon, 23: 115), and they are not left lonely on this small planet, in God's vast Dominion.

2

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (الْمُؤْمِنُونَ ، 23 : 115).

Did you think that We created you **uselessly** (without a purpose), and that to Us you would not be returned? (Al-Muminoon, 23: 115).

Out of His love and care, Allah, the Merciful and the Kind Creator, has completed His Messages of guidance to humanity by sending His final Message, through His final Messenger, Mu'hammed, peace and blessings of Allah be upon him (pbuh). We do not know the total number of God's Messengers and Prophets, or their names, except for the twenty-five, who are mentioned directly in the Holy Quran. However, there are some 'Hadeeths mentioning that there were hundreds of Messengers and thousands of Prophets, but the 'Hadeeth scholars have concluded that these are weak or even fabricated 'Hadeeths.

3

The Holy Quran mentions the names of **twenty-five** Messengers and Prophets, including the five major Messengers, known as "the Ones with Determination" (Ulul 'Azam): Noo'h, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon all of them, as follows:

آدَمُ ، وَإِدْرِيسُ ، وَنُوحٌ ، وَهُودٌ ، وَصَالِحٌ ، وَإِبْرَاهِيمُ ، وَلُوطٌ ، وَإِسْمَاعِيلُ ، وَإِسْحَاقُ ، وَيَعْقُوبُ ، وَيُوسُفُ ، وَشُعَيْبٌ ، وَأَيُّوبُ ، وَمُوسَى ، وَهَارُونُ ، وَدَاوُدُ ، وَسُلَيْمَانُ ، وَيُونُسُ ، وَإِلْيَاسُ ، وَالْيَسَعَ ، وَذُو الْكُفْلِ ، وَزَكَرِيَّا ، وَيَحْيَى ، وَعِيسَى ، وَمُحَمَّدٌ ، عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ أَجْمَعِينَ.

Adam, Idrees, Noo'h (Noah), Hood, Sali'h, Ibraheem (Abraham), Loot (Lot), Isma'eel (Ishmael), Is'haq (Isaac), Ya'qoob (Jacob), Yousuf (Joseph), Shu'ayb, Ayoob (Job), Moosa (Moses), Haroon (Aaron), Dawood (David), Sulayman (Solomon), Yunus (Jonah), Elyas (Elias, Elijah), Elyasa' (Elisha), Dthul Kifl (Ezekiel), Zakariya (Zacharia), Ya'hya (John), 'Eisa (Jesus), and Mu'hammed, peace and blessings of Allah be upon them all.

Note that the above list of God's Messengers and Prophets is based on the Arabic text of the Holy Quran, with the biblical names in parentheses. However, five of them are without biblical names because there is no agreement on them being mentioned in the Bible. These are Idrees, Hood, Sali'h, Shu'ayb, and Dthul Kifl. However, some authors identified them as Enoch (Enokh), Eber, Salah (Shelah), Jethro, and Ezekeil, respectively, but without evidence.

Eighteen Prophets and Messengers were mentioned by name in **Verses 6: 83-86** of the Holy Quran, as follows:

تِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ

نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ
وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ (الأنعام ، 6: 83-86).

And that was Our (conclusive) argument which We gave **Ibraheem** (Abraham) against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. (83)

And We gave (to Ibrahim), **Is'haq** (Isaac) and **Ya'qoob** (Jacob) - both We guided. And **Noo'h** (Noah), We guided before; and among his descendants: **Dawood** (David), **Sulayman** (Solomon), **Ayoob** (Job), **Yousuf** (Joseph), **Moosa** (Moses), and **Haroon** (Aaron). Thus, We do reward the doers of good. (84)

And **Zakariya** (Zachariah), **Ya'hya** (John), **'Eisa** (Jesus) and **Elyas** (Eliás, Elijah) - all were of the righteous. (85)

And **Isma'eel** (Ishmael), **Elyasa'** (Elisha), **Younus** (Jonah), and **Loot** (Lot) - and all (of them) We preferred over the worlds. (86) (Al-An'am, 6: 83-86).

The **remaining seven Messengers and Prophets** were **Adam**, **Idrees**, **Hood**, **Sali'h**, **Shu'ayb**, **Dthul Kifl**, and **Mu'hammed**, peace and blessings of Allah be upon them all. They were mentioned in the following five verses: 3: 33, 21: 85, 11: 89, 7: 85, and 3: 144.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (آلِ عِمْرَانَ ، 3: 33).

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ (الأنبياء ، 21: 85).

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ (هُودُ ، 11: 89).

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا (الأعراف ، 7: 85).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ (آلِ عِمْرَانَ ، 3: 144).

Allah chose **Adam**, **Noo'h**, the family of Ibrahim, and the family of 'Imran, over the worlds (Aal-'Imran, 3: 33).

Mu'hammed is not but a messenger, (other) messengers have passed on before him (Aal-'Imran, 3: 144).

And to (the people of) Madyan (We sent) their brother **Shu'ayb** (Al-A'araf, 7: 85).

And O my people! let not (your) dissension from me cause you to be struck by that similar to what struck the people of **Noo'h** or the people of **Hood** or the people of **Sali'h**. And the people of **Loot** are not from you far away (Hood, 11: 89).

And (mention) Isma'eel, **Idrees**, and **Dthul-Kifl**; all were of the patient (Al-Anbiya, 21: 85).

Verses 4: 164-165 tell us that there are others who were not mentioned in God's Book. Like the ones who were mentioned, they were sent with God's messages to guide people, give them glad tidings, and warn

them against wrongdoing. So, people don't have an excuse when they meet their Creator, for accountability, in the Hereafter.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (النِّسَاء ، 4: 164).
رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النِّسَاء ، 4: 165).

And (We sent) **messengers** about whom **We had related** (their stories) to you before, and **messengers** about whom We had not related to you. And Allah spoke to Moosa (Moses) with (direct) speech (Al-Nisa, 4: 164).

(We sent) **messengers as bringers of good tidings and warners**, so that people will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise (Al-Nisa, 4: 165).

Further, the Holy Quran tells us that Allah, praise to Him, sent Messengers and Prophets to guide people wherever they lived on the Earth. He further confirmed that He won't punish a community without sending them His guidance and His warning first, as mentioned in verses 35: 24, 16: 36, and 17: 15.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (فَاطِرُ ، 35:24).
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ (النَّحْلُ ، 16: 36).
وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا (الْإِسْرَاءُ ، 17: 15).

And there was no **community** but that there had passed within it **a warner** (Fatir, 35: 24).

And We certainly **sent** into every **community a messenger** (saying): "Worship Allah and avoid idol worship" (Al-Na'hl, 16: 36).

And We would never torment until **We sent a messenger** (Al-Isra, 17: 15).

Second, Messengers of Allah, His Prophets, and their followers are all Muslims

There are many verses in the Holy Quran, which refer to previous Messengers of Allah, His Prophets, and their followers as Muslims (those who submit their will to Allah). The objective is to confirm that Islam is God's message of guidance to humanity, which was revealed in different times, through different Messengers, as we learn from the verses 3: 19 (about Islam), 10: 72 (about Nooh, Noah), 2: 131-133 (Ibrahim, Abraham, his children, and grandchildren), 12: 101 (Yousuf, Joseph), 5: 44 (the Prophets), 3: 52 (Disciples of 'Eisa, Jesus), and 3: 20 (Mu'hammed), peace and blessings of Allah be upon them all, as follows.⁴

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آلْ عِمْرَانُ ، 3: 19).

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَأَمُوتُوا أَمْ أَرَأَيْتُمْ أَنْ أَكُونَ مِنَ **الْمُسْلِمِينَ** (يُونُسُ ، 10: 72).

إِذْ قَالَ لَهُ رَبُّهُ **أَسْلِمْ** قَالَ **أَسْلَمْتُ** لِرَبِّ الْعَالَمِينَ (١٣١) وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ **مُسْلِمُونَ** (١٣٢) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ **مُسْلِمُونَ** (١٣٣) (البقرة ، 2: 131-133).

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ ۖ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي **مُسْلِمًا** وَالْحَقْنِي بِالصَّالِحِينَ (يُوسُفُ ، 12: 101).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ **أَسْلَمُوا** (المائدة ، 5: 44).

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا **مُسْلِمُونَ** (آلِ عِمْرَانَ ، 3: 52).

فَإِنْ حَاجُوكَ فَقُلْ **أَسْلَمْتُ** وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۖ (آلِ عِمْرَانَ ، 3: 20).

Indeed, the religion in the sight of Allah is **Islam** (submission to God) (Aal-'Imran, 3: 19).

(Noo'h, Noah, said to his people): And if you turn away (from my advice), then no payment have I asked of you. My payment (reward); is only from Allah, and I have been commanded to be of the **Muslims**" (Younus, 10: 72).

When his Lord said to him, "Submit" (be a **Muslim**), he said "I have submitted (become a **Muslim**) to the Lord of the worlds." (131) And Abraham instructed his sons (to be Muslims) and (so did) Ya'qoob, Jacob, (who said): "O my sons, indeed, Allah has chosen for you this religion, so do not die except while you are **Muslims**." (132) Or were you witnesses when death approached Ya'qoob (Jacob), when he said to his sons: "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibraheem, Isma'eel, and Is'haq - One God. And we are **Muslims** (in submission) to Him" (132) (Al-Baqara, 2: 131-133).

(Yousuf, Joseph, said): My Lord, You have given me some sovereignty (power) and taught me of the interpretation of dreams. (O, You) Creator of the heavens and the Earth, You are my protector in this life (world) and in the Hereafter. Cause me to die a **Muslim** and join me with the righteous" (Yousuf, 12: 101).

Indeed, We sent down the Torah, in which was guidance and light, for the Prophets who submitted (to Allah, **were Muslims**) to judge with ... (Al-Ma-ida, 5: 44).

But when 'Eisa (Jesus) felt (persistence in) disbelief from them, he said, "Who are my supporters for (the cause of) Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah, and (you Jesus) bear witness that we are **Muslims** (submitting to Him) (Aal-'Imran, 3: 52).

So, if they argue with you, say, "I have **submitted** myself to Allah (**in Islam**), and (so have) those who follow me" (Aal-'Imran, 3: 20).

Third, the Difference between Prophets and Messengers of Allah

The Holy Quran verses mentioned two categories of people who received communication from Allah, praise to Him, by inspiration, to tell it to people. Twenty-five of them were mentioned directly by name, including **thirteen Messengers** and **twelve Prophets**, who are **different** from each other in two major ways. **First**, a Messenger was a man who received inspiration and a new message from Allah, praise to Him, to tell it to people. However, a Prophet was a man who received inspiration from Allah to preach, educate, and remind people of a message sent through a previous Messenger.⁵

In verse 3:19 (mentioned above), Allah, praise to Him, has stated that all His Messages to humanity constitute one religion, Islam. In verse 5: 3, He has further stated that He perfected the religion of Islam and completed it to humanity, with the revelation of the Holy Quran. Thus, there is no need for any more messengers, after Mu'hammed, pbuh, as He promised, in verse 15: 9, that He would preserve His final Message intact.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ (المائدة ، 5: 3).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر ، 9: 15).

This day I have **perfected** for you **your religion and completed** My favor upon you and have approved for you Islam as religion (Al-Ma-ida, 5: 3).

Indeed, it is We, who sent down the Remembrance (the Holy Quran), and indeed, **We will be preserving it** (Al-'Hijr, 15: 9).

Thus, Mu'hammed, pbuh, was the last of God's Messengers. He was also described as the last of the Prophets, in verse 33: 40. So, there will be no need for prophets to preach, educate, and teach people about God's Book, like what Prophets did after Moosa (Moses), peace be upon him, as we are told by Verse 5: 44. This job will be maintained by the scholars, who are mentioned in verse 3: 18 with high regards, directly after mentioning Allah and the angels, as follows:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ (الأحزاب ، 33: 40).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (المائدة ، 5: 44).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ، 3: 18).

Mu'hammed was not the father of (any) one of your men, but (he was) **the Messenger of Allah and the last of the prophets** (Al-A'hzab, 33: 40).

We sent down the Towraah (Torah), in which (there) was guidance and light. **The Prophets** who submitted (themselves to Allah as Muslims) used to **judge by it** (Al-Ma-ida, 5: 44).

Allah has witnessed, so have the angels and those of knowledge, **that there is no other god except Him**, and that He is maintaining (His Dominion) with justice. There is no other god except Him, the Exalted in Might, the Wise (Aal-Imran, 3: 18).

The **second** major **difference** between Prophets and Messengers of God is that the **Messengers were supported with** clear and strong **physical miracles**, to help them convince people that they were Messengers of Allah. Examples of these miracles were Noo'h's Arch, Salih's she-camel, rescuing Ibraheem from the fire, Moosa's stick (staff), 'Eisa's healing capability, and revealing the Holy Quran to Mu'hammed,

peace and blessings of Allah be upon them all. Moreover, the messages they told people included prophecies about future events, which would reinforce people's faith when they happen.

Prophets were supported by their ability to **prophesize** (foretell about future events). As people saw these prophecies come true, they listened more attentively to the teachings of the Prophets about God's previous messages.

Because **Messengers** of God also **brought prophecies**, part of the new messages revealed to them, they were both messengers and prophets. However, prophets were not messengers in the sense that they were not given new messages to tell people about. Thus, a messenger was also a prophet, but a prophet was not a messenger.

The **second major difference** between Messengers and Prophets is represented by the **great physical miracles**, which Allah, praise to Him, **provided His Messengers** with, in support for the believers, and to help them persuade people that they were truly His Messengers. Examples of such great physical miracles were Nooh's (Noah's) Arch, Sali'h's Camel, Saving Ibraheem (Abraham) from the fire, Moosa's (Moses') Staff, the medical miracles performed by 'Eisa (Jesus), and the Holy Quran revealed to Mu'hammed, peace and blessings of Allah be upon them all. In addition, the Messages which they conveyed to people contained prophecies about future events, aiming at reinforcing the faith of believers when they occur.

Concerning the Prophets, Allah, praise to Him, also supported them with prophecies about future events, to persuade people to believe in them and follow their teachings, when they see that such prophecies came to pass before their eyes. However, the Messengers were also able to provide their followers with prophecies contained in the Messages of Allah revealed to them. Thus, they were Messengers and Prophets at the same time, while Prophets were not Messengers, in the sense that they did not receive new Messages to guide people with.

With regard to Prophet Sulayman (Solomon), pbuh, he asked Allah, praise to Him, to grant him powers which nobody would be given after him (Sad, 38: 35). So, he was enabled to understand ways of communication used by birds and insects (Al-Naml, 16: 17-18), as well as control the wind and the Jinn (Saba, 34: 12-14). These gifts were given to him in response to his request, not to persuade people to follow a new Message, as he was ruling over the Israelites with the rules of the Torah, revealed before to the Messenger of Allah, Moosa (Moses), pbuh.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (ص ، 38: 35).

(Sulayman, Solomon) said: "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower" (Sad, 38: 35).

Fourth, Miracles and Prophecies Given to Prophet Mu'hammed, pbuh, in the Holy Quran

1. The Holy Quran

Allah, praise to Him, supported His Messenger, Mu'hammed, pbuh, with the greatest miracle, **the Holy Quran**, the verses of which represent clear scientific facts people discover century after century. These are pieces of evidence that this Book is the Word of God, which does not contain any falsehood (41: 42), as demonstrated in the first book about Islam by this author, particularly in the third and fourth chapters. The Holy Quran is the greatest miracle because it is continuous in its existence intact, without any changes. It is God's Message to the whole of humanity, across time. Other miracles, with which Allah supported His

Messengers, aimed at influencing a particular group of people, who were alive at the time of the miracle incidence. Thus, such miracles did not target the whole of humanity and across time, as the Holy Quran does.

2. the Night Journey and Ascent to Heavens

Another miracle, Allah supported His Messenger with, was **the Night Journey and Ascent to Heavens** (Al-Isra Wal Mi'raj), which is the topic of Chapter 7 of this book. Allah, praise to Him, wanted to show His Messenger some signs of His capabilities. So, He had him flown from Makkah to Al-Quds (Jerusalem) and from there to the seven heavens, accompanied by the angel Jibril, peace be to him, and even beyond heavens. Then, He had him returned to his bed in Makkah, all that in a short time, during the last part of the night. People at that time, and for centuries, could not understand the feasibility of such a journey and such an ascent. However, both issues are perfectly understood, at our present time. It's now a known fact that the distance between Makkah and Al-Quds (Jerusalem) can be flown in few minutes, using fast aircrafts, particularly the military planes which fly several times the sound speed. We have also been able to send spaceships and devices to explore other planets in our solar system, and even beyond it. Thus, the Prophet's Journey and Ascent was a prophecy about human aviation on the Earth and in outer space, which is another piece of scientific evidence that the Holy Quran is God's Message to humanity. ⁶

3. The Roman victory over Persians

In addition, Allah, praise to Him, supported His Messenger, Mu'hammed, pbuh, with **many prophecies about future events**, some of which were mentioned in the Holy Quran, and came true in few years, as reinforcement to the believers' faith, and glad tidings for them, at that time. An example of such prophecies was of the **Roman victory over Persians** after few years from the Roman defeat, which was revealed in verse 30: 2-4.

When the Persians defeated the Romans in 614-615 AD, Muslims were sad, because Romans were closer to them in faith, as they were considered among the People of the Book (Christians). Verses 30: 2-5 were revealed, giving glad tidings to the believers that the Romans would defeat the Persians in few (3-9) years. This Quran prophecy came true in about eight years, in 622-624 AD.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الم ﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بضعِ سنينَ ۚ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بَنَصْرَ اللَّهِ يَنْصُرُ مَن يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ (الروم ، 30: 1-5).

In the Name of Allah, the Beneficent, the Merciful

Alif, Lam, Meem (A, L, M, Arabic letters). (1) The Romans (Byzantines) have been defeated (2) In the lowest land. But they, after their defeat, will overcome. (3) Within some (three to nine) years. To Allah belongs the command, before and after. And on that day, the believers will rejoice, (4) for the support of Allah. He gives support to whom He wills, and He is the Exalted in Might, the Merciful. (5) (Al-Room, 30: 1-5).

Moreover, verse 30: 2 described the location of the battles, in which the Romans were defeated, as the "lowest land" (lowest part of the Earth), a term which was not correctly understood by Muslim scholars before the last few decades of the 19th Century. The battles took place on Al-Ghoar (low land) of Bilad Al-Sham (currently known as Syria, Jordan, and Palestine), where the Jordan River and the Dead Sea are located. It's a well-known fact now that this is the lowest area on the Earth, as it is more than 400 meters below the sea level. Thus, this verse turned to be one among the scientific miracles of the Holy Quran, mentioned in the context of this prophecy. ⁷

4. The corruption of the Earth twice by the Israelites, their domination on it, and their ultimate punishment

The Holy Quran told us that the Children of Israel would corrupt the Earth twice, dominate it, and would be punished for their corruption, as stated in verses 1-8 of Soorat Al-Isra (Chapter 17) of the Holy Quran. Likewise, according to what the People of the Book wrote in their Scriptures, the Israelites were punished because their kings showed their tyranny and transgression by killing many innocent people. They also worshipped other deities than Allah, disobeyed Him, and did not observe the statutes of His Covenant with their ancestors (as detailed in the three Appendixes of this "Introduction").

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴿٧﴾ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٨﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾ (الإِسْرَاءُ ، 17 : 8-1).

I seek refuge with Allah, from the stoned (cursed) Shaytan (Satan)
In the Name of Allah, the Merciful, the Beneficent

Exalted is He who took **His Worshipper** (Mu'hammed) by night from Al-Masjid El-'Haram (in Makkah) to Al-Masjid El-Aqsa (in Jerusalem), whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing (and) the Seeing. (1) And We gave Moosa (Moses) **the Scripture** and made it a guidance for the Children of Israel, that you do not take other than Me as Disposer of affairs, (2) O descendants of those We carried (in the ship) **with Noo'h** (Noah). Indeed, he was a grateful **worshipper**. (3) ⁸

And We **determined** (and conveyed) to the Children of Israel **in the Scripture** that: "You will surely **cause corruption** ⁹ on the Earth **twice**, and you will (achieve) a great degree of **domination** (on it). (4) ¹⁰

So, when the promised (time) for **the first** of them came, We sent against you **worshippers** of Ours, (who were) with great military might, and they **ransacked** (your) territories, and it was **a promise fulfilled**. (5) ¹¹

Then, We gave back to you **a return victory** over them. And We reinforced you with **wealth**, and **sons**, and made you **more numerous in military readiness**. (6) ¹²

If you **do good**, you do good for yourselves; and if you **do evil**, (you do it) to yourselves. Then, when the **latter promise comes**, (your enemies will) **sadden your faces**, and **enter the Masjid** (temple), as they entered it the first time, and **destroy** what they had taken over, with (total) destruction (7). ¹³

(If you repent and stop evil doing) your Lord may have mercy upon you. But **if you return (to evil doing), We will return (to your punishment)**. And We have made Hell a containment for the disbelievers (8) (Al-Isra, 17: 1-8).¹⁴

5. The return of 'Eisa (Jesus), the Son of Mary, pbuh, to the Earth

Among the Quran prophecies, which has not been achieved yet, is the **return of 'Eisa (Jesus)**, the Son of Mary, peace be upon him. This prophecy was revealed in verse 4: 159, which mentions that when he returns to the Earth, **all people of the Book**, including Jews and Christians (together with Muslims), **will believe in him**, as the Messiah. Then, he dies.

"وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا" (النساء ، 4 : 159).

And all the People of the Scripture will surely **believe in him** (Jesus) **before his death**. And on the Day of Resurrection, he will be a witness against them (Al-Nisa, 4: 159).

Word by word translation:

And there is none from the People of the Scripture but that he will surely believe in (Jesus) before his death. And on the Day of Resurrection, he will be a witness on them (Al-Nisa, 4: 159).

The Holy Quran tells us, in verse 4: 157, that Jesus, peace be upon him, did not die, in his first mission on the Earth, as Allah lifted him to heavens. He will be there until he is commanded to descend to the Earth for his second mission, during which all People of the Book (including Jews) will believe in him. Then, he will die upon completing that second mission (This also was the interpretation of Al-'Hasan, Al-Dha'hak, and Sa'eed Bin Jubair, as narrated by Al-Tabari).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا (النساء ، 4 : 157).

And their saying, "Indeed, we have killed the Messiah, 'Eisa (Jesus), the Son of Mary, the Messenger of Allah." And **they did not kill him, nor did they crucify him; but (another man) was made to resemble him to them**. And indeed, those who differ over it are in doubt about it. They have no knowledge of it, except the following of assumption. And they did not kill him, for certain (Al-Nisa, 4: 157).

Fifth, Prophecies of Prophet Mu'hammed, pbuh, in the 'Hadeeth

Moreover, in his 'Hadeeths (sayings), the Prophet, pbuh, told his Companions many prophecies, about future events. Some of these prophecies have already come true and others are still to be seen in the future. Here are some examples of such 'Hadeeth prophecies.

1. Muslims would defeat the Roman Byzantine and Persian empires

In one prophecy, the Prophet, pbuh, told his Companions that Muslims would defeat the two dominant powers at that time, the Roman Byzantine and Persian empires. This in fact came true just few years after the Prophet's death, when Muslims defeated the Romans in Al-Yarmouk battle, in 15 Hijriya (636 AD).

Then, they defeated the Persians, in the battle of Al-Qadisiya, in the same year. These two victories resulted in that most people, who were ruled by the two empires in the Middle East, became Muslims. Here is the text of the 'Hadith:

Companion Abu Hurayrah, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "When Kisra (the Persian Emperor) is dead, there will be no other Kisra after him, and when Kaisar (the Roman Emperor) is dead, there will be no other Kaisar after him. By Allah, you are going to spend their treasures in the way that pleases God." ¹⁵

2. Bedouin Arabs would construct the highest of buildings

He prophesized that a day will come, on which the poor barefooted sheep herders are going to compete in constructing the highest buildings. This prophecy has come to pass in our time, by the construction of the Khalifa Tower, in Dubai, UAE, as the highest building in the World. This prophecy was included in the 'Hadeeth, which was mentioned in Chapter 2, "Three Levels of Faith." In that 'Hadith, Jibril, peace be to him, asked the Prophet, pbuh, about the events which should precede the "Hour." He said: "You'll see the barefooted, the poor, barefooted, naked, destitute (poor) sheep herders constructing the highest of buildings."

Before the oil wealth, many people in the Arabian Gulf area were barefooted, poor, and sheep herders, which were three adjectives used in the 'Hadeeth. While the fourth adjective, naked, does not apply to the Gulf Arabs, it applies to the naked population groups, such as the Yanomamo, who lived in the Amazon rain forest. After the discovery of oil and other raw materials there, many cities with high-rise buildings started to emerge, such as Manaus, Santarem, and Belem, in Brazil. ¹⁶

3. Six prophecies, five of which have come to pass

In a 'Hadeeth narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbuh, mentioned **six prophecies**. He said:

"The Hour (the start of the Last Day) will not come until **the (religious) scholarship disappears**, earthquakes increase, time is shortened, upheavals emerge, killing increases, and wealth increases among you until it exceeds the need." ¹⁷

Five of these prophecies have come true but the first one (disappearance of Islamic scholars and scholarship) has not happened yet. Actually, we are blessed with abundance of scholars, their writings, and their audio-visual contributions, as well as works of scholars from previous centuries. This has been made possible by the availability of the world-wide internet. The other five prophecies have been achieved at our time. There have been a lot of earthquakes; travel time has been shortened, as a result of our fast mediums of transportation and communication; there have been many upheavals, particularly in the Muslim countries; there has been a lot of killing, as a result of many wars; and wealth of nations has increased tremendously, reaching trillions of dollars, which is unprecedented in human history. This was made possible in some Muslim countries as a result of the oil wealth, and in the world as a whole, as a result of issuing currencies without the gold back up, selling and buying money as a commodity, and the ability of banks to increase their capital by a variety of ways, such as making profits on selling loan contracts, before even receiving interest on such loans.

4. Arabia will return to be grasslands and rivers

In a 'Hadeeth narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbuh, mentioned a prophecy about Arabia. He said: "The Hour (the start of the Last Day) will not come ... until Arabia will return to be grasslands and rivers." ¹⁸

Actually, this 'Hadith includes a newly discovered fact that current Arabian desert was once a lush paradise of rivers, grass, and woodlands, watered by torrential monsoon rains, about 23,000 years ago. NASA photos taken from space have shown the valleys of these dried rivers and the geological investigations have shown evidence of such vegetation. The prophecy will be achieved when the climate cycle of torrential monsoon rains comes back, as argued by geologists, or even before that by human intervention. We are now capable of pumping up the abundant underground water to turn the desert into gardens. We are also capable of desalinating the sea water and pumping it into huge pipelines, like rivers, which may turn the Arabian desert into green and grassland again.

5. The big ten signs, before the Hour, start with the emergence of Al-Mahdi

Among the most important prophecies, which have not happened yet, are the big signs, which should take place before the coming of the Hour (before the start of the Last Day), such as the emergence of the Mahdi (the Guided One), descent of 'Eisa (Jesus), pbuh, his fight with the Dajjal (the anti-Christ) and killing him. These are included in the following three 'Hadeeths.

Companion Abu Sa'id Al-Khudri, mAbpwh, said the Messenger of Allah, pbuh, said:

"The Guided (Al-Mahdi) is one of my descendants. He will have a broad forehead and a hump nose (a little high in the middle). He will fill the Earth with justice, after a period of injustice and oppression. And he will rule for seven years." ¹⁹

The importance of Al-Mahdi's appearance is that it is an immediate precursor to the appearance of the fake messiah (the Anti-Christ), which will prompt the descent of the true Messiah ('Eisa, Jesus, the Son of Mary) from Heavens. Then, Jesus will fight the fake messiah and kill him. The following 'Hadeeth lists the ten big signs (prophecies):

Companion Hudhayfa Bin Aseed Al-Ghafari, mAbpwh, said that the Prophet, pbuh, asked a group of his companions about the topic of their discussion. They said they were talking about the Hour. He said:

"It will not happen until you see **ten signs** happening before it. Then, he mentioned the smoke, the fake messiah, the beast, the sun rising from the west, descent of 'Eisa (Jesus) peace be to him, Yajooj and Majooj (Gog and Magog), three eclipses in the east, west, and Arabia. Finally, a fire will be coming out from Yemen, which drives people (north) to their gathering place." ²⁰

Finally, Companions Al-Nawwas Bin Sam'an and Abu Umama Al-Bahili, mAbpwt both, narrated a long 'Hadith about the descent of 'Esa (Jesus, the Messiah), peace be to him, from Heavens. The 'Hadith mentions the place he descends to (Syria) and the time of his descent (during Al-Mahdi's rule). He will pray with Muslims in Baytul Maqdis (House of Holy in Jerusalem). He will fight the fake messiah (the anti-Christ) and kill him. Then, he will rule by the Islamic law before his death. ²¹

Conclusion

After the creation of humans on the Earth, Allah, praise to him, has willed not to leave them lonely on it. Therefore, He sent them His messages of guidance, through His messengers, peace and blessings of Allah

be upon them all. He also tasked His Prophets to teach them about His commands and His Prohibitions, which He revealed to His Messengers, and rule by them. Thus, believers would gain the contentment of Allah and their faith would deepen, which would give peace to their minds, as they realize that their existence is not by accident, or in vain, on this small planet, in God's vast Universe (23: 115).

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (الْمُؤْمِنُونَ ، 23: 115).

Then, did you think that We created you uselessly (in vain), and that to Us you would not be returned? (Al-Muminoon, 23: 115).

Out of His love and care for His human creations, Allah, the Merciful and the Compassionate Creator, has completed His messages of guidance to them, by sending His Final Message, the Holy Quran, through His Final Messenger, Mu'hammed, pbuh. He has willed to protect it, away from any attempted changes, to be the true guidance to people, and to assure them that it is His Book, through the prophecies and miraculous verses contained in it. Thus, contemplation about the prophecies of the Seal (Final) of the Prophets, pbuh, which have come true, strengthens their faith and assures them that the rest of his prophecies will also come true.

Appendix I

The Israelites Punished by Assyrians, for their Corruption

(2 Kings 17:1-23)

1. In the twelfth year of the reign of Ahaz over Judah, Hoshea son of Elah became king of Israel, and he reigned in Samaria nine years.
2. And he did evil in the sight of the LORD, but not like the kings of Israel who preceded him.
3. Shalmaneser king of Assyria attacked him, and Hoshea became his vassal and paid him tribute.
4. But the king of Assyria discovered that Hoshea had conspired to send envoys to King So of Egypt, and that he had not paid tribute to the king of Assyria as in previous years. Therefore, the king of Assyria arrested Hoshea and put him in prison.
5. Then, the king of Assyria invaded the whole land, marched up to Samaria, and besieged it for three years.
6. In the ninth year of Hoshea, the King of Assyria captured Samaria and carried away the Israelites to Assyria, where he settled them in Halah, in Gozan by the Habor River, and in the cities of the Medes.
7. All this happened because **the people of Israel had sinned** against the LORD their God, who had brought them out of the land of Egypt from under the hand of Pharaoh king of Egypt. **They had worshiped other gods,**
8. and walked in the customs of the nations that the LORD had driven out before the Israelites, as well as in the practices introduced by the kings of Israel.
9. The Israelites secretly did things against the LORD their God that were not right. From watchtower to fortified city, they built high places in all their cities.
10. They set up for themselves **sacred pillars and Asherah poles** on every high hill and under every green tree.
11. They **burned incense** on all the high places like the nations that the LORD had driven out before them. **They did wicked things**, provoking the LORD to anger.
12. They **served idols**, although the LORD had told them, "You shall not do this thing."
13. Yet through all His prophets and seers, the LORD warned Israel and Judah, saying, "Turn from your wicked ways and keep My commandments and statutes, according to the entire Law that I commanded your fathers and delivered to you through My servants the prophets."
14. But they would not listen, and they stiffened their necks like their fathers, who did not believe the LORD their God.

15. They **rejected His statutes and the covenant** He had made with their fathers, as well as the decrees He had given them. They pursued worthless idols and became worthless themselves, going after the surrounding nations that the LORD had commanded them not to imitate.

16. They **abandoned all the commandments** of the LORD their God and made for themselves two cast idols of calves and an Asherah pole. They bowed down to all the host of heaven and served Baal.

17. They **sacrificed their sons and daughters in the fire** and practiced divination and soothsaying. They devoted themselves to doing evil in the sight of the LORD, provoking Him to anger.

18. So, the LORD was very angry with Israel, and He removed them from His presence. Only the tribe of Judah remained,

19. and even Judah did not keep the commandments of the LORD their God but lived according to the customs Israel had introduced.

20. So, **the LORD rejected all the descendants of Israel**. He afflicted them and delivered them into the hands of plunderers, until He had banished them from His presence.

21. When the LORD had torn Israel away from the house of David, they made Jeroboam son of Nebat king, and Jeroboam led Israel away from following the LORD and caused them to commit a great sin.

22. The **Israelites persisted in all the sins that Jeroboam had committed** and did not turn away from them.

23. Finally, the LORD removed Israel from His presence, as He had declared through all His servants the prophets. **So, Israel was exiled from their homeland into Assyria**, where they are to this day.

Source: [2 Kings 17: 1-23, Hoshea the Last King of Israel \(biblehub.com\)](#)

Appendix II

Punishment of the Israelites on the Hands of the Babylonians

(2 Kings 24:1-20)

1. During Jehoiakim's reign, Nebuchadnezzar King of Babylon invaded. So, Jehoiakim became his vassal for three years, until he turned and rebelled against Nebuchadnezzar.
2. And the LORD sent Chaldean, Aramean, Moabite, and Ammonite raiders against Jehoiakim in order to destroy Judah, according to the word that the LORD had spoken through His servants the prophets.
3. Surely, this happened to Judah at the LORD's command, to remove them from His presence **because of the sins of Manasseh** and all that he had done,
4. and also for **the innocent blood he had shed**. For he had filled Jerusalem with innocent blood, and the LORD was unwilling to forgive.
5. As for the rest of the acts of Jehoiakim, along with all his accomplishments, are they not written in the Book of the Chronicles of the Kings of Judah?
6. And Jehoiakim rested with his fathers, and his son Jehoiachin reigned in his place.
7. Now the king of Egypt did not march out of his land again, because the king of Babylon had taken all his territory, from the Brook of Egypt to the Euphrates River.
8. **Jehoiachin** was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem.
9. And **he did evil in the sight of the LORD, just as his father had done**.
10. At that time the servants of Nebuchadnezzar, King of Babylon, marched up to Jerusalem, and the city came under siege.
11. And Nebuchadnezzar, King of Babylon, came to the city while his servants were besieging it.
12. Jehoiachin, King of Judah, his mother, his servants, his commanders, and his officials all surrendered to the King of Babylon. So, in the eighth year of his reign, the King of Babylon took him captive.
13. As the LORD had declared, **Nebuchadnezzar also carried off all the treasures** from the house of the LORD and the royal palace, and he cut into pieces all the gold articles that Solomon, King of Israel had made in the temple of the LORD.
14. He **carried into exile all Jerusalem**—all the commanders and mighty men of valor, all the craftsmen and metalsmiths—ten thousand captives in all. Only the poorest people of the land remained.
15. Nebuchadnezzar **carried away Jehoiachin to Babylon**, as well as the king's mother, his wives, his officials, and the leading men of the land. He took them into exile from Jerusalem to Babylon.

16. The King of Babylon also brought into exile to Babylon all seven thousand men of valor and a thousand craftsmen and metalsmiths—all strong and fit for battle.

17. Then, the King of Babylon made **Mattaniah, Jehoiachin's uncle, king** in his place and **changed his name to Zedekiah**.

18. Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years. His mother's name was Hamutal daughter of Jeremiah; she was from Libnah.

19. And **Zedekiah did evil in the sight of the LORD**, just as Jehoiakim had done.

20. For **because of the anger of the LORD, all this happened in Jerusalem and Judah, until He finally banished them from His presence**. And Zedekiah also rebelled against the king of Babylon.

Source: [2 Kings 24: 1-20, The Captivity of Jerusalem \(biblehub.com\)](https://www.biblehub.com/2-kings/24-1-20.htm)

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Appendix III

Nebuchadnezzar's Good Treatment of Prophet Jeremiah and Poor Israelites

(Book of Jeremiah 39: 10-18)

10. But **Nebuzaradan left behind** in the land of Judah **some of the poor people** who had no property, and at that time he **gave them vineyards and fields**.

11. Now Nebuchadnezzar, King of Babylon had given **orders about Jeremiah** through Nebuzaradan captain of the guard, saying,

12. **"Take him, look after him, and do not let any harm come to him; do for him whatever he says."**

13. So, Nebuzaradan captain of the guard, Nebushazbanf the Rabsaris, Nergal-sharezer the Rabmag, and all the captains of the king of Babylon.

14. had Jeremiah brought from the courtyard of the guard, and they turned him over to Gedaliah son of Ahikam, the son of Shaphan, to take him home. **So, Jeremiah remained among his own people**.

15. And while Jeremiah had been confined in the courtyard of the guard, the word of the LORD had come to him:

16. "Go and tell Ebed-melech the Cushite that this is what the LORD of Hosts, the God of Israel, says: 'I am about to fulfill My words against this city for harm and not for good, and on that day they will be fulfilled before your eyes.

17. But I will deliver you on that day, declares the LORD, and you will not be delivered into the hands of the men whom you fear.

18. For I will surely rescue you so that you do not fall by the sword. Because you have trusted in Me, you will escape with your life like a spoil of war, declares the LORD."

Source: [Jeremiah 39: The Fall of Jerusalem \(biblehub.com\)](https://www.biblehub.com/jeremiah/39-10-18.htm)

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

Chapter 2:

Messengers, Prophets, and their Stories in the Holy Quran

1447 / 2026

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الثَّانِي

قَصَصُ الْأَنْبِيَاءِ وَالرَّسُلِ ،

وَالْعِبْرَةُ مِنْ ذِكْرِهَا ، فِي الْقُرْآنِ الْكَرِيمِ

تَأْلِيفُ

حسن علي النجار

1447 \ 2026 م

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ،
خَاتَمِ الْأَنْبِيَاءِ وَإِمَامِ الْمُرْسَلِينَ

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (الْحَجُّ ، 22 : 75).

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ ... (الْأَنْعَامُ ، 6 : 130).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ (آلُ عِمْرَانَ ، 3 : 144).

I seek refuge with God from the stoned (cursed) Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful
Peace and blessings be upon our Master, Mu'hammed, the Seal of Prophets and Imam of the
Messengers

Allah chooses from the **angels messengers** and from the **people**. Indeed, Allah is Hearing and Seeing (Al-'Hajj, 22: 75).

"O company of **jinn and humans**, did there not come to you **messengers** from among you, relating to you My verses and warning you ...?" (Al-An'am, 6: 130).

Mu'hammed is not but **a Messenger**. (Other) messengers have passed on before him (Al-i-'Imran, 3: 144).

Introduction

Allah, praise to Him, told us about the stories of His Messengers and Prophets in the Holy Quran, to be educational for the human beings, who contemplate about them. These stories also confirm previous revelations and provide more details. In addition, these stories are guidance and mercy to the believers, as we read in verses 12: 109-111.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۚ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۚ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُفِثُوا ۚ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ (يُوسُفُ ، 12 : 109-111).

In the Name of Allah, the Beneficent, the Merciful

And We did not send before you (as messengers) except men to whom We revealed from among the people of cities. So, have they not **traveled** through the Earth, **to see how the end was for those before them?** And the home of the Hereafter is best for those who are righteous. Then, will you not reason? (109)

The Messengers (would continue their work) until they despaired and thought that they had been disbelieved. Then, our victory came to them, as We save whomever We will. And Our punishment cannot be repelled from the people who are criminals. (110)

There was certainly, **in their stories, a lesson** for those of (reasoning) minds. (This Quran) was never an invented narration (by the Messenger), but **a confirmation** of what was before it, and a detailed **explanation of everything**, and **guidance** and **mercy** for a people who believe. (111) (Yousuf, 12: 109-111).

The Holy Quarn is a Book of guidance and lessons to be learned, revealed by Allah, praise to Him, to guide His human creations. As such, it is not a history book, and there is no clear statement in it, which says that its stories of the Messengers and Prophets came to show a chronological sequence. However, we can see such sequence from mentioning the stories of five Messengers. We can also make conclusions about other cases from the Holy Quran, the Prophet's 'Hadeeths, and the interpretations of Muslim scholars.

Accordingly, the following presentation of their stories, in a chronological sequence in this Chapter, is an attempt by this author, on the basis of his best knowledge, without any claim of certainty about it.

The five Messengers, who were mentioned in a sequence, in the Holy Quran, were Noo'h (Noah), Hood, Sali'h, Loot (Lot), and Shu'ayb, peace be upon them (pbuh), as revealed in verse 11:89, in which Shu'ayb, pbuh, warned his people to avoid the punishment which was inflicted on those who disbelieved the Messengers of Allah before them. This sequence was confirmed through relating the stories of these Messengers and their peoples, in four Sooras (Chapters) of the Holy Quran: Al-A'araf, Hood, Al-Shu'ara, and Al-'Ankaboot (Chapters 7, 11, 26, and 29, respectively).²²

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ (هُودُ ، 11: 89).

And **O my people**, let not (your) dissension from me cause you to be struck by that similar to what struck the people of **Noo'h (Noah)**, or the people of **Hood**, or the people of **Sali'h**. And the people of **Loot (Lot)** are not from you far away (Hood, 11: 89).

Thus, mentioning Loot (Lot) means that Ibraheem (Abraham) was sent before him, and that Isma'eel (Ishmael), Is'haq (Isaac), Ya'coob (Jacob), Yousuf (Joseph), Moosa (Moses), and Haroon (Aaron) came after him. Likewise, Dawood (David) was before Sulayman (Solomon), as well as Zakariya (Zachariah) and Ya'hya (John, the Baptist) were before the mission of 'Eisa (Jesus), peace be upon them all. In addition, Adam, pbuh, was the First Prophet, and Mu'hammed, pbuh, was the Final Prophet and the Last Messenger.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأحزاب ، 33: 40).

Mu'hammed was not the father of one of your men, but **the Messenger of Allah, and Final of the Prophets**. And ever is Allah, of all things, Knowing (Al-A'hzab, 33: 40).

Messengers of Allah and His Prophets, Who Are Mentioned in the Holy Quran

1. Adam, pbuh, was the **First Prophet**. The main lesson we learn from his story is that obedience to Allah, praise to Him, is better for us, and disobedience to Him is bad for us, in this life and in the hereafter. His Lord, Allah, praise to Him, admonished him not to listen to the words of the Shaytan (Satan), as he is his arch enemy. However, he disobeyed Him, which led to banishing him out of Paradise, as a punishment for him in this lower life. Then, Adam asked for forgiveness. So, Allah, the Merciful, forgave him, and told us about his story, so we do not fall to the plots of the cursed Shaytan, like he did.

There is no clear statement in the Holy Quran mentioning that Adam, pbuh, was a Messenger or a Prophet. However, in a 'Hadeeth narrated by Companion Abu Umama Al-Bahily, may Allah be pleased with him (mAbpwh), the Messenger of Allah, pbuh, said that: "**Adam was a Prophet**, whom (Allah) talked to. There were ten generations between him and Noo'h (Noah), and there were 315 Messengers." ²³

The **Prophet of Allah, Adam**, was mentioned **25 times** in the Holy Quran. This is the same number of times, in which the **Messenger of Allah 'Eisa (Jesus)** was also mentioned in the Holy Quran. It is one of the manifestations of the numerical miracles in the Book of Allah. It is also a reference to the similarity in the creation of them both. ²⁴

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (الْأَنْبِيَاءُ ، 3: 59).

Indeed, the example of **'Eisa (Jesus)** to Allah is like that of **Adam**. He created Him from dust; then He said to him, "Be," and he was (Aal-'Imran, 3: 59).

While Allah, praise to Him, created humans generally in sequential stages (Noo'h, 71: 14), from males and females (Al-'Hujurat, 49: 13), He created Adam with His own hands (Sad, 38: 75), just like He created 'Eisa (Jesus) without a father (Aal-'Imran, 3: 47). These are two great signs of His ability, told to His creations, so that they believe in Him, thus gaining His mercy and contentment, in this lower life and in the hereafter. ²⁵

Details of the Adam story have been presented in the sixth chapter of the first book about Islam, by this author (Islam: A Scientific View of God's Message to Humanity), titled, "Adam's Contest with the Angels and Getting Out of Paradise."

2. The Holy Quran mentions the **Prophet of Allah, Idrees**, pbuh, whom Allah, praise to Him, lifted to heavens, just like He did to 'Eisa (Jesus), pbuh, later. He was known for telling the truth and he was patient, in conducting his mission, as we learn from verses 19: 56-57 and 21: 85. The Holy Quran does not tell us anything more about him or about his people. However, we learn more about him from the 'Hadeeths of the Prophet, pbuh.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ (مَرْيَمَ ، 19: 56-57).

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ (الْأَنْبِيَاءُ ، 21: 85).

And mention in the Book, **Idrees**. Indeed, he was **a man of truth and a Prophet**. (56) And **We lifted him up to a high station**. (57) (Maryam, 19: 56-57).

And (mention) Isma'eel (Ishmael) and **Idrees** and Dthul-Kifl; all were **of the patient** (Al-Anbiya, 21: 85).

Companion Anas Bin Malik, mAbpwh and his father, said that the Messenger of Allah, pbuh, said: "When I was ascended (on the Night Journey), I saw **Idrees in the Fourth Heaven**." ²⁶

In another long 'Hadeeth, we learn that Idrees, pbuh, is Akhnookh (Enoch), who was separated from Adam by five forefathers. The 'Hadeeth was narrated by Companion Abu Dther El-Ghifari, mAbpwh, who said that the messenger of Allah, pbuh, told him: "Four of the Prophets were Suryani: Adam, Sheath (Seth), Akhnookh (Enoch), the first to write with a pen, and Noo'h (Noah)." ²⁷

In his biography of the Messenger of Allah, pbuh, Ibn Is'haq mentioned that Akhnookh (Enoch) was separated from Adam by five forefathers. These were Yard, Mahalayeel (Mahalaleel), Qeenan (Keenan), Anoosh, and Sheath, the son of Adam, the father of humans, peace and blessings of Allah be upon them, who were good and good doers." ²⁸

Likewise, Books of the Old Testament mention that Enoch (Akhnookh) is separated from Adam by five forefathers, peace be upon them, and that he lived on the Earth for 365 years. This life span may sound long to us today, but it was much shorter than that of Lamech, who lived 977 years, and Noo'h (Noah), who lived 950 years.

While Lamech and Noo'h (Noah) died on the Earth, Enoch (Akhnookh) did not die on it. Allah, praise to Him, lifted him up to heavens, so he would not taste death therein, as a reward for his righteousness, and for his good deeds towards people.

Another explanation for lifting him up to heaven, provided by biblical scholars, is that Allah, praise to Him, wanted to keep him alive until the End of Days, when he and Elyas, will return to the Earth, to be witnesses on the ability of Allah, praise to Him, to fulfill His promises, which he made through His Messengers. ²⁹

In general, we neither believe nor disbelieve all of what the People of the Book said or wrote in the Scriptures. There should be no discomfort in narrating their stories, as the Prophet, pbuh, said. However, we reject their narrative if it contradicts with the Holy Quran, which warns us that much of it was a distortion of the words from their proper meanings, or lacking, as a result of their forgetfulness (Al-Ma-ida, 5: 13). Some of it was not even from the Scripture, nor from Allah, or outright lies (Aal-'Imran, 3: 78). Others were merely the wishful thinking and guessing of the illiterate among them (Al-Baqara, 2: 2: 78). ³⁰

3. Our Lord, Allah, praise to Him, told us about the story of **His Messenger, Noo'h (Noah)**, pbuh, which informs us that he was one of the Messengers of Allah (Al-A'araf, 7: 59), whom He sent with new laws (Al-Shoora, 42: 13), and He took from them a strong covenant, to tell His Messages to people (Al-A'hzab, 33: 7). Among them were the "Messengers with Determination" (Ulul 'Azm: أُولُو الْعَزْمِ), whom He described as patient, (Al-A'hqaf, 46: 35), in conducting their missions. ³¹

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
(الأعراف ، 7: 59).

We had certainly sent (as a Messenger) Noah to his people, and he said: "**O my people, worship Allah; you have no other deity than Him**. Indeed, I fear for you the torment of a tremendous Day (Al-A'araf, 7: 59).

Noo'h (Noah) lived among his people one thousand (solar) years minus fifty (lunar years), inviting them to the worship of Allah (Al-'Ankaboot, 29: 14). However, most of his people did not believe in him, and the eminent among them said to him: "We see you in a clear misguidance" (Al-A'araf, 7: 60), and "we do not see you followed, except by those who are the lowest of us" (Hood, 11: 27). They even threatened him with stoning him, if he would not stop inviting them to worship Allah. They said: "If you do not desist, O Noo'h (Noah), you will surely be of those who are stoned" (Al-Shu'ara, 26: 116).

Then, Noo'h (Noah) supplicated against them, saying: "My Lord, indeed, my people have disbelieved (denied) me (117), judge between me and them, with decisive judgment, and save me and those with me of the believers" (118) (Al-Shu'ara, 26: 117-118), and he said: "My Lord, do not leave upon the land from among the disbelievers an inhabitant (Noo'h, 71: 26).

His Lord answered his supplication, commanding him to make the arch (ship), to save him and the believers with him in it. Then, He drowned the disbelievers, who wronged themselves by insisting on their disbelief, including Noo'h's (Noah's) wife and his son (Hood, 11: 37-48; Noo'h, 71: 1-28).

The Noo'h (Noah) story is the subject of the Fourth Chapter of this book, titled, "Noo'h: The Ark Builder."

4. Allah, praise to Him, sent His **Messenger**, **Hood**, pbuh, to his people, 'Aad, when they disbelieved in their Creator. They used to live in Al-A'hqaf (Al-A'hqaf, 46: 21), which is located in the area where today's borders of Saudi Arabia, 'Oman, and Yemen meet. ³²

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ (الشُّعَرَاءُ ، 26 : 124-125).

When their brother **Hood** said to them: "Will you not fear punishment of Allah? (124) Indeed, I am to you a trustworthy **Messenger**. (125) (Al-Shu'ara, 26: 124-125).

Hood, pbuh, further said to them: "O my people, worship Allah; you have no other deity than Him. You are not but proponents of falsehood" (Hood, 11: 50). He further reminded them of God's favors bestowed on them, saying: "Remember when He made you successors, after the people of Noo'h" (Noah), "increased you in stature extensively" (Al-A'araf, 7: 69), which enabled you to construct in every elevation, build palaces and fortresses (Al-Shu'ara, 26: 128-129), and He provided you with grazing livestock, children, gardens, and water springs (Al-Shu'ara, 26: 133-134).

However, instead of thanking Allah, praise to Him, for His favors, they became more arrogant, and said: "Who is more powerful than us?" (Fussilat, 41: 15). Their arrogance was reflected in their actions. So, whenever they struck, they struck (mercilessly) as tyrants (Al-Shu'ara, 26: 130). Thus, they did not listen to the Messenger of Allah and they even accused him of foolishness and of being a liar (Al-A'araf, 7: 66). They ignored him and continued to worship the idols, which do not cause them benefit or harm, just because their forefathers worshipped them. In their final statement, they said to him: We are not leaving our gods, on your say, and we are not believers in you (Hood, 11: 53).

At that point, Allah, praise to Him, eliminated the disbelievers, who denied His signs, and saved His Messenger and the believers with him, with His mercy (Al-A'araf, 7: 72).

They "were destroyed by a screaming, violent wind (6), Which Allah imposed upon them for seven nights and eight days in succession. So, you would see the people therein fallen, as if they were hollow trunks of palm trees (7) (Al-'Haaqqa, 69: 6-7).

When they saw it as a cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Rather, it is that for which you were impatient, a wind, within it a painful punishment, (24) destroying everything by command of its Lord. And they became so that nothing was seen (of them) except their dwellings. Thus, We recompense the criminal people (25) (Al-A'hqaf, 46: 24-25).

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَحَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزَ نَحْلٌ خَاوِيَةٌ ﴿٧﴾ (الْحَاقَّةُ ، 69: 6-7).

"فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمְطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تَنْدِمُ كُلُّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ" ﴿٢٥﴾ (الْأَحْقَافُ ، 46: 24-25).

5. After the destruction of 'Aad, Allah, praise to Him, sent His Messenger, Sali'h, to his people, Thamood (26; 142-143), who lived in Al-'Hijr area, known as Mada-in Sali'h, which is located in northwestern Saudi Arabia today, between Al-Madeena (Al-Madina) and Tabook.³³

إِذْ قَالَ لَهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿٢٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٢٧﴾ (الشُّعَرَاءُ ، 26: 142-143).

When their brother, Sali'h, said to them: "Will you not fear (punishment of) Allah? (142) Indeed, I am to you a trustworthy Messenger. (143) (Al-Shu'ara, 26: 142-143).

He invited them to the worship of Allah, the Only God, reminding them of the numerous favors He bestowed to them (7: 74, 26: 146-151), as follows:

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (الأعراف ، 7: 74).

أَتُنْزَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿٦٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٦٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿٦٨﴾ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿٦٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ (الشُّعَرَاءُ ، 26: 146-151).

"And remember when He made you successors after 'Aad, and settled you in the land, taking for yourselves palaces from its plains, and carving from the mountains, homes. So, remember the favors of Allah, and do not commit abuse on the land, spreading corruption" (Al-A'araf, 7: 74).

Will you be left in what is here, secure (146), within gardens and springs (147), and fields of crops, and palm trees with softened fruit? (148) And you skillfully carve out of the mountains, spacious homes. (149) So, fear (the punishment of) Allah, and obey me. (150) And do not obey the order of the transgressors, (151) (Al-Shu'ara, 26: 146-151).

However, Sali'h's people, Thamood, refused his invitation and insisted on their disbelief in Allah and His Messenger. Moreover, they continued their oppression of the weakened people, who believed in him (Al-A'araf, 7: 75-76). They even challenged him to bring a sign from Allah, in support of his mission (Al-Shu'ara, 26; 154). Allah, praise to Him, accepted their challenge, and sent them a she-camel, as a sign. He told them, through His Messenger, that she should be allowed to eat and drink on His land, on one day, while they do that on another day, without touching her with any harm. He warned them that if they caused her

any harm, they will be struck with a painful punishment (Al-A'araf, 7: 37; Hood, 11: 64; Al-Shu'ara, 26: 155-156; and Al-Qamar, 54: 23-31).³⁴

In defiance to Allah and His Messenger, nine of their eminent ones hamstrung (killed) the she-camel. They also plotted to kill Sali'h, pbuh, but Allah, praise to Him, saved him, together with those who believed with him, from their plot and from the punishment which struck them, because of their disbelief, tyranny, and arrogance (Al-A'araf, 7: 77; Al-Naml, 27: 48-49; Hood, 11: 66; Al-Shu'ara, 26: 157-158; Al-Shams, 91: 14).³⁵

So, when they hamstrung (killed) the she-camel, Sali'h, pbuh, told them that the punishment of Allah is going to seize them, after three days (Hood, 11: 65). It came upon them, in the form of a shriek and an earthquake trembling, which followed it. Thus, they became lying corpses, in their homes (Hood, 11: 67; Al-Hijr, Al-A'araf, 7: 78; 15: 83; and Al-Qamar, 54: 31).³⁶

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ (النمل ، 27: 51-52).

Then, look how was the outcome of their plot, that We destroyed (the eminent ones) and their people, all. (51) So, those are their houses, desolate, because of the wrong they had done. Indeed, in that is a sign (learning lesson), for people who know. (52) (Al-Naml, 27: 51-52).

6. Our Lord, Allah, praise to Him, told us about the story of His **Messenger, Ibraheem (Abraham)**, pbuh, which informs us that he was one of the “Determined (Ulul ‘Azm) Messengers” of Allah (Al-A'araf, 7: 59), whom He sent with new laws (Al-Shoora, 42: 13). He took from them a strong covenant, to tell His Messages to people (Al-A'hzab, 33: 7), and He described them as patient, (Al-A'hqaf, 46: 35), in conducting their missions.³⁷

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُّهُتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (الحديد ، 57: 26).

And We have already **sent (as Messengers) Noo'h (Noah) and Ibraheem (Abraham)**. And We placed in their descendants prophethood and scripture. Among them is a guided (one), but many of them are (defiantly) disobedient (Al-Hadeed, 57: 26).

When his people rejected his invitation, he destroyed their idols, which led them to punish him by throwing him into a big fire they made for him. However, Allah, praise to Him, willed to save him, by commanding the fire to be “cool and peace” on him, to be a sign for his people to believe. As they still insisted on their rejection of his invitation, Allah, praise to Him, commanded him to leave them to the Holy Land, to resume his mission therein.

The story of Ibraheem (Abraham), pbuh, is the topic of Chapter 5 (Ibraheem: The Good Friend of Allah), of this fourth book about Islam by this author (Messengers of Allah to His Human Caliphs on the Earth).

7. The Holy Quran presented us with the story of the **Messenger of Allah, Loot (Lot)**, pbuh, who was sent to his people, to warn them of the grave consequences of their behaviors, which were contrary to the human nature. They were the first to practice the most heinous and obscene sin in the worlds. They lusted for men, away from women, as an expression of their transgression, corruption, and rejection to the commands of Allah, praise to Him. ³⁸

وَإِنْ لَوْطًا لَّمِنَ الْمُرْسَلِينَ (الصَّافَّاتُ ، 37: 133).

And indeed, **Loot (Lot)** was **among the Messengers** (Al-Saaffat, 37: 133).

In spite of their rejection, Loot (Lot), pbuh, kept admonishing them to stop committing that sin, in order to avoid God's punishment, but they did not listen to him. They even threatened to expel him and his family from their city, as they kept themselves pure (Al-A'araf, 7: 80-82).

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْفُسٌ يَنْتَهَرُونَ ﴿٨٢﴾ (الأعراف ، 7: 80-82).

And (mention) Loot (Lot), when he said to his people: "Do you commit such immorality as no one has preceded you with from among the worlds? (80) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." (81) But the answer of his people was only that they said: "Expel them from your city! (Because) they are people who keep themselves pure." (82) (Al-A'araf, 7: 80-82).

Then, Allah, praise to Him, sent His angels to exact His punishment on them, which was striking them with a streak, in the following morning (Al-Hijr, 15: 73), as detailed in verses 11: 77-83).

"وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ ۚ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانَكَ ۚ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ ۚ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ (هُودٌ ، 11: 77-83).

And when Our messengers, (the angels), came to Loot (Lot), he was anguished for them and felt for them great discomfort and said: "This is a trying day." (77) And his people came hastening to him, and before (this) they had been doing evil deeds. He said: "O my people, these are my daughters; they are purer for you. So, fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" (78) They said: "You have already known that we do not have any claim, concerning your daughters; and indeed, you know what we want." (79) He said: "If only I had against you some power, or (if I) could take refuge in a strong support." (80) (The angels) said: "O Loot (Lot), indeed, we are messengers of your Lord. (Therefore), they will never reach you. So, set out with your family during a portion of the night and let not any among you look back, except your wife. Indeed, she will be struck by that which strikes them. Indeed, their appointment is (in) the morning. Is not the morning near?" (81) Thus, when Our command came, We made the highest part (of the city) its lowest, and rained upon it stones of layered hard clay, (82) (which were) marked from your Lord. And (your Lord's punishment) is not far from the wrongdoers (83) (Hood, 11: 77-83).

8. Mentioning the name of the **Messenger** of Allah, **Isma'eel (Ishmael)** came 12 times in the Holy Quran. This was with mentioning a number of the Prophets and Messengers of Allah, peace be upon them. Allah, praise to Him, sent him with His message of guidance to the Arabs of Makkah and its surroundings, in the Arabian Peninsula, who believed in him and in the message of Allah sent with him. ³⁹

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (مَرْيَمَ ، 19 : 54).

And mention in the Book, **Isma'eel (Ishmael)**. Indeed, he was true to his promise, and he was a **Messenger** (and) a **Prophet** (Maryam, 19: 54).

His story came with the story of his father, Ibraheem (Abraham), peace be upon them both, in three Sooras (Chapters) of the Holy Quran. These are Ibraheem (14: 37-39), Al-Saffat (37: 99-112), and Al-Baqara (2: 125-127). ⁴⁰

When Ibraheem became too old, without having a son, he supplicated to his Lord, Allah, Who answered his call by granting him Isma'eel (Ishmael) first, then Is'haq (Isaac) afterwards, peace be upon them all (Ibraheem, 14: 39). Then, when Isma'eel was still an infant, Allah, praise to Him, commanded Ibraheem to take him and his mother to His Sacred House in Makkah, and to leave them therein, as we learn from his supplication: "Our Lord, I have settled some of my offspring in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts of some of the people incline toward them, and provide for them from the fruits, that they might be grateful" (Ibraheem, 14: 37).

When the Mother of Isma'eel (Haajar), peace be upon her, became without water, she ran between the mountains of the Safa and Marwa, seven times, looking for water. Then, the Archangel, Jibreel (Gabriel), peace be upon him, appeared and kicked the land with his foot, causing water to come out, from what is known as the Zamzam Well. Birds noticed the water and came to drink from it. When people of the Jurhum tribe noticed the birds hovering above the place, they came and asked Haajar to allow them to live with her, close to the water well. More details of the story are provided in the 'Hadeeth narrated by 'Abdullah Bin 'Abbas, mAbpwt both, which was also presented by Al-Bukhari, in his Sa'hee'h. ⁴¹

When Isma'eel grew up enough to be able to work, his father Ibraheem came in a visit, and told him that he received a revelation, while sleeping (in a dream), that he was slaughtering him. Isma'eel responded to him saying: "O my father, do as you are commanded. You will find me, if Allah wills, of the patient" (Al-Saffat, 37: 102). When they had both submitted to the command of their Lord, and just before starting the slaughter, Allah, praise to Him, called to Ibraheem, saying: "O Ibraheem (Abraham), (104) You have fulfilled the vision." Indeed, We thus reward the doers of good. (105) Indeed, this was the clear trial. (106) And We ransomed him with a great sacrifice (sheep) (107) (Al-Saffat, 37: 104-107).

Thus, Ibraheem and Isma'eel passed the test of Allah, by their obedience to His command, and by submission to His will. As a result, they gained His contentment and His praise, as He said: "Peace upon Ibraheem." (109) Indeed, We thus reward the doers of good. (110) Indeed, he was of Our believing worshippers. (111) And We gave him good tidings of Is'haq (Isaac), a Prophet, from among the righteous (112) (Al-Saffat, 37: 99-112).

It is noteworthy that the good tidings of Is'haq is a piece of evidence, from the Holy Quran, that the would-be sacrificed was Isma'eel, because it came as a reward for Ibraheem, for passing the divine test of his submission to His Lord. The Messenger of Allah, Mu'hammed, pbuh, also mentioned in his 'Hadeeth that the would-be sacrificed was Isma'eel.

Ibraheem, pbuh, came back to visit his family in Makkah, and this time for observing a command from his Lord, to build His Sacred House therein, and to purify it for "those who perform Tawaf (circumambulation), and those who are staying (there) for worship, and those who bow and prostrate (in prayer)" (Al-Baqara, 2:

125). After the completion of his mission, Ibraheem supplicated to his Lord, Allah, praise to Him, saying: "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day" (Al-Baqara, 2: 126). Allah, praise to Him, answered his call, as Makkah has become populous of believers, who have been living there, and of those who come for the pilgrimage to the Sacred House of Allah, ever since. The story of Ibraheem, Isma'eel, and Haajar became an important component of the 'Haj (pilgrimage) rituals and meanings.

9. The name of the **Prophet of Allah, Is'haq (Isaac)**, pbuh, was mentioned seventeen times in the Holy Quran, with mentioning other Prophets and Messengers, particularly with mentioning his father, Ibraheem (Abraham), his brother Isma'eel (Ishmael), and his son, Ya'coob (Jacob), peace and blessings of Allah be upon them all. In one verse (37: 112), he was mentioned together with his father, and Allah, praise to Him, described him as a Prophet from among the righteous.⁴²

وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ (الصَّافَّاتُ ، 37: 112).

And We gave him good tidings of **Is'haq (Isaac)**, a **Prophet** from among the righteous (Al-Saffat, 37: 112).

After the death of his father, Is'haq continued to teach the Message he was sent with, and to rule by it among the people of the Holy Land (the Can'anites and the Philistines), as Prophets used to do after the Messengers. It was the Message of Islam, which invites people to believe in Allah, the One and Only One God, the Creator of Everything, and to worship Him alone, without taking any partners with Him.

10. When Is'haq (Isaac), pbuh, died, the **prophethood** moved to his son, **Ya'coob (Jacob)**, pbuh, whose name was mentioned sixteen times in the Holy Quran. In thirteen times, he was mentioned together with other Prophets and Messengers of Allah, particularly with his father, Is'haq, and his grandfather, Ibraheem, peace and blessings of Allah be upon them all.

In the other three times, his name was mentioned in Soorat Yousuf (Chapter 12) of the Holy Quran, in the context of the story of Yousuf (Joseph) and his brothers, peace be upon them all (12: 5, 12: 38, and 12: 68).⁴³

فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا (مَرْيَمُ ، 19: 49).

So, when he (Ibraheem) had left them and those they worshipped other than Allah, We gave him Is'haq (Isaac) and Ya'coob (Jacob), and each (of them) We made a Prophet (Maryam, 19: 49).

The story begins with Yousuf telling his father, Ya'coob, that he saw (in a dream) eleven planets, the Sun, and the Moon, all prostrating to him (Yousuf, 12: 4). His father told him not to tell his brothers about this vision. Otherwise, they would plot against him (out of jealousy). He further told him that he would be an important person, which would lead his brothers to prostrate to him. Moreover, he told him that Allah, praise to Him, would teach him how to explain dreams, choose him for the prophethood, as he chose his father and his forefathers, Is'haq and Ibraheem, before (Yousuf, 12: 5-6).

When Yousuf's brothers plotted to get rid of him, they asked their father to allow him to go with them to the wilderness, where they used to take their animals for grazing. At first, Ya'coob refused to let him go with them, but he agreed later, due to their persistent requests. Thus, they dropped Yousuf in the deserted water

well, and came back to their father, pretending to weep for losing him. However, Ya'coob did not believe them, and said to them: "Rather, your souls have enticed you to something. So, patience is most fitting, and Allah is the One sought for help, against that which you describe" (18) (Yousuf, 12: 14-18).

After Yousuf had become the prime minister ('Azeez) of Egypt, he also became in charge of the food distribution during the famine years, which Egypt and Bilad El-Sham (the Levant) experienced. So, his brothers came to Egypt, to buy what they needed of grains. While he knew them, they did not know him. He told them to bring their youngest brother first, then he revealed himself to them, and told them to bring his parents and their families, to live with him in Egypt. He also sent his shirt with them, to throw it on their father's face, which would give him his sight back, after losing it while weeping for losing him.

The Holy Quran concluded the story by mentioning that when they arrived back to their father, Ya'coob said:

"إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَتِّنُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالِ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ" ﴿٩٦﴾ (يُوسُفُ ، ٩٤ : 96-94).

"... Indeed, I find the smell of Yousuf (Joseph), unless you refute it." (94) They said: "By Allah, indeed you are in your (same) old error" (95), but when the bearer of good tidings arrived, he cast (the shirt) over his face, and he returned (once again) seeing. Then, he said: "Did I not tell you that I know from Allah, that which you do not know?" (96) (Yousuf, 12: 94-96).

"فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلْتُ رَبِّي حَفَاطًا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ" ﴿١٠٠﴾ (يُوسُفُ ، ٩٩ : 100-99).

And when they entered upon Joseph, he took his parents to himself and said: "Enter Egypt, Allah willing, safely (and securely)." (99) And he raised his parents upon the throne, and they bowed to him in prostration. And he said: "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He got me out of the prison and brought you (here) from Bedouin life, after the Shaytan (Satan) had induced (estrangement) between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise. (100) (Yousuf, 12: 99-100).

11. Allah, praise to Him, honored **Yousuf (Joseph)**, pbuh, with the **Prophethood**, taught him about how to explain dreams, and showered him with His favors. In particular, He enabled him to become the prime minister ("Azeez) of Egypt, after what his brothers did to him, and the humiliation of the slavery he experienced as a result. Then, Allah, praise to Him, furthered His favors to him by reuniting him with his parents, brothers, and their families in Egypt.

We know all of that from the details of his fascinating and abundant of meanings story, which is narrated in the Holy Quran, in the Soora (Chapter), titled with his name.

There is not an explicit text in the Holy Quran which refers to Yousuf (Joseph), pbuh, as a Prophet or as a Messenger. However, verse 12: 38 referred to **his prophethood**, by mentioning that **he was following the religious tradition of his forefathers**, pbut all. Had he been a Messenger, he would have been given a new Message. Concerning **Hadeeth**, the Messenger of Allah, Mu'hammed, pbuh, said clearly that he was an honorable **Prophet**, as follows: ⁴⁴

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ (يُوسُفُ ، 12: 38).

And I have **followed the religious tradition of my forefathers**, Ibraheem, Is'haq, and Ya'coob (Abraham, Isaac and Jacob). And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful (Yousuf, 12: 38).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَدْ قِيلَ لِلنَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: "أَكْرَمُهُمْ أَتَقَاهُمْ." قَالُوا: يَا نَبِيَّ اللَّهِ ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: "فَأَكْرَمُ النَّاسِ **يُوسُفُ** ، **نَبِيُّ اللَّهِ** ، ابْنُ نَبِيِّ اللَّهِ ، ابْنُ خَلِيلِ اللَّهِ ... " (أَخْرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ: 3374).

Companion Abu Hurayra, mAbpwh, said that the Prophet, pbuh, was asked about who is the most honorable among people. He said: "The most honorable among them is the most righteous." The companions who asked him said: O Prophet of Allah, we are not asking about that (in general). He said: "The most honorable among people was **Yousuf**. He was **the Prophet of Allah**, son of the Prophet of Allah, and (grand) son of the Good Friend of Allah ..." ⁴⁵

Our Lord, Allah, praise to Him, told us the story of Yousuf (Joseph), pbuh, in one hundred verses of the clear Arabic text of the Holy Quran (Yousuf, 12: 3-103), in a brief but complete account, which characterizes the style of the Book of Allah. Therefore, the best presentation for this story is what has been revealed in these verses. Accordingly, what follows is just mentioning some of the events which were related in the story, and by no means should be considered in lieu of reading it in the Holy Quran.

The story of Yousuf, pbuh, begins when he tells his father, Ya'coob, that he saw (in a dream) eleven planets, the Sun, and the Moon, all prostrating to him. His father knew what the dream meant. Therefore, he told him not to tell his brothers about it. Otherwise, they would plot against him (out of jealousy). He further told him that Allah, praise to Him, would teach him how to explain dreams and would choose him for the prophethood, in the future (Yousuf, 12: 5-6).

Even without knowing about the dream, his brothers plotted against him, out of jealousy, as he was the closest to his father. So, they did cast him in a water well, where he was discovered by some travelers, who sold him as a slave to the prime minister ('Azeez) of Egypt. Thus, he grew up in the palace until he reached manhood, when the wife of El-'Azeez tried to seduce him. Because he did not do what she wanted, he was thrown into the prison for several years (Yousuf, 12: 19-35).

In the prison, he started to invite other prisoners to worship the One God, Allah. Two of the prisoners asked him to explain their dreams. He gave glad tidings to one of them, that he would get out of the prison and return to his previous work, in the service of the King. He told the other prisoner that he would be sentenced to death by crucifixion and birds would be eating from his head, which did happen exactly for both of them (Yousuf, 12: 36-42).

The King saw in his sleep "seven fat cows being eaten by seven (that were) skinny, and seven green spikes (of grain) and others (that were) dry" (Yousuf 12: 43), but nobody around him could explain that dream. The ex-prisoner told the King about Yousuf's ability to interpret dreams and offered to ask him for an interpretation.

Yousuf, pbuh, explained the King's dream succinctly, saying: "You will plant for seven years consecutively, and what you harvest leave it in its spikes, except a little from which you will eat (47). Then, seven difficult (years) will come after that, which will consume what you saved for them, except a little from which you will store (48). Then, a year will come after that, in which the people will be given rain, and in which they will press (olives and grapes)" (49) (Yousuf, 12: 47-49).

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿٤٩﴾ (يُوسُفُ ، 12: 47-49).

The King was happy with Yousuf's interpretation of his dream. So, he ordered him out of prison and appointed him as the prime minister ('Azeez) of Egypt. In particular, he wanted him to be directly responsible for the implementation of his interpretation, including the storage of the harvest during the good years, so people can survive on it in the difficult years, as stated in verses 12: 54-56.

وَقَالَ الْمَلِكُ ااْتُونِي بِهِ اَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ اٰمِيْنٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْاَرْضِ ۖ اِنِّي حَفِيظٌ عَلِيْمٌ ﴿٥٥﴾ وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْاَرْضِ يَتَّبِعُوْا مِنْهَا حَيْثُ يَشَآءُ ۚ نُّصِيبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٥٦﴾ (يُوسُفُ ، 12: 54-56).

And the King said: "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said: "Indeed, you are today for Us established (in position) and trusted." (54) (Yousuf) said: "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." (55) And thus, We established Yousuf in the land, to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow the reward, of those who do good, to be lost. (56) (Yousuf, 12: 54-56).

During the difficult years, Yousuf's brothers came from the land of Can'an (Palestine) to Egypt, to buy grains. He knew them while they did not know him. Then, he revealed himself to them, forgave them, and told them to bring his parents and their families with them, to settle in Egypt with him.

The story is concluded with the implementation of what Yousuf saw in his dream, which he had told to his father before his disappearance, as we read in verses 12: 99-101. Then, we learn about the goal of telling the stories of the Prophets and the Messengers of Allah, in the Holy Quran, as stated in verse 12: 111.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ اِلَيْهِ اَبُوْهُ وَقَالَ ادْخُلُوا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِيْنِ ﴿٩٩﴾ وَرَفَعَ اَبُوْهُ عَلَيْهِ عَلٰى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا اَبَتِ هٰذَا تَاْوِيْلُ رُّؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ اٰخَرْتَنِيْ مِنْ السِّجْنِ وَجَآءَ بِكُمْ مِنَ الْبَدُوِّ مِنْ بَعْدِ اَنْ نَّزَعَ الشَّيْطَانُ بَيْنِيْ وَبَيْنَ اِخْوَتِي ۚ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ۚ اِنَّهُ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿١٠٠﴾ رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيِّيْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۖ تَتَوَقَّئِيْ مُسْلِمًا ۖ وَالْاٰخِرَةُ خَيْرٌ لِّمُسْلِمٍ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ﴿١٠١﴾ (يُوسُفُ ، 12: 99-101).

And when they entered upon Yousuf (Joseph), he took his parents to himself and said: "Enter Egypt, Allah willing, safe (and secure)." (99) And he raised his parents upon the throne, and they bowed to him in prostration. And he said: "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He got me out of prison and brought you (here) from the Bedouin life (in Can'an), after the Shaytan (Satan) had induced (estrangement)] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise. (100) My Lord, You have given me (something) of sovereignty and taught me of the interpretation of dreams. Originator of the heavens and the Earth, You are my Protector in this lower life and in the Hereafter. Enable me to have my record completed (die) a Muslim and join me with the righteous." (101) (Yousuf, 12: 54-56).

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيْقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَيْءٍ وَهَدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُوْنَ (يُوسُفُ ، 12: 111).

There was certainly, in their stories, a lesson for those of reasoning minds (who understand). (The Holy Quran) was never an invented (made up) narration. Rather, it is a confirmation of what was before it, a detailed explanation of everything, as well as guidance and mercy for a people who believe

12. Allah, praise to Him, told us the story of His **Prophet Ayoob (Job)**, pbuh, in the Holy Quran, to be a lesson for us in patience at the time of hardship, in being hopeful for His mercy, in keeping our absolute faith in Him and in His support, and in His answer to the calls of His righteous worshippers (Yousuf, 12: 111).

Ayoob (Job), pbuh, was mentioned, by name, four times in the Holy Quran. In two of them, he was mentioned together with other Prophets and Messengers of Allah (Al-Nisa, 4: 163 and Al-An'am (6: 84). The other two times came in the context of his story. Though there was no clear reference to him, in the Holy Quran, as whether he was a Prophet or a Messenger, he was mentioned as a Prophet in the 'Hadeeth, narrated by Companion Anas Bin Malik, mAbpwt both. ⁴⁶

His story is basically focused on his skin disease, which led almost all of his relatives to leave him, except for his wife and two of his brothers. He forbore that trial with patience, for eighteen years. Then, he called on Allah, praise to Him, to heal him. His call was answered and he restored his health, wealth, family, and relatives, as it is detailed in the 'Hadeeth and in verses 21: 83-84 and 38: 41-44, as follows:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ ۖ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾ (الأنبياء ، 21: 83-84).

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٤٤﴾ (ص ، 38: 41-44).

And (mention) **Ayoob (Job)**, when he called to his Lord: "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." (83) So, We responded to him and removed what afflicted him of adversity. And We gave him (back) his family and the like thereof with them, as mercy from Us and a reminder for the worshippers (84) (Al-Anbiya, 21: 83-84).

And mention Our worshipper **Ayoob (Job)**, when he called to his Lord: "Indeed, the Shaytan (Satan) has touched me with hardship and torment." (41) (So, he was told): "Strike (the ground) with your foot. This is a (spring for) a cool bath and drink." (42) And We granted him his family and a like (number) with them, as mercy from Us and a reminder for those of reasoning minds (who understand). (43) (We said to him): "And take in your hand a bunch (of grass) and strike with it and do not break your oath." Indeed, We found him patient, an excellent worshipper. Indeed, he was one repeatedly returning back (to Allah) (44) (Sad, 38: 41-44).

13. Allah, praise to Him, sent His **Messenger, Shu'ayb**, pbuh, to the people of Madyan, where he invited them to worship Allah and obey His commands. In particular, he admonished them to stop cheating in their transactions, as they used to decrease the right amounts and weights when they would sell their commodities. They also used to put down the values of commodities if they were the buyers. Moreover, they used to corrupt the Earth after it had been reformed, as they were described in verse 7: 85 of the Holy Quran. ⁴⁷

وَالْإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَاقُوفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ (الأعراف ، 7: 85).

And (to the people of) **Madyan**, (We sent) their brother, **Shu'ayb**. He said: "O my people, worship Allah; you have no other deity than Him. A clear evidence has come to you from your Lord. So, fulfill the measure and weight and do not deprive people of their due and do not cause corruption upon the Earth, after its reformation. That is better for you, if you should be believers (Al-A'araf, 7: 85).

Shu'ayb, pbuh, was not the only Messenger Allah, praise to Him, sent to the People of Madyan, who were also referred to as the People of the Thicket (Al-Ayka). They still disbelieved the Messengers, as we learn from verses 26: 176-179),

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمُ **شُعَيْبٌ** أَلَا تَتَّقُونَ ﴿١٧٧﴾ **إِنِّي لَكُمْ رَسُولٌ أَمِينٌ** ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ۖ (الشعراء ، 179-176: 26).

The **Owners of the Thicket** denied (disbelieved in) the **Messengers** (176) When **Shu'ayb** said to them: "Will you not fear (the punishment of) Allah? (177) Indeed, I am to you a trustworthy **Messenger**. (178) So, fear (the punishment of) Allah and obey me. (179) (Al-Shu'ara, 26: 176-179).

The story of Shu'ayb, pbuh, came in the context of relating stories of four other Messengers before him: Nooh (Noah), Hood, Sali'h, and Loot (Lot), peace be upon them all, as we read in Sooras (Chapters) of Al-A'araf, Hood, Al-Shu'ara, and Al-Ankaboot. All of them were disbelieved by their people, who were punished as a result, for their disbelief and disobedience of the commands of Allah, as revealed in verse 39: 26.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ (الزمر ، 39: 26).

So, Allah made them taste disgrace in (this) lower life. But the torment of the Hereafter is greater, if they only knew (Al-Zumar, 39: 26).

Some of his people believed in him, but the arrogant among them insisted on their disbelief. They even threatened to expel him and the believers with him from their village if they would not return to the disbelief (Al-A'araf, 7: 88). However, Shu'ayb kept advising them to repent, to avoid the punishment of Allah, which befell the people who insisted on their tyranny and disbelief, before them (Hood, 11: 39-90). In response, they accused him of lying and of being affected by magic (Al-Shu'ara, 26: 185-186). Then, he told them of the disgraceful torment, which would befall them (Hood, 11: 93). That happened to them on the Day of the Cloud Shade, when they died of the shriek and the earthquake, which made them fallen corpses, as punishment for their arrogance and disbelief (Al-Shu'ara, 26: 189; Hood, 11: 94; and Al-A'araf, 7: 91).⁴⁸

Ibn Katheer interpreted the Day of the Cloud Shade, mentioned in verse 26: 189, by saying that the punishment they received "was similar to what they challengingly asked for. So, Allah, praise to Him, made their punishment begin with severe heat, for seven days, without relief. Then, they saw a cloud, which prompted them to run towards it, to benefit from its shade, against the heat. When they all gathered under it, Allah, praise to Him, sent from it sparks of fire, flames, and great heat. The Earth also trembled (by an earthquake) under them and they heard a great shriek, which killed them."

14-15. The **Messenger** of Allah, **Moosa (Moses)** was the third of the Messengers with Determination (Ulul 'Azm), after Noo'h (Noah) and Ibraheem (Abraham), peace be upon them all. His story was the longest among the stories of the Prophets and the Messengers of Allah, related in the Holy Quran. ⁴⁹

Allah, praise to Him, **sent Moosa (Moses)** to save the Children of Israel, who were mistreated and enslaved by the Egyptian Pharaoh. His brother, **Haroon (Aaron)** was also sent with him, to help him in clarifying his interactions with the Pharaoh, as he was more fluent.

When the Pharaoh did not believe that he was a true Messenger, Allah, praise to Him, supported him with nine miracles. However, the Pharaoh continued in disbelieving him and refused to let the Israelites leave Egypt. So, Allah commanded his Messenger to lead the Israelites out of Egypt, at one night. They headed east in the Sinai Peninsula, until they reached the Gulf of Suez.

As the Pharaoh and his soldiers followed them, Moosa (Moses), pbuh, struck the sea with his staff (stick), and it split, like a great mountain. While the Israelites passed safely, the Pharaoh and his soldiers drowned.

Despite the fact that the Israelites saw that miracle by their eyes, they still gave Moosa (Moses) a tough time, including worshipping the golden calf during his absence, and threatening to kill his brother Haroon (Aaron), pbuh.

What is unique about the story of Moosa (Moses), in comparison with the stories of other Messengers and Prophets, was that Allah, praise to Him, chose him alone to deliver His Message to the Pharaoh (Al-A'araf, 7: 104). However, He agreed to his request to send his brother, Haroon (Aaron), with him, because he was more fluent (Al-Qasas, 28: 34). So, they both were once referred to as one Messenger (26: 16) and in another time as two Messengers, delivering God's one Message to the Pharaoh, to stop his mistreatment of the Israelites and to let them go out of Egypt (Ta-Ha, 20: 47).

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الأعراف ، 7: 104).

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُون (الْقَصَصُ ، 28: 34).

فَأْتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (الشُّعَرَاءُ ، 26: 16).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ طه ، 20: 47).

And **Moosa (Moses)** said: "O Pharaoh, **I am a Messenger** from the Lord of the Worlds" (Al-A'araf, 7: 104).

And my brother **Haroon (Aaron)** **is more fluent than me in tongue**. So, send him with me as a supporter, verifying me. Indeed, I fear that they will deny me" (Al-Qasas, 28: 34).

Go to Pharaoh and **(you both) say**: 'We are the **Messenger** of the Lord of the Worlds (Al-Shu'ara, 26: 16).

So, go to him and **(you both) say**: "Indeed, we are **Two Messengers** of your Lord. So, send with us the Children of Israel and do not torment them ... (Ta-Ha, 20: 47).

Some biblical scholars support the opinion that the Israelite Exodus from Egypt took place in 1202 BC, after which the Israelites got lost in the Sinai Peninsula for forty years, as we learn from verse 5: 26. They did not enter the Holy Land until after the death of Moosa (Moses), pbuh.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (الْمَائِدَةُ ، 5: 26).

(Allah) said: "Then, indeed, it is forbidden to them for **forty years**, (during which) they will be lost (wander) throughout the land. So, do not grieve over the defiantly disobedient people" (Al-Ma-ida, 5: 26).

For more details about the story of Moosa, pbuh, see the sixth chapter of this book, titled: "Moosa (Moses): The Messenger Supported by Nine Miracles. See also the Appended Table, at the end of this chapter, which shows the tentative times of the life of the Messengers and Prophets, mentioned in the Holy Quran, starting from the Exodus. ⁵⁰

16. After the Israelite Exodus from Egypt by about 198 years, approximately about the year 1010 BC, the **Prophet of Allah, Dawood (David)**, pbuh, became a King, ruling over the Children of Israel. He was mentioned sixteen times, in ten Sooras (Chapters) of the Holy Quran. ⁵¹

The Dawood (David) story begins with the role he played during the battle, which took place between the two armies of Taloot (Saul) and Jaloot (Goliath), during which Dawood managed to kill Jaloot. So, he became the King of the Israelites after Taloot (Al-Baqara, 2: 246-251). In addition, Allah, praise to Him, chose him for the Prophethood (after Samuel). So, he ruled by the Tawrah (Torah), which was revealed to Moosa (Moses), pbuh, just like other Prophets after him did, until the advent of the Messenger of Allah 'Eisa (Jesus), pbuh (Al-Ma-ida, 5: 44). Moreover, Dawood, pbuh, was among the Prophets whom Allah, praise to Him, favored, and gave him the Zaboor (Book of Psalms), to use it in praising and exalting his Lord (Al-Isra, 17: 55; Al-Naml, 27: 15). ⁵²

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ^{٥١} ... (البقرة ، 2: 251).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ... (المائدة ، 5: 44).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ^{٥٢} وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ^{٥٣} وَآتَيْنَا دَاوُودَ زَبُورًا (الإسراء ، 17: 55).

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا^{٥٤} وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ (النمل ، 27: 15).

So, they defeated them, by permission of Allah, and **Dawood (David) killed Jaloot (Goliath)**, and Allah gave him the kingship and wisdom (prophethood), and taught him from that which He willed ... (Al-Baqara, 2: 251).

Indeed, We sent down the **Tawrah (Torah)**, in which was guidance and light. The **Prophets** who submitted (to Allah) **ruled** (judged) **by it** for the Jews, as did the rabbis and scholars, by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto ... (Al-Ma-ida, 5: 44).

And your Lord is most knowing of whoever is in the heavens and the Earth. And **We have favored some of the Prophets** over others, and We **gave Dawood (David) a Zaboor (the Book of Psalms)** (Al-Isra, 17: 55).

And We had certainly given to Dawood (David) **and Sulayman (Solomon) knowledge**, and they said: "Praise (is due) to **Allah, Who has favored us** over many of His believing worshippers (Al-Naml, 27: 15).

Among the favors which Allah, praise to Him, bestowed upon Dawood (David), pbuh, was subjecting mountains and birds to him. So, when he used to sing his praise and exaltation to Allah, while reciting verses of Al-Zaboor (Psalms), mountains would echo his voice, and birds would repeat his recitation after him. Another favor was teaching him how to make iron pliable by fire, to make efficient shields out of it (Saba, 34: 10-11).

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا **يَا جِبَالُ أَوْبِي مَعَهُ وَالطَّيْرُ** وَأَلْنَا لَهُ **الْحَدِيدَ** ﴿١٠﴾ أَنْ اْعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾ (سَبَأُ ، 34 : 10-11).

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ **وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ** ۚ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾ **وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ** لَكُمْ لَتَحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ (الْأَنْبِيَاءُ ، 21 : 78-80).

And We certainly gave Dawood (David) from Us bounty. (We said): "**O mountains, repeat** (Our) praises with him, and the **birds** (as well)." And We made **iron pliable** for him, (10) (commanding him): "Make complete and vast shields, perfect them by precise size of their chains and do (all of you) righteous (deeds). Indeed I, of what you do, am Seeing." (11) (Saba, 34: 10-11).

And (mention) Dawood (David) and Sulayman (Solomon), when they ruled on (judged) the (agricultural) field (case), when the sheep of a people overran it, and We were witness to their ruling (judgment). (78) And We gave understanding of the case to Sulayman (Solomon), and to each (of them) We gave Understanding and knowledge. And **We subjected the mountains and the birds to exalt (Us), along with Dawood (David)**, and We were doing (that). (79) And **We taught him the fashioning of coats of armor (shields)**, to protect you from your (enemy in battle). So, will you then be grateful? (80) (Al-Anbiya, 21: 78-80).

More important was that Allah gave Dawood (David), pbuh, wisdom, to enable him to rule among people with justice, as he gave it to his son, Sulayman (Solomon), pbuh. They both ruled with wisdom, though their rulings differed sometimes, such as in the case of the dispute between the owner of the agricultural field and the owner of the sheep, which grazed on it (Sad, 38: 17-26).

Interpreters of the Holy Quran, including Ibn Katheer, mentioned the Ibn 'Abbas explanation that such different rulings happened when two men came for a ruling on their dispute. "One of them was the owner of an agricultural field, with grown plants. The other was the owner of a herd of sheep, which grazed on (ate) the plants of the first man, at night. Dawood (David), pbuh, ruled in favor of the owner of the plants, who should take the sheep, as he was the victim in that case. However, Sulayman (Solomon), pbuh, gave a different ruling, which is in favor of them both. He ruled that the owner of the plants should take the sheep to benefit from their offspring, dairy products, and wool. At the same time, the owner of the sheep should seed the land with the same crop, until the plants reach the same level of growth that was before the incident. Then, they return the sheep to their owner and keep their plants."

The Holy Quran told us about another ruling by Dawood (David), pbuh, which was a lesson to him and to judges after him. One day, while he was worshipping Allah, praise to Him, in his prayer chamber, two men appeared suddenly before him, asking for his ruling between them, over a dispute they had. The first man said that while his brother had ninety-nine ewes (female sheep), he had only one ewe. However, he overpowered him in speech, to let his only ewe join his ninety-nine ewes. Dawood, pbuh, without listening to the adversary, he ruled that he wronged him. Then, after thinking about his ruling, he realized that his ruling was incorrect, and that it was a test from Allah, praise to Him. So, "he asked for forgiveness of his Lord, and fell down bowing (in prostration), and turned (to Him) in repentance" (Sad, 38: 17-26).⁵³

Some interpreters quoted the Israelite (biblical) narration, which implicates Prophet Dawood (David), pbuh, thus indicating that the reference to the ewes was that to women. That claim against the Prophet of Allah cannot stand and should be rejected as untrue.

In general, not all of what the People of the Book said or wrote in the Scriptures should be believed as true, as we are alerted by the Messenger of Allah, pbuh, in the 'Hadeeth (See Endnote 30, in the story of Idrees, pbuh). Much of it was a distortion of the words from their proper meanings, or lacking, as a result of their forgetfulness (Al-Ma-ida, 5: 13). Some of it was not even from the Scripture, nor from Allah, or outright lies (Aal-'Imran, 3: 78). Others were merely the wishful thinking and guessing of the illiterate among them (Al-Baqara, 2: 78).⁵⁴

17. After the death of Dawood (David), pbuh, about the year 970 BC, the kingship moved to his son, the Prophet of Allah, **Sulayman (Solomon)**, pbuh. He ruled over the Israelites for forty years, just like his father, and died about the year 930 BC. He was mentioned seventeen times, in sixteen verses of the Holy Quran.

Trial, Forgiveness, and Supplication

One afternoon, Sulayman (Solomon), pbuh, was fascinated with the horses he owned. So, he ordered them to be paraded before him, to and fro. When they were returned to him, he started rubbing their legs and necks, as an expression of love and fascination, until he forgot his prayers. Once he realized what had happened, he returned to his Lord, asking for forgiveness.

Then, Sulayman (Solomon), pbuh, supplicated, asking his Lord to give him powers which nobody gets after him. His Lord answered by subjecting the wind to him, provided him with jinn devils, to build and dive for him, and some of them were chained, to be under his control (Sad, 38: 30-38). They kept doing whatever he commanded them to do, until his death (Saba, 34: 12-14).

After his death, the Israelites followed what the Jin devils used to tell Sulayman (Solomon), pbuh, who did not disbelieve in Allah, praise to Him. However, the Jinn devils disbelieved in Him, as they taught humans magic, and how to separate married couples from each other, though that happens only by permission from Allah (Al-Baqara, 2: 102).

These details of his story were related in the Holy Quran, as follows:

وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِبَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ طَفَقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۖ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ (ص ، 38: 30-38).

And to Dawood (David), We gave Solomon, an excellent worshipper. Indeed, he was one repeatedly turning back (to Allah) (30). One afternoon, his (beautiful) poised horses were paraded before him. (31) And he said, "Indeed, I gave preference to the love of good (things) over the remembrance of my Lord, until (the sun) disappeared into the curtain (the horizon)." (32) (He said): "Return them to me," and he began rubbing (stroking) their legs and necks. (33) And We certainly tried Sulayman (Solomon) and placed on his throne a body; then he returned (to his Lord). (34) He said: "My Lord, forgive me and bestow on me a kingship (powers) such as will not belong to anyone after me. Indeed, You are the Bestower." (35) So, We subjected to him the wind blowing by his command, gently, wherever he directed, (36) (We also subjected) the devils

(of the jinn disbelievers), every builder and diver (37) And others bound together in shackles. (38) (Sad, 38: 30-38).

وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ (سَبَأُ ، 34: 12-14).

And to Sulayman (Solomon), (We subjected) the wind, its morning (journey was that of) a month, and its afternoon (journey was that of) a month, and We made flow for him a spring of (liquid) copper. And among the jinn were those who worked for him, by the permission of his Lord. And whoever deviated among them from Our command, We will make him taste of the torment of the Blaze. (12) They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. (We said): "Work, O family of Dawood (David), in gratitude." And few of My worshippers are grateful. (13) And when We decreed death on him, nothing indicated his death to the jinn except a creature of the earth, eating his staff. So, when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating torment. (14) (Saba, 34: 12-14).

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (البقرة ، 2: 102).

And they (the Israelites) followed what the (jinn) devils had recited during the reign of Sulayman (Solomon). It was not Sulayman who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels in Babylon, Haroot and Maroot. But they (the two angels) do not teach anyone unless they say: "We are a trial, so do not disbelieve (by practicing magic)." And (yet) they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they (the people) learn what harms them and does not benefit them. But (the Children of Israel) certainly knew that whoever purchased it (the magic spells) would not have in the Hereafter any share (of goodness). And wretched is that for which they sold themselves, if they only knew (Al-Baqara, 2: 102).

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (الأنبياء ، 21: 81).

And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing (Al-Anbiya, 21: 81).

His Story with the Queen of Saba (Sheba)

The story of the Prophet of Allah, Sulayman (Solomon), pbuh, with the Queen of Saba (Sheba) provides more details on the various features of powers, which Allah, praise to Him, bestowed on him. In addition to subjecting the wind and the jinn devils to him (Sad, 38: 30-38; Saba, 34: 12-14), Allah, praise to Him, enabled him to learn languages (ways of communication) of birds and ants, and to use the jinn devils as soldiers.

One day, the Hoopoe was absent from Sulayman's Council. When it came back, it informed him that it was in Saba (Yemen), where it saw people worshipping the Sun, and were ruled by a woman, who had a great throne. So, Sulayman, pbuh, wrote a letter to her, to be delivered by the Hoopoe, in which he invited her and her people to accept the religion of Allah, Islam.

The Queen of Saba (Balqees) responded by sending him a precious gift, instead of accepting his invitation. However, Sulayman rejected her gift and threatened her of an invasion by his army, which her people would be powerless to encounter. Ultimately, she submitted to his threat, to save her people from a humiliating defeat, and she told him that she was coming to him.

When Sulayman, pbuh, knew about **her imminent arrival**, he asked those present in his Council about who among them is capable of bringing her throne. One of the jinn devils said that he was capable of doing that **before Sulayman would stand up**. Another jinn devil, who had knowledge of the Book, said that he was capable of doing it **before he would blink**. As Sulayman saw it near him, he thanked Allah, praise to Him, for showering him with all of these favors. When the Queen of Saba (Sheba) saw these miracles, she submitted with Sulayman to the Lord of the Worlds, as we learn from verses 15-44 of Soorat Al-Naml (Chapter 27) of the Holy Quran, as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنَاطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَخُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّملِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾ (النمل ، 27: 15-19).

In the Name of Allah, the Beneficent, the Merciful

And We had certainly given to Dawood and Sulayman (David and Solomon) knowledge, and they said: "Praise (is due) to Allah, who has favored us over many of His believing worshippers." (15) And Sulayman inherited Dawood. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the evident bounty." (16) And gathered for Sulayman were his soldiers, of the jinn, and men, and birds, and they were in rows. (17) Until, when they came upon the valley of the ants, an ant said: "O ants, enter your dwellings, so that Sulayman and his soldiers do not crush you, while they do not feel (it)." (18) Sulayman smiled, amused at her speech, and said: "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteous (deeds), of which You approve, and admit me by Your mercy into (the ranks of) Your righteous worshippers." (19) (Al-Naml, 27: 15-19).

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾ لَا عَذْبَنَہُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنْتًا يَاقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاءَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ ﴿النمل ، 27: 26-20﴾.

(Then, Sulayman, pbuh) took attendance of the birds and said: "Why do I not see the hoopoe, or is he among the absent?" (20) I will surely torment him with a severe torment, or slaughter him, unless he brings

me clear justification (of his absence)." (21) But the hoopoe stayed not long and said: "I have encompassed (in knowledge) that which you have not encompassed, and I have come to you from Saba (Sheba) with certain news. (22) Indeed, I found (there) a woman ruling them, and she has been given of everything, and she has a great throne. (23) I found her and her people prostrating to the Sun, instead of Allah, and the Shaytan (Satan) has made their deeds pleasing to them and averted them from the way (of Allah). So, they are not guided, (24) (And so), they do not prostrate to Allah, who brings forth what is hidden within the heavens and the Earth and knows what you conceal and what you declare. (25) Allah, there is no deity except Him, Lord of the Great Throne." (26) (Al-Naml, 27: 20-26).

قَالَ سَتَنظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ اذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمْنُونِ بِمَا لَمْ آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ (النَّمْلُ ، ٢٧: 27-38).

Sulayman (Solomon) said (to the hoopoe): "We will see whether you were truthful or were of the liars. (27) Take this letter of mine and deliver it to them. Then leave them and see what (answer) they will return." (28) She said (to her people): "O eminent ones, indeed, a noble letter has been delivered to me. (29) It is from Sulayman, and it reads: 'In the name of Allah, the Beneficent, the Merciful, (30) Do not haughty with me, and come to me in submission (as Muslims).' " (31) She said: "O eminent ones, advise me in my (this) matter. I would not decide a matter until you witness (it with me)." (32) They said: "We are of strength and of great military might, but the command is yours. So, see what you will command." (33) She said: "Indeed, when kings enter a city (as conquerors), they ruin it, and render the honored of its people humbled, and thus they do. (34) Indeed, I will send to them a gift and see with what (reply) the messengers will return" (35). So, when (her envoys) came to Sulayman (with their gift), he said: "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift. (36) Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased." (37) [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?" (38) (26) (Al-Naml, 27: 27-38).

قَالَ عَفَرْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ ﴿٣٩﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ تَكَرُّوا لَهَا عَرْشَهَا نَنْظُرُ أَتَنْهَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأَوْتَيْنَا الْعِلْمَ مَنْ قَبْلُهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾ (النَّمْلُ ، ٢٧: 39-44).

A powerful one from among the jinn said: "I will bring it to you before you rise from your place, and indeed, I am for this (task) strong and trustworthy." (39) The one who had knowledge from the Book: "I will bring it to you before you blink (shut and open your eye)." And when (Sulayman) saw it placed before him, he said: "This is from the favor of my Lord, to test me whether I will be grateful or ungrateful. And whoever is grateful, his gratitude is only for (the benefit of) himself. And whoever is ungrateful, then indeed, my Lord is Free of need and Generous." (40) (Then he) said: "Disguise her throne for her; we will see whether she will be guided (to truth) or will be of those who are not guided" (41). So, when she arrived, it was said (to her): "Is

your throne like this?" She said: "(It is) as though it was it." (Sulayman said): "And we were given knowledge before her, and we have been Muslims (in submission to Allah). (42) And that which she was worshipping other than Allah had averted her (from submission to Him). Indeed, she was from a disbelieving people." (43) (Then) she was told: "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins (to wade through). (Sulayman) said: "Indeed, it is a palace (whose floor is) made smooth with glass." She said: "My Lord, indeed, I have wronged myself, and I submit with Sulayman to Allah, Lord of the Worlds." (44) (Al-Naml, 27: 39-44).

18. After the death of the Prophet of Allah, Sulayman (Solomon), pbuh, his kingdom was divided into two parts. The first was in the north, with Nablus (Shechem) as its capital, and the second was in the south, with Al-Quds (Jerusalem) as its capital.

The **Messenger of Allah, Elyas (Elias, Elijah)**, pbuh, lived in the northern kingdom. Allah, praise to Him, sent him to his people, to invite them to return to the worship of Allah, instead of worshipping the statue of Ba'l (Baal), to which they turned, though it did not cause them benefit or harm.

The Messenger of Allah, Elyas (Elias, Elijah), pbuh, was mentioned twice, by name, in the Holy Quran. The first was in verse 6: 85, which described him as one of the righteous, together with Zakariya (Zachariah), Ya'hya (John, the Baptist), and 'Eisa (Jesus), peace be upon them all, as follows:

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ (الأنعام ، 6: 85).

And Zakariya (Zechariah), and Ya'hya (John), and 'Eisa (Jesus), and **Elyas (Elias, Elijah)**, and all were of the righteous (Al-An'am, 6: 85).

The second time in which the Messenger of Allah, Elyas (Elias, Elijah), pbuh, was mentioned by name, in the Holy Quran, was in verse 37: 123. It was followed by nine other verses, telling us that Allah, praise to Him, had sent him to his people, who turned to the worship of the statue of Ba'l (Baal), instead of the worship of Allah. He invited them to return to Allah, their Lord and the Lord of their forefathers. However, they disbelieved (denied) him. So, Allah, praise to Him, warned them of His punishment, in the hereafter. Then, the verses gave Elyas the good news that he and the believers would get the best of rewards then. The verses also conveyed the greeting of Allah, of peace, to Elyas and his believing family (Al-Saffat, 37: 123-132), as follows:

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكَنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ (الصَّافَّاتُ ، 37: 123-132).

And indeed, **Elyas (Elias)** was from **among the Messengers**, (123) When he said to his people: "Will you not fear (the punishment of) Allah? (124) Do you call upon Ba'l (Baal) and leave the Best of the Creators, (125) Allah, your Lord and the Lord of your first forefathers?" (126) And they disbelieved (denied) him. So, indeed, they will be brought (for punishment in the hereafter), (127) Except the chosen worshippers of Allah. (128) And We left for him (favorable mention) among later generations: (129) "Peace upon the family of Elyas (Elias)." (130) Indeed, We thus reward the doers of good. (131) Indeed, he was of Our believing worshippers. (132) (A-Saffat, 37: 123-132).

Muslim interpreters of the Holy Quran mentioned details about the life and mission of the Messenger of Allah, Elyas (Elias), pbuh, from the scholars of the People of the Book, and their books. These details

included the miracles, which Allah, praise to Him, supported him with, to convince the followers of Ba'l (Baal) to believe in Allah, and to worship Him. His life ended on the Earth, when the angels took him to heavens in their fire chariot. Before leaving the Earth, he told his student, Elyas (Elisha), pbuh, that he would become a Prophet after him. Having said that, it is noteworthy to mention that the Messenger of Allah, Mu'hammed, pbuh, told us not to believe or disbelieve the People of the Book, as long as what they say does not contradict with the Holy Quran and the 'Hadeeth. ⁵⁵

19. The **Prophet** of Allah, **Elyasa' (Elisha)**, pbuh, was a student and assistant of the Messenger of Allah, Elyas (Elias, Elijah), pbuh, who gave him the good news that he would become a Prophet, after him. His mission extended to cover the reign of four Israelite kings, in the northern kingdom. He preached and admonished them and their subjects and had a great influence on them. This was in particular because of the support from Allah, praise to Him, Who provided him with many miracles and prophecies, which came true before their eyes. ⁵⁶

The name of the Prophet of Allah, Elyasa' (Elisha), pbuh, was mentioned twice in the Holy Quran. The first was in verse 6: 86, with mentioning a number of Prophets and Messengers, whom Allah, praise to Him, described as good doers and righteous. The verse also mentions that Allah, praise to Him, favored them over the worlds, in the context of encouraging His Final Prophet, Mu'hammed, pbuh, to follow their model, in his mission of inviting people to believe in their Great Creator, as follows:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي **الْمُحْسِنِينَ** ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۚ كُلٌّ مِّنَ **الصَّالِحِينَ** ﴿٨٥﴾ وَإِسْمَاعِيلَ **وَالْيَسَعَ** وَيُونُسَ وَلُوطًا ۚ وَكُلًّا **فَضَّلْنَا عَلَىٰ الْعَالَمِينَ** ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۚ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لِّيَكْفُرُوا بِهَا ۚ إِنَّكَ أَتَاهُمْ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ **فَبِهَادِهِمُ افْتَدِهٖ** ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنَّهُ هُوَ الْبَاقِي ﴿٩٠﴾ (الأنعام ، 6: 84-90).

And We gave (to Ibraheem, Abraham), Is'haq (Isaac) and Ya'coob (Jacob), We guided them. And Nooh (Noah), We guided before. And among his descendants, (We guided) Dawood (David), Sulayman (Solomon), Ayoob (Job), Yousuf (Joseph), Moosa (Moses), and Haroon (Aaron). Thus, do We reward the **doers of good**. (84) And Zakariya (Zechariah), Ya'hya (John), 'Eisa (Jesus), and Elyas (Elias), all were of the **righteous**. (85) And Isma'eel (Ishmael), **Elyasa' (Elisha)**, Yunus (Jonah), and Loot (Lot), and all (of them) **We preferred over the worlds**. (86) And (some) among their fathers, their descendants and their brothers, We chose them and We guided them to a straight path. (87) That is the guidance of Allah, by which He guides whomever He wills of His worshippers. But if they had associated others with Allah, then whatever they were doing would be worthless. (88) Those were the ones to whom We gave the Scripture and authority and prophethood. But if (the disbelievers) deny it, then We have entrusted it to a people who are not therein disbelievers. Those are the ones (the Prophets and Messengers) whom Allah has guided. So (O Mu'hammed), **from their guidance take an example**. Say: "I ask of you for this message no payment. It is not but a reminder for the worlds." (89) (Al-An'am, 6: 84-90). ⁵⁷

The second time, in which the name of the Prophet of Allah, Elyasa' (Elisha), pbuh, was mentioned in the Holy Quran, was in verse 38: 48, together with mentioning the Messenger of Allah, Isma'eel (Ishmael), pbuh, and the Prophet of Allah, Dthul Kifl, pbuh. Allah, praise to Him, described the three of them as among the outstanding, who will have a good destination, in the Gardens of Eden, waiting for them and those who believe with open doors (Sad, 38: 48-50).

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتٍ عَدْنٍ مُمْتِنَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ (ص ، 38 : 48-50).

And mention (O Mu'hammed): Isma'eel (Ishmael), **Elyasa' (Elisha)**, and Dthul-Kifl, all are among the outstanding. (48) This is a reminder, Indeed, for the righteous is a good place of return (49) Gardens of Eden (perpetual residence), whose doors will be opened to them (50) (Sad, 38: 48-50).

20. The story of the **Messenger of Allah Yunus (Jonah)**, pbuh, was an example of the mercy of Allah, praise to Him, His forgiveness, and His acceptance of His worshippers' repentance. During his time, rulers and armies of the Assyrian empire oppressed their neighboring nations, shed their blood, confiscated their property, and destroyed their cities. As a result, Allah, praise to Him, became angry with them and decreed their punishment. He told His Messenger, Yunus (Jonah) Bin Matta of His decree and commanded him to them, to inform them of His soon coming punishment.

So, Yunus, pbuh, traveled from northern Palestine to their capital, Nainawa (Nineveh), which was located on the eastern bank of the Dajla (Tigris) River, off Moosil (Mosul), in northern Iraq today. As he was commanded, Yunus announced among them that the punishment of Allah would befall them, for their oppression and brutality against their neighboring peoples.

In response, they got out of their homes, including their king, pleading with Allah, asking for His forgiveness, and begging Him to accept their repentance. Thus, Allah, the Beneficent, the Merciful, and the Acceptant of Repentance, forgave them, accepted their repentance, and stopped the punishment that was decreed on them.

Yunus, pbuh, became angry due to God's forgiveness of them, as he hated them, for their brutality and oppression, and for fear of being accused of lying by them. So, he got out of the City, without receiving a command from Allah about it, as he did not want to preach for them or invite them to believe in Allah, Who had already forgiven them. Not only he went back to Palestine, but he also headed towards the port City of Yafa (Jaffa), where he embarked on a ship, which was sailing to Tarsheesh (Seville, in Spain today), the farthestmost city of the western Mediterranean, near Jabal Tariq (Gibraltar). ⁵⁸

Allah, the High, the Capable, wanted to show Yunus, pbuh, that He was Capable of reaching him wherever he went. So, He sent a violent storm on the ship, which was about to drown it. The sailors started to get rid of the ship cargo, to make it lighter and less susceptible to drown. Then, they decided to get rid of some passengers, by casting a lot. In another interpretation, the sailors did that for believing that there was a sinner on the ship, which triggered God's anger, as represented by the relentless storm, threatening to drown the ship and everybody on it.

The lot fell to Yunus, pbuh. So, the sailors threw him into the sea, where a whale swallowed him. He stayed in the whale's belly for three days. Realizing that he had sinned by disobedience to his Lord, he supplicated to Him, admitting his sin, and asking for forgiveness and rescue. The Forgiving and the Merciful answered his calls and ordered the whale to throw him out to the coast. Then, Allah, praise to Him, sent him again, as a Messenger, to educate and guide people to the right path. ⁵⁹

The Messenger of Allah, **Yunus (Jonah)**, pbuh, was mentioned, **by name**, four times in the Holy Quran. He was mentioned twice in verses 4: 163 and 6: 86, together with other Messengers and Prophets. He was mentioned a third time in verse 10: 90, in the context of what happened to the people he was sent to. Then, he was mentioned for the fourth time in verse 37: 139, which was the first of ten verses, detailing his story with his people, as follows:

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ **يُونُسَ** لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ (يُونُسُ ، 10: 90).

There was no city that believed, so its faith benefited it, except the people of **Younus (Jonah)**. When they believed, We removed from them the torment of disgrace in (this) lower life, and gave them enjoyment for a time (Younus, 10: 98).

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَتَىٰ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمٍ يُبْعَثُونَ ﴿١٤٤﴾ ﴿١٤٥﴾ وَابْنَيْنَا عَلَيْهِ شَجَرَةٌ مِّنْ يَفْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَأَمَّنُوا فَمَرَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ (الصَّافَّاتُ ، 37: 139-148).

And indeed, **Younus (Jonah)** was among the Messengers. (139) (Mention) when he ran away to the laden ship. (140) And he drew lots and was among the losers. (141) Then, the whale swallowed him, while he was blameworthy. (142) And had he not been of those who exalt Allah, (143) He would have remained inside its belly until the Day they are resurrected. (144) But We threw him onto the open (shore) while he was ill. (145) And We caused a gourd vine to grow over him. (146) And We sent him to [his people of] a hundred thousand or more. (147) And they believed, so We gave them enjoyment [of life] for a time. (148) (Al-Saffat, 37: 139-148).

The Messenger of Allah Younus (Jonah), pbuh, was mentioned once in the Holy Quran, by his nick name, "Dthul Noon" (the One with the Big Fish). That was in verse 21: 87, which contained his supplication (There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers), for which Allah, praise Him, accepted his repentance and rescued him, as follows:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ۖ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾ (الْأَنْبِيَاءُ 21: 87-88).

And (mention) **the One with the Big Fish**, when he went off in anger and thought that We would not be incapable to reach him. And he called out within the darknesses, "**There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.**" (87) So, We responded to him and saved him from the distress. And thus, do We save the believers (88) (Al-Anbiya, 21: 87-88).

The Messenger of Allah, Younus (Jonah), pbuh, was mentioned once more in the Holy Quran, by another nick name, "Sa'hib El-'Hoot" (the Companion of the Whale). That was in verse 68: 48, which contained the command of Allah, praise to Him, to His Final Messenger, Mu'hammed, pbuh, to be patient in conducting his mission, despite the harm he received from the disbelievers and the polytheists. Allah, praise to Him, further commanded His Final Messenger, pbuh, not to be like "the One with the Whale" (Younus), who could not be patient in delivering the Message of His Lord to the people of Nainawa (Nineva).

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ (الْقَلَمُ ، 68: 48-50).

Then, be patient for the decision of your Lord, (O Mu'hammed), and not be like "**the Companion of the Whale**" (Younus), when he called out while he was distressed. (48) If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured. (49) And his Lord chose him and made him of the righteous (50) (Al-Qalam, 68: 48-50).

Anyway, what happened to the Messenger of Allah, Younus (Jonah), pbuh, did not lower his status before His Lord, Allah, praise to Him, Who forgave him and sent him to deliver His Message to the people again.

As believers, we do not make any distinction between any of God's Messengers (Al-Baqara, 2: 285) and we do not say that one of them is better than the other, as we are taught by the honorable 'Hadeeth:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ: "مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوْنُسَ بْنِ مَتَّى" (صَحِيحُ الْبُخَارِيِّ: 3413 ، ومُسلم: 2377 ، واللفظُ لَهُ).

Companion 'Abdullah Bin (Son of) 'Abbas, mAbpwt both, said that the Prophet, pbuh, said: "A worshipper (of Allah) should not say that I (Mu'hammed, pbuh) am better than Yunus (Jonah), the Son of Matta (Amitai)." ⁶⁰

21. The name of the **Prophet** of Allah, **Dthul Kifl**, (the One with the Pledge), pbuh, was mentioned twice in the Holy Quran. The first time was in verse 21: 85, which mentioned the Messenger of Allah, Isma'eel (Ishmael) and His Prophet Idrees (Enoch), peace be upon them, pbut. Allah, praise to Him, told us that the three of them were among the patient, the righteous, and those whom He admitted in His mercy.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ^{٨٥} كُلٌّ مِنَ الصَّابِرِينَ ^{٨٥} وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ^{٨٦} (الأنبياء ، 21: 85-86).

And (mention) Isma'eel (Ishmael), Idrees, and **Dthul Kifl**; all were of the patient. (85) And We admitted them into Our mercy. Indeed, they were of the righteous. (86) (Al-Anbiya, 85-86).

The second time in which **Dthul Kifl** was mentioned in the Holy Quran was in verse 38: 48, which also mentioned the Messenger of Allah, Isma'eel (Ishmael) and His Prophet Elyasa' (Elisha), pbut. Allah, praise to Him, described the three of them as among the outstanding, who will have a good destination, in the Gardens of Eden (perpetual residence), waiting for them and those who believe, with open doors (Sad, 38: 48-50).

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ^{٤٨} وَكُلٌّ مِنَ الْأَخْيَارِ ^{٤٨} هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ^{٤٩} جَنَّاتٍ عَدْنٍ مُمْتَعَةً لَهُمُ الْأَبْوَابُ ^{٥٠} (ص ، 38: 48-50).

And mention (O Mu'hammed): Isma'eel (Ishmael), Elyasa' (Elisha), and **Dthul-Kifl**, all are among the outstanding. (48) This is a reminder, Indeed, for the righteous is a good place of return (49) Gardens of Eden (perpetual residence), whose doors will be opened to them (50) (Sad, 38: 48-50).

Many interpreters of the Holy Quran, including Ibn Katheer, said that **Dthul Kifl** (the One with the Pledge) became known with this name because he pledged before Allah, praise to Him, to worship Him. Others said that he pledged Paradise for believers. Al-Tabari added that he pledged (advice) to an Israelite king. In another version of the story, he pledged to Elyasa' (Elisha), to judge among people with justice, and not to get angry. Al-Qurtubi mentioned other reasons, adding that he was not a Prophet! But how can that be true, when Allah, praise to Him, mentioned him together with His Messengers and Prophets in Soorat Al-Anbiya (Chapter 21, titled the Prophets), in the Holy Quran! Some interpreters claimed that he was the Israelite Prophet Ezekiel, but without evidence. ⁶¹

Linguistically, the noun **Dthul Kifl** is a derivative of the Arabic verb "kafila," which means to pledge responsibility or undertaking. This meaning is supported by the Holy Quran, in two verses (3: 37 and 3: 44), which contain Zakariya's (Zechariah's) pledge to take care (be responsible) of Maryam (Mary), pbut both, as follows:

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا... (الْ عِمْرَانُ ، 3: 37).

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَفْلامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (الْ عِمْرَانُ ، 3: 44).

So, her Lord accepted her, with good acceptance, and caused her to grow in a good manner, and **put her in the care of Zakariya (Zechariah)** ...” (Aal-Imran, 3: 37).

That is from the news of the unseen which We reveal to you (O Muhammad). And you were not with them when they cast their pens, as to which of them should **be responsible for Maryam (Mary)**. Nor were you with them when they disputed (Aal-Imran, 3: 44).

22. Allah, praise to Him, told us about His **Prophet, Zakariya (Zechariah)**, pbuh, in the context of the 'Imran (Aal-Imran) family story, which also contains details of the stories of his son, Ya'hya (John, the Baptist), the Messiah, 'Eisa (Jesus), and his mother, Maryam (Mary), peace and blessings of Allah be upon them (pbbut) all.

The Prophet of Allah, Zakariya (Zechariah), pbuh, was mentioned seven times, in six verses, in the Holy Quran. These are 3: 37, 3: 37 (twice), 3: 38, 6: 85, 19: 2, 19: 7, and 21: 89.

He was described in verse 6: 85, together with Ya'hya, 'Eisa, and Elyas, pbuh all, as being of the righteous, in the overall context of mentioning the Prophets and Messengers of Allah, in the preceding and following verses. While the verse does not mention openly that he was a Prophet, it is understood from the context. The evidence is in mentioning that Allah, praise to Him, sent His angel Messengers to give him the good news that he would give him a son, Ya'hya (John) (Aal-Imran, 3: 39).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ (الْأَنْعَامُ ، 6: 85).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (الْ عِمْرَانُ ، 3: 39).

And **Zakariya (Zechariah)**, Ya'hya (John), 'Eisa (Jesus), and Elyas (Elias), all were of the **righteous** (Al-An'am, 6: 85).

So, **the angels called him**, while he was standing in prayer in the (prayer) chamber: "Indeed, **Allah is giving you good tidings of Ya'hya (John)**, (who will be) confirming a word from Allah, and (he will be) honorable, abstaining (from women), and a Prophet from among the righteous (Aal-Imran, 3: 39).

Zakariya (Zechariah), pbuh, was also mentioned in verses 21: 89-90, in the context of mentioning the mercy and generosity of Allah, which He bestowed on His Prophets and Messengers. In this case, Allah, praise to Him, answered his call, for giving him a son. Further, Allah praised him, his wife, and their son, for their quest to be close to Him, by good deeds, supplication, and devotion in worshipping Him.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ ۖ لَهُ رُوحُهُ ۖ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾ (الْأَنْبِيَاءُ ، 21: 89-90).

And (mention) **Zakariya (Zechariah)**, when he called upon his Lord: "My Lord, do not leave me alone ([with no heir], while you are the best of inheritors)." (89) So, **We responded to him, and We gave to him Ya'hya (John)**, and amended for him his wife. Indeed, they used to hasten to (do) good deeds, supplicate Us in hope and fear, and they were to Us devoted (in worship) (90) (Al-Anbiya, 21: 89: 90).

Concerning his story, our Lord, Allah, praise to Him, told us about it in verses 3: 35-41 and 19: 1-11. After Zakariya (Zechariah), pbuh, undertook to take care of Maryam (Mary), pbuh, he observed that every time he entered her prayer chamber, he would find her having food. When he asked her about where she got it, she would reply that it was from Allah, who sends sustenance to whoever he wills, without limit.

Her answers encouraged him to ask Allah, praise to Him, for something he had always wanted. He became an old man, but without a son. So, he supplicated to his Lord to give him a son, who would inherit him after his death. His Lord answered him, by sending His angels, to give him the glad tidings. However, he was surprised, due to his old age and the barrenness of his wife. So, he asked for a sign. Allah, praise to Him, told him that he would not be able to speak for three days, except in gestures. When this happened, he increased mentioning his Lord, exalting Him morning and evening, and thanking Him for answering his call. Finally, Ya'hya (John) was born and he became a Prophet, from among the righteous. Anyway, nobody can tell the story better than its narration, as it is related in the Holy Quran, as follows: ⁶²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ﴿٣٧﴾ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ قَالَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ (آل عمران ، 3: 35-41).

In the Name of Allah, the Beneficent, the Merciful

(Mention, O Mu'hammed), when the wife of Imran said: "My Lord, indeed, I have pledged to You what is in my womb, consecrated (for Your worship). So, accept this from me. Indeed, You are the Hearing, the Knowing." (35) But when she delivered her, she said: "My Lord, I have delivered a female," and Allah was most knowing of what she delivered, and the male is not like the female. (She continued): "I have named her **Maryam (Mary)**, and I seek refuge for her with You, and (for) her descendants from the Shaytan (Satan), the expelled (from the mercy of Allah)." (36) So, her Lord accepted her with good acceptance, and caused her to grow in a good manner, and **put her in the care of Zakariya (Zechariah)**. Every time Zakariya entered upon her, in the prayer chamber, he found provision with her. He said: "O Maryam, from where is this (coming) to you?" She said: "It is from Allah. Indeed, Allah provides for whom He wills without account." (37)

At that (moment), **Zakariya called upon his Lord**, saying: "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." (38) So, the angels called him, while he was standing in prayer in the (prayer) chamber: "Indeed, **Allah gives you good tidings of Ya'hya (John)**, confirming ('Eisa, Jesus), the word of Allah, and (who will be) a leader, abstaining (from women), and **a Prophet**, from

among the righteous." (39) He said: "My Lord, how will I have a boy when I have reached old age and my wife is barren?" (The angel) said: "Such is Allah. He does what He wills." (40) (Zakariya) said: "My Lord, make a sign for me." He Said: "Your sign is that you will not (be able to) speak to the people for three days, except by gesture. And mention your Lord much and exalt (Him with praise), in the evening and the morning." (41) (Aal-'Imran, 3: 35-41).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كهيعص ﴿١﴾ ذَكَرْ رَحْمَتَ رَبِّكَ عِنْدَهُ **زَكَرِيَّا** ﴿٢﴾ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

يَا **زَكَرِيَّا** إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ (مَرْيَمَ ، 19: 1-11).

In the Name of Allah, the Beneficent, the Merciful

(Arabic letters): K, H, Y, 'A, S (pronounced as Kaf, Ha, Ya, 'Ayn, Sad) (1) (This is) a mention of the mercy of your Lord to His worshipper **Zakariya (Zechariah)**. (2) When he called upon his Lord a private supplication. (3) He said: "My Lord, indeed, my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. (4) And indeed, I have feared the successors after me, and my wife has been barren. So, give me from Yourself an heir (5) Who will inherit me and inherit from the family of Ya'coob (Jacob). And make him, my Lord, pleasing (to You)." (6)

(Then, he was answered): "O **Zakariya (Zechariah)**, indeed We give you good tidings of a boy, whose name will be Ya'hya (John). We have not assigned to any before (this) name." (7) He said: "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?" (8) (The angel) said: "Thus (it will be)", your Lord has said: "It is easy for Me, for I created you before, when you were nothing." (9) (Zakariya) said: "My Lord, make a sign for me." He said: "Your sign is that you will not (be able to) speak to the people for three nights, (despite being) sound." (10) So, he came out to his people from the prayer chamber and signaled to them to exalt (Allah) in the morning and the afternoon. (11) (Maryam, 19: 1-11).

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23. The name of the **Prophet of Allah, Ya'hya (John, the Baptist)**, pbuh, was mentioned four times in the Holy Quran. It came in verses 3: 38 and 21: 89-90, which referred to his conception and birth as miracles from Allah, praise to Him, in response to the supplication of his father, Zakariya (Zechariah), pbuh. In addition, verse 19: 7 told us that Allah, praise to Him, named him with this name, **Ya'hya (he lives)**, which nobody was called with, before him, as follows:

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ لَهُ رَؤُفَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾ (الْأَنْبِيَاءُ ، 21: 89-90).

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ **يَحْيَىٰ** لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا (مَرْيَمَ ، 19: 7).

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُعْثَرُ حَيًّا ﴿١٥﴾ (مَرْيَمَ ، 19: 12-15).

And (mention) Zakariya (Zechariah), when he called upon his Lord: "My Lord, do not leave me alone ([with no heir], while you are the best of inheritors." (89) So, We responded to him, and We gave to him **Ya'hya (John)**, and amended for him his wife. Indeed, they used to hasten to (do) good deeds, supplicate Us in hope and fear, and they were to Us devoted (in worship) (90) (Al-Anbiya, 21: 89: 90).

(He was told): "O Zakariya (Zechariah), indeed, We give you good tidings of a boy, whose name will be **Ya'hya (John)**. We have not assigned (this) name to anyone before" (Maryam, 19: 7).

(Allah) said: "O **Ya'hya (John)**, take the Scripture with determination." And We gave him wisdom (knowledge from the Book while yet) a boy (12) And affection from Us and purity, and he was righteous (13) And dutiful to his parents, and he was not a disobedient tyrant. (14) And peace be upon him the day he was born, the day he dies, and the day he is resurrected alive. (15) (Maryam, 19: 12-15).

The fourth verse, in which Ya'hya (John), pbuh, was mentioned by name, in the Holy Quran, was 3: 39. It contained the glad tiding of Ya'hya, who would be honored by four good characteristics. He would live to see the Messiah, 'Eisa, the Son of Maryam, pbuh, and he would believe in and confirm him. He would also be a leader of his people. Moreover, he would abstain from women, while being capable of it, because of his total devotion to his mission, which would require continuous travel. Finally, he would be a Prophet from among the righteous worshippers of Allah, which was the highest status of honor bestowed upon him and upon his parents (Aal-'Imran, 3: 39).

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ (آلِ عِمْرَانَ ، 3: 38-39).

So, the angels called him, while he was standing in prayer in the (prayer) chamber: "Indeed, **Allah gives you good tidings of Ya'hya (John)**, **confirming ('Eisa, Jesus)**, **the word of Allah**, and (who will be) a **leader, abstaining** (from women), and a **Prophet** from among the righteous." (39)

His Main Teachings

The Messenger of Allah, Mu'hammed, pbuh, told us that Allah, praise to Him, revealed to His Prophet, Ya'hya (John, the Baptist), five main commands, for him and for the Children of Israel to observe. First, he commanded them to worship Allah, Who created and sustained them. Second, he commanded them to establish prayers and to perform it with devotion, without looking right or left. Third, he commanded them of fasting, which is considered by Allah as better than the smell of musk. Fourth, he commanded them of giving charity, which erases their sins and saves them from destruction in the Hellfire. Fifth, he commanded them to mention Allah much, which would be their castle, which saves them from the Shayṭan (Satan) and his evil plots. ⁶⁴

In addition, the Prophet of Allah, Ya'hya (John, the Baptist), pbuh, used to admonish and preach to people not to drink wine (alcoholic beverages), to repent, and ask Allah, praise to Him, for forgiveness, when they sin. He used to say that God's Covenant applies only to His righteous worshippers, but it does not include the disobedient and arrogant ones. He also used to say that those who benefit people will last in power (compared to those who harm them). He urged people to give charity to the needy, and not to be afraid of becoming poor as a result of giving, because their sustenance is decided in heaven. He admonished people from taking wealth from each other by force, or by illegal means. He further admonished them not to accuse each other falsely. Finally, he presented himself as an example of saying the truth, without fear from

anybody, except Allah, praise to Him. All of this preaching was mentioned in the Holy Quran and the Bible, which is a testimony that the Prophet of Allah, Ya'hya (John), pbuh, was truthful in fulfilling his mission, of inviting people to the right path of Allah. ⁶⁵

24. The Messiah, 'Eisa (Jesus), the Son of Maryam (Mary), pbuh, was mentioned in the Holy Quran as **one of the Messengers of Allah** (Al-Nisa, 4: 171; Al-Saff, 61: 6), whom He sent with new laws (Al-Shoora, 42: 13), and He took from them a strong covenant, to tell His Messages to people (Al-A'hzab, 33: 7). Among them were the "Messengers with Determination" (Ulul 'Azm: أُولُو الْعَزْمِ), whom He described as patient, (Al-A'hqaf, 46: 35), in conducting their missions. ⁶⁶

... إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ... (النِّسَاءُ ، 4: 171).

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (الصَّفِّ ، 61: 6).

... The Messiah, 'Eisa (Jesus), the Son of Maryam (Mary), was but a **Messenger of Allah** and His Word, which He directed to Maryam (Mary), and a soul (created at a command) from Him ... (Al-Nisa, 4: 171).

And (mention) when 'Eisa (Jesus), the Son of Maryam (Mary), said: "O Children of Israel, indeed, I am the **Messenger of Allah** to you, confirming what came before me of the Tawrah (Torah), and bringing good tidings of a Messenger to come after me, whose name is **A'hmed (the Thankful, the Praising)**" But when he came to them with clear pieces of evidence, they said: "This is an obvious magic" (Al-Saff, 61: 6).

The Messenger of Allah, 'Eisa (Jesus), pbuh, was mentioned twenty-five times in the Holy Quran, which is the same number of times, in which the Prophet of Allah, **Adam**, pbuh, was also mentioned. This is to show the **similarity** between them **in creation** and it is **one of the numerical miracles** in the Holy Quran (Aal-'Imran, 3: 59). ⁶⁷

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (أَلْ عِمْرَانَ ، 3: 59).

Indeed, the example of 'Eisa (Jesus) to Allah is like that of **Adam**. He created Him from dust; then He said to him: "Be," and he was (Aal-'Imran, 3: 59).

While Allah, praise to Him, created human beings in successive stages (Noo'h, 71: 14), from males and females (Al-Hujurat, 49: 13), He created Adam with His own hands (Sad, 38: 75), and He created 'Eisa (Jesus) from a mother alone, without a father (Aal-'Imran, 3: 47). These were two miracles of creation, which have demonstrated God's capability, for his humans to believe in Him, so they would gain His mercy and kindness, in this lower life and in the hereafter. ⁶⁸

Instead of believing in God's creation capability, the followers of 'Eisa (Jesus), pbuh, exaggerated their beliefs to the extent of the extreme claim that the Divine is a three-dimensional God, and 'Eisa (Jesus) was one of them! So, Allah, praise to Him, replied to their false claim in the Holy Quran. He said that He is One God, that 'Eisa (Jesus), pbuh, was His Word, thrown to Maryam, pbuh, and that was easy for Him to do, as says to anything: "Be" and "it is" Al-Nisa, 4: 171).

Allah, praise to Him, also replied to those who rejected His Messenger, 'Eisa (Jesus), pbuh, and plotted to kill him. He said that they could neither kill him nor crucify him, as they claimed, but He lifted him to heavens,

while they did it to somebody who looked like him. In addition, Allah, praise to Him, promised that 'Eisa (Jesus), pbuh, would return to the Earth, where those who rejected him would believe in him, before his death on the Earth (Al-Nisa, 4: 157-159).

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا (النِّسَاء ، 4: 171).

O People of the Scripture (Christians): Do not commit excess in your religion, and do not say about Allah except the truth. The **Messiah, 'Eisa (Jesus)**, the **Son of Maryam (Mary)**, was but the **Messenger of Allah, and His Word** which He directed to Maryam (Mary), and a **Soul** (created at a command) **from Him**. So, believe in Allah and His messengers. And do not say, "Three." Desist, it is better for you. Indeed, Allah is but One God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the Earth. And sufficient is Allah as Disposer of Affairs (Al-Nisa, 4: 171).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَإِلَٰهِيَوْمَئِذٍ لَمَنْ يَكْفُرُ بِمَا فِيهِمْ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ (النِّسَاء ، 4: 157-159).

And (for) their saying: "Indeed, we have killed the Messiah, 'Eisa (Jesus), the Son of Maryam (Mary), the Messenger of Allah," **they did not kill him, nor did they crucify him; but** (another person) **was made to resemble him to them**. And indeed, those who differ over it, are in doubt about it. They have no knowledge of it, except the following of assumption. And they did not kill him, for certain. (157) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (158) And there is none from the People of the Scripture but that he will surely believe in him ('Eisa, Jesus) before his death. And on the Day of Resurrection, he will be a witness against them (159) (Al-Nisa, 4: 157-159).

The story of 'Eisa (Jesus), pbuh, is addressed in detail, in the seventh chapter of this book, titled, "'Eisa (Jesus), the Son of Maryam: God's Creation Miracle, in the Holy Quran."

25. Allah, praise to Him, mentioned His **Messenger, Mu'hammed**, pbuh, by name, four times, in the Holy Quran. In three of them, he was mentioned as the Messenger of Allah (3: 144, 33: 40, 48: 29). In the fourth time, he was mentioned in the contexts of the promise of Allah, praise to Him, to the believers in Him and in His Book, which He revealed through His Messenger, to remove their misdeeds and amend their condition (47: 2), as follows:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (آلِ عِمْرَانَ ، 3: 144).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الْأَحْزَابُ ، 40: 33).

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ (الْفَتْحُ ، 48: 29).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (مُحَمَّدٌ ، 47: 2).

Mu'hammed is not but a **Messenger**, before whom (other) Messengers have passed on. So, if he was to die or be killed, would you turn back on your heels (to unbelief)? And whoever turns back on his heels will never harm Allah at all, but Allah will reward the grateful (ones) (Aal-'Imran, 3: 144).

Mu'hammed is not the father of (any) one of your men, but (he is) the **Messenger** of Allah and the **Seal (Last) of the Prophets**. And ever is Allah, of everything, Knowing (Al-A'hzab, 33: 40).

Mu'hammed is the **Messenger** of Allah, and those with him, are forceful against the disbelievers, (but) merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their mark is on their faces from the trace of prostration ... (Al-Fat'h, 48: 29).

And those who believe, and do righteous deeds, and **believe in what has been descended upon Mu'hammed**, and it is the truth from their Lord, He will remove from them their misdeeds and amend their condition (Mu'hammed, 47: 2).

In addition, the Messenger of Allah, Mu'hammed, pbuh, was mentioned in the Holy Quran as one of the Messengers of Allah whom He sent with new laws (Al-Shoora, 42: 13), and He took from them a strong covenant, to tell His Messages to people (Al-A'hzab, 33: 7). Among them were the "Messengers with Determination" (Ulul 'Azam: أُولُو الْعَزْمِ), whom He described as patient, (Al-A'hqaf, 46: 35), in conducting their missions (Al-A'hqaf, 46: 35).⁶⁹

The disbelievers plotted to prevent him from conveying God's Message, by restraining, or killing, or evicting him (from Makkah). However, Allah praise to Him, caused their plots to fail (8: 30) and protected him from them (5: 67), until the Message was perfected. Thus, Allah completed His favor to humanity and announced that He has approved of Islam as its religion (5: 3).

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (الأنفال ، 30: 8).

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (المائدة ، 5: 67).

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ... (المائدة ، 5: 3).

And (remember, O Mu'hammed, when those who disbelieved plotted against you **to restrain you or kill you or evict you** (from Makkah). But they plan, and Allah plans. And Allah is the best of planners (Al-Anfal, 8: 30).

O Messenger, convey (announce) that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And **Allah will protect you from the people**. Indeed, Allah does not guide the disbelieving people (Al-Ma-ida, 5: 67).

... Today **I have perfected for you your religion** and completed My favor upon you, and have approved of Islam for you, as religion ... (Al-Ma-ida, 5: 3).

Allah, praise to Him, has honored His Messenger, Mu'hammed, pbuh, by making him the Seal (Last) of His Prophets, mentioning that directly in the Holy Quran (Al-A'hzab, 33: 40). He was also the Last of God's

Messengers, as it is understood from announcing that Allah, praise to Him, perfected and completed His religion of Islam (Al-Ma-ida, 5: 3). Moreover, Allah, praise to Him, Has promised to protect (preserve) the Holy Quran (Al-Hijr, 15: 9), to be guidance for people, without the need for Messengers after him. Thus, the Messenger of Allah, Mu'hammed, pbuh, was sent as a mercy for the Worlds (Al-Anbiya, 21: 107).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الْحَجَرُ ، 15: 9).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الْأَنْبِيَاءُ ، 21: 107).

We have sent down the Message (Holy Quran), and We will assuredly **protect (preserve)** it (Al-Hijr, 15: 9).

And We have not sent you, (O Mu'hammed), except as a **mercy to the Worlds** (Al-Anbiya, 21: 107).

Finally, Allah, praise to Him, has honored His Final Messenger with numerous prophecies, mentioned in the Holy Quran and the 'Hadeeth, as evidence of his prophethood, particularly the "Small and Big Signs" of the Hour, as was mentioned in the first chapter of this book. The Night Journey (Al-Isra Wal Mi'raj) was the climax of God's honoring of him, as he was carried from Makkah to Baytul Maqdis, in Jerusalem, and ascended to heavens and beyond, where he talked to his Lord and received His command of establishing prayers.

The story of the Messenger of Allah, Mu'hammed, pbuh, is addressed in detail, in the eighth chapter of this book, titled, "Mu'hammed: God's Mercy to the Worlds, in the Holy Quran." The Night Journey is addressed in the ninth chapter of this book.

Conclusion

After the creation of humans on the Earth, Allah, praise to him, has willed not to leave them lonely on it. Therefore, He sent them His messages of guidance, through His messengers, peace and blessings of Allah be upon them all. He also tasked His Prophets to teach them about His commands and His Prohibitions, which He revealed to His Messengers, and rule by them. Thus, believers would gain the contentment of Allah and their faith would deepen, which would give peace to their minds, as they realize that their existence is not by accident on this small planet, in God's vast Universe (Al-Muminoon, 23: 115).

Moreover, Allah, praise to Him, included the stories of twenty-five of His Messengers and Prophets, in the Holy Quran, so we can learn from them. They were all Muslims (in submission) to their Lord, Who sent them to guide His human creations, in a continuous sequence, without interruption, as a reflection of His love to them. They were also persistent in conveying His messages to people, despite the hardships they faced from disbelievers. They were confident of support from Allah to them and to the believers, even during their most horrendous times, as Allah, praise to Him, described in verse 2: 214, of the Holy Quran. As such, this should be assurance to Muslims in our times of the support of Allah to them, too.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مِّثْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (الْبَقَرَةُ ، 2: 214).

Or do you think that you will enter Paradise, while such (trial) has not yet come to you, as it came to those who passed on before you? They were touched by poverty, and hardship, and were shaken until their messenger and those who believed with him would say: "When is the support of Allah?" Unquestionably, the support of Allah is near (Al-Baqara, 2: 214).

A Tentative Time-Table of the Messengers and Prophets

Mentioned Directly or Indirectly in the Holy Quran

Starting from the Exodus *

No.	Kings	Kings' Reign Years	Prophets / Messenger	Mission / life of Prophets / Messenger	Status
1	Egyptian Pharaoh Mernepta'h	1212-1202 BC	Moosa (Moses) and Haroon (Aaron)	Moosa 120 1282-1162 BC	Both Prophets and Messengers
2	Egyptian control, over Cana'anite & Philistine kings	1162-1134 BC	Yoasha' Bin Noon (Jehoshua, Son of Nun: Joshua)	1244-1134 BC He lived 110 years	Prophet
3	Egyptian control, over Cana'anite & Philistine kings	1134-1050 BC	17 Judges, from Othniel to Joel and Abijah	84 years after Joshua's death	Only Samuel and Deborah were a Prophet and a prophetess
4	Taloot (Saul)	1050-1010 BC (40 years)	Samuel (Not mentioned by name in the Quran)	1085-1053 BC	Prophet
5	Dawood (David)	1010-970 BC (40 years)	Samuel Dawood (David)	1085-1053 BC 1040-970 BC	Prophet Prophet and King
6	Sulayman (Solomon)	970-930 BC (40 years)	Sulayman (Solomon)	982-930 BC He lived 52 years	Prophet and King
7	Ahab, Ahaziah (Ahab's son)	874-853 BC 853-852 BC	Elyas (Elijah)	Life: 930-852 BC	Prophet and Messenger of God
8	Jehoram, Jehu, Jehuahaz, Jehoash	852-841 BC 841-814 BC 814-798 BC 798-782 BC	Elyasa' (Elisha)	Mission: 852-814 BC	Prophet
9	Assyrian King Ashur dan III, Jeroboam II	773-755 BC 782-753 BC	Younus (Jonah)	785-750 BC	Prophet and Messenger of God
10	Babylonian King Nebuchadnezzar II King Jehoiachin King Zedekiah	605-562 BC 609-597 BC 597-586 BC	Irmiya (Jeremiah) Mission was in Jerusalem	Life: 650-571 BC Mission: 627-586 BC	Prophet
11	? Babylonian King Nebuchadnezzar II Israelite exiled King, Zedekiah	? 605-562 BC 597-586 BC	Dthul Kifl Some researchers said he was Ezekiel, Exiled in Babylon	? Life: 622-570 Mission 593-571 BC	Prophet
12	Roman Emperor Caesar Augustus King Herod the Great	27 BC-14 AD 72-4 BC	Zakariya (Zechariah)	6 BC-12 AD	Prophet
13	Roman Emperors Caesar Augustus & Tiberius King Herod Antipas	27 BC-14 AD 14-37 AD 4 BC-39 AD	Ya'hya (John, the Baptist)	Life: 6 BC-30 AD Mission: 3 years	Prophet
14	Roman Emperors Caesar Augustus & Tiberius King Herod Antipas	27 BC-14 AD 14-37 AD 4 BC-39 AD	'Eisa Bin Maryam (Jesus, the Son of Mary)	1-33 AD Mission: 3 years	Prophet and Messenger of God

*** Note:**

Due to the uncertainty and vast differences among the biblical scholars concerning the chronological history of the persons and events mentioned in the Bible, the following dates mentioning in the Table represent a tentative chronology by the author of this book, without any claim of certainty.

****** Some researchers claimed that Deborah was a Prophetess, during the period of the Judges. However, the Holy Quran mentions that Allah, praise to Him, sent only men with His revelation to the people:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ (يُوسُفُ ، 12: 109 ؛ النَّحْلُ ، 16: 43 ؛ الْأَنْبِيَاءُ ، 21: 7).

And We sent not before you, (O Mu'hammed), except **men** to whom We revealed (Yousuf, 12: 109; Al-Na'hl, 16: 43; Al-Anbiya, 21: 7).

Some of the Table sources:

[Ezekiel and His Prophecies](#)

[The Kings of Israel Timeline | Preceden](#)

[Chart of Israel's Kings and Prophets](#)

[Timeline of the Prophets | Theology of Work](#)

[Prophets' timeline — doctorsutton](#)

[Chronology of the Prophets in the Old Testament: A Complete Timeline Guide - Bible History](#)

[How many kings in Israel and Judah, and length of rule? - JesusAlive.cc](#)

[The Judges of Israel Timeline](#)

[THE Book of Jonah - The Misson to Ninevah](#)

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

Chapter 3

Angels

The Honorable Worshippers of Allah Peace be upon them

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الثَّالِثُ

الْمَلَائِكَةُ: عِبَادُ اللَّهِ الْمُكْرَمِينَ

تأليف

حسن علي النجار

ربيع الأول 1435 \ يناير 2014

تمت مراجعة هذا الفصل في السابع عشر من شعبان 1447 \ السادس من أبريل 2026

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ،
 خَاتَمِ الْأَنْبِيَاءِ وَإِمَامِ الْمُرْسَلِينَ

I seek refuge with God from the Stoned (cursed) Shaytan
 In the name of Allah, the Beneficent, the Merciful
 Peace and blessings be upon our Master, Mu'hammed,
 the Seal of Prophets and Imam of the Messengers

Introduction

In a well-known 'Hadeeth, the Messenger of Allah, Mu'hammed, peace and blessings be upon him (pbuh), explained the differences between three levels of faith, or religiosity. These are addressed in the second chapter (Three levels of faith: Islam, Iman, and Ihsan) of the first book about Islam by this author (Islam: A Scientific View of God's Message to Humanity).

The first level of faith, **Islam**, has been addressed in some detail, in the second book by this author (The Five Pillars of Islam: A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage).

The second level of faith, **Iman**, is the central topic of this author's third, fourth, and fifth books, as mentioned in his list of books about Islam, presented at the beginning of this book. Basically, Iman is the belief in Allah, His Angels, His Books, His Messengers, and the Last Day (Al-Baqara, 2: 285; Al-Nisa, 4: 136). The Messenger of Allah, pbuh, added that Iman would also include the belief in God's Precise Measurement and His Just Decrees (Al-Qadar Wal Qadha), which is the topic of the fifth book.

Thus, this third chapter of the book is about the belief in the angels, as the honored worshippers of Allah and His messengers to His creations, including humans, on the Earth. It is divided into ten sections, starting with the verses which refer to the requirement of believing in their existence, their nature and categories, their care about believers, supporting them during this lower life and greeting them at their death. They rebuke the self-oppressors and beat the disbelievers when they die. On the Last Day, they perform the many tasks they will be prepared for.

I. Belief in the Existence of the Angels

After the belief in the existence of Allah, a believer has to believe in the existence of His angels, as mentioned in verse 285 of Soorat Al-Baqara (Chapter 2) of the Holy Quran. Whoever does not do so is described by verse 136 of Soorat Al-Nisa (Chapter 4) of the Holy Quran as a disbeliever, who has gone far astray.

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (البقرة ، 2: 285).

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah, His **angels**, His books, and His messengers, (saying): "We do not favor any

of His messengers over others." And they say: "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination" (Al-Baqara, 2: 285).

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (النِّسَاء ، 4 : 136).

And whoever disbelieves in Allah, His **angels**, His books, His messengers, and the Last Day, then indeed, (he/she) has gone far astray (Al-Nisa, 4: 136).

The Arabic word (مَلَكٌ), /malak/, angel, as a singular masculine noun, was mentioned in the Holy Quran thirteen times, as in verse 6: 8. It was also mentioned as a dual masculine noun (مَلَائِكَيْنِ), /malakayn/, two angels, twice, as in verse 2: 102. Moreover, it was mentioned as a plural masculine noun (مَلَائِكَةً), /mala-ika/, angels, seventy-three times, as in verse 2: 30.⁷⁰

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ (الأنعام ، 6 : 8).

... وَمَا أُنْزِلَ عَلَى الْمَلَائِكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ... (البقرة ، 2 : 102).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ... (البقرة ، 2 : 30).

And they say: "Why was there not sent down to him **an angel**?" But if We had sent down an angel, the matter would have been decided. Then, they would not be reprieved (Al-An'am, 6: 8).

... and that which was revealed to the **two angels** at Babylon, Harout and Marout ... (Al-Baqara, 2: 102).

And (mention, O Mu'hammed), And when your Lord said to the **angels**: "I am making a caliph on the Earth" (Al-Baqara, 2: 30).

II. Angels Who Are Mentioned in the Holy Quran

The Holy Quran tells us information **five** angels, who are mentioned **by name** and **thirty-five** others, who are referred to **by the functions** they perform, not by name. This includes references to six categories of angels, mentioned in three pairs, based on the tasks they also perform, as follows:

1. The Angels Who Are Mentioned to by Name

The angels, who are mentioned by name in the Holy Quran, include **Jibreel** (Gabriel), the most senior angel, who is the medium of communication between Allah and His human creations, **Mikal** (Michael), who is in charge of sustenance), **Maalik**, who is in charge of the Hellfire, as well as **Haroot**, and **Maroot**, who descended into Babylon and taught people magic, as stated in verses 2: 98, 43: 77, and 2: 102.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (البقرة ، 2 : 98).

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّا كُنْتُمْ (الزُّحُرْف ، 43 : 77).

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ **هَارُوتَ وَمَارُوتَ** وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ (البقرة ، 2: 102).

Whoever is an enemy to Allah, His angels, His messengers, and (to) **Jibril and Mikal** (Gabriel and Michael), then indeed, Allah is an enemy to the disbelievers (Al-Baqara, 2: 98).

And they (the criminals) will call: "O **Maalik**, let your Lord put an end to us!" He will say: "Indeed, you will remain (in the Hellfire)" (Al-Zukhruf, 43: 77).

And they followed what the devils had recited during the reign of Sulayman (Solomon). It was not Sulayman who disbelieved, but the devils disbelieved, (by) teaching people magic. (People also followed) that which was revealed to the two angels in Babyl (Babylon), **Haroot and Maroot**, who did not teach anyone until they would say: "We are just a trial. So, do not disbelieve (by practicing magic)" (Al-Baqara, 2: 102).

2. The Angel of Death and the Blower of the Trumpet

Two more angels are mentioned in the Holy Quran for their two great tasks but without mentioning their names. These are the Angel of Death and the Blower of the Trumpet, as referred to in verses 32: 11 and 39: 68.

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (السَّجْدَةُ ، 32: 11).

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (الزُّمَرُ ، 39: 68).

And the **Trumpet will be blown**, and whoever is in the heavens and whoever is on the Earth will fall dead, except whom Allah wills. Then, (as soon as) it **will be blown again**, they will be standing, looking on (Al-Zumar, 39: 68).

Say: "The **Angel of Death** will take your souls, as he is tasked to do so. Then, you will be returned to your Lord" (Al-Sajda, 32: 11).

While the name of the Angel of Death is neither mentioned in the Holy Quran nor in the Sa'hee'h (Correct) Hadeeth, the name of the Blower of the Trumpet is mentioned as **Israfeel**, in some authenticated Hadeeths, as follows.

عن عائشة أم المؤمنين ، رضي الله عنها ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَقُولُ فِي دُعَائِهِ: "اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ ، وَ مِنْ عَذَابِ الْقَبْرِ."

The Mother of the Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, used to say in his supplication: "O Allah! The Lord of **Jibreel** (Gabriel), **Mika-eel** (Michael), and **Israfeel**, I seek refuge with You, away from the heat of the Fire, and from the torment of the grave."⁷¹

3. The Angels in Charge of Paradise and the Hellfire

The Holy Quran referred to a category of angels as **Keepers (Khazana) of Paradise and the Hellfire**, as mentioned in verses 39: 73 and 39: 71, as follows:

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (الزُّمَرُ ، 39: 73).

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (الزُّمَرُ ، 39: 71).

And those who had been mindful of their Lord (believers) will be driven to **Paradise** in groups, until when they reach it and its gates have been opened (for them), and its **keepers** will say: "Peace be upon you, you have become pure. So, enter it to abide eternally therein" (Al-Zumar, 39: 73).

And those who had disbelieved will be driven to **Hell** in groups, until when they reach it, its gates are opened and its **keepers** will say: "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say: "Yes, but the word of punishment has come into effect upon the disbelievers (Al-Zumar, 39: 71).

This category of angels was also mentioned in the 'Hadeeth narrated by Companion Anas Bin Maalik, mAbpwt both, as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُ قَالَ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ ، فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ؟ فَأَقُولُ مُحَمَّدٌ. فَيَقُولُ بِكَ أَمْرٌ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ."

Companion Anas Bin Maalik, mAbpwt both, said that the Messenger of Allah, pbuh, said: "On the Day of Rising (Resurrection), I come to the gate of Paradise, asking for it to open. **The Keeper (Al-Khazin)** says: Who are you? I say: Mu'hammed. He says: I have been commanded not to open (the gate) to anyone before you."⁷²

4. Carriers of the Throne

The Holy Quran, further, tells us about **eight angels**, who will be **carrying the Throne**, on the Last Day, when the heaven splits (opens), as stated in verses 69: 16-17.

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴿١٧﴾ (الْحَاقَّةُ ، 69: 16-17).

And the heaven will split (open), becoming weak on that Day (16). And the angels are at its edges. And above them, there will be **eight** (other angels), **carrying the Throne** of your Lord (17) (Al-Haaqqa, 69: 16-17).

5. Al-Zabaniya (the 19 Angels in Charge of Hell)

Al-Zabaniya are the nineteen Angels who are in charge of Hell. They are described in the Holy Quran as harsh, severe, and do not disobey what they are commanded to do, as stated in verses 96: 17-18, 74: 27-30, and 66: 17-18.

فَلْيَذْغُ نَادِيَهُ ﴿١٧﴾ سَدَّغُ الزَّبَانِيَةِ ﴿١٨﴾ (الْعَلَقُ ، 96: 17-18).

وَمَا أَدْرَاكَ مَا **سَقَرٌ** ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا **تِسْعَةُ عَشَرَ** ﴿٣٠﴾ (الْمُدَّثِّرُ ، 74 : 27-30).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ **نَارًا** وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا **مَلَائِكَةٌ غِلَاظٌ شِدَادٌ** لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التَّحْرِيمُ ، 66 : 6).

Then let him (the disbeliever) call his associates; (17) We will call **Al-Zabaniya** (the angels of Hell) (18) (Al-'Alaq, 96: 17-18).

And what is **Saqar**? (27) It is (the Hellfire, which) lets nothing remain and leaves nothing (unburned), (28) changing the skin (color). (29) Over it are **nineteen** (angels in charge). (30) (Al-Muddathir, 74: 27-30).

O you who have believed, protect yourselves and your families from a **Fire**, whose fuel is people and stones, over which are **angels** (who are) **harsh and severe**. They do not disobey Allah in what He commands them but do what they are commanded (Al-Ta'hreem, 66: 6).

6. Six Categories, Which Include Three Pairs of Angels

Moreover, there are **six categories**, which include **three pairs** of angels, who are mentioned in the Holy Quran, as tasked with specific functions towards human beings, in this lower life and in the hereafter.

The **first pair** is described as **mutalaqiyan**, the two recipients, who are in charge of **recording** what they do and say, in this lower life, as stated in verses 50: 17-18.

إِذْ يَتَلَقَّى **الْمُتَلَقِّيَانِ** عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ (ق ، 50 : 17-18).

The **mutalaqiyan** (the **two recipient angels**) are seated **on the right and the left** (of the human being). (17) (These) vigilant watchers (record) any words he/she utters (18) (Qaf, 50: 17-18).

The **second pair** is tasked with questioning humans directly after death, **asking about their major beliefs**, particularly about their Lord, religion, and the messenger they followed, as we learn from the following Sa'hee'h 'Hadeeth:

عَنْ الْبَرَاءِ بْنِ عَازِبٍ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ عَنْ سُؤَالِ الْمُتَوَفَّى:

"وَيَأْتِيهِ **مَلَكَانِ** فَيُجْلِسَانِهِ ، فيقولان له: **مَنْ رَبُّكَ؟** فيقول: رَبِّي اللَّهُ. فيقولان له: **مَا دِينُكَ؟** فيقول: دِينِي الإسلام. فيقولان له: **مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟** فيقول: هُوَ رَسُولُ اللَّهِ. فيقولان له: وما يُدْرِيكَ؟ فيقول: قَرَأْتُ كِتَابَ اللَّهِ ، آمَنْتُ وَصَدَّقْتُ."

Companion Al-Bara' Bin 'Aazib, may Allah be pleased with him, said that the Prophet, pbuh, said:

"(When a believer dies), **two angels** come to question him/her, (asking): Who is your Lord (God)? He/she says: Allah is my Lord. (Then), they say to him/her: What's your religion? He/she says: My religion is Islam. (Then), they say to him/her: Who was that man, who was sent to you? He/she says: He is the Messenger of Allah. (Then), they say to him/her: How do you know (that he is)? (Then), He/she says: I have read the Book of Allah, I believed (it) and accepted (it) as true." ⁷³

The Holy Quran tells us that the angels, who are in charge of death, descend on the dying **believers**, **comforting them** and giving them glad tiding of Paradise, which was promised to them, as we learn from verse 41: 30. However, the angels **rebuke** those who have oppressed themselves, **and beat** the faces and backs of **disbelievers**, warning them of the Hell torment, in the hereafter, as mentioned in verses 4: 97 and 8: 50-51.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (فُصِّلَتْ ، 41: 30).

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (النِّسَاء ، 4: 97).

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٥١﴾ (الْأَنْفَال ، 8: 50-51).

Indeed, those who have said: "**Our Lord is Allah.**" Then, they remained on a right course, the **angels will descend upon them**, (saying): "Do not fear and do not grieve, but **receive good tidings of Paradise**, which you were promised (Fussilat, 41: 30).

Indeed, **those** whom the angels take (ending their records at death) while **wronging themselves**, (the angels) will say: "In what (condition) were you?" They will say: "We were oppressed in the land." (The angels) will say: "Was not the Earth of Allah spacious ([enough] for you to emigrate therein?" For those, their destination is Hell and that is a bad fate (Al-Nisa, 4: 97).

And if you could but see when the angels take those **who disbelieved** (by ending their records at death). They are striking their faces and their backs and (saying): "Taste the torment of the Burning (Fire). (50) That is for what your hands have put forth (of evil) and (because) Allah is not unjust to the slaves (of their own evil desires and deeds)." (51) (Al-Anfal, 8: 50-51).

The **third pair** of angels is tasked with specific functions related to human beings **in the hereafter**. Every human self will have **a driver**, who leads it to its destination, either to Paradise or to Hell. Every human self will also have a **witness**, who testifies of its deeds in this life and to witness that it is going to the destination it deserves. When believers enter Paradise, the angels in charge will greet them with peace and give them glad tiding that they will abide therein forever, as mentioned in verses 50: 20-21 and 39: 73.

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ (ق ، 50: 20-21).

وَسَيُقَى الَّذِينَ أُنْفِقُوا رَبَّهُمْ إِلَى الْجَنَّةِ رُحَمَاءَ حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (الرُّمُر ، 39: 73).

And the Trumpet will be blown. That is the Day of (carrying out) the threat. (20) And every soul will come, with it **a driver and a witness**. (21) (Qaf, 50: 20-21).

But those who feared their Lord will be **driven to Paradise** in groups, until when they reach it, while its gates have been opened, and its keepers will say to them: "**Peace be upon you; you have become pure.** So, enter it to abide eternally therein," (Al-Zumar, 39: 73).

Concerning disbelievers, the angels in charge of Hell will rebuke them for their evil deeds they commit in this lower life and will tell them of the everlasting torment waiting for them in Hell, as mentioned in verse 39: 71-72.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ ۚ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَنًى الْمُتَكَبِّرِينَ ﴿٧٢﴾ (الزُّمَرُ ، 39: 72).

And those **who disbelieved** will be **driven to Hell** in groups, until when they reach it, its gates are opened, and its keepers will say: "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes, but the word of torment has come into effect upon the disbelievers. (71) It will be said (th them): "Enter the gates of Hell to abide eternally therein, and **wretched is the residence of the arrogant.**" (72) (Al-Zumar, 39: 72).

III. Their Nature

Allah, praise to Him, has created angels with qualities which suit the functions He has willed for them to perform, including those related to His other creations. As such, they have been His messengers to guide the children of Adam, on this Earth. In order for them to be able to travel in astronomical distances, between the heavens and the Earth, they were created of light, as subtle-spiritual creatures. Therefore, they are invisible to us, humans. However, they are capable of showing themselves in the form of Earthen creatures, including humans. Thus, they do not need to eat what we eat. Moreover, their subtle and light nature does not enable them to walk on the earth calmly, as the Earthen creatures do. Finally, angel messengers to humans are males, not females, though they used to appear in the most beautiful images human males can appear in, as we learn from the Holy Quran and the 'Hadeeth, as follows:

1. Created of Light

As the messengers of their Lord to His creations, including humans on the Earth, and to be able to travel the astronomical distances between the heavens and the Earth, angels were created **of light**, as we learn from the 'Hadeeth.

عَنْ أُمِّ الْمُؤْمِنِينَ ، عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خُلِقَتِ الْمَلَائِكَةُ مِنْ نُّورٍ ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَّارٍ ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ."

The Mother of the Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, said: "The angels were created of light, the Jinn were created of a fire flame, and Adam was created of what was described to you (of clay).⁷⁴

2. Invisible Creatures

Angels are **invisible** to humans, as mentioned in verse 9: 26, which describes them as soldiers of Allah, praise to Him, who descended with His command to support Muslims and give them glad tidings of victory, on the Day of 'Hunayn. They were also described as soldiers of Allah, who descended during the confrontational event of Al-A'hzab, as mentioned in verse 9: 33, when they frightened the disbelievers by takbeer (chanting Allahu Akbar: God is Greater), by taking the pegs of their tents out, and by extinguishing their fire.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا (التَّوْبَةُ ، 9: 26).

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا (الْأَحْزَابُ ، 9: 33).

Then, Allah sent down His tranquility upon His Messenger and upon the believers, and sent down **soldiers** (angels), whom **you did not see** (Al-Tawba, 9: 26).

We sent upon them a wind and soldiers (angels) **you did not see** (Al-A'hzab, 33: 9).

3. Capable of Impersonating Humans, But they Can't Walk Calmly, and Do Not Eat Food

To be able to communicate with humans, angels are capable of showing themselves in the form of Earthen creatures, including humans, as we learn from verses 6: 8-9 and verse 11: 69, which describes them as such when they came to Ibraheem (Abraham) and his wife, peace be upon them. As they are created of light, they may not be able to walk on the earth calmly, as mentioned by verse 17: 95, compared to humans, who do so, as they are created of the earth clay. In addition, due to their non-material nature, they do not need to eat food, as humans do, as mentioned in verse 11: 70.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾ (الأنعام ، 6 : 8-9).

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكَ رَسُولًا (الإسراء ، 17 : 95).

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تُصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧٠﴾ وَأَمْرُهُ قَائِمَةٌ فَضَجَّكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ (هُود ، 11 : 69-71).

And they said: "Why was not **an angel** sent down to him?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved. (8) And **if We had made him an angel, We would have made him** (appear as) **a man**, and We would have covered them with that in which they cover themselves. (9) (Al-An'am, 6: 8-9).

Say: "If there were upon the Earth angels **walking calmly**, We would have sent down to them from the heaven an angel messenger" (Al-Isra, 17: 95).

And, certainly, **did Our messengers (angels) come to Ibraheem** (Abraham) with glad tidings. They said: "Peace." He said: "Peace," and did not delay in bringing (them) a roasted calf. (69) But **when he saw their hands not reaching for it**, he distrusted them and felt apprehension from them. They said: "Do not fear (from us). We have been sent to the people of Loot (Lot)." (70) (Hood, 11: 69-70).

4. Angels Are Male Messengers, Not Females, But they May Appear in the Most Beautiful Images Human Males May Appear in

Angels are male messengers, as we are told by verse 6: 9, mentioned directly above, which describes each of them with the singular masculine form. Verse 43: 19 refers to them with the plural masculine form. In addition, verses 17: 40 and 37: 150-153 confirm that angel messengers are not females, and they are not daughters of God, as the disbelievers falsely claimed.

Their false claim might have been based on what was commonly known among people that the angels appear as extremely good-looking, or beautiful creatures, as we learn from verse 12: 31, which describes Yousuf (Joseph), peace be upon him, as an angel, in reference to his beauty. In addition, we learn from the 'Hadeeth that Jibreel, peace be upon him, used to appear to the Messenger of Allah, Mu'hammed, pbuh, in the image of the honorable Companion Di'hya Al-Kalbi, mAbpwh, who was known as the most good-looking and beautiful man in Al-Madina (the City).⁷⁵

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ **عِبَادُ الرَّحْمَنِ** إِنَّا أَشْهَدُوا خَلَقَهُمْ سَنُكْتَبُ شَهَادَتَهُمْ وَيُسْأَلُونَ (الزُّحْرُفُ ، 43: 19).

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ **إِنَاثًا** إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا (الْإِسْرَاءُ ، 17: 40).

أَمْ خَلَقْنَا الْمَلَائِكَةَ **إِنَاثًا** وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ (الصَّافَّاتُ ، 37: 150-153).

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا **مَلَكٌ كَرِيمٌ** (يُوسُفُ ، 12: 31).

And they have made the angels, who are **worshippers of the Beneficent** (Most Merciful), females. Did they witness their creation? Their testimony will be written (recorded), and they will be questioned (Al-Zukhruf, 43: 19).

Has your Lord chosen you for (having) sons and taken from among the angels **females**? Indeed, you say a grave saying (Al-Isra, 17: 40).

Or did We create the angels (as) **females**, while they were witnesses?" (150) Unquestionably, it is out of their falsehood that they say: (151) "Allah has begotten," and indeed, they are liars. (152) Has He chosen **daughters** over sons? (153) (Al-Saffat, 37: 150-153).

And when they saw him, they greatly admired him and cut their hands and said: "Perfect is Allah! This is not a human. This is none but an **honorable angel**" (Yousuf, 12: 31).

5. Created with Two, Three, or Four Wings, and More

Allah, praise to Him, has created various kinds of angels, which differ from each other by the number of wings. Some of them have two wings, others are with three or four wings, or more than that. So, the Creator, praise to Him, "increases in the creation what He wills," as we learn from verse 35: 1.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا **أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثَلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** (فاطر ، 35: 1).

Praise is to Allah, Originator of the heavens and the Earth, (who) made the angels messengers, having **two, three, or four wings. He increases in the creation what He wills**. Indeed, Allah is capable of (doing) everything (Fatir, 35: 1).

The meaning of the part of verse 35: 1, "He increases in the creation what He wills," is that Allah, praise to Him, is capable of the creation of angels with more wings than four. An example is that Jibreel, peace be upon him, has 600 wings, as mentioned in a 'Hadeeth, in which it is narrated that the Messenger of Allah, pbuh, saw him twice in his real form, with 600 wings. The first time was in Makkah, as we learn from verses 81: 23 and 53: 5-7. The second time was above the Seventh Heaven, near the Lote Tree of the Furthest Boundary (Sidratul Muntaha), on the Night Journey and Ascent to Heaven (Al-Isra wal Mi'raj), as mentioned by verse 53: 13-14. ⁷⁶

وَلَقَدْ رَآهُ **بِالْأَفْقِ الْمُبِينِ** (التَّكْوِينُ ، 81: 23).

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٥٦﴾ وَهُوَ **بِالْأَفْقِ الْأَعْلَىٰ** ﴿٥٧﴾ (النَّجْمُ ، 53: 5-7).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ (النَّجْمُ ، 53: 13-14).

And he **saw him** (Jibreel) in the clear horizon (Al-Takweer, 81: 23).

Taught to him by the one (who is) intense in strength - (5) One of soundness (who) rose to (his true form) (6) While he was **in the higher horizon**. (7) (Al-Najm, 53: 5-7).

And he certainly **saw him in another descent** (13) At the Lote Tree of the Utmost Boundary - (14) (Al-Najm, 53: 13-14).

6. Spiritual Beings

The angels are spiritual beings, which represent the commands of Allah, praise to him. He sends them to whoever He wills, wherever He wills, for whatever purpose He wills, in His vast, great Dominion, as He told us in His Holy Book.

The Spirit (rou'h, **رُوح**) is a characteristic of God, from which He blew in the first cell, giving life to all living beings. Part of God's Spirit has also been blown in humans, in particular, enabling their souls to include the morality scale (the **self**, nafs, **نَفْس**), in addition to the capabilities of existence (**life**) and the acquisition of knowledge (the **mind**), which humans share in different degrees with other living beings.

The word "**Spirit**" (rou'h, **رُوح**), is mentioned 21 times, in 20 verses of the Holy Quran. It refers to a characteristic of God and His commands, which are carried by the Senior Angel, Jibril (Gabriel), and other angels, to implement God's will on humans. However, the only knowledge we have about God's Spirit is what He told us, and that is little, as stated in verse 17: 85.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (الإِسْرَاءُ ، 85: 85).

And they ask you, (O Mu'hammed), about the **Spirit**. Say, "The **Spirit** is of the affair of my Lord. And you (humans) have not been given of knowledge except a little" (Al-Isra, 17: 85).

The Holy Quran refers to **Jibreel**, peace be upon him, in particular, as **the Spirit** (Al-Naba', 78: 38), the Trusted Spirit (Al-Shu'ara, 26: 193), and the Spirit of the Holy (Al-Na'hl, 16: 102). In addition, the Spirit is a command of Allah, praise to Him, carried by **angels**, who **descend with it** to whom He wills, from among His worshippers, as mentioned in verses 16: 2, 40: 15, and 42: 52. ⁷⁷

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (النَّبَأُ ، 78: 38).

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (الشُّورَى ، 26: 193).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ (النَّحْلُ ، 16: 102).

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ (النَّحْلُ ، 16: 2).

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ (غَافِرُ ، 40: 15).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا (الشُّورَى ، 42: 52).

The Day that the **Spirit (Jibreel)** and the angels will stand in rows, they will not speak except for one whom the Beneficent (the Most Merciful) permits, and he will say what is correct (Al-Naba', 78: 38).

The **Trusted Spirit (Jibreel)** came down with it (Al-Shu'ara, 26: 193).

Say the **Spirit of the Holy (Jibreel)** has brought it (the revelation) down from your Lord in truth" (Al-Na'hl, 16: 102).

He sends down the angels, with the Spirit of His command, upon whom He wills of His worshippers, (telling them): "Warn that there is no (other) deity except Me; so be mindful of Me." (Al-Na'hl, 16: 2).

(Allah is) the Exalted above (all) ranks, Owner of the Throne. **He throws the Spirit of His command** upon whom He wills of His worshippers, to warn (people) of the Day of Meeting (Ghafir, 40: 15).

And thus, **We have inspired to you a Spirit** of Our command (Al-Shoora, 42: 52).

IV. Worshippers of Allah, Who Pray for the Prophet and the Believers

The Holy Quran describes the angels as the honorable worshippers of Allah, who obey Him and carry out His commands concerning His creations. He knows everything about them, but if anyone of them says that he is a god, his punishment will be Hell, the worst destination.

Angels do not disdain to worship their Creator, Allah, praise to Him. However, if anyone of them does that, he will face a severe punishment. To the contrary, they are constantly and tirelessly exalting their Lord with praise. In addition, angels keep praying for the Prophet Mu'hammed, pbuh, and for the believers, greeting them with peace, and calling on Allah to forgive their sins, as detailed below.

1. Angels Are the Honorable Worshippers of Allah

The Holy Quran describes angels as the honorable worshippers of Allah, who obey Him and carry out His commands concerning His creations. He knows everything about them, and if anyone of them says he is a god, he will be punished in the Hellfire, the worst destination, as we are told by verses 21: 26-29.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَقَدْ لَكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ (الأنبياء ، 21: 26-29).

And they say, "The Beneficent (Allah) has taken a son." Exalted is He! Rather, they are **honored worshippers**. (26) They cannot precede Him in word, and they act by His command. (27)

He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive. (28)

And whoever of them says, "Indeed, I am a god instead of Him"- that one We would recompense with Hell. Thus, do We recompense the wrongdoers. (29) (Al-Anbiya, 21: 26-29).

2. They Exalt their Lord with Praise, and Do Not Disdain His Worship

Angels, including those who are close to Allah, are all **His worshippers**, who exalt Him with praise (4: 172). However, if anyone of them does not do that, he will face a severe punishment (4: 173). To the contrary, they are constantly and tirelessly exalting their Lord with praise (42: 5).

لَنْ يَسْتَكْبِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْبِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (النِّسَاءُ ، 4: 172).

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَغْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (النِّسَاءُ ، 4: 173).

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ (الشُّورَى ، 42: 5).

Never would the Messiah disdain to be a worshipper of Allah, nor would **the angels** near (to Him). And **whoever disdains His worship** and is arrogant, He will gather them to Himself all together (Al-Nisa, 4: 172).

And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for **those who disdained** and were arrogant, **He will torment them with a painful torment**, and they will not find for themselves besides Allah any protector or helper (Al-Nisa, 4: 173).

The heavens almost break from above them, and **the angels exalt their Lord with praise** and ask forgiveness for those on the Earth. Unquestionably, it is Allah who is the Forgiving, the Merciful (AL-Shoora, 42: 5).⁷⁸

3. They pray for the Prophet, pbuh, and the believers.

In addition, angels keep praying for the Prophet Mu'hammed, pbuh (33: 56), and for the believers (33: 43), greeting them with peace, and calling on Allah to forgive their sins, as detailed below (42: 5), as follows:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الأَحْزَابُ ، 33: 56).

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ (الأَحْزَابُ ، 33: 41-43).

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ (الشُّورَى ، 42: 5).

Indeed, **Allah and His angels pray** (confer blessing) **upon the Prophet**. O you who have believed, ask (Allah to confer) blessing upon him and greet him much (Al-A'hzab, 33: 56).

O you who have believed, mention Allah as much (as you can) (41) And exalt Him morning and afternoon. (42) It is **He who prays** (confers blessing) **upon you**, (so do) His angels, to bring you out from (several levels or forms of) darkness into the light. And He is Merciful to the believers. (43) (Al-A'hzab, 33: 41-43).

The heavens almost break from above them, and the **angels** exalt their Lord with praise and **ask forgiveness for those on the Earth**. Unquestionably, it is Allah who is the Forgiving, the Merciful (Al-Shoora, 42: 5).

V. Angels' View of Humans

Allah, praise to Him, willed to make humans as rulers (caliphs) on the Earth, by giving them the mandate (amana), to govern this planet by His commands. The angels were surprised because of their knowledge about humans as corrupters and blood-shedders. However, the Creator, praise to Him, told them that He "knows that which they do not know." This means that He knows that there are good humans, who do not corrupt or shed blood.

Angels were also surprised because of their knowledge about the ignorance of humans, particularly in the early stages of their creation. Therefore, Allah, praise to Him, demonstrated to them that humans were intelligent and fast learners. He brought Adam for a knowledge contest with them, in which he won. He asked them about names of certain things. When they did not know the answers, He told Adam to give the answers, which he did successfully.

As a result, Allah, praise to Him, told the angels to acknowledge that winning by making a prostration (sujood) to Adam. They all obeyed and prostrated to him, except Iblees (Al-Shaytan, Satan), who refused to do so, out of arrogance, thus becoming a disbeliever, as we read in verses 2: 30-34. So, he deserved to be punished by being banished from heavens in this life, and by abiding there in the Hellfire in the hereafter, as mentioned in verses 7: 13, 15: 34-35, and 17: 65. ⁷⁹

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ (البقرة ، 2: 30-34).

And (mention, O Mu'hammed), when your Lord said to the angels: "I am making a caliph (ruler or successive authority) on the Earth." They said: **"Are You making therein one who corrupts (it) and sheds blood,** while we hymn Your praise and sanctify You?" He said: "Surely, I know that which you do not know." (30)

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

They said: "Exalted are You, we have no knowledge except that which You have taught us. Indeed, it is You who is the Knowing, the Wise." (32)

He said: "O Adam, tell them of their names." And when he had told them of their names, (Allah) said: "Did I not tell you that I know the unseen (unknown) in the heavens and the Earth? And I know what you reveal and what you have concealed." (33)

And (mention) when We said to the angels: "Prostrate before Adam" (acknowledging his success). So, they prostrated, except for Iblis (Al-Shaytan, Satan). He refused, was arrogant, and was of the disbelievers. (34) (Al-Baqara, 2: 30-34).

VI. Messengers of Allah to Humans on the Earth

Allah, praise to Him, chooses messengers from the angels and from the people (Al-'Haj, 22: 75). He sends the angels, as His messengers, to the Earth, to carry out His commands in it (Al-'Hijr, 15: 8; 97: 4). They descend with the Spirit of His command upon whoever He wills of His worshippers (Al-Na'hl, 16: 2). An example is the descent of the Trusted Spirit (Jibreel), peace be upon him, with the Holy Quran upon the Messenger of Allah, Mu'hammed, pbuh (Al-Shoora, 26: 192-194), which the angels testify that it is a revelation from the Lord of the Worlds (Al-Nisa, 4: 166).

Other examples include their descent on Prophet Zakariya (Zacharia), peace be upon him, to tell him that Allah, praise to Him, had answered his call of allowing him to have a child, Ya'hya (John), peace be upon him (Aal-'Imran, 3: 39). They also descended on Maryam (Mary), peace be upon her, to tell her of the good news that Allah, praise to Him, had chosen her from among the women of the Worlds (Aal-'Imran, 3: 42), to be the mother of the Messiah, 'Eisa (Jesus), peace be upon him (Aal-'Imran, 3: 45). In addition, the angels used to descend by commands of Allah, praise to Him, to inform His Prophets of prophecies, to strengthen the faith of the believers, such as the prophecy of the return of the Arch of the Covenant to the Children of Israel, carried by angels (Al-Baqara, 2: 248), as follows:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (الْحَجُّ ، 22: 75).

وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ (الشُّورَى ، 26: 192-194).

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا (النِّسَاءُ ، 4: 166).

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ (الْحَجَرُ ، 15: 8).

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِمَّنْ كُلِّ أَمْرٍ (الْقَدَرُ ، 97: 4).

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ (النُّحْلُ ، 16: 2).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (آلِ عِمْرَانَ ، 3: 39).

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (آلِ عِمْرَانَ ، 3: 42).

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (آلِ عِمْرَانَ ، 3: 45).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ (الْبَقَرَةُ ، 2: 248).

Allah chooses **messengers from the angels** and from the people. Indeed, Allah is Hearing and Seeing (Al-'Haj, 22: 75).

And indeed, it (the Holy Quran) is the revelation of the Lord of the worlds. (192) **The Trustworthy Spirit (Jibreel) has descended down with it**, (193) **upon your heart**, (O Mu'hammed), that you may be of the warners - (194) (Al-Shoora, 26: 192-194).

But **Allah bears witness** to that which He has revealed to you. He has sent it down with His knowledge, and **the angels bear witness** (of that as well). And sufficient is Allah as a Witness (Al-Nisa, 4: 166).

We do not **send down the angels** except with truth; and the disbelievers would not, then, be reprieved (Al-Hijr, 15: 8).

The angels and the Spirit (the angel Jibreel, Gabriel) **descend** therein by permission of their Lord, for every matter (Al-Qadr, 97: 4).

He sends down the angels, with the inspiration of His command, **upon whom He wills of His worshippers** (telling them): "Warn that there is no (other) god except Me; so be righteous (to avoid My punishment)" (Al-Na'hl, 16: 2).

So, **the angels called him** while he was standing in prayer in the chamber: "Indeed, **Allah gives you glad tidings of Ya'hya (John)**, confirming with a word from Allah, and (who will be) honorable, abstaining (from women), and a prophet from among the righteous" (Al-i-'Imran, 3: 39).

And (mention) when **the angels said**: "O Maryam (Mary), indeed, **Allah has chosen you**, purified you, and chosen you above the women of the worlds (Al-i-'Imran, 3: 42).

(And mention) when the angels said: "O Maryam (Mary), indeed Allah gives you good tidings of a Word from Him, whose name will be **the Messiah, 'Eisa (Jesus), the Son of Mary**, distinguished in this world and the Hereafter, and among those brought near (to Allah) (Al-i-'Imran, 3: 452).

And **their Prophet said** to them: "Indeed, a sign of his kingship is that **the Chest (the Ark of the Covenant)** will come to you, in which is assurance from your Lord, and a remnant of what the family of Moosa (Moses) and the family of Haroon (Aaron) had left, **carried by the angels**. Indeed, in that is a sign for you, if you are believers" (Al-Baqara, 2: 248).

VII. Angels Descend to the Earth, to Support Believers and to Give them Good News of Paradise

Among the functions which Allah, praise to Him, tasks the angels with is descending to the Earth, in support for the believers against their enemies. Such was the case when the Messenger of Allah, pbuh, supplicated, asking his Lord for help, during the Battle of Badr (Al-Anfal, 8: 9). So, they descended to strengthen the resolve of the believers (Al-Anfal, 8: 12). Moreover, Allah, praise to Him, increases the number of angels, who are descending in support of the believers, if they remain patient in the battlefield (Al-i-'Imran, 3: 124-125). Angels also descend at the moment of death, assuring believers not to fear or grieve, and giving them the good news of Paradise, as their destination, as their Lord promised them (Fussilat, 41: 30-31).

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ (الأنفال ، 8 : 9).

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ (الأنفال ، 8 : 12).

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ (آلِ عِمْرَانَ ، 3: 124-125).

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ (فُصِّلَتْ ، 41: 30-31).

When you asked for help from your Lord, He answered you: "Indeed, I will reinforce you with **a thousand from the angels**, following one another." (Al-Anfal, 8: 9).

Then, your Lord inspired to the angels, "I am with you. So, **strengthen (the resolve of) those who have believed** (Al-Anfal, 8: 12).

(Remember) when you said to the believers: "Is it not sufficient for you that your Lord should reinforce you with **three thousand angels** sent down? (Al-i-'Imran, 3: 124).

Yes, if you remain patient and conscious of Allah, (even as) the enemy come upon you (attacking) in rage, your Lord will reinforce you with **five thousand** distinguished angels (Al-i-'Imran, 3: 125).

Indeed, those who have said, "Our Lord is Allah" and then remained on a right course, the **angels will descend** upon them, (saying): "Do **not fear and do not grieve but receive glad tidings of Paradise**, which you were promised (Fussilat, 41: 30).

We (angels) are your patrons (allies) in (this) lower life and in the (everlasting) latter one. And you will have therein whatever your nafs (body and soul) may desire, and you will have therein whatever you request (or wish) (31) (Fussilat, 41: 31).

VIII. Greeting Believers with Peace, at Death and at Entering Paradise

At death, believers are greeted by angels, saying to them: "peace be upon you," and they are also given glad tidings of entering Paradise, in reward for their faith and good deeds (Al-Na'hl, 16: 32). On the Last Day, believers will be comforted by the angels, who assure them of their promised reward (Al-Anbiya, 21: 103). Moreover, angels will be driving believers in groups to Paradise. When they arrive therein, its keepers will be opening its doors for them, and greeting them, saying: "Peace be upon you," and telling them to enter it and to abide eternally therein (Al-Zumar, 39: 73-74). Angels will also be greeting their righteous parents, spouses, and descendants, who will be reunited with them, saying: "Peace be upon you" (Al-Ra'd, 13: 23-24).

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (النَّحْلُ ، 16: 32).

لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ (الْأَنْبِيَاءُ ، 21: 103).

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طَابَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مَنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ (الزُّمَرُ ، 39: 73-74).

جَنَّاْتُ عَذْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾
سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾ (الرَّغْدُ ، 13 : 23-24).

(Concerning) those (believers) whom the angels complete their records (take their souls at death), (the angels will say to them): "**Peace be upon you**. Enter Paradise for what you used to do." (Al-Na'hl, 16: 28-29).

They (the believers) will not be grieved by the greatest horror, and **the angels will meet them**, (saying): "This is your Day, which you have been promised" (Al-Anbiya, 21: 103).

And those who were righteous to their Lord will be driven to Paradise in groups, until they reach it, and its gates have been opened. Then, **its keepers will say: "Peace be upon you**; you have become pure. So, enter it to abide eternally therein" And they will say: "Praise to Allah, Who has fulfilled for us His promise and made us inherit the Earth, (so) we may settle in Paradise, wherever we will. And excellent is the reward of (good) doers" (Al-Zumar, 39: 73-74).

Gardens of perpetual residence; they will enter them, with whoever were righteous among their fathers, their spouses, and their descendants. And **the angels** will enter upon them from every gate, (Al-Ra'd, 13: 24).

(saying): "**Peace be upon you**, for what you patiently endured. And excellent is the final home" (24) (Al-Ra'd, 13: 24).

IX. Rebuking Self-Opressors and Beating Disbelievers at Death and in Hell

At death, the angels rebuke, beat, and give bad news to disbelievers and self-oppressors (wrong-doers), of torment in the hereafter. This applies to those who falsely claim that they were prophets or messengers of Allah, such as Musaylama the Liar and his wife, Suja'h (Al-An'am, 6: 93). This also applied to some of the Muslims, who stayed in Makkah after the Prophet's immigration to Madina, despite being capable of making the immigration. Some of them even joined the disbelievers against Muslims in the Battle of Badr and were killed therein (Al-Nisa, 4: 97-99). In addition, angels of death beat the disbelievers at their faces and their backs, for their insistence to disbelieve in Allah, praise to Him (Al-Anfal, 8: 50).

On the Last Day, the angels will rebuke the disbelievers who gave the Messenger of Allah, pbuh, a hard time. Out of arrogance, they wanted to see the angels descending on them, or even to see Allah, praise to Him, as two conditions for them to believe (Al-Furqan, 25: 21). Allah, praise to Him, replied to them that they will not see the angels until on the Last Day, when it will be too late for them to announce their belief in Allah and His Messenger (Al-Furqan, 25: 22).

It will also be too late for the self-oppressing disbelievers, who may announce their submission to Allah, at their death, saying that they did not do bad deeds, during their lower life. However, Allah, praise to Him, replies to them that He truly knew what they used to do. Then, the angels rebuke them, saying: "So, enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant" (Al-Na'hl, 16: 28-29).

Finally, on the Last Day, the angels will be driving the self-oppressing disbelievers to Hell, in groups. When they reach it, its angel-keepers will rebuke them, by reminding them that they did not follow the Messengers, whom Allah sent for their guidance, during their lower life. Then, they will give them the bad news that they will abide therein eternally, for their arrogance (Al-Zumar, 39: 71-72).

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿الأنعام ، 6 : 93﴾.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ (النِّسَاء ، 4 : 99-97).

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۖ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ (الأنفال ، 8 : 50).

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۖ لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا (الفرقان ، 25 : 21).

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا (الفرقان ، 25 : 22).

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا السَّلَامُ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾ (النحل ، 16 : 28-29).

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ (الزمر ، 39 : 71-72).

And if you could see when the **self-oppressors (wrongdoers)** are (experiencing) the pangs of death while the and saying): "Discharge your souls! Today, you will be awarded **angels are extending their hands (striking them)** the torment of (extreme) humiliation for what you used to say against Allah, other than the truth, and for being arrogant toward His verses" (Al-An'am, 6: 93).

Those whom the angels complete their records (and take their souls at death) while they are **self-oppressors** (wronging themselves) - (the angels) will say: "In what (condition) were you?" They will say, "We were weakened in the land." The angels will say, "Was not the Earth of Allah vast (enough) for you to immigrate therein?" For those, their refuge is Hell - and that is the worst destination. (97)

Except for the weakened among men, women, and children who cannot devise a plan nor are they directed to a way (for immigration) - (98)

Allah may pardon those, (as) Allah is ever Pardoning and Forgiving. (99) (Al-Nisa, 4: 97-99).

And if you could but see when the **angels** complete the records (and take the souls) of those who **disbelieved**, they **strike their faces and their backs**, and (saying): "Taste the punishment of the Burning Fire" (Al-Anfal, 8: 50).

And those who do not expect the meeting with Us (in the hereafter) say: "**Why were not angels sent down to us, or (why) do we (not) see our Lord?**" They have certainly become arrogant within themselves and (become) insolent with great insolence (Al-Furqan, 25: 21).

The day (the criminals) **see the angels** (at death), there will be no good tidings for them, and (the angels will say to them): (You are) "prevented and have no access" (to God's mercy) (Al-Furqan, 25: 22).

Those whom the angels complete their records (and take their souls at death) while they are **self-oppressors** (wronging themselves), and (who) then offer submission, (saying): "We were not doing any bad (deeds)." But surely, Allah is Knowing of what you used to do. (28)

So, enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant (29) (Al-Na'hl, 16: 28-29).

And **those who (have) disbelieved** will be driven **to Hell** in groups, until they reach it. Then, **its gates** are opened, and its keepers will say (to them), "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes," but the word of punishment has come into effect upon the disbelievers. (71)

(To them) it will be said: "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant." (72) (Al-Zumar, 39: 71-72).

X. Other Activities for Angels, On the Last Day

During the Last Day, the angels and Jibreel, peace be upon him, ascend to their Lord in a day, which is estimated as fifty thousand years (Al-Ma'arij, 70: 4). This sheds some light on their nature, as they are made of light, which may enable them to travel in space, in light speed.

On that Day, the heaven will split open with clouds and the angels will be sent down to the Earth, in waves, to implement the commands of their Lord (Al-Furqan, 25: 25-26).

The angels will also be spread at the edges of the split heavens; and above them, eight other angels will be carrying God's Throne (Al-Haqqa, 69: 16-17).

Then, they and the Spirit (Jibreel) will stand in rows before their Lord, silently, unless they are given permission, and they will only say what is correct (Al-Naba, 78: 38).

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿المَعَارِجُ ، 70: 4﴾.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ (الْفُرْقَانُ ، 25: 25-26).

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ **وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ** ﴿الْحَاقَّةُ ، 69: 16-17﴾.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (النَّبَأُ ، 78: 38).

The angels and the Spirit (Jibril) will ascend to Him during a Day (The Last Day), the measure of which is fifty thousand years (Al-Ma'arij, 70: 4).

And (mention) the Day when the heaven will split open with clouds, and **the angels will be sent down** in successive descent. (25) True sovereignty, that Day, is for the Beneficent. And it will be upon the disbelievers a difficult Day. (26) (Al-Furqan, 25: 25-26).

And the heaven will split (open), for in that Day, it is infirm. (16) And **the angels are at its edges**. And above them, on that Day, there will be **eight** (of the angels) **carrying the Throne** of your Lord (17) (Al-Haqq, 69: 16-17).

The Day that **the Spirit (Jibreel) and the angels** will stand in rows, they will not speak except for one whom the Beneficent permits, and he will say what is correct (Al-Naba, 78: 38).

Conclusion

The belief in the existence of angels is a basic part of faith in general, as it comes next to the belief in Allah, praise to Him. They are His honored worshippers, who are sent to implement His commands in His vast Dominion, including the Earth. As such, they carry His messages to humans, support believers, and take people's souls at death. In addition, angels are created of light. So, humans cannot see them in their natural state. That is why they appear to people as men.

During the Last Day, the angels and Jibreel, peace be upon him, ascend to their Lord. They will also be spreading at the edges of the split heavens. Eight of them will be carrying God's Throne. They and Jibreel will stand in rows before their Lord, silently, unless they are given permission, and they will only say what is correct

Finally, angels perform tasks related to the Last Day, including sorting people out into categories, getting them ready for God's Judgment, and leading them either to Paradise or to the Hellfire, on the basis of their faith and deeds. While they rebuke those who have deserved to be in the Hellfire, they welcome those who have won to be in Paradise, congratulating them for enjoying an everlasting life therein, as promised by their Lord, praise to Him.

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

Chapter 4

Noo'h (Noah), the Ark Builder

Peace be upon him

رُسُلُ اللَّهِ

إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الرَّابِعُ

نُوحٌ : صَانِعُ الْفُلِكِ

عَلَيْهِ السَّلَامُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned (Cursed) Shayṭan (Satan)
In the name of Allah, the Beneficent, the Merciful

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (هُودُ ، 11 : 25).

And We had sent Noo'h (Noah) to his people, (telling them):
"Indeed, I am to you a clear warner (Hood, 11: 25).

Introduction

As time passed after Adam, peace be upon him (pbuh), humans started to forget God's Message of Guidance to them, which leads them to live happily in this lower life, and to win the reward waiting for them in the Hereafter, in return for their faith and good behavior.

Then, they reached a stage in which they almost forgot about the Message completely. They even worshipped statues of good men who died a long time before them. These were Wad, Suwa', Yagħouth, Ya'ouq, and Nasr, as mentioned in verse 71: 23, who were Adam's children, according to some scholars. ⁸⁰

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (نوح ، 71 : 23).

And they said, 'Never leave your gods and never leave Wad, nor Suwa', nor Yagħouth, (nor) Ya'ouq, and (nor) Nasr (Noo'h, 71: 23).

So, Allah, praise to Him in His highness (sub'hanahu wa ta'ala, سُبْحَانَهُ وَتَعَالَى), sent Noo'h (Noah), pbuh, to guide them to the right path. He told them to worship Allah, instead of the helpless statues which they used to make, as mentioned in verse 7: 59. ⁸¹

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (الأعراف ، 7 : 59).

We had certainly sent (as a Messenger) Noah to his people, and he said: "O my people, worship Allah; you have no other deity than Him. Indeed, I fear for you the torment of a tremendous Day (Al-A'araf, 7: 59).

This Chapter contains seven sections, detailing the story of Noo'h (Noah), pbuh, with his people, which Allah, praise to Him, mentioned in the Holy Quran. The main purpose was to strengthen His Messenger, Mu'hammed, pbuh, and the believers after him, to continue conveying His Message to the people no matter how difficult that may be. These seven sections include the story of Noo'h, the flood location, the embarked animals, the scope of Noo'h's message, the divine justice in punishing disbelievers, the verses which detail the story, and other verses which mention him, pbuh.

1. The Story of Noo'h (Noah)

Our Lord, Allah, praise to Him, told us about the story of **His Messenger, Noo'h (Noah)**, pbuh, which informs us that he was one of the Messengers of Allah (Al-A'araf, 7: 59), whom He sent with new laws (Al-Shoora, 42: 13), and He took from them a strong covenant, to tell His Messages to people (Al-A'hzab, 33: 7). Among them were the "Messengers with Determination" (Ulul 'Azm: **أُولُو الْعَزْمِ**), whom He described as patient, (Al-A'hqaf, 46: 35), in conducting their missions.⁸²

Noo'h (Noah), pbuh, lived among his people **one thousand (solar) years minus fifty (lunar) years**, inviting them to the worship of Allah (Al-'Ankaboot, 29: 14). However, most of his people did not believe in him, and the eminent among them said to him: "We see you in a clear misguidance" (Al-A'araf, 7: 60), and "we do not see you followed, except by those who are the lowest of us" (Hood, 11: 27). Moreover, they threatened to stone him if he would not stop inviting them to worship Allah. They said: "If you do not desist, O Noo'h (Noah), you will surely be of those who are stoned" (Al-Shu'ara, 26: 116).⁸³

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ **أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا** فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (الْعَنْكَبُوتُ ، 29: 14).

And We certainly sent Noah to his people, and he remained among them **one thousand (solar) years minus fifty (lunar) years**, and the flood seized them while they were wrongdoers (Al-'Ankaboot, 29: 14).

Then, Noo'h (Noah), pbuh, supplicated against them, saying: "My Lord, indeed, my people have disbelieved (denied) me (117), judge between me and them, with decisive judgment, and save me and those with me of the believers" (118) (Al-Shu'ara, 26: 117-118), and he added: "My Lord, do not leave upon the land from among the disbelievers an inhabitant (Noo'h, 71: 26).

To save Noo'h and the believers, as well as the animals they domesticated, Allah, praise to Him, ordered him to build the ship (the Ark), which he and the believers did, with help from Allah and His Angels. The disbelievers were left to drown, including Noo'h's wife and his son (Hood, 11: 37-48; Noo'h, 71: 1-28; Al-Ta'hreem, 66: 10).⁸⁴

Whenever the disbelievers used to pass by him, they would ridicule him for building a ship in an area which was far away from rivers, lakes, or seas. He used to reply to them: "If you ridicule us, then we will ridicule you, just as you ridicule" (Hood, 11: 38).

When the construction of the ship was completed, with help from Allah and His care, He told Noo'h about a sign, when he would see it, he should embark on the ship, together with the believers and their animals. That was when the fireplace in his home would be overflowed with water, falling from the sky and coming out from the underground. This meant that people could no longer make fire, necessary for food, washing, and other usages (Hood, 11: 40).

So, when Noo'h saw the sign, he embarked on the ship together with the believers, and their animals, with help from angels. However, Noo'h's wife and one of his sons refused to embark because they were disbelievers.

Noo'h did not know that his son was a disbeliever, which was why he asked Allah to save him, but Allah, praise to Him, told Noo'h that his son was not a good person. Therefore, he was left to drown on top of a mountain that he took refuge on (Hood, 11: 37-48; Noo'h, 71: 1-28).

The ship floated, saving the believers and their animals while the disbelievers drowned.

Then, Allah, praise to Him, ordered the sky to stop raining and the land to swallow its water, thus allowing the ship to settle on top of the Mountain Joudiy, which is believed to be in southern Turkey today, according to some interpreters. There, the believers and their animals disembarked the ship and started their new community.

The story of Noo'h and his people is very educational to humanity. It's about worshipping Allah, praise to Him, alone, as the only God, without taking any partners with Him. It also refers to the core of His Message to humanity, which urges them to be good to themselves, to each-other, and to the planet they have been entrusted with. Otherwise, it is easy for Him to punish the disbelievers and replace them with good and kind-hearted believers, who loves Him and whom He loves" (Al-Ma-ida, 5: 54).

In its educational purposes, the story of Noo'h (Noah) is similar to the stories of other Messengers of Allah, namely Hood, Sali'h, Loot (Lot), Moosa (Moses), and 'Eisa (Jesus), peace be upon them all. They were sent with God's Messages to their peoples, to guide them towards His worship, and not to insist on their arrogance, corruption, and mistreatment of others. When they rejected God's Messages and denied His Messengers, Allah, Almighty, destroyed them, as punishment for them in this lower life, but promised them with a more severe punishment in the hereafter.

2. The Flood Location

Scientifically speaking, geologists argue that there were floods in specific locations on the Earth, but not on the planet as a whole, at the same time. For example, one of these floods occurred in northern Iraq about 4,900 years ago, according to one account, and about 7,600 years ago, according to another account. It was caused by a huge flood covering the Black Sea and its surroundings, as a result of flooding the Mediterranean Sea. Much earlier, about 5 million years ago, the Mediterranean Sea and its surroundings were flooded by water from the Atlantic Ocean.⁸⁵

Thus, the discussion of this topic is not about whether there was a global flood or not. Rather, it is about the interpretations of the related Holy Quran verses.

The general view about the Noo'h (Noah) flood has been that it covered the whole planet of the Earth, which has been the main view of many Muslim scholars, such as the three renowned interpreters of the Holy Quran: Al-Tabari, Al-Qurtubi, and Ibn Katheer, as well as the view of mainstream biblical scholars.

According to this general view, there were no other population groups on the Earth than Noo'h's people, who were destroyed by the flood because of their disbelief. Only the few believers survived, by embarking on the ship (Ark). Thus, all humans of today are their direct descendants, according to their interpretation of verse 69: 11.

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾ (الْحَاقَّةُ ، 69: 11-12).

Indeed, when the water overflowed, **We carried you** (humans) in the sailing ship (11) That We might make it for you a reminder and (that) a conscious ear would be conscious of it. (12) (Al-Haaqqa, 69: 11-12).

Some interpretations even limit today's humans to be only as Noo'h's descendants, using verse 37: 77 as the basis for such interpretations.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ (الصَّافَّاتُ ، 37: 77).

And We made **his (Noo'h's) descendants** those remaining (Al-Saffat, 37: 77).

Discussing this general view, using the contexts of verses 69: 11-12, leads to a different interpretation. Verses 69: 1-10 remind us of God's punishment of the population groups which rejected His messages to them. These included Noo'h's people, 'Aad, Thamood, the Overturned (Ruined) Cities, and the Pharaoh people. In addition, these punished population groups were mentioned in other Sooras (chapters) of the Holy Quran, such as in verses 38: 12-14, as follows:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ (١٢) وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۚ أُولَٰئِكَ الْأَحْزَابُ (١٣) إِن كُلِّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابُ (١٤) (ص ، 38 : 12-14).

The **people of Noo'h (Noah)** denied before them, and (so did the peoples of) '**Aad** and **Pharaoh**, the owner of stakes, (12) as well as **Thamood** and the people of **Loot (Lot)** and the **Companions of the Thicket**. Those are the parties (of disbelievers). (13) Each of them denied the messengers. So, (the) punishment was justified. (14) (Sad, 38: 12-14).

Then, verses 69: 13-37 tell us about the hereafter, including the rewards awaiting the believers and the punishment awaiting the disbelievers.

Verses 69: 38-52 are **directed towards the Arabs** at the time of the revelation, urging them to believe in God's Message, sent to them through His Messenger, Mu'hammed, pbuh, to avoid punishment in this lower life and in the hereafter, like that which happened to the previously mentioned disbelieving population groups.

An alternative interpretation of verse 37: 77 is that **Noo'h's descendants remained (survived)** after the flood, **in comparison with the disbelievers**, who died in it, but it does not mean that all humans are Nooh's descendants. This interpretation is supported by verse 17: 3, which states that **Children of Israel** were not descendants of Noo'h (Noah). Rather, they **were descendants of the believers**, who were carried on the ship with him.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا (الإِسْرَاءُ ، 3 : 17).

O **descendants of those We carried** (in the ship) **with Noo'h (Noah)**. Indeed, he was a grateful worshipper (Al-Isra, 17: 3) .

Further, verse 37: 77 can be understood to apply to **Arabs**, who were descendants of the flood survivors, but it does not apply to **other population groups**, which were not targeted by the flood, as stated in verse 11: 48.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۚ وَأُمَّمٌ سَنُنَتِّعُهَا ثُمَّ يَمَسُّهَا مِنَّا عَذَابٌ أَلِيمٌ (هُودُ ، 48 : 11).

It was said, "O Noo'h (Noah), disembark (from the ship) in peace from Us and blessings **upon you and upon nations (descending from) those with you, and nations** (to whom) We will grant enjoyment; then there will touch them from Us a painful punishment" (Hood, 11: 48).

An alternative view of the **flood location** has been emerging by a growing number of contemporary Islamic and biblical scholars, who argue that the flood was limited to the specific area where Noo'h's people lived, probably in northern Iraq. Anyway, whether the flood covered a specific location only, or the whole Earth is an interesting issue for researchers and students of the Holy Quran. ⁸⁶

The Islamic and biblical scholars who argue that the flood covered the whole Earth use two main hints. The first is the Arabic word (أَرْض) /ardh/, which they understood to mean "Earth," instead of "land." The second is the mentioning of pairs of animals, which embarked on the ship (the Ark), together with the believers. Translations of the Holy Quran from Arabic to English provide examples of how these two topics were addressed.

In the year 1440 (2019), there were 17 English translations of the Holy Quran posted on www.tanzil.net. In all of them, the word (أَرْض) /ardh/ was translated as "earth," in Verse 11: 44, as follows:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ (هُودُ ، 11 : 44).

And it was said, "O **ardh** (earth), swallow your water (Hood, 11: 44).

This may be a suitable translation, if it means a specific area, in which the "land" swallows the flood water, accumulated above it. However, it should not mean that this happened in the planet as a whole, because it is impossible for the Earth land to swallow all of the water accumulating on it, including oceans, seas, lakes, and rivers. Had this happened, life on the planet would have come to an end, for the lack of water, as Allah, praise to Him, told us in verse 21: 30.

"... وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ... (الأنبياء ، 21 : 30).

"... and We made from water every living thing ..." (Al-Anbiya, 21: 30).

Some differences happened in translating the same word in another verse (71: 26). In 3 out of the 17 translations, the word /ardh/ was translated as "land," as follows: ⁸⁷

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (نُوحُ ، 71 : 26).

And Nooh (Noah) said, "My Lord, do not leave upon the **ardh** (Land / earth) from among the disbelievers an inhabitant (Nooh, 71: 26).

Anyway, there is ample evidence from the Holy Quran that the Arabic word (أَرْض) /ardh/ means land, in addition to meaning "Earth" (the planet).

One example, in which the word means "Earth" (the planet) unequivocally, is when Allah, praise to Him, mentions His creation and the ownership of the heavens and the Earth, as in verse 11: 7. Another example is verse 2: 30, which tells us about God's will to make humans rulers (Caliphs) on the Earth.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (هُودُ ، 11 : 7).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (البقرة ، 2 : 30).

And it is He who created the heavens and **the Earth** in six days and His Throne had been upon water (Hood, 11: 7).

And when your Lord said to the angels: "I am making a (human) caliph on **the Earth**" Al-Baqara, 2: 30).

However, the same Arabic word / **ardh** / also means ground, land, territory, or country, depending on the verse context. Thus, it cannot be translated as (Planet) "Earth" in all contexts.

For example, the word **/ardh/** refers to the Egyptian Sinai Peninsula, in verse 5: 26. This correct translation came in 7 out of the 17 English translations of the Holy Quran. However, it was translated incorrectly as "earth" (the planet) in the other ten translations.⁸⁸

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي **الْأَرْضِ** فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (المائدة ، 5: 26).

(Allah) said: "Then, indeed, it is forbidden to them, for forty years, (in which) they wander throughout the **ardh** (land or territory of Sinai). So, do not grieve over the defiantly disobedient people" (Al-Ma-ida, 5: 26).

The meaning of the word **/ardh/** becomes clearer in verse 28: 4. It refers to the "**land**" (country) of Egypt, as the Pharaoh was its ruler, not the ruler of the whole planet of the Earth. It was translated correctly (land) in 13 out of the 17 English translations of the Holy Quran.⁸⁹

إِنَّ فِرْعَوْنَ عَلَا فِي **الْأَرْضِ** وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (القصص ، 28: 4).

Indeed, Pharaoh exalted himself in the **ardh** (land of Egypt) and made its people into factions, oppressing a sector among them, slaughtering their (newborn) sons and keeping their females alive. Indeed, he was of the corrupters (Al-Qasas, 28: 4).

Thus, the argument that the flood covered the whole planet of the Earth could have been as a result of not paying attention to the second meaning of this Arabic word **/ardh/** (ground, land, territory, or country). By the way, an ancient form of the Arabic word **/ardh/** is also found in the Books of the Old Testament).

3. The Ark Animals

Our Lord, Allah, praise to Him, mentioned to us that after Noo'h (Noah), pbuh, had finished building the ship (Ark), and had seen the Sign which his Lord told him about (the overflow of the fireplace with water), He commanded him to embark on the ship, together with the believers in his family, as well as the few believers from his people. He also ordered him to carry two mates of each pair (of animals), as we learn from verses 11: 40 and 23: 27.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ (هُود ، 11: 40).

... فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ ... (المؤمنون ، 23: 27).

(So, it was), until when Our command came and the oven overflowed, We said: "**Load upon it** (the ship) **of each pair** (of animals) **two mates** and your family, except those about whom the Word has preceded, and whoever has believed." But none had believed with him, except a few (Hood, 11: 40).

"... **put into it** (the ship) of **each pair two mates** (of animals)" ... (Al-Muminoon, 23: 27).

Islamic (and biblical) scholars, who are proponents of the view of a global flood, interpreted the phrase "of each pair two mates (of animals)," as a reference to all animals on the planet. This is of course impossible

for a human being, like Noo'h, to do. Even if can, for the sake of the discussion, how can he bring pairs of males and females of animals from around the world? How can he carry all of them in his ordinary ship, which he made to suit the small number of believers? How can he feed them, during the journey? How can he prevent the predators among them from eating other animals?

Thus, all these questions refute this view of the global flood proponents. A more logical interpretation, based on the view of the locality of the flood, is that the pairs of animal mates, which Noo'h, pbuh, carried with him on the ship, were from the domesticated animals, which believers used to have and benefit from. They needed these animals, during the period of the flood and after. This interpretation is supported by verses 16: 5-8 of the Holy Quran, which mention pairs of the Middle Eastern domesticated animals and their benefits to people.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾ (النَّحْلُ ، ١٦ : ٥-٨).

And the **An'am (domesticated animals, livestock)**, **He has created for you; in them is warmth and benefits, and from them you eat.** (5)

And for you **in them is** (the enjoyment of) **beauty** when you bring them in (for the evening) and when you send them out (to pasture in the morning). (6)

And **they carry your loads** to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. (7)

And (He created) **the horses, mules, and donkeys** for you **to ride and** (as) **adornment**. And He creates that which you do not know (8) (Al-Na'hl, 16: 5-8).

Further, and more specifically, verse 6: 142 mentions benefits of the domesticated animals, which include using them to carry loads, making furniture from their wool and skin, and eating their meat. Verses 6: 143-144 list down these animals in eight pairs: two pairs of sheep, two pairs of goats, two pairs of camels, and two pairs of cows, as follows:

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ ... (الأنعام ، 6 : 142).

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ... (الأنعام ، 6 : 143).

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ... (الأنعام ، 6 : 144).

And of the **An'am (domesticated animals, livestock)** are **carriers** and (others whose hides are used as) **furniture**. **Eat of** that which Allah has provided for you ... (Al-An'am, 6: 142).

(These are) **eight mate-pairs**: Of the **sheep** two and of the **goats** two ... (Al-An'am, 6: 143).

And of the **camels** two and of the **cattle** two ... (144) (Al-An'am, 6: 144).

Thus, a logical interpretation of verses 11: 40 and 23: 27 is that the phrase "each pair" refers to the above-mentioned four pairs of domesticated animals, but Allah, praise to Him, knows better.

4. Was Noo'h Sent to his People Only, or to Humanity as a Whole?

Verses 7: 59, 11: 25, 23: 23, and 71: 1 of the Holy Quran tell us clearly that Noo'h, pbuh, was sent to his people only. There is no mention or even a hint that he was sent to humanity as a whole, as we read in these verses:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ (الأعراف ، 7: 59).

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (هُود ، 11: 25).

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (المؤمنون ، 23: 23).

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (نوح ، 71: 1).

We had certainly sent Noo'h (Noah) **to his people**, and he said: "O my people! Worship Allah; you have no other deity than Him (Al-A'raf, 7: 59).

And We had sent Noo'h (Noah) **to his people**, (telling them): "Indeed, I am to you a clear warner" (Hood, 11: 25).

And We had sent Noo'h (Noah) **to his people**, and he said: "O my people, worship Allah; you have no other deity than Him. Do you not fear (His punishment)?" (Al-Muminoon, 23: 23).

Indeed, We sent Noo'h (Noah) **to his people**, (saying to him): "Warn your people before there comes to them a painful torment" (Noo'h, 71: 1).

Further, verse 11: 48 mentions that there were other population groups, which enjoyed a prosperous life, also after the flood. Thus, this is another piece of evidence that the flood was a local event, affecting Noo'h's people only, not a global event affecting other population groups on the Earth.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ (هُود ، 11: 48).

It was said, "O **Noo'h (Noah)**, disembark (descend from the Ark) in peace from Us and blessings upon you and upon **nations** (descending) from those with you, as well as **nations** which We will grant enjoyment. Then, there will touch them from Us a painful torment" (Hood, 11: 48).

A comparison between the missions of Noo'h and Mu'hammed, peace and blessings of Allah be upon them, (pbuh), clarifies this issue further. While the four verses mentioned above show that Noo'h was sent to his people only, verse 34: 28 shows that Mu'hammed, pbuh, was declared as God's Messenger to humanity, as a whole. Verse 21: 107 even states that he was God's Messenger to the Worlds, which include inhabitants of the heavens, the Earth, and between them (26: 23-24), including angels, humans, and Jinn.

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وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلنَّاسِ وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (سبأ ، 34: 28).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء ، 21: 107).

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ (الشُّعَرَاءُ ، 26: 23-24).

And We have not sent you except (to be Our Messenger) **to all people (humanity)**, as a bringer of good tidings and a warner. But most of the people do not know (Saba, 34: 28).

And We have not sent you (O Mu'hammed), except (to be) as a mercy **to the Worlds** (Al-Anbiya, 21: 107).

Pharaoh said: "And what is the Lord of the Worlds?" (23) (Moosa, Moses) said: "**The Lord of the heavens, the Earth, and that** (which is in) **between them**, if you should be convinced" (24) (Al-Shu'ara, 26: 23-24).

Moreover, Prophet Mu'hammed, pbuh, demonstrated that he was tasked as God's final Messenger to humanity. He did not limit his mission to the people of Makkah, or even Arabia. He actually extended it to people in other regions known to him in Asia and Africa. Moreover, he surrounded himself with African, Persian, and Roman Muslim Companions, in addition to Arabs. ⁹¹

5. Divine Justice

Verses 25: 35-40 of the Holy Quran provide a decisive evidence for the view that the flood was a specific punishment, inflicted on the people of Noo'h (Noah), pbuh, not on all humans, on the whole planet of the Earth. The verses tell us that they were punished just like other disbelievers, in other specific times, and in specific locations, on the Earth.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَّرْنَا هُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا نَبِّرْنَا تَنْبِيرًا ﴿٣٩﴾ وَلَقَدْ آتَيْنَا عَلَى الْفَرْيَةِ الْغَمَامَ الْمَاءَ السَّيِّئَ ۖ فَلَمْ يَكُونُوا يَرُونَهَا ۖ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ (الْفُرْقَانُ ، 25: 35-40).

In the name of Allah, the Beneficent, the Merciful

And indeed, We gave **Moosa (Moses)** the Scripture (the Torah), and placed his brother **Haroon (Aaron)** with him as a helper (partner in responsibility); (35)

And We said: "Go, you both, to **the people who have denied** Our Signs (pieces of evidences)." Then We destroyed them with utter destruction. (36)

And the **people of Noo'h (Noah)**, when they denied the Messengers, We drowned them, and We made them as a sign for humanity. And We have prepared a painful torment for the oppressors (wrong-doers). (37)

And **'Aad, Thamood, the dwellers of Al-Rass**, and many generations in between. (38)

And for each of them, We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). (39)

And indeed they (disbelievers) passed by **the town** (of Loot, Lot), which was rained (by) the destructive rain. Did they not then see it? (They did.) But they did not hope for (believe in) resurrection. (40) (Al-Furqan, 25: 35-40).

Thus, Allah, praise to Him, the Just, the Beneficent, and the Merciful, does not punish innocent people, as He declares in verse 17: 15 of the Holy Quran:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (الإِسْرَاءُ ، 17: 15).

And We would never torment (punish) until We sent a messenger (Al-Isra, 17: 15).

Moreover, the Holy Quran does not tell us that Noo'h's people were the only humans on the planet. Therefore, the interpretation of verse 11: 48 continues to be upheld that there were other population groups around the world, who never saw Noo'h, or heard about him. They might even have had other Messengers of God sent to them, as we learn from verse 40: 78.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ (غَافِرُ ، 40: 78).

And We have already sent messengers before you. Among them are those We have told you about, and among them are those We have not told you about (Ghafir, 40: 78).

Actually, all of the stories in the Holy Quran about God's punishment were limited to specific population groups, in specific geographical locations, as were the cases of those who disbelieved God's Messengers, namely Hood, Sali'h, Shu'ayb, Looṭ, Moosa, and 'Eisa, peace and blessings of Allah be upon them all.

So, Allah, the Just, the Beneficent, and the Merciful would not cause other population groups to drown and disappear just because He wanted to punish the disobedient people of Noo'h, in a northern Iraq town.

6. Verses Telling the Story of Noo'h (Noah)

The story of the Messenger of Allah, Noo'h (Noah, pbuh, and his people, as summarized above, is mainly told in three Sooras (Chapters) of the Holy Quran, particularly in verses 7: 59-64, 11: 25-49, 23: 23-29, and 71: 1-28.

Verses 7: 59-64 tell us that Allah, praise to Him, sent Noo'h (Noah), pbuh, as a Messenger to his people, calling on them to stop worshipping statues of false gods and to worship Allah, their Creator, instead. They not only disbelieved him but also described him as being misguided. Then, they were punished by drowning them in the flood, while saving Noo'h and the believers with him, in the ship he was instructed to build.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أَتِلْعَكُم رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن

رَبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ (الأعراف ، 7: 59-64).

In the name of Allah, the Beneficent, the Merciful

We had certainly sent Noo'h (Noah) to his people, and he said: "O my people! Worship Allah; you have no other deity than Him. Indeed, I fear for you the torment of a tremendous Day. (59)

The eminent among his people said: "Indeed, we see you in clear misguidance." (60)

(Noo'h) said: "O my people, there is no misguidance in me, but I am a Messenger from the Lord of the Worlds." (61)

I convey to you messages of my Lord, and I advise you; and I know from Allah that which you do not know. (62)

Do you wonder that there has come to you a reminder from your Lord, through a man from among you, to warn you, and that you may become righteous, so you may receive mercy (from Him)." (63)

But they disbelieved him. So, We saved him and those who were with him in the ship, and We drowned those who disbelieved in Our Signs. Indeed, they were a blind people (who could not see the truth). (64) (Al-A'araf, 7: 59-64).

Verses 71: 1-28 describe in some detail how Noo'h tried hard to convey God's message to his people, in different ways. He warned them of God's punishment if they persisted in rejecting His messages to them. He also reminded them of the countless favors God has showered them with. However, they still persisted on their disbelief and arrogance. When Noo'h lost hope that they would believe, he supplicated to God to destroy them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرَهُ ﴿٣﴾ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ (نُوح ، 71: 1-7).

In the name of Allah, the Beneficent, the Merciful

Indeed, We sent Noo'h (Noah) to his people, (saying to him): "Warn your people before there comes to them a painful torment." (1)

He said: "O my people, indeed, I am to you a clear warner, (2)

Worship Allah, be conscious of Him, and obey me. (3)

(If you do) He will forgive you of your sins and delay (your reckoning) to a specified time. Indeed, the time (set by) Allah, when it comes, will not be delayed, if you only knew." (4)

He said: "My Lord, indeed, I invited my people (to accept Your messages) night and day. (5)

But my invitation did not increase them, except in flight (away from Your guidance). (6)

And indeed, every time I invited them that You may forgive them, they would put their fingers in their ears, covered themselves with their garments, persisted (in not listening to me), and were excessively arrogant (in their disbelief) (7) (Noo'h, 71: 1- 7).

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ (نُوحٌ ، ٧١ : ٨-١٤).

Then, I invited them loudly. (8)

Then, I announced to them (publicly), and confided to them secretly (9)

I said (to them): "Ask for forgiveness of your Lord. Indeed, He is ever a Forgiver. (10)

He sends (rain from) the sky upon you, in (continuing) showers (11)

And provides you with wealth and children, and has made for you gardens, and has made for you rivers. (12)

Why do you not attribute to Allah (due) respect, (13)

(Though) He has created you in stages? (14) (Noo'h, 71: 8-14).

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بَسَاطًا ﴿١٩﴾ لِيَسْأَلُوكَ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ (نُوحٌ ، ٧١ : ١٥-٢٠).

Do you not see (think about) how Allah has created seven heavens in layers (15)

And made the Moon therein a (reflector of) light, and made the Sun a (burning) lamp? (16)

And Allah has caused you to grow from the earth a (progressive) growth (like plants). (17)

Then, He returns you into it and extract you (from it another) extraction. (18)

And Allah has made for you the earth an expanse (spread out), (19)

That you may follow therein roads of passage" (20) (Noo'h, 71: 15-20).

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبِعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا لَا تَنْزُرُنَا اللَّهُ بَارَكُفَاتٍ أَمْ يَحْمِلُنَا أَثْقَالًا وَلَا يُنْصِرُنَا بَلْ يَسْتَخِفُّونَنَا وَلَوْ كُنَّا فِي عَيْنِ أَلْفِ نَازِقٍ مِنْ دُونِ اللَّهِ لَمُخْلَقُونَ لَوْ أَنَّ لَنَا إِلَهًُا غَيْرَ اللَّهِ لَكُنَّا مُوقِنُونَ ﴿٢٣﴾ قُلْ مَنْ يُضِلُّ اللَّهُ فَمَا لَهُ سَبِيلَ ﴿٢٤﴾ وَمِمَّا خَطَبَا تَهُمَّ أَعْرَفُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ

اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾ (نوح ، 71: 28-21).

Noo'h (Noah) said: "My Lord, indeed, they have disobeyed me and followed (the one), whose wealth and children will not increase him except in loss." (21)

And they conspired an immense conspiracy. (22)

And said: "Never leave your gods. Never leave Wadd, Suwa', Yaghouth, Ya'ouq, and Nasr. (23)

And they have already misled many (people with their falsehood)." (So, my Lord), do not increase the wrongdoers except in error." (24)

Because of their sins, they were drowned (in this lower life) and (will be) put into the Fire (in the hereafter), and they will not find supporters to them, away from Allah. (25)

And Noo'h (Noah) said: "My Lord, do not leave upon the land, from among the disbelievers, an inhabitant. (26)

Indeed, if You leave them, they mislead Your worshippers, and do not beget except (every) wicked one and (confirmed) disbeliever. (27)

My Lord, forgive me, my parents, and whoever enters my house a believer. (Extend Your forgiveness to) the believing men and believing women. And do not increase the wrongdoers except destruction." (28) (Noo'h, 71: 21-28).

Verses 11: 25-49 mention the main arguments and counter-arguments between Noo'h and the disbelievers, who finally challenged him to bring about God's punishment which he kept warning them about. At that point, Allah, praise to Him, told Noo'h to build the ship (the Ark), in which he and the believers would be saved, together with their animals. As he was building the ship, the disbelievers would be mocking him for building a ship in an area which was far away from any rivers, lakes, or seas. When he finished building it, Allah, praise to Him, ordered their territory to be flooded by continuous rainfall and underground water flow. While Noo'h, pbuh, as well as the believers and their animals were saved by the ship, the disbelievers drowned in the flood, which covered even their mountains.

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وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْبَاسِ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلَزْتُكُمْ مَوَاطِنَ أَنْتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾ وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾ (هُود ، 11: 25-31).

In the name of Allah, the Beneficent, the Merciful

And We had sent Noo'h (Noah) to his people, (saying): "Indeed, I am to you a clear warner. (25)

That you do not worship except Allah. I fear for you the torment of a painful day." (26)

The eminent (powerful) among those who disbelieved from his people said: "We do not see you but as a human like us, and we do not see you followed except by those who are the lowest of us, at first suggestion. And we do not see in you (and your followers) over us any merit. Rather, we think you are liars." (27)

He said, "O my people! Have you considered that I am upon clear evidence from my Lord, and (that) He has given me mercy from Himself. However, you have not been able to realize that. Should we force it upon you while you are averse to it? (28)

And O my people, I do not ask you for it (teaching you God's message) any wealth. My reward is not (from anybody) other than Allah. And I am not going to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly. (29)

And O my people! Who would protect me from Allah if I drove them away? Do you not ponder? (30)

And I do not say to you that I have the treasuries (depositories of the provision) of Allah, or that I know the unseen (unknown), nor do I say that I am an angel, nor do I say to those upon whom your eyes look down at that Allah will not grant them any good. Allah is the most knowing of what is within their souls. Indeed, (if I do), I would then be among the wrongdoers." (31) (Hood, 11: 25-31).

قَالُوا يَا نُوحُ قَدْ جَادَلْنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ ﴿٣٥﴾ وَأَوْحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ ﴿٣٧﴾ وَبَصْنَعِ الْفُلَكَ وَكَلَّمَا مَرْءَ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ (هُودٌ ، 11: 32-39).

They said: "O Noo'h (Noah), you have argued with us and have been frequent in argument with us. So, bring us (the punishment) you promised us, if you should be of the truthful." (32)

He said: "Only Allah will bring it to you if He wills and you will not be able to stop (Him) (33)

(At that time), my advice will not benefit you, (even) if I wished to advise you. If Allah wanted to put you in error (because of your disbelief), He is your Lord, and to Him you will be returned." (34)

Or do they say (about Prophet Mu'hammed that): "He fabricated (the Holy Quran, including the story of Noo'h)"? Say: "If I have fabricated it, then upon me is (the consequence of) my crime; but I am innocent of what (crimes) you commit." (35)

And it was revealed to Noo'h (Noah) that "no one will believe from your people except those who have already believed. So, do not be distressed by what they have been doing. (36)

And make (build) the ship (the Ark) with Our eyes (watching you) and Our inspiration (guiding you), and do not address Me concerning those who have wronged. They are to be drowned." (37)

And he constructed the ship (the Ark), and whenever an assembly of the powerful (eminent) of his people passed by him, they ridiculed him. He said: "If you ridicule us, then we will ridicule you, just as you ridicule. (38)

And you are going to know who will get a torment that will disgrace him (in this lower life) and upon whom will descend an enduring torment (in the Hereafter)" (39) (Hood, 11: 32-39).

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَاوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَفْلَعِي وَغِيضَ الْمَاءِ وَفُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾ قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ ۖ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۚ وَأُمَّمٌ سَنَمْتِعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ (هُودٌ ، ١١ : ٤٠-٤٩).

(So, it was) until when Our command came and (when) the oven (fireplace) overflowed (became covered with water), We said: "Load (carry) upon it (the ship) of each two pairs and your family, except those about whom the Word has preceded, and whoever has believed." But only a few had believed with him. (40)

And (Noo'h) said: "Embark in it. In the Name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful." (41)

And it sailed with them (in it) through waves like mountains, and Noo'h (Noah) called his son, who was separated (from him): "O my son, come aboard with us, and do not be with the disbelievers." (42)

(But his son) said: "I will take refuge on a mountain (which will) protect me from the water." (Noo'h) said: "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned. (43)

And it was said: "O land (earth), swallow your water, and O sky, withhold (your rain)." And the water subsided, and the matter was accomplished, and (the ship) rested on the (mountain of) Joudiy. And it was said: "Away with the wrongdoing people." (44)

And Noo'h called upon his Lord and said: "My Lord, my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" (45)

(Allah) said: "O Noo'h, indeed he is not of your family. He is (one whose) work was not righteous. So do not ask Me for that about which you have no knowledge. I admonish you, not to be among the ignorant." (46)

(Noo'h) said: "My Lord, I seek refuge with You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (47)

It was said: "O Noo'h, disembark (from the ship) in peace from Us and blessings **upon you** and **upon nations** (descending from) **those with you**, and (other) **nations** (to whom) **We will grant enjoyment**; then there will touch them from Us a painful torment." (48)

That is from the news of the unseen (unknown), which We reveal to you, (O Mu'hammed). You did not know (about) it, neither you nor your people, before this (revelation). So, be patient, for the (best) outcome is for the righteous. (49) (Hood, 11: 40-49).

Finally, verses 23: 23-29 summarize the morale of the Noo'h story. Allah, praise to Him, sent His Messenger to bring his stray people back to the right path. They disbelieved and ridiculed him, which triggered God's punishment to them. For Noo'h (Noah) and the believers with him, they were saved from the flood by the ship (the Ark), which prompted giving thanks to Allah, their Savior and Supporter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَكَ بِأَعْيُنِنَا وَاَوْحَيْنَا إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ (المؤمنون ، 23: 23-29).

In the name of Allah, the Beneficent, the Merciful

And We had sent Noo'h to his people, and he said: "O my people, worship Allah; you have no other deity than Him. Do you not fear (His punishment)?" (23)

But the eminent among those who disbelieved from his people said: "This is not but a human like yourselves, who wants to make himself superior to you, and if Allah had willed (to send a messenger), He would have sent down angels. We have not heard of this among our forefathers. (24)

He is not but a man possessed with madness, so wait for a time (until he stops preaching)." (25)

(Noo'h) said: "My Lord, support me over what they have disbelieved me." (26)

So, We inspired to him: "Make (build) the ship (the Ark) with Our eyes (watching you), and Our inspiration (guiding you). When Our command comes, and the oven (fireplace) overflows (with water), put into it from each pair two mates (of animals) and your family, except those on whom the decree (of destruction) has preceded. And do not address Me concerning those who have wronged. They are to be drowned. (27)

And when you have boarded the ship (the Ark), you and those with you, then say: "Praise to Allah, Who has saved us from the wrongdoing people." (28)

And say: "My Lord, let me land at a blessed landing place, and You are the Best of Accommodators." (29) (Al-Muminoon, 23: 23-29).

7. Other Verses Mentioning Noo'h in the Holy Quran

Noo'h (Noah), pbuh, was also mentioned in twelve other verses in the Holy Quran, which added some details about him and about his story with his people. He was described as one of the chosen messengers of Allah, praise to Him (Aal-'Imran, 3: 33-34). He received revelations (Al-Nisa, 4: 163), was guided (Al-An'am, 6: 84), the 'Aad Arabs were successors of his people (Al-A'araf, 7: 69), and the story of his people was like the stories of the disbelievers, who came after them (Al-Tawba, 9: 70, Hood, 11: 89, and Ibrahim, 14: 9).

Despite his continuous reminding his people of the signs of Allah, they denied him and plotted against him. So, **Noo'h** challenged them to hurt him if they can, showing that he was not afraid of them and he was not looking for a reward from them, because his reward was from Allah, upon Whom he depended for protection (Younus, 10: 71-72).

Noo'h (Noah) was also described as a grateful worshipper and Children of Israel were of his descendants (Al-Isra, 17: 2-3). Allah bestowed His favor on the Prophets, who were of Adam's descendants and of those who were carried (in the ship) with Noo'h (Maryam, 19: 58).

When **Noo'h** called on Allah, He responded to him, and saved him and the believers in his family from the great disaster (the flood), and from the evil people, who were left to drown, all together (Al-Anbiya, 21: 76-77).

Finally, **Noo'h**, pbuh, was mentioned in the context of solacing the Messenger of Allah, Mu'hammed, pbuh, by reminding him that if his people disbelieved him, so did the peoples of Noo'h, 'Aad, and Thamood, before them (Al-Haj, 22: 42).⁹²

Conclusion

In its educational purposes, the story of Noo'h (Noah), pbuh, is similar to the stories of other Messengers of Allah, such as Hood, Sali'h, Loot (Lot), Moosa (Moses), and 'Eisa (Jesus), peace be upon them all, who were sent with God's Messages to their peoples. But when their peoples insisted on their disbelief, arrogance, and corruption, God destroyed them.

The core of the Messages of Allah, praise to Him, is for people to worship Him, by being good to themselves, to each-other, and to the planet they have been entrusted to rule, instead of worshipping other people or the helpless statues.

The poor and the powerless are usually quick in believing God's Messengers and in following the Messages of guidance they were sent with. However, the powerful ones are usually too arrogant to truly believe in Allah and His Messages to humanity. In the case of Noo'h, pbuh, not only they rejected the Message but they also ridiculed the Messenger and despised the believers. They even challenged God to bring His punishment upon them, which they got at the end, in this lower life, and they will get more of it in the Hereafter.

Thus, their punishment by the flood affected them alone, not the whole planet, as Allah, the Just, the Beneficent, and the Merciful would not cause other population groups and species to drown and disappear just because He wanted to punish the arrogant disbelievers, in a northern Iraq town.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (الإسراء ، 17: 15).

Whoever is guided, is only guided for (the benefit of) his (her) self. And whoever goes astray (errs) only goes astray (errs) against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger (Al-Isra, 17: 15).

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

By Hasan Ali El-Najjar

1447 / 2026

Chapter 5

Ibraheem (Abraham): God's Good Friend

Peace be upon him

رُسُلُ اللَّهِ

إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الْخَامِسُ

إِبْرَاهِيمُ: خَلِيلُ اللَّهِ

عَلَيْهِ السَّلَامُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

The Messenger of Allah, Ibraheem (Abraham), peace and blessings of Allah be upon him (pbuh), was mentioned in the Holy Quran, by name, 69 times.⁹³

This Chapter covers major aspects of his life, particularly in relation to teaching the Message he received from Allah, praise to Him, as he was one of the Messengers with Determination, as mentioned in the Holy Quran.⁹⁴

It includes his contemplation about the Creator, his faith, his dialogue with his father, and his challenge to the king and the disbelievers.

It also includes God's sent glad tidings of giving him sons while in old age, his instructions to his descendants, who can claim him, who can be included in his Covenant with Allah, and his famous supplications.

1. The Beginning: Knowing Allah by Contemplation

The story of the Messenger of Allah Ibraheem (Abraham), pbuh, starts with his rejection of the idols worshipped by his misguided father, 'Aazar (Terah), and other misguided people in the city.

Then, Allah, praise to Him, prompted Ibraheem to see His signs in the heavens and the Earth, to guide him to the realization that there is a Great Creator for this fantastic Universe.

The process of guidance started at one night when he marveled a bright planet that he saw, thinking that it was Allah (God), but when it faded away, he realized that it was not what he was looking for.

Then, he thought that it could be the Moon or the Sun but when they disappeared he realized that these were not God either.

Finally, he reached the conclusion that God must be the Creator of the heavens and the Earth, with all of what is in them. He is also the Sustainer of this system, the Only One worthy of being worshipped.

These meanings are expressed in verses 74-79 of Soorat Al-An'am (Chapter 6) of the Holy Quran.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرَأْتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ (الأنعام ، 6 : 74-83).

I seek refuge with Allah from the Stoned (Cursed) Shaytan
In the name of Allah, the Beneficent, the Merciful

And (mention, O Mu'hammed), when Ibraheem (Abraham) said to his father 'Aazar: "Do you take idols as deities? Indeed, I see you and your people to be in manifest error." (74)

And thus, We showed Ibraheem the realm of the heavens and the Earth, that he would be among the certain (in faith) (75)

So, when the night surrounded him (with darkness), he saw a planet. He said: "This is my lord." But when it set (disappeared), he said: "I do not like those that disappear." (76)

And when he saw the moon rising, he said: "This is my lord." But when it set (disappeared), he said: "Unless my Lord guides me, I will surely be among the people gone astray." (77)

And when he saw the sun rising, he said: "This is my lord; this is bigger." But when it set (disappeared), he said, "O my people, indeed, I am free from what you associate (with Allah). (78)

Indeed, I have turned my face toward (the One), who created the heavens and the Earth, inclining toward truth, and I am not of those who associate others (with Allah)." (79)

And (when) his people argued with him. He said: "Do you argue with me about Allah, while He has guided me? And I do not fear what you associate with Him (your idols), unless my Lord should will something. My Lord's Knowledge encompasses everything. Do you not reason (ponder)? (80)

And how should I fear what you associate (with God), while you do not fear that you have associated with Allah, for which He has not sent down to you any authority? So, which of the two parties has more right to security, if you should know? (81)

Those who believe, and do not obscure (tarnish) their belief with injustice, will have security, and they are guided. (82)

And that was Our argument, which We gave Ibraheem against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. (83) (Al-An'am, 6: 74-79).⁹⁵

2. Asking for Assurance

Ibraheem, pbbuh, started to receive revelations from Allah, praise to Him, through the inspiration of Jibreel (Gabriel), peace be upon him, who taught him about the resurrection of the dead humans, in the hereafter. He asked Allah, Praise to Him, to show him how He is going to resurrect them. His request was answered by showing him how parts of four different kinds of killed birds would come together, even after scattering them on different mountains, as described in Verse 260 of Soorat Al-Baqara (Chapter 2) of the Holy Quran.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البَقَرَةُ ، 2: 260).

And (mention) when Ibraheem (Abraham) said: "My Lord, show me how You bring the dead to life." (Allah) said: "Have you not believed?" He said: "Yes, but for my heart to be assured." (Allah) said: "Take four birds and **cut them into pieces**. Then, put a portion of them, on each mountain. Then, call them, they will come to you swiftly. And know that Allah is Exalted in Might and Wise" (Al-Baqara, 2: 260).⁹⁶

3. Inviting his Father and the People to Worship Allah, Instead of the Idols

After Ibraheem had become solid in his faith and wisdom, he started to invite his father and other people in the city to worship Allah, instead of worshipping the helpless idols and the Shayṭan (Satan), who was disobedient to God. Neither the people in the city nor his father accepted his invitation. However, he still promised to ask Allah to forgive him, as mentioned in verses 41-47 of Soorat Maryam (Chapter 19) and verses 80-83 of Soorat Al-An'am (Chapter 6) of the Holy Quran.

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ (مَرْيَمُ ، 19: 41-47).

And mention (O Mu'hammed) in the Book (the story of) Ibraheem (Abraham). Indeed, he was a man of truth and a Prophet. (41)

He said to his father: "O my father, why do you worship that which does not hear, does not see, and does not benefit or harm you anything? (42)

O my father, there has come to me of knowledge that, which has not come to you. So, follow me, I guide you to a straight path. (43)

O my father, do not worship the Shayṭan (Satan). The Shayṭan was disobedient to the Beneficent (God). (44)

O my father, I fear that a punishment from the Beneficent (God) will touch you. So, you will a companion to the Shayṭan (in Hellfire)." (45)

(His father 'Aazar) said: "Have you deserted (rejected) my gods, O Ibraheem? If you do not desist, I will surely stone you. So, depart away from me (leave me) for a long time." (46)

(Ibraheem) said: "Peace be upon you. I will ask my Lord to forgive you. He is ever gracious to me. (47) (Maryam, 19: 41: 47).

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ (الأنعام ، 6 : 80-83).

And his people argued with him. He said: "Do you argue with me concerning Allah, while He has guided me? And I do not fear what you associate with Him (your idols), unless my Lord wills something. My Lord's Knowledge encompasses everything. Do you not reason (ponder)? (80)

And how should I fear what you associate (with God), while you do not fear that you have associated with Allah, for which He has not sent down to you any authority? So, which of the two parties has more right to security, if you should know? (81)

Those who believe and do not mix their belief with injustice will have security, and they are guided. (82)

And that was Our argument, which We gave Ibraheem against his people. We raise by degrees whom We will. Indeed, your Lord is Wise (and) Knowing. (83) (Al-An'am, 6: 80-83).

4. Challenge to the King and the Non-Believers

The King heard about Ibraheem and his Message to the people of the city. He summoned him for a debate, asking him to describe God. Ibraheem said that Allah gives life and ends it. The King said I can do that too.

Then, Ibraheem Challenged him to bring the Sun from the West, as Allah brings it from the East. The King couldn't argue any further but he continued to be a self-oppressor, by rejecting faith in Allah, as stated in Verse 258 of Soorat Al-Baqara (Chapter 2) of the Holy Quran. ⁹⁷

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (البقرة ، 2: 258).

Have you not seen (thought about) the one who argued with Ibraheem (Abraham) about his Lord (merely), because Allah had given him kingship?

When Ibraheem said: "My Lord is the one who gives life and causes death," (The King) said: "I give life and cause death."

Ibraheem said: "Indeed, Allah brings up the sun from the East, so bring it up from the West." Thus, the disbeliever was overwhelmed (unable to meet the challenge), and Allah does not guide the oppressive people (Al-Baqara, 2: 258).

5. Destruction of the Idols, Punishment in the Fire, and Getting Out of it Unharmd

Ibraheem's father, 'Azar, and other disbelievers in the city continued their worship of the Idols, instead of worshipping Allah, the Creator of the heavens and the Earth. Then, Ibraheem, pbuh, turned to action, instead of words, in his attempt to guide them to the right path. He went to their temple at night and destroyed all the idols they worshipped, except the largest one.

When they saw what happened to their fake gods, the following day, they questioned Ibraheem, accusing him of destroying their idols. He denied their accusation and directed them to the largest idol, saying this was the one who did it. Moreover, he urged them to ask the destroyed statues about the perpetrator, provoking them further to think about and realize the folly of believing in these helpless idols.

Instead of accepting his invitation for them to think about their wrong beliefs, they decided to throw him into a huge fire, as punishment for insulting their fake gods.

Allah, praise to Him, commanded the fire to be "coolness and peace" upon Ibraheem, to save him and to be as a miracle for the disbelievers to ponder about. However, they stubbornly continued their rejection of the Message, even after seeing the miracle of Ibraheem coming out of the fire safe and calm, as revealed in verses 83-98 of Soorat Al-Saffat (Chapter 37) and verses 51-70 of Soorat Al-Anbiya (Chapter 21) of the Holy Quran.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَبِكُلِّ إِلَهَةٍ دُونَ اللَّهِ تَرْيَدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِفُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾ قَالَ أتعْبُدُونَ مَا تَنْجُثُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ (الصَّافَّاتُ ، 37: 83-98).

And indeed, among his (Nooh's) followers was Ibraheem, (83) when he came to his Lord with a sound heart (84) (And) when he said to his father and his people: "What do you worship? (85) Is it falsehood (as) gods other than Allah you want? (86) What is your thought about the Lord of the Worlds?" (87) And he cast a look at the stars (88) And said: "Indeed, I am (about to be) ill." (89) So, they turned away from him, departing. (90) Then, he turned to their gods and said: "Do you not eat? (91) What is (wrong) with you that you do not speak?" (92) And he turned upon them with blows by (his) right hand. (93) Then, they (the people) came toward him, hastening. (94) He said: "Do you worship that which you carve, (95) while Allah created you and that which you do?" (96) They said: "Construct, for him, a (furnace) and throw him into the burning fire." (97) And they intended harm for him but We made them the most debased. (98) (Al-Saffat, 37: 83-98).

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأَتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطَفِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطَفِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفَبِكُمْ تَعْبُدُونَ

مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ (الأنبياء ، 21 : 51-73).

And We had certainly given Ibraheem (Abraham) his sound judgment before, and We were of him well-Knowing (51)

When he said to his father and his people: "What are these statues, to which you are devoted?" (52)

They said, "We found our fathers worshipping them." (53)

He said: "You were certainly, you and your fathers, in clear misguidance." (54)

They said: "Have you come to us with the truth, or are you of the playful ones?" (55)

He said: "(No), rather, your Lord is the Lord of the heavens and the Earth, Who originated them, and I am to that of those who are bear witnessing. (56)

And (he said to himself): By Allah, I will surely plan against (harm) your idols, after you have gone away (from the temple)." (57)

So, he made them into fragments (destroyed them), except the largest one of them, that they might return to it (for questioning). (58)

They said: "Who has done this to our gods? Indeed, he is of the oppressors (wrongdoers)." (59)

They said: "We heard a young man mentioning them, who is called Ibraheem." (60)

They said: "Then, bring him before the eyes of the people, so that they may witness." (61)

They said: "Have you done this to our gods, O Ibraheem?" (62)

He said: (No, I have not). "Rather, this, the largest of them, did it. So, ask them if they were to speak." (63)

So, they returned to themselves and said (to each other): "Indeed, you are the oppressors (wrongdoers)." (64)

Then, they reversed themselves, (saying to him): "You know that these do not speak!" (65)

He said: "Do you worship, instead of Allah, that which does not benefit you or harm you anything? (66)

Woe (a warning of coming punishment) to you and to what you worship, instead of Allah. Do you not reason?" (67)

They said: "Burn him and support your gods, if you are to act (for their support)." (68)

We (Allah) said: "O fire, be coolness and peace upon Ibraheem." (69)

And they wanted to harm him, but We made them the most losers. (70) (Al-Anbiya, 21: 51-70).

6. Leaving to the Holy Land of Can'an (Canaan)

Despite seeing God's miracle of keeping Ibraheem safe from burning in the fire, the people in his city continued to reject the message he brought to them from his Lord. Then, Allah, praise to Him, instructed him to leave them and to immigrate to the Holy Land of Can'an (Canaan), where he was treated with respect and veneration. ⁹⁸

It was also in Can'an, where Allah, praise to Him, granted Ibraheem his oldest son, Isma'eel (Ishmael), his second son Is'haq (Isaac), and his grandson Ya'qoob (Jacob), peace be upon them all, who would be worshippers of God, leaders, good doers, performers of prayer, and charity givers, as we are told by verses 47-50 of Soorat Maryam (Chapter 19) and verses 71-73 of Soorat Al-Anbiya (Chapter 21) of the Holy Quran.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِّلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ (مَرْيَمَ ، 19 : 47-50).

(Ibraheem said to his father): "Peace be upon you. I will ask my Lord to forgive you. He is ever gracious to me. (47)

And I will leave you and those you invoke (call upon), other than Allah, and I will invoke (call on) my Lord. So, maybe I will not be unhappy by calling upon my Lord. (48)

So, when he had left them and those they worshipped, other than Allah, We granted (gave) him Is'haq (Isaac) and Ya'coob (Jacob), and each (of them) We made a Prophet. (49)

And We granted (gave) them of Our mercy, and we made for them a reputation of being highly praised (by the believers after them) (50) (Maryam, 19: 41: 50).

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾ (الْأَنْبِيَاءُ ، 21 : 73-71).

And We delivered him and Loot (Lot, his nephew) safely to the Land, which We had blessed for the Worlds. (71)

And We gave him Is'haq (Isaac) and Ya'coob (Jacob), in addition, and We made them both righteous. (72)

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakat (charity); and they were worshippers of Us. (73) (Al-Anbiya, 21: 71-73).

7. God's Test for Ibraheem, Isma'eel, and Haajar

Allah, praise to Him, granted Ibraheem (Abraham), in old age, his first son, Isma'eel (Ishmael), from his wife Haajar (Hagar). Then, He commanded him to take her and their son Isma'eel, pbbut all, to Makkah (Bakkah), near His first House of Worship on the Earth (The Ka'ba).

Allah, praise to Him, wanted to test how much obedient were Ibraheem, Isma'eel, and Haajar. He commanded Ibraheem to slay his only son, Isma'eel. The Shayṭan (Satan) tried to dissuade the three of them, not to obey their Lord, but they rejected the Shayṭan's attempts by throwing stones at him.

As Ibraheem put the knife on Isma'eel's neck, the senior angel, Jibreel, peace be upon him, came with glad tidings that Ibraheem and his family passed the test of faith and obedience to Allah, who sent them an animal to be sacrificed, instead.

Events of this story represent an important part of the 'Haj, pilgrimage, to Makkah, which is required of capable Muslims once in their lifetime. Pilgrims there enact the story, by throwing stones at the devil sites, where he was trying in vain to dissuade Ibraheem, Isma'eel, and Haajar away from obedience to the Command of Allah.

Pilgrims also circumambulate the Ka'ba, run or walk fast between Safa and Marwa, as Haajar, pbuh, did in her attempts to find water. The climax of 'Haj is the celebration of 'Eidul Adh'ha, when the animals are sacrificed, in obedience to God's Command: "Pray to your Lord and slay (the sacrificial animals)" (Al-Kawthar, 108: 2). Thus, it is a feast, in which meat is shared with poor people, but it is following what Ibraheem did when he slaughtered the sacrificial animal brought to him by Jibreel, as a ransom for Isma'eel, peace be upon them all.

The story of this "Clear Trial" is told in Verses 99-111 of Soorat Al-Saffat (Chapter 37) of the Holy Quran. Then, in Verse 112, Allah, praise to him, tells us that He gave Ibraheem the good news about giving him another son, Is'haq (Isaac). Thus, this Verse tells us that the story of the sacrifice was about Isma'eel (Ishmael), not Is'haq, who was not born yet, peace be upon them, all.

We also know from the 'Hadeeth of the Prophet, pbuh, that the would-be sacrificed son was Isma'eel (Ishmael). In addition, verses of the Bible indicate that the son intended for the sacrifice was Ibraheem's "only son," and that was certainly Isma'eel (Ishmael).⁹⁹

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾ (الصَّافَّاتُ ، 37: 99-113).

And he said: "I will go to (where I am ordered by) my Lord; He will guide me. (99)

My Lord, grant me (a child to be) from among the righteous." (100)

So, We gave him good tidings of a forbearing boy. (101)

And when he (Isma'eel) reached with him (the age of) exertion, he said: "**O my son, indeed I have seen in a dream that I (must) sacrifice you**, so see (tell me) what you think." He said: "O my father, do as you are commanded. You will find me, if Allah wills, of the patient." (102)

And when they had both submitted (to God's will) and he put him down upon his forehead, (103)

We called to him: "O Ibraheem, (104) you have fulfilled the vision." Indeed, We thus reward the doers of good. (105)

Indeed, this was **the clear trial**. (106) And We ransomed him with a great sacrifice, (107) And We left for him (favorable mention) among later generations: (108)

"Peace (be) upon Ibraheem (Abraham)." (109) Indeed, We thus reward the doers of good. (110)

Indeed, he was of Our believing worshippers. (111) And We gave him good tidings of Is'haq (Isaac), a prophet, from among the righteous. (112)

And We blessed him and Is'haq. But among their descendants is the doer of good and the clearly self-oppressor (wrong doer) (113) (Al-Saffat, 37: 99-113).

8. Glad Tidings of Getting his Second Son in Old Age

The Holy Quran focuses on God's Message of Guidance to humanity, rather than on mentioning details about times, places, and people, which may be found in the Bible.

So, Ibraheem, pbuh, left the city of the disbelievers (Ur) in Mesopotamia, to the Holy Land of Can'an (Canaan). There, he had his first son, Isma'eel, from his wife, Haajar, whom his first wife, Sarah, had during their trip to Egypt. But he did not have a son from Sarah yet, though both of them wished it.

Allah, praise to Him, sent angels to Ibraheem with glad tidings of granting him and Sarah a son, Is'haq (Isaac), for which they were surprised, due to their old age. But the angels assured them that it was God's will to grant them the child they wanted. So, they were grateful, as we learn from verses 51-56 of Soorat Al-'Hijr (Chapter 15) of the Holy Quran, in addition to Verse 37: 112 mentioned above. ¹⁰⁰

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَنِي ﴿٥٤﴾ قَالُوا بِشَرَّنَاكَ بِالْحَقِّ فَلَا تَكُن مِنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾ (الْحَجَرُ ، ١٥ : 51-56).

And inform them (O Mu'hammed) about the guests of Ibraheem (Abraham), (51)

When they entered upon him and said: "Peace." (Ibraheem) said: "Indeed, we are fearful of you." (52)

(The angels) said: "Fear not. We (came to) give you good tidings of a learned boy." (53)

He said: "Have you given me good tidings although old age has come upon me? Then, of what (good tidings) do you inform?" (54)

They said: "We have given you good tidings, in truth. So, do not be of the despairing." (55)

He said, "And who despairs of the mercy of his Lord except those (who are) astray?" (56) (Al-'Hijr, 15: 51-56).

The angels told Ibraheem, pbbuh, of the glad tidings while they were in their way to destroy the people his nephew, Loot (Lot), was sent to, for their perversion.

Ibraheem tried to plead with them not to destroy the town people because there were believers among them. But he was told to stop pleading for the wrongdoers, as God's command has been decreed to destroy them, including his wife, who was one of them. By God's command also, the angels saved the only believers in town (Loot and his daughters), as revealed in verse 32 of Soorat Al-'Ankaboot (Chapter 29) and verses 69-78 of Soorat Hood (Chapter 11) of the Holy Quran.

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنِ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (الْعنكبوت ، 29: 32).

(Ibraheem) said: "Indeed, within it is Loot (Lot)." They (the angels) said: "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind" (Al-'Ankaboot, 29: 32).

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَى أَنِّي إِلَهُهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَائِمَةٌ فَضَجَّكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ (هُود ، 11: 69-78).

And Our messengers came to Ibraheem (Abraham) with good tidings, They said: "Peace." He said: "Peace," and did not delay in bringing (them) a roasted calf. (69)

But when he saw their hands not reaching for it, he distrusted them and felt apprehension from them. They said: "Fear not. We have been sent to the people of Loot (Lot)." (70)

And his Wife was standing, and she laughed (smiled). Then, We gave her good tidings of Is'haq (Isaac) and after Is'haq Ya'coob (Jacob). (71)

She said: "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (72)

They said: "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the House. Indeed, He is Praiseworthy and Honorable." (73)

And when the flight had left Ibraheem, and the good tidings had reached him, he (began to) argue with Us concerning the people of Loot (Lot). (74)

Indeed, Ibraheem was forbearing, grieving, and (frequently) returning (to Allah). (75)

(The angels said): "O Ibraheem, give up this (plea). The command of your Lord has come, and there will reach them a punishment that cannot be repelled." (76)

And when Our messengers, (the angels), came to Loot (Lot), he was anguished for them and felt for them great discomfort and said: "This is a trying day." (77)

And his people came hastening to him, and before (this) they had been doing evil deeds. He said: "O my people, these are my daughters; they are purer for you. So, fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" (78) (Hood, 11: 69-78).

9. Ibraheem (Abraham) Was a Muslim, Neither a Jew Nor a Christian

Ibraheem (Abraham), pbbuh, has been venerated by Jews, Christians, and Muslims. However, he was neither a Jew nor a Christian, as the Scriptures were revealed after him. Rather, he was a 'haneef (one inclining toward the truth), and a Muslim (submitting to Allah).

The worthiest of claiming (affiliation with) Ibraheem are those who followed him (in submission to Allah), the Prophet Mu'hammed, pbbuh, and those who believe in the Message of worshipping Allah, which he brought to humanity, as revealed in verses 65-68 of Soorat Aal-'Imran (Chapter 3) of the Holy Quran.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَا أَنْتُمْ هَؤُلَاءِ حَاجِّجْتُمْ فِيهِمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهِمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ (آلِ عِمْرَانَ ، 3: 65-68).

O People of the Book (Jews and Christians), why do you argue about Ibraheem (Abraham) while the Torah and the Gospel were not revealed until after him? Do you not reason? (65)

You are those who have argued about that of which you have (some) knowledge. Why do you argue about that of which you have no knowledge? And Allah knows, while you do not know. (66)

Ibraheem was neither a Jew nor a Nazarene (Christian), but he was a 'haneef (one inclining toward truth), **Muslim** (submitting to Allah). And he was not of the polytheists. (67)

Indeed, the worthiest of claiming (affiliation with) Ibraheem among the people are those who followed him (in submission to Allah) and this Prophet (Mu'hammed), and those who believe (in his Message: Muslims). And Allah is the patron of the believers. (68) (Aal-'Imran, 3: 65-68).

Allah, praise to Him, charged Ibraheem and his son, Isma'eel (Ishmael), to build His House in Makkah, and purify (clean) it for worshippers to perform their rituals, which they did. In return, Ibraheem, pbbuh, asked his Lord to provide that area (of Makkah) with security and sustenance.

Ibraheem also asked his Lord to make him, his sons, and their descendants Muslims (submitting themselves to God). Further, he asked Allah, praise to Him, to send a future Messenger from among them to teach them wisdom and the Book, and to recite its verses.

Finally, Ibraheem instructed his children to stay Muslims, so did his grandson, Ya'coub (Jacob), to his children, asking them about whom they would worship after his death. They answered that they were Muslims (submitting themselves to God), worshipping his God, the One God, the God of his forefathers: Ibraheem, Isma'eel, and Is'haq.

These meanings are expressed in verses 125-133 of Soorat Al-Baqara (Chapter 2) of the Holy Quran, as follows:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ **رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ** وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ (البقرة ، 2: 125-133).

And We made the House a place of return for the people and (a place of) security. And (O believers), take from the standing place of Ibraheem a place of prayer. And We charged Ibraheem and Isma'eel to purify My House for those who perform Tawaf (circumambulation of the Ka'ba), and those who are staying (there) for worship, and those who bow and prostrate (in prayer)." (125)

And Ibraheem said: "My Lord, make this (place) a secure city and provide its people with fruits, whoever of them believes in Allah and the Last Day." (Allah) said: "And whoever disbelieves, I will grant him enjoyment for a little (in this life). Then, I will force him to the punishment of the Fire, and (that is) a wretched fate." (126)

And (mention O Mu'hammed) when Ibraheem was raising the foundations of the House (the Ka'ba) and Isma'eel (Ishmael), (with him, saying): "Our Lord, accept (this) from us. Indeed, You are the Hearing, the Knowing. (127)

And **Our Lord, make us Muslims** (in submission) **to You and from our descendants a Muslim nation** (in submission) **to You**. And show us our rites and accept our repentance. You are the Accepting of repentance, the Merciful. (128)

And Our Lord, send among them a messenger from themselves (Mu'hammed), who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (129)

And who would be averse to the religion of Ibraheem except one who makes a fool of himself. And We had chosen him (Ibraheem) in this lower (life), and in the hereafter, he will be among the righteous. (130)

When his Lord said to him: "Submit" (to Me), he said: "I have submitted (in Islam) to the Lord of the Worlds." (131)

And Ibraheem instructed his sons (to submit, to be Muslims) and (so did) Ya'coob, (saying): "O my sons, Allah has chosen for you this religion. So, do not die except while you are Muslims." (132)

Or were you witnesses when death approached Ya'coob, when he said to his sons: "What will you worship after me?" They said: "We will worship your God, and (it is) the God of your forefathers, Ibraheem, Isma'eel, and Is'haq, One God. And we are Muslims (in submission) to Him" (133) (Al-Baqara, 2: 125-133).

10. Conditionality of God's Covenant with Ibraheem and his Descendants

There is ample evidence from the Holy Quran and the Bible for the conditionality of the Covenant between Allah, praise to Him, and each of Ibraheem, pbuh, and his descendants. The decisive evidence against the unconditionality opinion is the suffering experienced particularly by the Children of Israel many times in history. This could not have happened had the Covenant been unconditional.

Allah, praise to Him, tried Ibraheem (Abraham), pbuh, with commands, which he obeyed and fulfilled. As a reward for him, Allah promised to make him an Imam (leader) for the people. Ibraheem replied by asking that this promise extend to his descendants. But **Allah told him that the Covenant would not apply to those of his descendants, who oppress themselves by being wrongdoers, or by being oppressors of others, through causing them harm (Al-Baqara, 2: 124).**

So, obedience to Allah, by observing His commands, was the main condition which Allah, praise to Him, put forward to Ibraheem and his descendants, in order for Him to fulfill His part of the Covenant. The Test of Sacrifice was an example of such absolute obedience (Al-Saffat, 37: 99-113).

The Covenant between Allah and Ibraheem was further confirmed by charging him and his son, Isma'eel to build, then to purify His House in Makkah, for pilgrims and worshippers (Al-Baqara, 2: 125).

Allah, praise to Him, later, reminded the Children of Israel, through His Messenger, Moosa (Moses), pbuh, of their main obligation towards the Covenant, that they should not take anyone else, other than Him, as Disposer of their Affairs (Al-Isra, 17: 2).

He further emphasized the conditionality of the Covenant, telling them that he would only fulfill His Covenant with them, if they fulfill their Covenant with Him (Al-Baqara, 2: 40).

Then, Allah, praise to Him, has told the whole humanity, including the Children of Israel, that those who break the Covenant of Allah in this lower life, will be the losers in the hereafter (Al-Baqara, 2: 27).

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (البقرة ، 2: 124).

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (الصافات ، 37: 102).

... وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (البقرة ، 2: 125).

وَأَتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۖ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا (الإسراء ، 2: 17).

يَا بُنَيَّ إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (البقرة ، 2: 40).

الَّذِينَ يَتَفَضُّونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (البقرة ، 2: 27).

And (mention O Mu'hammed), when **Ibraheem** (Abraham) was tried by his Lord with words (commands), and he fulfilled them. (Allah) said: "**I will make you a leader for the people.**" (Ibraheem) said: "And of my descendants?" (Allah) said: "**My Covenant does cover (extend to include) the oppressors (wrongdoers).**" (Al-Baqara, 2: 124).

And when he (Isma'eel) reached with him (the age of) exertion, he said: "**O my son, indeed I have seen in a dream that I (must) sacrifice you**, so see (tell me) what you think." He said: "O my father, do as you are commanded. You will find me, if Allah wills, of the patient." (Al-Saffat, 37: 102).

... And **We charged (established a Covenant with) Ibraheem and Isma'eel** to purify My House for those who perform Tawaf (circumambulation of the Ka'ba), and those who are staying (there) for worship, and those who bow and prostrate (in prayer)" (Al-Baqara, 2: 125).

And We gave Moosa (Moses) the Book (Scripture) and made it a guidance for the **Children of Israel**, that **you do not take other than Me as Disposer of Affairs** (Al-Isra, 17: 2).

O **Children of Israel**, remember My favor which I have bestowed upon you, and **(if you) fulfill My Covenant, I fulfill your Covenant**, and be afraid of (only) Me (Al-Baqara, 2: 40).

Who break the Covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is **those who are the losers** (Al-Baqara, 2: 27).

The conditionality of the Covenant is also mentioned in many verses of the Bible, such as in Genesis (17: 1-2), which condition fulfillment of the Covenant on faith in God and obedience to His commands, by not committing sins. Other conditions included circumcision (Genesis, 17: 10-14, 23-27), righteous conduct and justice (Genesis, 18: 19), the Test of Sacrifice (Genesis, 22: 9-18), obedience to God's commands, decrees, and instructions (Genesis, 26: 5), and finally for the Israelites coming out of Egypt, to worship God alone (Exodus, 20: 3-5).

A simple, but decisive, evidence for the Covenant conditionality has been that the Children of Israel would suffer and get expelled from the Holy Land whenever they did not observe the Covenant. Examples of their suffering included the Babylonian captivity and destruction of the first Temple, by Nebuchadnezzar, in 586 BC, the Roman brutal crackdown and the second destruction of the Temple, by Titus, in 70 AD, and the European persecution starting from their expulsion, together with Muslims, from Andalusia, in 1492 AD. Had the Covenant been unconditional, these sufferings could not have happened. ¹⁰¹

11. Ibraheem's Supplications

Ibraheem (Abraham), pbbuh, is famous in the Holy Quran for making very beautiful supplications, du'a, many Muslims, particularly imams, recite in their prayers, after reciting Al-Fati'ha, the Opening Chapter of the Holy Quran. Examples of such supplications can be found in verses 2:126-129, 26: 79-85, and 14: 35-41, as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ

وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ (البقرة ، 2: 126-129).

In the Name of Allah, the Beneficent, the Merciful

And Ibraheem said: "My Lord, make this (place) a secure city and provide its people with fruits, whoever of them believes in Allah and the Last Day." (Allah) said: "And whoever disbelieves, I will grant him enjoyment for a little (in this life). Then, I will force him to the punishment of the Fire, and (that is) a wretched fate." (126)

And (mention O Mu'hammed) when Ibraheem was raising the foundations of the House (the Ka'ba) and Isma'eel (Ishmael), (with him, saying): "Our Lord, accept (this) from us. Indeed, You are the Hearing, the Knowing. (127)

And Our Lord, make us Muslims (in submission) to You and from our descendants a Muslim nation (in submission) to You. And show us our rites and accept our repentance. You are the Accepting of repentance, the Merciful. (128)

And Our Lord, send among them a messenger from themselves (Mu'hammed), who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (129) (Al-Baqara, 2: 126-129).

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ (الشعراء ، 26: 78-85).

Who created me is He Who guides me. (78) And it is He who feeds me and gives me drink. (79)

And when I am ill, it is He who cures me (80)

And Who will cause me to die and then bring me to life (81)

And Who, I aspire that He will forgive me my sin, on the Day of Reckoning." (82)

My Lord, grant me wisdom (knowledge) and join me with the righteous. (83)

And grant me a reputation of truth-telling among later generations. (84)

And make me among the inheritors of the Garden of Bounty (Paradise). (85) (Al-Shu'ara, 26: 78-85).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُمْ ضَلُّوا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۖ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۖ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾ (إبراهيم ، 14: 35-41).

And (mention, O Mu'hammed), when Ibraheem said: "My Lord, make this city (Makkah) secure and keep me and my sons away from worshipping idols. (35)

My Lord, they (the idols) have led astray many among the people. So, whoever follows me, then he is of me; and whoever disobeys me, You are Forgiving and Merciful. (36)

Our Lord, I have settled some of my descendants in an uncultivated valley, near Your Sacred House, our Lord, that they may establish prayer. So, make (some) hearts of the people incline toward them, and provide for them from the fruits, that they may thank (You). (37)

Our Lord, indeed, You know what we conceal and what we declare, and nothing is hidden from Allah on the Earth or in the heaven. (38)

Praise to Allah, Who has granted to me, in old age, Isma'eel and Is'haq. Indeed, my Lord is the Hearer of supplication. (39)

My Lord, make me an establisher of prayer, and from my descendants (who do so), and our Lord, accept (my) supplication. (40)

Our Lord, forgive me, and my parents, and the believers the Day the reckoning is established." (41) (Ibraheem, 14: 37).

Conclusion

The story of the Messenger of Allah, Ibraheem (Abraham), pbuh, is full of lessons to be learned. It starts with his contemplation about the Creator, praise to Him, which led him to the rejection of the false gods his people worshipped.

After he had been guided to the One and Only God and believed in Him, he asked Him to show him how He resurrects the dead, just to be sure, and for his belief in Him to be reinforced. The High and the Capable One answered his request and showed him how the resurrection happens.

He argued with his father about the statues he made, trying to dissuade him away from worshipping them, but in vain.

He also tried to persuade the king and the people of the city to worship Allah, instead of worshipping the helpless statues, but without success. Even after they had seen God's miracle of saving him from being burned in the fire, they still insisted on their disbelief.

Then, Allah, praise to Him, commanded His Messenger, Ibraheem, pbuh, to leave the city of the disbelievers, to teach His Message in other parts of West Asia, which he did.

After settling in the Holy Land of Can'an (Canaan), Allah praise to Him granted him his first son, Isma'eel, from his wife Haajar, pbuh both. Later on, Isma'eel became the subject of the sacrificial test. Then, Allah willed to grant him his second son, Is'haq, from his wife Sarah, pbuh both, while they were both in old age.

Ibraheem, pbuh, brought up his children as believers, instructed them to keep the faith, and to live as Muslims, in submission to their Lord, asking Allah, praise to Him, to guide them to His path and to take care of them.

Allah, praise to Him, told him that his call would be answered but it would apply only to those among his descendants who keep the faith and live in submission to Him. But the Covenant would not apply to those among his descendants, who are wrong-doers, who oppress themselves and others.

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

By Hasan Ali El-Najjar

1447 / 2026

Chapter 6

Moosa, Moses:

The Messenger Supported with Nine Miracles

Peace be upon him

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ السَّادِسُ

مُوسَى:

الرَّسُولُ الْمُؤَيَّدُ بِتِسْعِ مُعْجَزَاتٍ

عَلَيْهِ السَّلَام

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

The **Messenger** of Allah, **Moosa (Moses)** was the third of the “Messengers with Determination” (Ulul ‘Azm), after Noo’h (Noah) and Ibraheem (Abraham), and he was followed in that category by ‘Eisa (Jesus) and Mu’hammed, peace and blessings of Allah be upon them all. His story was the longest among the stories of the Prophets and the Messengers of Allah, related in the Holy Quran. ¹⁰²

The name of the Messenger of Allah Moosa (Moses), peace be upon him (pbuh), is mentioned in the Holy Quran 136 times, which is in many more times than mentioning names of other Messengers of Allah. Actually, the story of Moosa and his people (the Children of Israel) is strongly present and referred to throughout the Holy Quran, as guidance and lessons to humanity. ¹⁰³

Allah, praise to Him, **sent Moosa (Moses)** to save the Children of Israel, who were mistreated and enslaved by the Egyptian Pharaoh. **His brother, Haroon (Aaron) was also sent with him**, to help him in clarifying his interactions with the Pharaoh, as he was more fluent.

When the Pharaoh did not believe that he was a true Messenger, Allah, praise to Him, supported him with nine miracles. However, the Pharaoh continued in disbelieving him and refused to let the Israelites leave Egypt. So, Allah commanded his Messenger to lead the Israelites out of Egypt, at one night. They headed east to the Sinai Peninsula, until they reached the Gulf of Suez.

As the Pharaoh and his soldiers followed them, Moosa (Moses), pbuh, struck the sea with his staff (stick), and it split, like a great mountain. While the Israelites passed safely, the Pharaoh and his soldiers, who followed them, drowned.

Despite the fact that the Israelites saw that miracle by their eyes, they still gave Moosa (Moses) a tough time, including worshipping the golden calf during his absence, and threatening to kill his brother, Haroon (Aaron), pbuh.

What is unique about the story of Moosa (Moses), in comparison with the stories of other Messengers and Prophets, was that Allah, praise to Him, chose him alone to deliver His Message to the Pharaoh (Al-A’araf, 7: 104). However, He agreed to his request to send his brother, Haroon (Aaron), with him, because he was more fluent (Al-Qasas, 28: 34). So, they both were once referred to as one Messenger (Al-Shu’ara, 26: 16) and in another time as two Messengers, delivering God’s one Message to the Pharaoh, to stop his mistreatment of the Israelites and to let them get out of Egypt (Ta-Ha, 20: 47), as follows:

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الأعراف ، 7: 104).

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَن يُكَذِّبُونِ (القصص ، 28: 34).

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (الشعراء ، 26: 16).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ^ط (طه ، 20: 47).

And **Moosa (Moses)** said: "O Pharaoh, **I am a Messenger** from the Lord of the Worlds" (Al-A'araf, 7: 104).

And my brother **Haroon (Aaron)** **is more fluent than me in tongue**. So, send him with me as a supporter, verifying me. Indeed, I fear that they will deny me" (Al-Qasas, 28: 34).

Go to Pharaoh and **(you both) say**: 'We are the **Messenger** of the Lord of the Worlds (Al-Shu'ara, 26: 16).

So, go to him and **(you both) say**: "Indeed, we are **Two Messengers** of your Lord. So, send with us the Children of Israel and do not torment them ... (Ta-Ha, 20: 47).

Some historians and biblical scholars support the opinion that the Israelite Exodus from Egypt took place in 1202 BC, after which the Israelites got lost in the Sinai Peninsula for forty years, as we learn from verse 5: 26. They did not enter the Holy Land until after the death of Moosa (Moses), pbuh. ¹⁰⁴

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ^ط أَرْبَعِينَ سَنَةً^ط يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (الْمَائِدَةُ ، 5: 26).

(Allah) said: "Then, indeed, **it is forbidden to them for forty years**, (during which) they will be lost (wandering aimlessly) throughout the land. So, do not grieve over the defiantly disobedient people" (Al-Ma-ida, 5: 26).

Although it is not possible to write about Moosa, pbuh, without including the Children of Israel, this Chapter focuses on his life, mission, and the lessons Allah, praise to Him, wants humanity to learn from. The story of Children of Israel in the Holy Quran is much bigger than a chapter of a book. It is worthwhile to be addressed separately in a book of its own.

The Chapter is divided into eleven sections, starting with Moosa's birth, his adoption and education in the Pharaoh's palace, then his running away from Egypt, settling down in Madyan, speaking with Allah and receiving his mission mandate, going back to Egypt, his encounter with the Pharaoh and demanding him to free the Children of Israel, the Pharaoh's refusal and God's signs to convince him, the Exodus and the miracle of splitting the sea, death of the Pharaoh by drowning and preserving his body as a sign and a lesson to humanity, the inability to enter the Holy Land from the coastal region, wandering in the Sinai wilderness for forty years, the Tablets and the golden calf ordeal, and the crash course of learning from Al-Khadhir. ¹⁰⁵

1. Birth, Adoption, and Education in the Pharaoh's Palace

Moosa, pbuh, was born in Egypt at a time when the king (Fir'awn, Pharaoh) was a brutal tyrant, dividing the people into factions, and persecuting some of them by killing their newly-born sons and leaving their daughters to live. Allah, praise to Him, decided to save the oppressed people and to punish the Pharaoh, his prime minister, Haman, and their soldiers (Al-Qasas, 28: 1-6).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُفَصِّلُ الْفَصْلَ ۖ إِنَّهُمْ فِي الْأَرْضِ وَثَرِيَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ (الْقَصَصُ ، 28: 1-6).

I seek refuge with God from the Stoned (Cursed) Shaytan
In the name of Allah, the Beneficent, the Merciful

Ta, Seen, Meem (T, S, M). (1) These are the verses of the clear Book. (2) We recite to you from the news of Moosa (Moses) and Pharaoh in truth, for a people who believe. (3) Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their (newborn) sons and keeping their females alive. Indeed, he was of the corrupters. (4) And We wanted to confer favor upon those who were weakened (oppressed) in the land, and make them leaders, and make them inheritors (5) And establish them in the land and show Pharaoh, (his prime minister) Haman, and their soldiers, through them, that which they wanted to avoid (feared). (6) (Al-Qasas, 28: 1-6).

Allah, praise to Him, inspired Moosa's mother to put him in a chest (box) and to throw him on the River Nile, the water flow took him to the Pharaoh's palace, where he was picked up by the servants. As soldiers were about to kill him, like other newly-born boys, the Pharaoh's wife persuaded her husband to save his life and adopt him, as they didn't have a son at that time. However, the baby Moosa refused to suckle milk from any nursing woman they brought him. His sister told them that she knew one more nursing woman he might accept. That was his mother, whom he accepted, which made her happy after her sadness (Al-Qasas, 28: 7-13 and Ta Ha, 20: 38-40).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لَأُخْبِتَنَّهُ فُصَيْتِهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَنَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ (الْقَصَصُ ، 28: 7-13).

And We inspired to the mother of Moosa (Moses), "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. We will return him to you and will make him (one) of the messengers." (7) And the family of Pharaoh picked him up (out of the river), so that he would become to them an enemy and a (cause of) grief. Indeed, Pharaoh, Haman, and their soldiers were sinners. (8) And the wife of Pharaoh said: "(He will be) a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son, while they do not notice." (9) And the heart of Moosa's mother became empty. She was about to disclose (the matter concerning) him, had We not bound fast her heart, that she would be of the believers. (10) And she said to his sister: "Follow him." So, she watched him from a distance while they did not notice. (11) And We had prevented from him (all) wet nurses before. So, (his sister) said: "Shall I direct you to a household that will be responsible for him for you, while they are sincere to him?" (12) So, We returned him to his mother, that she might be content and not grieve, and that she would know that the promise of Allah is true. But most of them (people) do not know. (13) (Al-Qasas, 28: 7-13).

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ وَالْأَقْبِتْ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾ إِذْ تَمْشِي أَخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾ وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ (طه ، 20 : 38-40).

We inspired to your mother what We inspired, (38) (Saying): "Cast him into the chest and cast it into the body of water (the river), and the river will throw it onto the shore (riverbank); there will take him an enemy to Me and an enemy to him." And I bestowed upon you love from Me, that you would be brought up under My eye (care). (39) Your sister went and said: "Shall I direct you to someone who will be responsible for him?" So, We restored you to your mother. that she might be content and not grieve. And you killed someone, but We saved you from despair (stress), and We tried you with a (severe) trial. And you remained years among the people of Madyan. Then, you came at the decreed time, O Moosa. (40) And I made (prepared) you for Myself. (41) (Ta-Ha, 20: 38-40).

2. Running Away from Egypt

Thus, Moosa (Moses), pbuh, was saved and was brought up as the adopted son of the Pharaoh. However, he still knew his origin as an Israelite. So, one day, when he became a strong young man, he saw an Israelite fighting with an Egyptian man. The Israelite saw Moosa and asked him for help. Moosa, pbuh, killed the Egyptian man with one blow. The following day, the same scene was repeated but Moosa did not kill the other Egyptian man. Then, he was told that the soldiers were looking for him, to kill him, for killing the Egyptian man the day before. He became afraid and decided to flee Egypt to avoid punishment, as we read in verses 14-21 of Soorat Al-Qasas (Chapter 28) of the Holy Quran.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَن أَرَادَ أَنْ يَنْبَاطَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾ وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ (الْقَصَصُ ، 28 : 14-21).

And when he attained his full strength and was (mentally) mature, We bestowed upon him wisdom and knowledge. And, thus, We reward the doers of good. (14) And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. The one from his faction called on him for help against the one from his enemy. So, Moosa struck him and (unintentionally) killed him. (Regretting it, Moosa) said: "This is from the work of the Shaytan (Satan). Indeed, he is a manifest, misleading enemy." (15) He said: "My Lord, I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful. (16) He (further) said: "My Lord, for the favor You bestowed upon me, I will never be a supporter to the criminals." (17) And he became fearful and anticipating (the consequences) inside the city, when the one who sought his help the previous day cried out to him (once again). Moosa said to him: "Indeed, you are an evident deviator." (18) And when he wanted to strike the one who was an enemy to both of them, he said: "O Moosa, do you want to kill me, as you killed someone yesterday? You only want to be a tyrant in the land and you do not want to be of the good doers." (19) And a man came from the farthest end of the city, running. He said: "O Moosa, the eminent

ones are conferring over you, to kill you. So, leave (the city), I am to you of the sincere advisors." (20) So, he left it, fearful and anticipating (apprehensive). He said: "My Lord, save me from the oppressive (wrongdoing) people." (21) (Al-Qasas, 28: 14-21).

3. Settling Down in Madyan

Moosa (Moses), pbuh, left Egypt traveling east through the Sinai desert until he reached Madyan, which is believed to be part of today's northwestern Saudi Arabia and southwester Jordan. There, he saw two women who needed assistance in watering their herd of animals, from a water-well. He helped them. As they left, he sat under a tree, hungry and tired, asking for help from Allah, praise to Him. One of the two women came back, telling him that her elderly father wanted to reward him for what he did. Moosa told his story to the old man, who comforted him and told him not to be afraid anymore as he became safe in Madyan. One of the two daughters asked her father to hire him, as he turned to be a strong and a trustworthy man. The Elderly man offered him to marry one of his two daughters in return for his work in taking care of their animals for eight years, then he asked for two more years, as an extra favor, as mentioned in verses 22-28 of Soorat Al-Qasas (Chapter 28) of the Holy Quran.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْكُنُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِّرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِي حَجَّ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ (الْقَصَصُ ، 28: 22-28).

And when he directed himself toward Madyan, he said: "Perhaps my Lord will guide me to the right path." (22) And when he came to the water (well) of Madyan, he found there a crowd of people watering (their flocks), and he found aside from them two women driving back (their flocks). He said: "What is the matter with you?" They said: "We do not water until the shepherds dispatch (their flocks); and our father is an old man." (23) So, he watered (their flocks) for them; then he went back to the shade (of a tree) and said: "My Lord, I am in need for whatever good You would send down to me." (24) Then, one of the two (women) came to him walking with shyness. She said: "My father invites you, to reward you, for having watered for us." So, when he came to him and related to him the story, he said: "Fear not, you have escaped from the oppressive (wrongdoing) people." (25) One of the two (women) said: "O my father, hire him, as the best one you can hire is the strong and the trustworthy." (26) He said, "I wish to wed you one of these, my two daughters, on (the condition) that you serve me for eight years; but if you complete (them to) ten, it will be (as a favor) from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous." (27) (Moosa) said: "That is (established, agreed upon) between me and you. Whichever of the two terms I complete, there should be no injustice to me, and Allah, over what we say, is Disposer of Affairs." (28) (Al-Qasas, 28: 22-28).

4. Speaking With Allah and Receiving his Mission Mandate

When Moosa (Moses), pbuh, completed the ten years of work for his father-in-law, he left with his family and their animals to visit his relatives in Egypt, secretly. During their travel in the Sinai desert, near Al-Tour Mountain, he saw a fire. He told his family members to stay where they were, while he would explore the

fire, and bring information back about it, or a piece of it for them to use afterwards. As he reached the fire, which was in a tree, he heard Allah, praise to Him, speaking to him, saying: "I am Allah, the Lord of the Worlds." (Al-Qasas, 28: 29-30). ¹⁰⁶

Then Allah, praise be to Him, wanted to show Moosa proofs that he was in the presence of Allah, praise to Him. He told him to throw his stick (staff) on the ground, which when he did, it turned into a huge snake, shaking in its movement. Moosa was scared and ran away but Allah called him to come back, assuring him that he was safe. In another proof, Allah told him to put his hand in his pocket then to get it out. When he did, he saw the color of his hand turning white, without sickness or harm. These two proofs assured Moosa, pbuh, that he was in the presence of Allah, praise to Him.

Then, Allah gave Moosa his mission and mandate. He told him to go to the Pharaoh and ask him to let the oppressed Israelites leave Egypt. Moosa replied that he may be killed if they knew about him. As he was assured of God's protection, he asked that his brother Haroon (Aaron) be part of the mission, as support for him, particularly because he was more eloquent than himself. Allah, praise to Him, agreed and promised protection for both of them, as stated in Al-Qasas, 28: 29-35, Ta Ha, 20: 9-98, Al-Shu'ara, 26: 10-17, and Al-Naml, 27: 7-14.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣١﴾ اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنْصِتُ لِعِصْرِكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْعَالِيُونَ ﴿٣٥﴾ (الْقَصَصُ ، ٢٨ : ٣٥-٣٢).

And when Moosa (Moses) had completed the term and was traveling with his family, he saw a fire from the direction of the (Toor) Mountain. He said to his family: "Stay here; I have seen a fire. Perhaps I will bring you from there (some) information or a burning wood from the fire that you may warm yourselves (with)." (29) But when he came to it, he was called from the right side of the valley, in the blessed spot, from the tree: "O Moosa, indeed, I am Allah, Lord of the Worlds." (30) And (he was told): "Throw down your staff." But when he saw it writhing as if it was a jinn, he turned away in flight and did not return. (Allah said): "O Moosa, approach and fear not. You are of the secure. (31) Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you (as prevention) from fear, for those are two proofs from your Lord to Pharaoh and his establishment (eminent people around him). Indeed, they have been a people (defiantly) disobedient." (32) He said: "My Lord, I killed from among them someone, and I fear they will kill me. (33) And my brother Haroon (Aaron) is more eloquent than me in tongue. So, send him with me as support, verifying me. I fear that they will deny me." (34) (Allah) said: "We will strengthen your arm, through your brother, and grant you both supremacy, so they will not reach you both. (It will be) through Our signs; you both and those who follow you will be the winners." (35) (Al-Qasas, 28: 29-35).

وَإِذْ نَادَىٰ رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَآتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ (الشُّعَرَاءُ ، ٢٦ : ١٧-١٠).

And (mention) when your Lord called Moosa, (saying): "Go to the oppressive (wrongdoing) people - (10) The people of Pharaoh. Will they not fear (the punishment of) Allah?" (11) He said: "My Lord, I fear that they may deny me (12) And that my chest may tighten and my tongue may not be fluent. So, send for Aaron (to be with me). (13) And they have upon me a (claim due to) sin. So, I fear that they may kill me." (14) (Allah) said: "No (do not be afraid). Go both of you with Our signs. Indeed, We are with you, listening. (15) Go to Pharaoh and say: 'We are Messenger of the Lord of the Worlds.'" (16) "Send with us the Children of Israel." (17) (Al-Shu'ara, 26: 10-17).

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾ يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۚ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾ (النمل ، ١٤: 7-14).

(Mention) when Moosa said to his family: "I have seen a fire. I will bring you from there (some) news, or will bring you a burning torch, that you may warm yourselves." (7) When he came to it, it was called: "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the Worlds. (8) O Moosa, it is I, Allah, the Exalted in Might, the Wise." (9) And "Throw down your staff." But when he saw it writhing (shaking) as if it were a Jinn, he turned away in flight and did not return. (Allah said) "O Moosa, fear not. In My presence, the Messengers do not fear. (10) Except, he who wrongs, then substitutes good after evil, I am Forgiving and Merciful. (11) And put your hand into your pocket; it will come out white, without disease. (These are) among the nine signs (you will take) to Pharaoh and his people. Indeed, they were a people (defiantly) disobedient." (12) But when Our visible signs came to them, they said: "This is obvious magic." (13) And they rejected them, while their (inner) selves were convinced thereof, out of injustice and haughtiness. So, see how the end of the corrupters was. (14) (Al-Naml, 27: 7-14).

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيْنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَتَيْنَاهُ فُقُولًا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَيْنَا مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ (طه ، ٢٠: 42-48).

Go, you and your brother, with My signs and do not slacken in My remembrance. (42) Go, both of you, to Pharaoh. He has transgressed. (43) And speak to him with gentle speech that perhaps he may be reminded or fear (punishment of Allah)." (44) They said: "Our Lord, we are afraid that he may hasten (punishment) against us or that he may transgress." (45) (Allah) said: "Fear not. I am with you both; I hear and I see. (46) So, go to him and say: 'Indeed, we are Messengers of your Lord. Send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace be upon he who follows the (God's) guidance. (47) It has been revealed to us that the torment will be upon whoever denies (God's message) and turns away (from it)" (48) (Ta-Ha, 20: 42-48).

5. Encounter With the Pharaoh and the Demand to Free the Children of Israel

Moosa and Haroon (Moses and Aaron) met with the Pharaoh and his close circle and demanded that the Children of Israel be let free to leave. The Pharaoh, his prime minister, Haman, and Qaroon (Karen), who was an Israelite but the wealthiest in Egypt, did not agree to Moosa's demand and accused him of being a liar and a magician. They even replied with the resumption of the killing of the sons of those who believed

in Allah with Moosa. The Pharaoh announced his intention to Kill Moosa to see if his Lord, Allah, would protect him or not. However, there was one man, a relative of the Pharaoh, who was a believer hiding his faith, who stopped that from happening. He argued trying to dissuade the Pharaoh from killing Moosa, saying that he may be telling the truth as a Messenger of Allah. If he is killed or his demand is not met, then God's punishment would come, as was the case with the nations who defied Allah and His Messengers before, as narrated in verses 23-33 of Soorat Ghafir (Chapter 40) of the Holy Quran.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ دَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنَ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ (غافر ، 40: 23-33).

And We did certainly send Moosa (Moses) with Our signs and a clear authority (23), to Pharaoh, Haman, and Qaroon; but they said: "(He is) a magician (and) a liar." (24) And when he brought them the truth from Us, they said: "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers (ends in nothing but) in error. (25) And Pharaoh said: "Let me kill Moosa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land." (26) Moosa said (in reply): "I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning." (27) And a believing man from the family of Pharaoh who concealed his faith said: "Do you kill a man (merely) because he says: 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he is lying, then upon him is (the consequence of) his lie; but if he is truthful, there will strike you some of what he promises you. Indeed, Allah does not guide (the) one who is a transgressor, (and) a liar. (28) O my people, sovereignty is yours today, (your being) dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said: "I do not show you except what I see, and I do not guide you except to the way of right conduct." (29) And he who believed said: "O my people, I fear for you (a fate) like the day of the (wrong-doing) parties - (30) Like what happened to the people of Nooh, 'Aad, Thamood, and those after them. And Allah wants no injustice for (His) worshippers. (31) And O my people, I fear for you the Day of Calling - (32) The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray, there is no guide for him (33) (Ghafir, 40: 23-33).

The Pharaoh Stubbornness, and the Contest with the Magicians

The Pharaoh reminded Moosa of the favors he showered him with as he brought him up in the palace. Then, he threatened to imprison him if he would persist in worshipping another god than him. Moosa replied by showing him and his audience the two proofs of God's support for him in his mission. He threw his stick (staff) on the ground, which turned into a huge, moving snake. He also got his hand out of his pocket, which turned white. The Pharaoh stubbornly replied that this was just magic and his advisers suggested for him to have a contest between Moosa and Egypt's magicians, to refute his claims about being a Messenger of Allah, as mentioned in verses 18-40 of Soorat Al-Shu'ara (Chapter 26) of the Holy Quran.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَائِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَنْ اتَّخَذَتِ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوْلَوْ جِنَّتُكَ بِشَيْءٍ مُبِينٍ ﴿٣٠﴾ قَالَ فَاتِّبِعْ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾ فَجَمَعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمُ الْعَالِيِينَ ﴿٤٠﴾ (الشُّعْرَاءُ ، 26: 18-40).

(Pharaoh) said, "Did we not raise you among us as a child, and you remained among us for years? (18) And you did your deed, which you did, and you were of the ungrateful." (19) (Moosa) said: "I did it, then, while I was of those astray. (20) So, I fled from you when I feared you. Then, my Lord granted me wisdom and made me (one) of the messengers. (21) And is this a favor of which you remind me, that you have enslaved the Children of Israel?" (22) Pharaoh said: "And what is the Lord of the Worlds?" (23) (Moosa) said: "(He is) the Lord of the heavens and the Earth and that between them, if you (want to be) certain." (24) (Pharaoh) said to those around him: "Do you not hear?" (25) (Moosa) said: "Your Lord and the Lord of your first forefathers." (26) (Pharaoh) said: "Indeed, your 'messenger' who has been sent to you is mad." (27) (Moosa) said: "Lord of the east and the west and that between them, if you were to reason." (28) (Pharaoh) said: "If you take a god other than me, I will place you among those imprisoned." (29) (Moosa) said: "Even if I bring you a manifest proof (sigh)?" (30) (Pharaoh) said: "Then bring it on, if you are of the truthful." (31) So, (Moosa) threw his staff, and it (became) a manifest serpent. (32) And he drew out his hand (from his pocket), thereupon it was white for the observers. (33) (Pharaoh) said to the eminent ones around him: "This is a learned (skilled) magician. (34) He wants to drive you out of your land by his magic. So, what do you advise?" (35) They said: "Postpone (the matter with) him and his brother and send among the cities gatherers (36) Who will bring you every learned (skilled) magician." (37) So, the magicians were assembled for the appointment of a well-known day. (38) And it was said to the people: "Will you congregate (39) That we might follow the magicians, if they are the predominant?" (40) (Al-Shu'ara, 26: 18-39).

The Egyptian magicians threw their sticks and ropes on the ground, which turned into what looks like moving snakes. Moosa, then, threw his stick on the ground. It turned into a huge snake, which devoured all of their made-believe snakes. At that moment, the Egyptian magicians realized that Moosa was a real Messenger of God, not a magician, like them. Therefore, they made prostration to Allah, proclaiming their faith in Him. However, this sign from God was not enough for the Pharaoh to believe. He ordered the magicians to be tortured and crucified, accusing them of being followers of Moosa. This scene is described in several Sooras (Chapters) of the Holy Quran, such as in Ta Ha, 20: 49-76; Al-A'raf, 7: 113-126; Yunus, 10: 79-89; and Al-Shu'ara, 26: 41-51.

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَمَّا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْعَالِيِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾ (الشُّعْرَاءُ ، 26: 40-51).

And when the magicians arrived, they said to Pharaoh: "Is there for us a reward if we are the predominant?" (41) He said: "Yes, and you will then be of those near (to me)." (42) Moosa said to them: "Throw whatever you will throw." (43) So, they threw their ropes and their staffs and said: "By the might of Pharaoh, it is we who are predominant." (44) Then, Moosa threw his staff, and it devoured what they falsified (tried to deceive with). (45) So, the magicians fell down in prostration (to Allah). (46) They said: "We have believed in the Lord of the Worlds, (47) The Lord of Moosa and Haroon." (48) (Pharaoh) said: "You believed (Moosa) before I gave you permission. He is your leader, who has taught magic, but you are going to know. I will cut off your hands and your feet on opposite sides, and I will crucify you all." (49) They said, "No harm. To our Lord we will return. (50) We aspire that our Lord will forgive us our sins because we were the first of the believers." (51) (Al-Shu'ara, 26: 40-51).

6. Pharaoh's Refusal to Believe and God's Nine Signs to Convince him

Despite the fact that Moosa (Moses), pbuh, won the contest against the Egyptian magicians, the Pharaoh and his inner circle still persisted in their arrogance. The Pharaoh continued demanding that people worship him as their only god (Al-Qasas, 28: 38). The above-mentioned two miracles (the staff and the color change of his hand), intended as proofs or signs (26: 32-33) were not enough for him to believe that Moosa was really a Messenger of Allah, as mentioned in Soorat Yunus (10: 75-78), Soorat Al-A'araf (7: 127-129), and Soorat Al-Zukhruf (43: 46-56).

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَأَيْنَاهُ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا أَسْفَوْنَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾ (الرَّحْرُفُ ، ٤٣ : ٥٦-٥٥).

And certainly, did We send Moosa with Our signs to Pharaoh and his establishment (elite inner circle), and he said: "Indeed, I am the Messenger of the Lord of the Worlds." (46) But when he brought them Our signs, they laughed at them. (47) And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return (to faith). (48) And they said (to Moosa): "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided (to Him)." (49) But when We removed from them the affliction, they broke their word. (50) And Pharaoh called out among his people. H said: "O my people, does not the kingdom of Egypt belong to me; and these rivers flowing beneath me; then do you not see? (51) Or am I (not) better than this one who is insignificant and hardly makes himself clear? (52) Then, why have there not been bracelets of gold placed upon him or the angels come with him in conjunction?" (53) So, he (Pharaoh) bluffed his people, and they obeyed him. Indeed, they were a defiantly disobedient people. (54) And when they angered Us, We took retribution from them and drowned them all. (55) And We made them a precedent and an example for the later (peoples). (56) (Al-Zukhruf, 43: 46-56).

Because the Pharaoh asked for more proofs, Allah, praise to Him, supported Moosa with seven more signs, which did affect the Pharaoh this time. These were years of famine, shortage in fruits, the flood, locusts, lice, frogs, and blood, as mentioned in verses 101-102 of Soorat Al-Isra (Chapter 17) and verses 130-133 of Soorat Al-A'araf (Chapter 7) of the Holy Quran.

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ (الإِسْرَاءُ ، 17: 101-102).

And We had given Moosa nine evident signs (miracles). So, ask the Children of Israel (about) when he came to them and Pharaoh said to him: "I think, O Moosa, that you are affected by magic." (101) (Moosa) said: "You have already known that none has sent down these (signs) except the Lord of the heavens and the Earth as evidence, and I think, O Pharaoh, that you are (going to be) destroyed" (102) (Al-Isra, 17: 101-102).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّهُمْ طَائِفٌ لَهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَتَّسِحَرَنَّا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِنُخَفِّفَ عَنَّْا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّكَ الْفُلُكُنُوزَ أَجْلًا هُمْ بِالْعُودِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾ (الأَعْرَافُ ، 7: 130-135).

And We certainly seized the people of Pharaoh with years (of famine) and a deficiency in fruits that perhaps they would be reminded. (130) But when good came to them, they said: "This is ours (by right)." And if a bad (condition) struck them, they saw an evil omen in Moosa and those with him. Unquestionably, their fortune (or misfortune is by permission) from Allah, but most of them do not know. (131) And they said: "No matter what sign you bring us with which to bewitch us, we will not be believers in you." (132) So, We sent upon them the flood, locusts, lice, frogs, and blood, as distinct signs, but they were arrogant and were a criminal people (133) (Al-A'araf, 7: 130-133).

The Pharaoh and his inner circle pleaded with Moosa to ask Allah to stop the punishment He inflicted on them and they promised to end the suffering of the Children of Israel, by letting them go with him. However, they broke their promise after Allah, praise to Him, had stopped punishing them, as mentioned in verses 134-135 of Soorat Al-A'araf (Chapter 7), of the Holy Quran.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِنُخَفِّفَ عَنَّْا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّكَ الْفُلُكُنُوزَ أَجْلًا هُمْ بِالْعُودِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾ (الأَعْرَافُ ، 7: 134-135).

And when the punishment descended upon them, they said: "O Moosa, invoke for us your Lord, by what He has promised you. If you stop the punishment (inflicted) on us, we will believe you, and we will send with you the Children of Israel." (134) But when We stopped the punishment (inflicted) on them, until a term which they were to reach, then they broke their word (135) (Al-A'araf, 7: 134-135).

7. The Exodus, the Miracle of Splitting the Sea, Death of the Pharaoh by Drowning and Preserving his Body, Glad Tiding to the Oppressed that they Inherit the Land

As the Pharaoh broke his promise to let the Children of Israel go, Allah, praise to Him, inspired Moosa (Moses) to lead them out of Egypt. The Pharaoh still followed them with his soldiers, to bring them back, and they were close to them near the sea. At that point, Allah, praise to Him, inspired Moosa to hit the sea

with his stick (staff). When he did, the sea was split into two great mountains of water. The Israelites passed safely to the other shore but the Pharaoh still followed them with his soldiers. Then, the sea path was closed and the Pharaoh and his soldiers drowned. At that moment, the Pharaoh said that he believed in Allah, the God of the Children of Israel. But Allah answered him that his body will be rescued from the sea, in order to be a sign to the people after him. ¹⁰⁷

Thus, Allah, praise to Him, is telling us the story of Moosa (Moses), pbuh, and the Pharaoh, so we know that He punishes the tyrants and enables His oppressed worshippers to become the heirs who inherit the land, as stated in verses 77-79 of Soorat Ta-Ha (Chapter 20), verses 90-92 of Soorat Yunus (Chapter 10), verses 61-66 of Soorat Al-Shu'ara (Chapter 26), and verses 136-137 of Soorat Al-A'raf (Chapter 7), of the Holy Quran.

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾ فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى ﴿٧٩﴾ (طه ، 77: 79).

And We had inspired to Moosa: "Travel by night with My worshippers and strike for them a dry path through the sea, you will not fear being overtaken (by Pharaoh), nor be afraid (of drowning)." (77) So, Pharaoh pursued them with his soldiers, and there, (they were) covered from the sea that which covered them, (78) And Pharaoh led his people astray and did not guide (them to the right path). (79) (Ta-Ha, 20: 77-79).

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾ الْآنَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾ (يونس ، 90: 92).

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity, until when drowning overtook him, he said: "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." (90) (Allah said): Now? And you had disobeyed (Me) before and you were of the corrupters? (91) So, today, We will save you in body, that you may be a sign to those who succeed you. And many among the people are heedless of signs (92) (Yunus, 10: 75-92).

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ (الشعراء ، 61-66: 26).

And when the two companies saw each other, the companions of Moosa said: "We are to be overtaken!" (61) (Moosa) said: "No! With me is my Lord; He will guide me." (62) Then, We inspired to Moosa: "Strike the sea with your staff," and it parted, and each portion was like a great towering mountain. (63) And We advanced thereto the pursuers. (64) And We saved Moosa and those with him, all together. (65) Then, We drowned the others. (66) (Al-Shu'ara, 26: 61-66).

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ (الأعراف ، 136-137: 7).

So, We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them. (136) And We caused the people who had been weakened (oppressed) to inherit

the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed that which Pharaoh and his people were making and what they had been building (137) (Al-A'araf, 7: 136-137).

8. Inability to Enter the Holy Land of Palestine, from the Coastal Region, and Getting Lost in Sinai for Forty Years

As the Children of Israel were safe after the death of the Pharaoh, they were instructed by Moosa (Moses), pbuh, to enter the Holy Land of Palestine. However, they refused to obey him because they were afraid of the mighty people who were living there, defending it. They told him that they would not enter it until these mighty people leave it. Furthermore, they asked him to go together with his Lord to fight them, and that they would stay in the Sinai Peninsula, waiting for that to happen. At that point, Allah, praise to Him, decreed that they would be prohibited from entering it for forty years, wandering therein aimlessly, as a punishment for their disobedience, as we read in verses 20-26 of Soorat Al-Ma-ida (Chapter 5) of the Holy Quran.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِ وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَا مُوسَى إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ (المائدة ، 5: 20-26).

And (mention, O Mu'hammed), when Moosa said to his people: "O my people, remember the favor of Allah upon you, when He appointed among you prophets, and made you possessors (of property), and gave you that which He had not given anyone among the worlds. (20)

O my people, enter the Holy Land, which Allah has assigned to you, and do not turn back (from fighting in God's cause) and (thus) become losers." (21)

They said, "O Moosa, within it, there is a mighty (strong) people, and we will never enter it until they leave it. So, if they leave it, then we will enter." (22)

Two men from those who feared (to disobey God), upon whom Allah had bestowed favors, said: "Enter upon them through the gate, for when you have entered it, you will be predominant. And rely upon Allah, if you are believers." (23)

They said: "O Moosa, we will not enter it, ever, as long as they are in it. So, go, you and your Lord, and fight (them). We are sitting right here." (24)

(Moosa) said: "My Lord, I do not possess (anything else) except myself and my brother. So, part us from the (defiantly) disobedient people." (25)

(Allah) said: "Then, it is forbidden to them for forty years, (during which) they will get lost (wander aimlessly) throughout the land. So, (O Moosa) do not grieve over the (defiantly) disobedient people." (26) (Al-Ma-ida, 5: 20-26).

9. God's Favors to the Israelites in the Sinai Desert, Providing them with Water, Cloud Shade, as well as Manna and Quails, the Stories of the Sabbath Transgression and the Yellow Cow

Then, Allah, praise to Him, reminded the children of Israel of His favors to them, which were met with their disobedience, more demands, and transgression! He started with mentioning that He preferred them to receive the Torah, through Moosa (Moses), pbuh. He rescued them from the Pharaoh's humiliation and enslavement, saved them from him again by splitting the sea for them to pass safely, and drowning him. He provided them with water, shaded them with clouds in the hot Sinai desert, provided them with manna and quails, and extended His Covenant with Ibraheem (Abraham), pbuh, to include them, as long as they would live by its conditions. However, instead of thanking Him for all of these favors, they complained about the food He provided them with and demanded to have the same vegetables they used to eat in Egypt. Further, some of them transgressed on the Sabbath while they were prohibited to do so, as mentioned in verses 2: 47-50, 7: 160, 2: 61, and 2: 63-66 of the Holy Quran, as follows:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾ وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بَيْنَكُمْ وَالْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾ (البقرة ، 2 : 47-50).

O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds. (47) And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided. (48) And (recall) when We saved you from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your (newborn) sons and keeping your females alive. And in that was a great trial from your Lord. (49) And (recall) when We parted the sea for you, and saved you and drowned the people of Pharaoh, while you were looking on. (50) (Al-Baqara, 2: 47-50).

Providing them with Water, Cloud Shade, as well as Manna and Quails

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (الأعراف ، 7 : 160).

And We divided them into twelve descendant tribes, (as distinct) nations. And We inspired to Moosa when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Each people (tribe) knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, (saying to them): "Eat from the good things with which We have provided you." And they wronged Us not, but they were (only) wronging themselves. (160) (Al-A'araf, 7: 160).

Complaining about the food, which Allah provided them with

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَلَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَلِكَ بَأْتُهُمْ كَانُوا يَكْفُرُونَ بآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾ (البقرة ، 2 : 61).

And (recall) when you said: "O Moosa, we can never endure one (kind of) food. So, call upon your Lord to bring forth for us from the earth its green herbs, its cucumbers, its garlic, its lentils, and its onions." (Moosa) said: "Would you exchange what is better for what is less? Go down (back) to (the lower land of) Egypt and you will have what you have asked (for)." And they were covered with humiliation and poverty and returned with anger from Allah (upon them). That was because they (repeatedly) disbelieved in the signs of Allah and killed the prophets, without a right. That was because they disobeyed and were (habitually) transgressing. (61) (Al-Baqara, 2: 61).

The Sabbath Transgression

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُنْفِقِينَ ﴿٦٦﴾ (البقرة ، 2 : 63-66).

And (recall) when We took your covenant, and We raised the Toor (mountain) over you, (saying): "Take what We have given you with determination, and remember what is in it, that you may become righteous." (63) Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers. (64) And you had already known about those who transgressed among you concerning the Sabbath, and We said to them: "Be despised monkeys." (65) And We made it a deterrent punishment for those who were present and those who succeeded (them), and a lesson for those who fear (the punishment of) Allah. (66) (Al-Baqara, 2: 63-66).

The Yellow Cow Story

In another favor, Allah, praise to Him, guided them to identify the perpetrator in a murder case, which they could not solve. He inspired Moosa, pbuh, to tell them to slaughter a cow and invite everybody to eat from its meat, then to hit the dead body with part of its meat or bone. When they did, the dead man spoke and told them about the name of the murderer. However, they gave Moosa a difficult time by asking him many questions about which cow was the one God wanted them to slaughter. If they were obedient, they could have slaughtered any cow but by asking too many questions about it, they just made the job harder on themselves, than it was supposed to be (Al-Baqara, 2: 67-74).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضَ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ **صَفْرَاءُ** فَاقْعَ لَوْنُهَا تَسُرُّ النَّظِيرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شَبِيهَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ (البقرة ، 2 : 67-74).

And (mention) when Moosa said to his people: "Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said: "I seek refuge in Allah from being among the ignorant." (67) They said: "Call upon your Lord to make clear to us what it is." (Moosa) said: "(Allah) says, 'It is a cow which is neither old nor virgin, but median between that.'" So, do what you are commanded." (68) They said: "Call upon your Lord, to show us what is her color." He said, "He says: 'It is a **yellow cow**, bright in its color, pleasing to the observers.'" (69) They said: "Call upon your Lord to make clear to us what it is. (All) cows look alike to us.

And if Allah wills, we will be guided (to it)." (70) He said: "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said: "Now you have come with the truth." So, they slaughtered her, but they could hardly do it. (71) And (recall) when you killed a man and disputed over it, but Allah was to bring out that which you were concealing. (72) So, We said: "Strike him (the slain man) with part of it." Thus, does Allah bring the dead to life, and He shows you His signs that you might reason. (73) Then, your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do. (74) (Al-Baqara, 2: 67-74).

10. The Tablets and the Golden Calf Worship Ordeal

In Sinai, the Israelites saw people who were worshipping statues, as their gods. So, they asked Moosa (Moses), pbuh, to make an idol god for them to worship, like them.. Moosa was shocked by their request, after all of the miracles they had seen. He reminded them of the favors God bestowed on them, and yet they wanted to worship a statue, instead of Him. Indeed, they were ignorant people, as he described them in verses 7: 138-141, as follows:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مُمْتَرٌّ مَا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾ (الأعراف ، 7: 138-141).

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to (some) idols of theirs. (The Israelites) said: "O Moosa, make for us a god just as they have gods." He said: "Indeed, you are a people behaving ignorantly. (138) Those (idol worshippers), it is destroyed that in which they are (engaged), and whatever they were doing is worthless." (139) He said: "Is it other than Allah I should desire for you as a god, while He has preferred you over the worlds?" (140) And (recall, O Children of Israel), when We saved you from the people of Pharaoh, (who were) afflicting you with the worst torment, killing your sons and keeping your women alive. And in that was a great trial from your Lord. (141) (Al-A'araf, 7: 138-141).

Invitation to Moosa (Moses) to Meet with his Lord

Then, Allah, praise to Him, invited His Messenger, Moosa (Moses), pbuh, for forty nights, to teach him and to descend His Message to him. Before leaving, Moosa appointed his brother, Haroon, pbuh, to lead the Israelites righteously, during his absence, and admonished him not to follow the way of the corrupters among them.

When he reached the sacred spot, his Lord spoke to him. This encouraged him to ask Allah to see him, but He, praise to Him, told him that he cannot see Him. He further said that He would show some of His Might to the mountain, and that if the mountain stays intact, then Moosa can see Him. But the mountain crumbled down in destruction and Moosa fell unconscious, as mentioned in verses 7: 142-143, of the Holy Quran.

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرْنِي أُنْظُرْ إِلَيْكَ قَالَ

لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾ (الأعراف ، 7: 142-143).

And We made an appointment with Moosa for thirty nights and perfected them by (the addition of) ten, so the term of his Lord was completed as forty nights. And Moosa said to his brother Haroon: "Take my place among my people, do right (by them), and do not follow the way of the corrupters." (142) And when Moosa arrived at Our appointed time, and his Lord spoke to him, he said: "My Lord, show me (Yourself) that I may look at You." (Allah) said: "You will not see Me, but look at the mountain, if it should remain in its place, then you will see Me." But when his Lord appeared (showed some of His Might) to the mountain, He rendered it level, and Moosa fell unconscious. And when he awoke, he said: "Exalted are You! I have repented to You, and I am the first of the believers" (143) (Al-A'araf, 7: 142-143).

Receiving the Tablets from his Lord, and the Ordeal of his People, During his Absence

Allah, praise to Him, told His Messenger, Moosa (Moses), pbuh, that he had chosen him from among people, to speak to him and to descend His Message to him, written on Tablets, which include preaching, guidance, and details of everything.

When Moosa returned to his people, he found that they were worshipping the golden calf, which the Samiri made for them, from the ornaments they brought with them. He was shocked, particularly because he was absent from them, for just forty nights, as verses 7:144-149 revealed to us.

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِغْيِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾ وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ خُلَيْهِمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يَكْلُمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَأَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾ (الأعراف ، 7: 144-149).

(Allah) said, "O Moosa, I have chosen you over the people with My messages and My words (by speaking to you). So, take what I have given you and be among the grateful." (144) And We wrote for him on the tablets preaching and details for all things. So, "Take them with determination and order your people to take the best of it. I will show you the home of the (defiantly) disobedient." (145) I will turn away from My signs those who are arrogant upon the Earth without right; and if they should see every sign, they will not believe in it. And if they see the right path, they will not adopt it as a way; but if they see the wrong path, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them. (146) Those who denied Our signs and the meeting of the Hereafter, their deeds will be worthless. Are they going to be recompensed except for what they used to do? (147) And the people of Moosa made, after (his departure), from their (golden) ornaments a calf, a body having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it (for worship), and they were self-oppressors (wrongdoers). (148) And when regret overcame them and they saw that they had gone astray, they said: "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers" (149) (Al-A'araf, 7: 144-149).

Rebuking the Israelites and Ordering them to Kill themselves

Then, Moosa, pbuh, rebuked the Israelites for worshipping the golden calf and ordered them to repent to their Creator, and kill themselves, so He may accept their repentance. When they did, and there was a lot of killing, Allah, praise to Him, accepted their repentance and forgave them all, the living and the dead. However, they went back to their self-oppression, when they told Moosa that they would not believe until they saw Allah manifestly. At that moment, they were struck dead by the thunderbolt. Then, Allah, praise to Him, brought them back to life, so they may become grateful, as we read in verses 2: 51-57, as follows:

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ (البقرة ٢ : 51-57).

And We made an appointment with Moosa for forty nights. Then, you took the calf (for worship) after him, while you were self-oppressors (wrongdoers). (51) Then, We forgave you after that so perhaps you would be grateful. (52) And We gave Moosa the Scripture and criterion (to differentiate right from wrong) that perhaps you would be guided. (53) And Moosa said to his people: "O my people, you have oppressed (wronged) yourselves by your taking of the calf (for worship). So, repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." Then, He accepted your repentance. Indeed, He is the Accepting of Repentance, the Merciful. (54) And you (Children of Israel) said: "O Moosa, we will never believe you until we see Allah outright." So, the thunderbolt took (killed) you, while you were looking on. (55) Then, We resurrected you after your death that perhaps you would be grateful. (56) And We shaded you with clouds and sent down to you manna and quails, (saying): "Eat from the good things with which We have provided you." And they did not wrong Us. Rather, they were (only) wronging themselves. (57) (Al-Baqara, 2: 51-57).

Throwing the Tablets Down, Blaming his Brother, and Choosing Seventy Men for Asking Allah for Forgiveness

Moosa, pbuh, was angry because of what his people did in his absence. He threw the Tablets down and took his brother, Haroon, pbuh, by his beard, blaming him for what happened. But Haroon explained to him that they were about to kill him. So, Moosa asked his Lord for forgiveness for himself and for his brother. He took the Tablets back from the ground, to teach his people from them, as guidance and mercy for them.

Then, Moosa chose seventy Israelite men, from those who did not worship the golden calf, for the purpose of meeting with Allah, praise to Him, to ask for His forgiveness and His mercy, for what their people did. His Lord told him that His mercy will be written for those who are righteous, give charity, and believe in Him, as we are told by verses 7: 150-156, as follows:

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي أَعْلَيْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تَشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَأَمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ

الْأَلْوَا حَ وَفِي نُسَخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِنِّي أَتُهْلِكُهُم بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَكُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ (الأعراف ١٥٦: ١٥٥-١٥٦).

And when Moosa returned to his people, angry and grieved, he said: "How wretched is that by which you have replaced me after (my departure). Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by (the hair of) his head, pulling him toward him. (Haroon) said: "O son of my mother, the people oppressed me and were about to kill me. So, do not let the enemies rejoice over me and do not place me among the wrongdoing people." (150) (Moosa) said: "My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful." (151) Indeed, those who took the (golden) calf (for worship) will obtain anger from their Lord and humiliation in the lower life (of this world), and thus do We recompense the perpetrators (of falsehood). (152) But those who committed misdeeds then repented after them and believed, your Lord, thereafter, is Forgiving (and) Merciful. (153) And when the anger subsided in Moosa, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord. (154) And Moosa chose from his people seventy men for Our appointment. And when the earthquake seized them, he said: "My Lord, if You had willed, You could have destroyed them and me before. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Patron (Protector). So, forgive us and have mercy upon us; and You are the Best of Forgivers. (155) And decree for us in this world (that which is) good and (also) in the Hereafter. We have turned back to You." (Allah) said: "My punishment, I inflict it on whom I will, but My mercy encompasses everything." So, I will decree it for those who are righteous and give zakat, and those who believe in Our verses (156) (Al-A'araf, 7: 150-156).

Burning the Golden Calf and Throwing its Pieces out into the Sea

Moosa, pbuh, asked his people about why they sought making the golden calf, during his absence. They said that they wanted to get rid of the gold, which they got from the Egyptians. He also asked the Samiri about why he made it, with the purpose of worshipping it. He admitted his sin, saying that his soul (self) enticed him to that. So, Moosa ordered him to be banished and nobody should interact with him, during this life, and told him that he would still meet his reckoning in the hereafter. In addition, he asked his brother, Haroon, pbuh, about why he did not stop his people from worshipping the golden calf. Haroon replied that he feared that he would cause a division among the Israelites if he did. Then, Moosa turned to the golden calf. He burned it, then he threw its pieces into the sea, and told the Israelites that their God is Allah, the Only God, Who has encompassed everything in knowledge, as stated in verses 20: 83-98, as follows:

وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَى ﴿٨٣﴾ قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلَقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُم وَإِلَهُ مُوسَى فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَنَّهُ يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾ قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَأَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾ قَالَ يَبْنَؤُنِي قَوْلِي قَالُوا فَمَا حَطْبُكَ يَا سَامِرِيُّ ﴿٩٤﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾ (طه ، 20: 83-98).

(Allah) said: "And what made you hasten from your people, O Moosa?" (83) He said: "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased." (84) (Allah) said: "But We have tried your people after you (had departed), and the Samiri has led them astray." (85) So, Moosa returned to his people, angry and grieved. He said: "O my people, did your Lord not make you a good promise? Was the time (of its fulfillment) too long for you? Or did you wish that wrath from your Lord descend upon you? So, you broke your promise (of obedience) to me?" (86) They said: "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the (Egyptian) people. So, we threw them (into the fire) and thus did the Samiri throw." (87) And he extracted for them (the statue of) a calf, which had a lowing sound, and they said: "This is your god and the god of Moosa, but he forgot." (88) Did they not see that it could not return to them any speech and that it did not possess any harm or benefit, for them? (89) And Haroon (Aaron) had already told them before (the return of Moosa): "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, So, follow me and obey my order." (90) They said: "We will never cease being devoted to (the calf) until Moosa returns to us." (91) (Moosa) said: "O Haroon, what prevented you, when you saw them going astray, (92) From following me? Then have you disobeyed my order?" (93) (Haroon) said: "O son of my mother, do not seize (me) by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe my word.'" (94) (Moosa) said: "And what is your case, O Samiri?" (95) He said: "I saw what they did not see. So, I took a handful (of dust) from the track of the messenger and threw it, and thus did my soul entice me." (96) (Moosa) said: "Then go. And indeed, it is (decreed) for you in (this) life to say: 'No contact.' And indeed, you have an appointment (for reckoning in the Hereafter), you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it up into the sea with a blast. (97) Your god is only Allah, except for whom there is no deity. He has encompassed everything in knowledge." (98) (Ta-Ha, 20: 80-98).

11. A Crash Course in Humility, Patience, and Wisdom from Al-Khadhir

Allah, praise to Him, wanted to teach Moosa (Moses), pbuh, a quick lesson in humility, patience, and wisdom. Despite the fact that he was His Messenger, there were other worshippers of Allah on the Earth, who were more knowledgeable than him. One of these was Al-Khadhir (The Green One), pbuh, whose story with Moosa is mentioned in the Holy Quran, but without mentioning his name, or why the story happened in the first place. However, we knew about both in a 'Hadeeth by the Messenger of Allah, Mu'hammed, pbuh, as follows:

عَنْ ابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ أَبِيَّ بْنَ كَعْبٍ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: "بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ ، جَاءَهُ رَجُلٌ ، فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى: لَا. فَأَوْحَى اللَّهُ ، عَزَّ وَجَلَّ ، إِلَى مُوسَى: بَلَى ، **عَبْدُنَا خَضِرٌ**. فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ. فَجَعَلَ اللَّهُ لَهُ الْخُوتَ آيَةً ، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْخُوتَ ، فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ."

Companion Ibn 'Abbas, may Allah be pleased with him (mAbpwh), and his father, said that Ubay Bin Ka'b, mAbpwh, heard the Messenger of Allah, pbuh, saying: "While Moosa was with a group of people from the Children of Israel, a man came to him and said: 'Do you know if there is anybody who is more knowledgeable than you?' Moosa said: 'No.' Then, Allah, praise to Him, inspired to Moosa: 'Yes, **Our worshipper Khadhir** (is more knowledgeable than you). So, Moosa asked about the way to (meet with) him. Allah made the fish as a sign, saying to him: 'If you lose your fish, go back and you will find him (there).'"

So, when Moosa met with Al-Khadhir, the latter told him up front that he may not be able to accompany him for long, to learn from him, because he may not be patient towards his actions. However, he agreed to allow Moosa to accompany him on condition that he should be patient. He should not comment on or ask about Al-Khadhir's actions until the latter would explain them to him. Nevertheless, Moosa, pbuh, could not stay patient and asked him three times to explain his actions, which was a violation of the agreement, leading Al-Khadhir to part ways with him.

The three actions of Al-Khadhir were making a hole in a ship to drown it on the shore before sailing, killing a boy without an apparent reason, and building a fence for free in an inhospitable village. When Moosa asked him about why he did these actions, Al-Khadhir told him that he could not accompany him anymore, but he explained to him the reasons for doing the three actions. The morale of the story is that we may get sad or upset about things, which may happen to us or around us, because we do not understand them, or we do not know if there's any good thing coming out of them. This story, including the explanations, is related in verses 18: 60-82, of the Holy Quran, as follows:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَى هَلْ أَتَبِعَكَ عَلَى أَنْ تُعَلِّمَ مِمَّا عَلَّمْتَ رُسُلَنَا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ (الْكَهْفُ ، 18: 60-70).

And (mention) when Moosa (Moses) said to his Servant: "I will not cease (traveling) until I reach the junction of the two seas or continue for a long period." (60) But when they reached the junction between them, they forgot their fish (food), and it took its course into the sea, slipping away. (61) So, when they had passed beyond it, he said to his Servant: "Bring us our morning meal. We have certainly suffered in this, our journey, (much) fatigue." (62) (The Servant) said: "Did you see when we retired to the rock? Indeed, I forgot the fish (there). And none made me forget it except the Shayṭan (Satan), that I should mention it. And it took its course into the sea amazingly". (63) (Moosa) said: "That is what we were seeking." So, they returned, following their footprints. (64) And they found (there) a worshipper from among Our worshippers, to whom we had given mercy from Us and had taught him from Us a (certain) knowledge. (65) Moosa said to him: "May I follow you on (the condition) that you teach me from what you have been taught of sound judgment?" (66) (Al-Khadhir) said: "You will never be able to have patience with me. (67) And how can you have patience for what you do not encompass in knowledge?" (68) (Moosa) said: "If Allah wills, you will find me patient, and I will not disobey you in (any) order." (69) (Al-Khadhir) said: "Then if you follow me, do not ask me about anything, until I mention (an explanation) about it to you." (70) (Al-Kahf, 18: 60-70).

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ (الْكَهْفُ ، 18: 71-78).

So, they set out, until **they had embarked on the ship**, (Al-Khadhir) **tore it open** (made a hole in it). (Moosa) said: "Have you torn it open to drown its people? You have certainly done a grave thing." (71) (Al-Khadhir) said: "Did I not say that you would never be able to have patience with me?" (72) (Moosa) said:

"Do not blame me (pardon me) for what I forgot and do not add more difficulty to my matter." (73) So, they set out, until **they met a boy**, (Al-Khadhir) **killed him**. (Moosa) said: "Have you killed a pure soul for other than (having killed) a soul? You have certainly done a deplorable thing." (74) (Al-Khadhir) said, "Did I not tell you that you would never be able to have patience with me?" (75) (Moosa) said: "If I ask you about anything after this, then do not keep me as a companion. You have (then) obtained an excuse from me." (76) So, they set out, until they came to the people of a village, they asked its people for food, but they refused to offer them hospitality. And **they found therein a wall about to collapse**. So, (Al-Khadhir) **restored it**. (Moosa) said: "If you wished, you could have taken a payment for it." (77) (Al-Khadhir) said: "This is a separation (parting) between me and you. I will inform you of the interpretation of that about which you could not have patience. (78) (Al-Kahf, 18: 71-78).

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾ (الْكَهْفُ ، ١٨ : 79-82).

As for the ship, it belonged to poor people working at the sea. So, I intended to cause defect in it, as there was after them a king, who seized every ship by force. (79) And as for the boy, his parents were believers, and we feared that he would overburden them by (his) transgression and disbelief. (80) So, we intended that their Lord would substitute for them one better than him, in purity and nearer (to them in) mercy. (81) And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So, **your Lord wanted** (that) they reach maturity and extract their treasure, as a mercy from your Lord, and **I did not do it of my own accord**. That is the interpretation of that about which you could not have patience." (82) (Al-Kahf, 18: 79-82).

Conclusion

Moosa (Moses), pbuh, is the third of the five major Islamic Messengers of Allah "with Determination" (Ulul 'Azm), after Nooh (Noah) and Ibraheem (Abraham), and before 'Eisa (Jesus), and Mu'hammed, peace and blessings of Allah be upon them all. His story of leading the Israelites out of Egypt, where they were persecuted, is intended to be a lesson to humanity that Allah, praise to Him, helps the oppressed and punishes the tyrants. The story also shows that despite the countless favors Allah, praise to Him, showered the Israelites with, they were still ungrateful, disobedient, and even turned to the worship of the golden calf.

The story of Moosa, pbuh, is full of events which affected the fate of the Children of Israel, but it was also full of lessons to humanity later on. Allah, praise to Him, intervened in all of these events, either directly through His miracles, or indirectly through people who helped him in every event which he experienced. This was demonstrated from the beginning, by the divine intervention to save his life after his birth, by the diving inspiration to his mother and his sister. Then, his adoption and bringing up in the Pharaoh's palace, through the influence of his wife. His running away from Egypt was prompted by the man who came running from the farthest place in the city. His settling down in Madyan was due the welcome he received from the old man and his daughter, who became his new family.

The greatest honor Moosa (Moses), pbuh, received in his life was speaking with Allah and receiving his mission mandate to free the Children of Israel from bondage and to get them out of Egypt. This required his encounter with the Pharaoh, in which he was supported by his brother, Haroon, pbuh, who was more eloquent. But when the Pharaoh's refused to let the Israelites leave, Allah, praise to Him, showed the seven signs to convince him, as mentioned in the Holy Quran.

More divine interventions happened through God's command to Moosa, pbuh, to lead the Israelites in the Exodus, as well as through the miracle of splitting the sea, for them to pass through it safely, the death of the Pharaoh and his soldiers by drowning and yet saving his body as a sign to humanity, after him.

Finally, Allah, praise to Him, taught Moosa and his people, through descending the Tablets to him, which contained guidance, mercy, and details of everything. He also arranged for him to learn from Al-Khadhir, pbuh, in a crash course in humility, patience, and wisdom, three superior virtues for humanity to struggle for, anywhere and at any time.

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

By Hassan Ali El-Najjar

1447 / 2026

Chapter 7

'Eisa, Jesus, the Son of Mary:

God's Creation Miracle

Peace Be Upon him

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ السَّابِعُ

عِيسَى بْنُ مَرْيَمَ

مِنْ مُعْجَزَاتِ اللَّهِ فِي خَلْقِهِ

عَلَيْهِ السَّلَام

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan (Satan)
In the name of Allah, the Beneficent, the Merciful

Introduction

Most Christians (Catholic and Protestants) celebrate the birth of Al-Masie'h, 'Eisa, Bin Maryam (The Messiah, Jesus, the Son of Mary), peace and blessings of Allah be upon him (pbuh), on December 25 every year. However, Eastern Orthodox Christians (such as Russians, Copts, and Armenians) celebrate it on January 7.

While Muslims do not observe structured celebrations of birthdays of the Messengers of Allah, they rejoice the remembrance of 'Eisa (Jesus), particularly his creation miracle, without a father, his teachings, and being the fourth of the five major "Messengers with Determination" (Ulul 'Azm), after Noo'h, Ibraheem, and Moosa (Noah, Abraham, and Moses), and before Mu'hammed, peace and blessings of Allah be upon them all. ¹⁰⁹

In this Chapter, verses of the Holy Quran about 'Eisa (Jesus), pbuh, are presented to shed some light on his birth, life, mission, miracles, nature, ordeal, ascendance to heavens, and his future return to the Earth. The verses also provide answers to the main disagreements between Jews and Christians about him.

1. Verses mentioning 'Eisa (Jesus) and his mother, Maryam (Mary), in the Holy Quran

The story of Maryam (Mary), peace be upon her (pbuh), and the conception of her son, 'Eisa (Jesus), pbuh, is presented in verses 33-60 of Soorat Al-i-'Imran (Chapter 3), of the Holy Quran.

The story of 'Eisa, Bin Maryam (Jesus, the Son of Mary), pbuh, is told in three chapters of the Holy Quran. These are Chapter 3 (Al-i-'Imran), Chapter 5 (Al-Ma-ida), and Chapter 19 (Maryam).

The name of "Eisa" (Jesus), pbuh, was mentioned 25 times in the Holy Quran, which is the same number of times the name of Adam, pbuh, was also mentioned. This is one of the numerical miracles in the Holy Quran, expressing the resemblance between them, as they both were created by a Word from Allah, praise to Him. ¹¹⁰

Fourteen of these verses mention him, in separate contexts, as one of the prominent Messengers of Allah, and give some information about him and about his mission.

The other eleven verses mention him in a context of giving more information about him, particularly about his birth, life, miracles, ordeal, and the end of his first mission on the Earth. Thus, more information about 'Eisa (Jesus), pbuh, can be found in verses 4:156-158, 171-172; 5:110-120, and 19:16-35 of the Holy Quran. ¹¹¹

2. Birth of Maryam (Mary) and dedicating her to the worship of Allah

'Imran was an old man, and his wife wished for having a son. When she conceived of a baby, she pledged it to be devoted for the worship of Allah and the service of His Masjid. But when she gave birth, she

discovered that it was a female. She was discomforted as females were not suitable for the service of the Masjid. However, Allah, raise to Him, accepted Maryam very well and caused her to grow in a good manner. He further assigned Zakariya (Zechariah) to take care of her. Among the signs of her righteousness and closeness to Allah, praise to Him, was that every time Zakariya entered her worship chamber, he would find provision with her. Then, he would ask her about wherefrom she got it. She would answer him: "It is from Allah. Indeed, Allah provides for whom He wills, without account" (Al-i-'Imran, 3: 33-37).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ (آلِ عِمْرَانَ ، 3: 33-37).

I seek refuge with Allah from the Stoned Shaytan (Satan)
In the name of Allah, the Beneficent, the Merciful

Indeed, Allah chose Adam and Noo'h (Noah) and the family of Ibraheem (Abraham) and the family of 'Imran, over the Worlds (33)

Descendants, some of them from others. And Allah is Hearing and Knowing. (34)

(Mention, O Mu'hammed), when the wife of 'Imran said: "My Lord, indeed, I have pledged to You what is in my womb, consecrated (dedicated for Your service). So, accept (this) from me. Indeed, You are the Hearing, the Knowing." (35)

And when she delivered her, she said: "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, and the male is not like the female. (She continued): "And I have named her Maryam (Mary), and I seek refuge in You, for her and her descendants, from the stoned Shaytan (Satan, the expelled from the mercy of Allah)." (36)

So, her Lord accepted her with good acceptance, and caused her to grow in a good manner, and put her in the care of Zakariya (Zechariah). Every time Zakariya entered upon her in the prayer chamber, he found with her provision. He said: "O Maryam, from where is this (coming) to you?" She said: "It is from Allah. Indeed, Allah provides for whom He wills, without account." (37) (Al-i-'Imran, 3: 33-37).

3. The miracle of Maryam's pregnancy, by a Word from Allah

While Maryam, pbuh, was worshipping Allah in her chamber, in the Masjid, the angels came to tell her that Allah, praise to Him, after He had brought her up pure of sins, He had chosen her twice, from among the women of the worlds, at her time.

The first time was when He accepted her as His worshipper and servant in the Masjid, despite being a female. The second time was when He willed, with **a Word from Him**, to make her the mother of 'Eisa (Jesus), pbuh.

When the angels told her about that, she was surprised and asked her Lord about how this can be while no man has ever touched her! So, Jibreel (Gabriel), pbuh, from among the angels, answered her, saying: "Thus, Allah creates what He wills. If He decrees (determines) a matter, **He (only) says to it: 'Be,' and it is**" (Al-i-'Imran, 3: 47).

Then, after 'Eisa (Jesus), pbuh, had been born, Allah, praise to Him, assigned Jibreel the task of teaching him reading and writing, wisdom, the Tawrah (Torah), and the Injeel (the Gospel), as revealed in verses 3: 42-48 and 19: 16-21).

Thus, her pregnancy was meant to be a miracle for people to believe in him, and his mission was a mercy for them, from the Lord of the Worlds, as we read in verses 19: 16-21, as follows: ¹¹²

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلَىٰ أُولَٰئِكَ الْأُمُّهُمُ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ خُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾ (آلِ عِمْرَانَ ، 3: 42-48).

And (mention O Mu'hammed that) the angels said: "O Maryam (Mary), Allah has chosen you, purified you, and chosen you above the women of the worlds. (42)

O Mary, be devoutly obedient to your Lord, prostrate, and bow with those who bow (in prayer)." (43)

That is from the news of the unknown (unseen), which We reveal to you (O Mu'hammed). And you were not with them when they cast their pens, as to who of them should be responsible for Maryam. Nor were you with them when they disputed (about it). (44)

(And mention that) the angels said: "O Maryam, indeed Allah gives you glad tidings of **a Word from Him**, whose name is the Messiah, **'Eisa (Jesus)**, the Son of Maryam, prominent in this life and the Hereafter, and among those close (to Allah). (45)

He speaks to the people in the cradle, as a Kahl (in his early 30s), and (he will be) of the righteous." (46)

She said: "My Lord, how will I have a child, when no man has touched me?" (The angel) said: "Thus, Allah creates what He wills. If He decrees (determines) a matter, **He (only) says to it: 'Be,' and it is.**" (47)

And He will teach him writing, wisdom, the Torah, and the Injeel (the New Testament) (48) (Al-i-'Imran, 3: 42-48).

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُودُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعِلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾ (مَرْيَمَ ، 19: 16-21).

And mention (O Mu'hammed), in the Book ([the story of) Maryam (Mary), when she withdrew from her family to an eastern location (place). (16)

She took, in seclusion from them, a screen (a barrier). So, We sent to her Our Spirit (Jibreel, Gabriel), (who) represented himself to her as a well-proportioned human (being). (17)

She said: "I seek refuge with the Beneficent (God) from you, (so leave me alone) if you are righteous." (18)

He said: "I am only the Messenger of your Lord, to give you a boy, (who is) pure (of sins)." (19)

She said: "How can I have a boy while no man has touched me, and I have not been unchaste?" (20)

He said: "Thus, your Lord said: 'It is easy for Me, and We will make him a sign to the people, and a mercy from Us. And it is a matter (already) decreed.' " (21) (Maryam, 19: 16-21).

4. Giving birth to 'Eisa (Jesus), and her people's reaction

Thus, Maryam (Mary), pbuh, conceived of 'Eisa (Jesus), pbuh, with a miracle from Allah, but she went in seclusion, to hide it, away from her people. When the time came for her to deliver him, beside a date-palm tree, she wished if she had died before it, due to the suffering from the labor pain. However, she was comforted by the voice of the angel Jibreel (Gabriel), pbuh, telling her not to be sad, as her Lord, Allah, praise to Him, provided a stream of water for her, to drink from. He also told her to shake the tree trunk, which would cause the ripe dates to fall down on her, to eat and be contented. In addition, Jibreel told her that she should not talk about him to anybody, saying that she vowed a fast from talking. So, she returned carrying him to her people, who were shocked. They told her that she had done an awful thing, particularly as a daughter of righteous parents, and a relative of the Messenger of Allah, Haroon (Aaron), pbuh, as we read in verses 19: 22-28, as follows:

فَحَمَلْنَاهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا ﴿٢٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزَّيْ إِلَيْكِ جُذْعَ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ
رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ
أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ
أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾ (مَرْيَمُ ، ١٩ : ٢٢-٢٨).

So, she conceived of him, and she withdrew with him to a remote place. (22)

And the pain of childbirth drove her to the trunk of a palm tree. She said: "Oh, I wish I had died before this and was in oblivion, forgotten." (23)

But (Jibreel, Gabriel) called her from (a place) lower than her (saying): "Do not grieve; your Lord has provided beneath you a stream (for you to drink from). (24)

And shake toward you the trunk of the date-palm tree; it will drop upon you ripe, fresh dates. (25)

So, eat, and drink, and be contented. And if you see from among humans anyone, say: 'I have vowed to the Beneficent (God) a fast (abstention from talking), so I will not speak today to (any) human.' " (26)

Then, she brought him to her people, carrying him. They said: "O Maryam, you have certainly done an awful thing. (27)

O sister (relative) of Haroon (Aaron), your father was not a man of evil, and your mother was not unchaste." (28) (Maryam, 19: 22-28).¹¹³

5. His first miracle: Speaking in the cradle

In verses 19: 29-32, we learn that the Messenger of Allah, 'Eisa, Bin Maryam (Jesus, the Son of Mary), spoke while he was infant, in the cradle, defending his mother, when her people questioned her chastity. He also told them that he was a worshipper of Allah, Who granted him the Injeel (the Gospel) and made him a Prophet. He added to them that Allah blessed him and ordered him to establish prayers and to give charity, and made him good to his mother, not a wretched tyrant.

In verse 19: 33, the verb of his birth is presented in the past tense. However, the verb describing his death is presented in the present tense, and the verb of his resurrection is presented in the future tense. This is an emphasis that he has not died yet, as Allah has lifted him to heavens alive.

Verses 19: 34-35 address the dispute between Jews and Christians about who truly 'Eisa (Jesus) was. Jews say that he was the son of Joseph and Mary, thus denying the miracle of creating him without a father. Christians went to the other extreme, saying that he is the son of God. The Holy Quran corrected both claims, saying that he was created without a father, as a miracle from Allah. However, he was not the son of God, as Allah, praise to Him, created him by a Word from Him. He just said to him: "Be," and he was.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَأُبْعَثُ حَيًّا ﴿٣٣﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ (مَرْيَمَ ١٩: 29-35).

So, she pointed to him. They said: "How can we speak to (the one) who is in the cradle, a child?" (29)

(So, 'Eisa, Jesus) said: "I am the worshipper of Allah. He has given me the Scripture and made me a Prophet. (30)

And He has made me blessed wherever I am, and has enjoined upon me (to perform) prayer and (give) Zakah (charity), as long as I am alive (31)

And (He has made me) dutifully good to my mother, and He has not made me a wretched tyrant. (32)

And **peace is upon me the day I was born, and the day I die, and the day I will be resurrected alive.**" (33)

That was 'Eisa (Jesus), the Son of Maryam, the Saying of **the Truth**, about whom they are in dispute. (34)

It is not (befitting) for Allah to take a son; exalted is He! **When He decrees (decides) a matter, He only says to it: "Be," and it is.** (35) (Maryam, 19: 29-35).

6. Performing more miracles, to convince his people to believe in him, as a Messenger of Allah

Allah, praise to Him, supported His Messenger, 'Eisa, Bin Maryam (Jesus, the Son of Mary), with the **"Spirit of the Holy"** (Jibreel, Gabriel), pbuh (2: 87, 2: 253, 5: 110), who helped him perform many miracles, particularly medical ones, to persuade the Children of Israel of his mission, as a Messenger of Allah. ¹¹⁴

Thus, with permission of Allah, he created birds out of clay, then he blew his breath in them, giving them life, and leading them to fly away. He healed the blind and the leper and even brought some people from the dead. He also told people what they eat and store in their homes, as mentioned in verses 19: 29-35, of the Holy Quran, as follows:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلْ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾ (آلِ عِمْرَانَ ، 49-51).

And (Allah made him) a Messenger to the Children of Israel, (who said to them): "I have come to you with a sign from your Lord: I create for you from clay (that which is) like the form of a bird. Then, I blow (my) breath into it, and it becomes a bird, **by permission of Allah**. And I heal the blind and the leper, and I bring the dead back to life, **by permission of Allah**. And I inform you of what you eat and what you store in your houses. In that, (there) is a sign for you, if you are believers. (49)

And (I have come) confirming what was before me of the Torah, and to make permissible (lawful) for you some of what was forbidden to you. And I have come to you with a sign from your Lord. So, avoid God's anger (be righteous), and obey me. (50)

Allah is my Lord and your Lord. So, worship Him. This is a straight path." (51) (Al-i-'Imran, 3: 49-51).

7. The miracle of descending a table spread with food from heaven, in response to the Disciples' test

Despite all of the miracles he performed for the Children of Israeli, to believe in him, the Messenger of Allah, 'Eisa (Jesus), pbuh, was also tested by his own disciples, who wanted to see him performing one more miracle. They asked him if his Lord, Allah, praise to Him, is "capable" of descending down a table spread with food to them. 'Eisa (Jesus) did not like the way they posed their request, as it lacks certainty about God's capability. That is why he replied to them: "Avoid God's anger (be righteous), if you are believers" (Al-Ma-ida, 5: 112).

They still persisted, giving him four reasons for their request. They said that they wanted to eat from it, their hearts to be reassured, that he was truthful to them as being a Messenger of Allah, and to be its witnesses (Al-Ma-ida, 5: 113).

So, 'Eisa (Jesus), pbuh, turned to his Lord, Allah, praise to Him, calling upon Him to descend it on them, so it can be a celebration, a sign from Him, and a provision to them. He concluded his supplication by mentioning that Allah "is the Best of the Providers" (Al-Ma-ida, 5: 113). It is noteworthy that if 'Eisa (Jesus), pbuh, were God or the Son of God, he would have brought the table to them, by himself. But he asked for it from his Lord, acknowledging that he is His worshipper and His Messenger, not as they claimed.

Allah, praise to Him, responded in support of His Messenger, saying that He is descending it on them. However, he warned them not to suspect His capability, nor the truthfulness of His Messenger, again. He added that whoever does that will be the most severely tormented in the worlds (Al-Ma-ida, 5: 115).

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾ (المائدة ، 5: 112-115).

(And mention O Mu'hammed) when the Disciples said: "O 'Eisa (Jesus), Son of Maryam, can your Lord send down to us a table (spread with food) from the heaven? ('Eisa, Jesus) said: "Avoid God's anger (be righteous), if you are believers." (112)

They said: "We want to eat from it, and let our hearts be reassured, and know that you have been truthful to us, and (we want to) be among its witnesses." (113)

'Eisa (Jesus), the Son of Maryam, said: "O Allah, our Lord, send down to us a table (spread with food) from the heaven, to be for us a festival, for the first of us and the last of us, and a sign from You. And provide for us, You are the Best of the Providers." (114)

Allah said: "I am sending it down to you, but whoever disbelieves afterwards from among you, then, I will torment (punish) him with a torment (punishment), which I have not tormented (punished) anyone from the worlds" (115) (Al-Ma-ida, 5: 112-115).

8. His ordeal and ascendance alive to heavens

Despite all of what 'Eisa (Jesus), pbuh, did to convince the Children of Israel that he was the Messenger of Allah, a faction of them not only did not believe in him, but they also plotted to have him killed. However, Allah, praise to Him, saved him by lifting him alive to heavens. So, He did not allow them to crucify or kill him, as they claimed. Instead, they had another person who was made to look like him. Allah, praise to Him, threatened them with painful torment in this lower life and in the hereafter, for their rejection of him, and for their great abomination about Maryam, pbuh.

At the same time, another faction of the Children of Israel believed in 'Eisa (Jesus), pbuh. Allah, praise to Him, promised to make them dominant over those who rejected him, as revealed in verses 61: 14, 4: 156-159, and 3: 52-58, of the Holy Quran, as follows: ¹¹⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ فَأَمْنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (الصَّفِّ ، 61: 14).

O you who have believed, be supporters of Allah, as when 'Eisa (Jesus), the Son of Maryam, said to the Disciples: "Who are my supporters to (the path of) Allah?" The Disciples said: "We are supporters of Allah."

And **a faction of the Children of Israel believed and a faction disbelieved**. So, We supported those who believed against their enemy, and they became dominant (over them) (Al-Saff, 61: 14).

وَبُكَفِّرْهُمْ وَقُولِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَلْأَلْبُومِينَ ۖ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ (النِّسَاء ، 4 : 159-156).

And (We cursed them) for their disbelief and their saying against Maryam a great slander, (156)

And [(for) their saying: "We have killed the Messiah, 'Eisa (Jesus), the Son of Maryam, the Messenger of Allah." And **they neither killed him, nor crucified him; but he was resembled to them** (by another man). And indeed, those who differed about him are in doubt about him. They have no knowledge of him except the following of assumption. And they did not kill him, for certain. (157)

Rather, **Allah raised (lifted) him up to Himself**. And Allah is Exalted in Might, Wise. (158)

And everyone from the People of the Scripture (Jews) will surely believe in him (in 'Eisa, Jesus) before his death (after his return to Earth). And on the Day of Rising (Resurrection), he will be a witness on them (159) (Al-Nisa, 4: 156-159).

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَكَرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتْوَفِيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ (آلْ عِمْرَان ، 3 : 52-58).

When 'Eisa (Jesus) felt disbelief from them, he said: "Who are my supporters to (the path of) Allah?" The Disciples said: "We are supporters of Allah. We have believed in Allah, and bear witness (on us) that we are Muslims (submitting to Him). (52)

Our Lord, we have believed in what You have revealed, and have followed the Messenger ('Eisa, Jesus). So, write us among the witnesses." (53)

And they (the disbelievers) planned (to kill 'Eisa, Jesus), but Allah planned (to save him). And Allah is the Best of Planners. (54)

(Mention) when Allah said, "O 'Eisa (Jesus), I am ending your record (on Earth) and raising you to Myself, and purifying you from those who have disbelieved, and **making those who have followed you (dominant) over those who have disbelieved until the Day of Rising** (Resurrection). Then, to Me is your return, and I will judge among you concerning that in which you used to differ. (55)

And as for those who have disbelieved, I will torment (punish) them with severe torment (punishment) in this life and the Hereafter, and they will have no supporters." (56)

But as for those who have believed and did good deeds, He will give them their rewards, and Allah does not like the transgressors (the oppressors). (57)

This is what We recite to you, (O Mu'hammed), of (Our) verses and the wise remembrance. (58) (Al-i-'Imran, 3: 52-58).

9. His Nature

Instead of concentrating on the message and the teachings of the Messenger of Allah, 'Eisa (Jesus), pbuh, his followers have focused on his nature, due to the way he was created with. They even have worshipped him as a deity, in addition to, or together with Almighty Allah, Who created him!

'Eisa (Jesus), pbuh, was not the only one who was created differently, in comparison to other people. Allah, praise to Him, created Adam before, without a father or a mother. The Creator of the Heavens and the Earth is capable of creating what He wills. He is in no need of a wife or a son, as He is the Eternally Living One God, Who has no partners.

In addition, Allah, praise to Him, granted Is'haq (Isaac) to Ibraheem (Abraham) and his wife, Sarah, despite their old age, peace be upon them (pbuh). A fourth creation miracle was the birth of Ya'hya (John, the Baptist) to Zakariya (Zechariah) and his wife, also despite their old age, pbuh. ¹¹⁶

Thus, 'Eisa, (Jesus), pbuh, was a Messenger of Allah, who worshipped his Creator, and who never said to the people to worship him and his mother, instead of, or beside Allah, as revealed in verses 3: 59 and 5: 116-119, as follows:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (آلِ عِمْرَانَ ، 3: 59).

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ نَعَذِّبُهُمْ فَلَأَنَّهُمْ عِبَادُكَ ۚ وَإِنْ نَغْفِرَ لَهُمْ فَأِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ (الْمَائِدَةُ ، 5: 116-119).

The example of 'Eisa (Jesus) to Allah is like the example of Adam. He created Him from the earth matter (soil). Then, He said to him: "Be," and he was (Al-i-'Imran, 3: 59).

Allah said (will say, on the Last Day): "O 'Eisa (Jesus), Son of Maryam, did you say to the people, 'Take me and my mother as deities, instead of Allah?'" 'Eisa said (will say): "Exalted You are! It is not for me to say that to which I have no right about. If I had said it, You would have known it. You know what is in myself, and I do not know what is in Yourself. You are the Knower of the Unknown (Unseen). (116)

I did not say to them except what You commanded me to (say): "Worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You ended my record (by lifting me up to heavens), You were the Observer over them, and You are, over all things, a Witness. (117)

If You (should decide to) torment (punish) them, they are Your worshippers; but if You forgive them, You are the Exalted in Might, the Wise. (118)

Allah said (will say): "This is the Day when the truthful will benefit from their truthfulness." For them (there) are gardens (in Paradise) beneath which rivers flow, wherein they will be everlasting forever, Allah will be

pleased with them, and they will be pleased with Him. That is the great winning (attainment). (119) (Al-Ma-ida, 5: 116-119).¹¹⁷

The Concept of the Trinity

After Allah, praise to Him, had saved His Messenger, 'Eisa (Jesus), pbuh, from death, by lifting him up to heavens, his followers committed excess in his glorification. They made him divine, by developing the Concept of the Trinity, which claims that there is One God, in three Persons: The Father, the Son, and the Holy Spirit. They made him the Son of God, thus becoming one of the three persons, which they claimed to constitute one deity!¹¹⁸

Allah, praise to Him, responded to their claim in verses 4: 171-172. He said that this claim is an excess in religion, as 'Eisa (Jesus), pbuh, was a Messenger of Allah and His Word, not a god or son of God. He vehemently admonished them not to say: "God is Three." Rather, He is One God. As for 'Eisa (Jesus), pbuh, he was a worshipper of Allah ('Abdullah), so are the closest angels.

Then, in verse 4: 173, Allah, praise to Him, gives glad tidings to the believers, who do good deeds, that He will reward them fully and grant them extra from His bounty. He also warns the arrogant ones, who disdain His worship, that they will be tormented in the hereafter.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انتَهُوا خَيْرًا لَكُمْ **إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ** لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾ (النِّسَاء ، 4: 173-171).

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, 'Eisa (Jesus), the Son of Maryam, was but a Messenger of Allah, and His Word which He directed to Maryam, and a Spirit from Him. So, believe in Allah and His Messengers. And **do not say, "Three."** Desist, it is better for you. Indeed, **Allah is but One God. Exalted is He above having a son.** To Him belongs whatever is in the heavens and whatever is on the Earth. And sufficient is Allah as Disposer of Affairs. (171)

Never would the Messiah disdain to be a worshipper of Allah, nor would the close angels. And whoever disdains His worship and is arrogant, He will gather them to Himself all together. (172)

And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will torment (punish) them with a painful torment (punishment), and they will not find for themselves besides Allah any protector or helper. (173) (Al-Nisa, 4: 171-173).

The Trinity Claim Is Blasphemy

In verses 5: 72-76, Allah, praise to Him, states in the clearest way that there is no other god but Him. Further, it is a blasphemy (disbelief) to say that 'Eisa (Jesus), pbuh, is God, or to believe in the Trinity, by saying that God is the third of three.

He also warns them that if they do not desist saying these claims, they will be faced with painful torment, in the hereafter.

Then, Allah, praise to Him, states that the Messiah, 'Eisa (Jesus), the Son of Maryam, was just His Messenger, who was preceded by other Messengers. In addition, **he and his mother** were just human beings, who **used to eat food**.

The sentence: "They both used to eat food," in this verse, refers to their human nature. Like other people, they needed food and water to survive, while Allah, praise to Him, does not need what humans need, and it does not fit Him to experience what humans experience after eating and drinking.

Then, the verses are concluded by a command to the Messenger of Allah, Mu'hammed, pbuh, to tell those who took 'Eisa (Jesus) and his mother, pbuh both, as deities, that they are worshipping those who have no power to cause them harm or benefit, while only Allah, praise to Him, as the Only God, is capable of doing that. He is the Hearing and the Knowing (Al-Ma-ida, 5: 72-76).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِن لَّمْ يَتَنَبَّهُوا عَمَّا يُقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُم ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ (المائدة ، 5 : 72-76).

They have certainly disbelieved (committed blasphemy), who say: "Allah is the Messiah, the Son of Maryam," while the Messiah said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he, who associates others with Allah, Allah has forbidden him Paradise, and his refuge is the Fire. And there are no helpers for the wrongdoers (72).

They have certainly disbelieved (committed blasphemy), who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict those who disbelieved, among them, a painful torment (punishment). (73)

So, will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful. (74)

The Messiah, Son of Maryam, was not but a Messenger; before whom Messengers have passed on. And his mother was truthful (a woman of truth). **They both used to eat food**. Look how We make clear to them the signs; then look how they are deluded. (75)

Say (O Mu'hammed to those who worship 'Eisa and his mother): "Do you worship besides Allah (those) who hold for you no (power of) harm or benefit, (while) it is Allah who is the Hearing, the Knowing?" (76) (Al-Ma-ida, 5: 72-76).

Allah is One God, Who Did Not Beget and He Was Not Begotten

In concluding the issue of the nature of the Messenger of Allah, 'Eisa (Jesus), pbuh, Allah, praise to Him, proclaims with utmost clarity that **Allah is One God (not three)**, Who has no son, He did not give birth to anybody, and nobody gave birth to Him, and nobody is equal to Him (Al-Ikhlās, 112: 1- 4), as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ (الإِخْلَاصُ ، 112: 1-4).

I seek refuge with Allah from the stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Say (O Mu'hammed): He, Allah is One; (1)

Allah, the Eternal (the Self-Sufficient, the Absolute) (2)

He did not beget (give birth) and He was not begotten (given birth to); (3)

And there has never been anyone equal to Him. (4) (Al-Ikhlās, 112: 1- 4).

10. His Descent from Heavens and his Return to the Earth

The following four verses of the Holy Quran mention the decent of 'Eisa (Jesus), pbuh, from heavens and his return to the Earth, in the end of days. Verses 3:46 and 5:110 mention that he will be a Kahl (33 years of age) when he returns and speaks to people again. Verse 4:159 mentions that Jews will believe in him when he returns, and Verse 43:61 mentions that the return of 'Eisa (Jesus) is a sign of the Hour, which is the first of the four main events of the Last Day.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ (آلِ عِمْرَانَ ، 3: 46).

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا^ط (الْمَائِدَةُ ، 5: 110).

He will speak to the people in the cradle and as a Kahl (33 years or older) and will be of the righteous (Al-i-'Imran, 3: 46).

(On the Last Day) when Allah will say: "O 'Eisa (Jesus), Son of Maryam, remember My favor upon you and upon your mother, when I supported you with the Spirit of the Holy (Jibreel, Gabriel), (enabling you to) speak to the people in the cradle and as a Kahl (33 years and older) (Al-Ma-ida, 5: 110).

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ^ط وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (النِّسَاءُ ، 4: 159).

وَإِنَّهُ لَعَلَّمَ لِّلْسَاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونَّ^ط هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ (الزُّحْرُفُ ، 43: 61).

And everyone from the People of the Book (Jews) will surely believe in him (in 'Eisa, Jesus). before his death (after his return). And on the Day of Rising (Resurrection), he will be a witness on them (Al-Nisa, 4: 159).

(O Mu'hammed, tell your people): And indeed, he ('Eisa, Jesus) will be a sign for of the Hour. So, do not be in doubt of it, and follow Me. This is a straight path (Al-Zukhruf, 43: 61).

‘Hadeeths about the return of ‘Eisa (Jesus), pbuh, and his reign on the Earth

In addition to the above verses of the Holy Quran, there is a number of ‘Hadeeths (sayings) of the Prophet Mu’hammed, pbuh, about the future descent of ‘Eisa (Jesus), pbuh, from heaven and his rule on the Earth. These are known in the Islamic scholarship as part of the topic of the Al-Dajjal (pronounced: ad-dajjal), who is also known as the Anti-Christ, and “the Man of Sin,” in the Christian writings.

Briefly, according to these ‘Hadeeths, as Al-Mahdi (the Guided One) becomes the Islamic ruler, headquartered in Baytul Maqdis (Jerusalem), the fake messiah (the Anti-Christ, Al-Dajjal) emerges to fight him, with huge powers. Because Al-Mahdi and Muslims at that time will be no match to them, Allah, praise to Him, will command ‘Eisa (Jesus), pbuh, to descend to the Earth to fight him. So, he descends on Damascus, then travels to Jerusalem. Then, ‘Eisa and Al-Mahdi leave together to the Sinai Peninsula, which will be the Muslim stronghold. Ultimately, ‘Eisa (Jesus), pbuh, fights Al-Dajjal and kills him. Then, he rules over the Earth, by the Islamic Law, before his death.¹¹⁹

In one ‘Hadeeth about the rule of Eisa (Jesus), pbuh, on the Earth, the Messenger of Allah, Mu’hammed, pbuh, says: “The Hour will not come until Eisa (Jesus), the Son of Maryam descends. He will be a just judge and a just ruler. He breaks the cross, kills the pig, and cancels the tax. The wealth (money) will be so abundant that nobody will accept it”¹²⁰

11. His Mission: Confirming the Tawrah (Torah), and Preaching the Injeel (the Gospel), as Guidance and Light for the Righteous

Children of Israel went astray, away from the teachings of the Messenger of Allah, Moosa (Moses), pbuh, and the Prophets after him. So, Allah, praise to Him, sent ‘Eisa (Jesus), pbuh, to remind them of God’s Message, the Tawrah (Torah), to explain it, and to provide them with new clarifications, in the Gospel, as guidance for the righteous worshippers of Allah.

The Messengers of Allah were obligated to tell His Message to the people they were sent to, no matter how much difficult the mission may turn to be. They had to be persistent in their preaching, using the miracles which Allah, praise to Him, made available to them, in order to persuade their people.

In the case of ‘Eisa (Jesus), pbuh, some of the Children of Israel rejected him and even plotted to kill him. However, others believed in him and in his Message. Allah, praise to Him, placed compassion and mercy in the hearts of these believers. Some of them innovated monasticism, which Allah did not prescribe for them. They did so, seeking the approval of Allah. But later, they did not observe it with due observance.

So, it is time for followers of ‘Eisa (Jesus), pbuh, to return to his true teachings of mercy and compassion, as we read in the following verses.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (الْمَائِدَةُ ، 5 : 46).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (الْأَحْزَابُ ، 33 : 7).

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشُّورَى ، 42: 13).

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ **قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ** ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا (٦٣) إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٦٤) (الرُّحُفُ ، 43: 63-64).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٦) ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ **وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً** ۚ وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٧) (الْحَدِيدُ ، 57: 26-27).

And We sent, following in their footsteps, 'Eisa (Jesus), the Son of Maryam, confirming that which came before him in the Tawrah (Torah); and **We gave him the Injeel (the Gospel), in which was guidance and light, and (it was) confirming that which preceded it of the Torah, as well as guidance and preaching for the righteous** (Al-Maeda, 5: 46).

And (mention, O Mu'hammed that) when We took from the Prophets their Covenant, and from you, and from Nooh (Noah), Ibraheem (Abraham), Moosa (Moses) and 'Eisa (Jesus), the Son of Maryam; and We took from them a solemn Covenant (Al-A'hzab, 33: 7).

He has ordained for you of religion what He enjoined upon Nooh (Noah), and that which We have revealed to you, (O Mu'hammed), and what We enjoined upon Ibraheem (Abraham), Moosa (Moses) and 'Eisa (Jesus): To establish the religion and not be divided therein. (It is) difficult for those who associate others with Allah what you invite them to. Allah chooses for Himself whom He wills, and guides to Himself whoever turns back (to Him) (Al-Shoora, 42: 13).

And when 'Eisa (Jesus) brought clear proofs, he said: **"I have come to you with wisdom, and to make clear to you some of that over which you differ.** So, avoid the anger of Allah (be righteous) and obey me. (63) Allah is surely my Lord and your Lord. So, worship Him. This is a straight path" (64) (Al-Zukhruf, 43: 63-64).

And We have already sent Nooh (Noah) and Ibraheem (Abraham) and We placed in their descendants the Prophethood and the Book; and among them is he, who is guided, but many of them are (defiantly) disobedient. (26) Then, We sent Our Messengers, following their footsteps, and followed (them) with 'Eisa (Jesus), the Son of Maryam, and gave him the Injeel (the Gospel). **And We placed in the hearts of those who followed him compassion, mercy**, and monasticism, which they innovated; We did not prescribe it for them, except (that they did so) seeking the contentment of Allah. But they did not observe it with due observance. So, We gave the ones who believed among them their reward, but many of them are disobedient (27) (Al-Hadeed, 57: 26-27).

12. Believers make no distinction between 'Eisa (Jesus), pbuh, and other Messengers of Allah

Allah, praise to Him, communicated with His Messengers differently, as different circumstances needed. He spoke to some of them, like Adam, Ibraheem (Abraham), Moosa (Moses), and Mu'hammed, peace and blessings of Allah be upon them all. But this had to be through inspiration (wa'hi: وَحْيٌ), or a barrier (such

as the Sinai fire), or a medium (the angel Jibreel, Gabriel), pbuh, because humans are incapable of having direct audio or visual communication with Him.

He also supported His Messengers with different kinds of miracles, to persuade people in different times and different places to follow them. Such miracles included Noo'h's (Noah's) arch, Ibraheem's (Abraham's) protection from the fire, Moosa's (Moses) staff, and 'Eisa's (Jesus) many miracles, peace and blessings of Allah be upon them all.

While these physical miracles were limited to the intended peoples and their times, the miracle Allah, praise to Him, supported His Messenger, Mu'hammed, pbuh (the Holy Quran), is intended to be for all people, in all times and places. It is a proof that God exists and His Book is His lasting Message of guidance to humanity.

Though, Allah, praise to Him, dealt with His Messengers differently, believers are commanded not to make distinction among them. Instead, they should mention all of them with utmost honor and respect, as revealed in verses 42: 51, 2: 253, 2: 285, and 4: 163, as follows:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ (الشُّورَى ، 42: 51).

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ (البَقَرَةُ ، 2: 253).

أَمَّا الرُّسُلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (البَقَرَةُ ، 2: 285).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى ۚ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا (النِّسَاءُ ، 4: 163).

لَتُؤْمِنُوا بِاللَّهِ وَرُسُولِهِ ۚ وَتَعَزَّوْهُ وَتُوقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (الْفَتْحُ ، 48: 9).

And it is not for any human being that Allah should speak to him, except by **inspiration** (revelation), or from behind a **barrier** (veil), or that He sends a **messenger** to reveal, by His permission, what He wills. Indeed, He is Most High and Wise (Al-Shoora, 42: 51).

Those Messengers, We distinguished some of them over others. Among them were **those to whom Allah spoke, and He raised some of them in degree**. And We gave 'Eisa (Jesus), the Son of Maryam, the clear proofs, and We supported him with the Spirit of the Holy (Jibril, Gabriel) (Al-Baqara, 2: 253).

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah, and His angels, and His books, and His messengers, (saying): "**We make no distinction between any of His messengers**." And they say: "We have heard and we have obeyed. (We seek) Your forgiveness, our Lord, and to You is the (final) destination" (Al-Baqara, 2: 285).

We have inspired (revealed to) you, (O Mu'hammed), as We inspired (revealed to) Noo'h (Noah) and the Prophets after him. And we inspired (revealed to) Ibraheem (Abraham), Isma'eel, Is'haq (Isaac), Ya'coob (Jacob), (his) Children, 'Eisa (Jesus), Ayoob (Job), Yoonus (Jonah), Haroon (Aaron), and Sulayman (Solomon), and We gave Dawood (David) the book (of Psalms) (Al-Nisa, 4: 163).

That you (people) may believe in Allah and His Messenger, and **honor him and respect** him (the Messenger), and exalt Allah morning and afternoon (Al-Fat'h, 48: 9).

Conclusion

Al-Masie'h, 'Eisa, Bin Maryam (The Messiah, Jesus, the Son of Mary), pbuh, was one of the five major Messengers of Allah, who were known for their determination (Ulul 'Azm), in conveying God's Message of Guidance to humanity. However, he was different from them in that he was created with a miracle, without a father, just like Adam.

He was supported by Allah, through enabling him to perform various miracles, in order to convince the Children of Israel that he was a true Messenger of God. However, some of them not only rejected him and his message but they also libeled him with great slander. They even plotted to have him killed but Almighty Allah rescued him, by lifting him up alive to heavens, while giving them a person who looked like him.

Another faction of the Children of Israel believed in him, but their descendants, together with those who believed in him with them, also did him injustice, by considering him as the son of God, and worshipping him as God, Exalted is Allah above whatever they associate with Him.

The Holy Quran refutes the falsehoods of both parties. For those who rejected him, the Book of Allah has confirmed that 'Eisa (Jesus), pbuh, was truly the Messiah, and the Messenger of Allah, who was created with a miracle, without a father. For those who believed in him, the Holy Quran has pointed to them that they have committed excess in their faith, when they came up with the Trinity claim, and practiced it by worshipping him as God, or together with God.

Because 'Eisa (Jesus), pbuh, was rescued and lifted up to heavens, he is still alive therein, waiting for the time when he will be sent back to the Earth. When that time comes, Allah, praise to Him, will command him to descend to the Earth, in order to kill the tyrant Dajjal (the fake messiah, the anti-Christ) and establish a rule of justice and prosperity, on this planet.

Sadly, for centuries, many followers of the Messenger of Allah, 'Eisa (Jesus), pbuh, have concentrated on his nature, instead of following God's Message of Guidance which he preached, as did other Messengers of Allah before him.

In today's world, which has been infested with bloodshed, aggression, oppression, corruption, tyranny, greed, and indifference, followers of 'Eisa (Jesus), pbuh, need to follow his message of righteousness, love, compassion, mercy, and peace.

Book 4

Messengers of Allah to His Human Caliphs, on the Earth

By Hassan Ali El-Najjar

1447 / 2026

Chapter 8

Mu'hammed

God's Mercy to the Worlds

Peace and Blessings of Allah Be Upon him

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

الْفَصْلُ الثَّامِنُ

مُحَمَّدٌ: رَحْمَةُ اللَّهِ لِلْعَالَمِينَ

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

تأليف حسن علي النجار

1447 \ 2026 م

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ،
 خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

Introduction

To be a Muslim, a person has to believe in and announce the Islamic proclamation of faith, which states that “there is no other god but Allah, and Mu’hammed is the Messenger of Allah.”

This statement means that a Muslim believes in Allah, praise to Him, as the only One God, worships Him, and follows His commands, which are revealed in His Book, the Holy Quran.

It also means that a Muslim believes that Mu’hammed, peace and blessings of Allah be upon him (pbuh) is the Messenger of Allah, and follows his teachings, which are included in his Sunna (his sayings, actions, and approvals), in addition to the Holy Quran, which was revealed to him.

Following the commands of Allah and the Sunna of His Messenger leads to peace and prosperity for the believers, as individuals, groups, and societies, here during this lower life, and in the hereafter. Thus, as Allah, praise to Him, said in verse 21: 107 of the Holy Quran, the Messenger of Allah, Mu’hammed, pbuh, was sent “as a mercy to the Worlds.” ¹²¹

In addition, Mu’hammed, pbuh, was honored by Allah, praise to Him, as His last Prophet, as directly mentioned in verse 33: 40. He was also honored as the last Messenger of Allah, bringing a Message to humanity, as indirectly mentioned in verse 5: 3, which declares that by revealing the Holy Quran to His Messenger, Allah, praise to Him, has completed His religion of Islam to His human creations.

As the religion of Islam has been completed and perfected with the revelation of the Holy Quran, which Allah promised to preserve (15: 9), no other Messengers of Allah are needed to guide and educate humans on the Earth, This means that Mu’hammed, pbuh, is the last Messenger of Allah, in addition of being His last Prophet. ¹²²

So, for humanity to enjoy the mercy of Allah, as reflected in peace and prosperity, the commands of Allah and the teachings of His Messenger need to be followed, which leads to building a just, loving, and compassionate society. That is why the main principles of Islam focus on supporting those who need help, those who lost their freedom, the oppressed, the wretched, the weak, the exploited, the poor, and the needy.

Thus, Islam encourages standing up against oppressors, aggressors, tyrants, exploiters, the corrupt, corruptors, abusers, blood-shedders, and the ones who plot to start disputes and wars among individuals, groups, and nations.

It follows that Islam is a continuous human struggle to gain the mercy of Allah, praise to Him, during this lower life and in the hereafter, when believers will win the promised everlasting life in His Paradise.

These topics as well as other aspects of the life and teachings of the Messenger of Allah, Mu’hammed, pbuh, are addressed in this chapter, which is divided into eight sections. These include biographical highlights, verses mentioning him by name in the Holy Quran, the declaration by Allah, praise to Him, that He has perfected and completed Islam as His religion to humanity, that Mu’hammed, pbuh, was His last Prophet, who persisted in conducting his mission, which brought praise to him from Allah, praise to Him,

and finally the miracles and prophecies given to him, as support for him and the believers, as mentioned in the Holy Quran and the Sunna.

First, Brief biographical highlights

Numerous biographies of the Messenger of Allah, Mu'hammed, pbuh, have been written by early and contemporary Muslim scholars, covering his life, including his mission, in detail. These include the well-known biographies (Seerah books), by the early Muslim scholars Ibn Is'haq, Ibn Hisham, Judge 'Ayyadh, Ibn El-Qayyim, Al-Siyouti, and Ibn Katheer. Among the contemporary scholars who also wrote Seerah books were Al-A'adhami, Al-Albani, and 'Assaf, whose book is the main reference for the information provided in this section. ¹²³

The Messenger of Allah, Mu'hammed, pbuh, was born in 570 A.D. In that year, the ruler of Yemen, called Abraha, attempted to demolish Al-Ka'ba, the first House of Allah on the Earth. He brought elephants with him for that purpose but Allah, praise to Him, destroyed him, his soldiers, and his elephants outside Makkah, by birds dropping little pebbles upon them, as mentioned in Soorat Al-Feel (Chapter 105) of the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ (الفيل ، 105: 1-5).

In the Name of Allah, the Beneficent, the Merciful

Have you not considered, (O Mu'hammed), how your Lord dealt with the companions of the elephant? (1) Did He not make their plan into misguidance? (2) And He sent against them birds in flocks, (3) Striking them with stones of hard clay, (4) And He made them like eaten straws. (5) (Al-Feel, 105: 1-5).

The father of the Messenger of God, Abdullah, died before his wife Amina gives birth to their son. Then, the Prophet, pbuh, was nursed by 'Haleema Al-Sa'diya, in the desert. This was in observance to an Arab tradition, which helped children become stronger physically and more eloquent linguistically than if they grew up in towns.

Shortly after that, the mother of the Messenger of Allah also died when he was six years old. So, the orphan Prophet, pbuh, was taken care of by his grandfather, 'Abdul Muttalib, who died two years later. Then, he was taken care of by his uncle, Abu Talib.

During this period of his life, the Prophet was given a shepherd's task. However, his uncle once took him in his trade caravan to Bilad Al-Sham (what is known now as Syria, Lebanon, Palestine, and Jordan), when he was twelve years old. When the caravan reached Busra (in the countryside of Dar'a, in southern Syria), a Christian monk called Bu'hayra identified the young man, Mu'hammed, pbuh, as a special person with a great future.

As the Prophet grew older, he was approached by Khadeeja, a wealthy and honorable widow of Quraysh, to work in her trading business with Bilad Al-Sham. She offered him the job because of his good manners, honesty, and truthfulness.

Khadeeja ultimately decided to ask the Prophet to marry her, which he did when he was twenty-five years old, while she was forty. They had together six children. These were his sons Al-Qasim and 'Abdullah

(nicknamed as Al-Tahir and Al-Tayyib), both of whom died as children. They also had their four daughters Zaynab, Ruqayya, Um Kulthoom, and Faṭīma, all of whom survived, mAbpw them all. The Prophet, pbuh, had a third son, Ibraheem, from his Egyptian Coptic wife, Mariya, but he also died.

Ten years later, when the Prophet was thirty-five years old, there was an important event, which showed how much he was highly regarded by the people of Makkah, for his good manners, honesty, truthfulness, and wisdom.

While rebuilding the first House of Allah on the Earth, Al-Ka'ba, the Quraysh tribal chiefs had a dispute over who would have the honor of putting the "Black Stone" on its place, in the building of the Holy Mosque. They were about to fight each other with swords, for that honor, when one of them suggested that they accept the judgment of the first person who would enter the sacred place. To their good surprise, that person turned to be Mu'hammed, pbuh, who suggested that the Black Stone be placed on a gown, in order to enable all of them to lift it together. They accepted and he was the one who placed it in its right place in the building.

During the following five years, he started to realize that the statues which his people used to worship were really false gods. So, he began to go in seclusion, in a cave near Makkah, called 'Hira, to contemplate about the real God.

So, at the age of forty, the Senior Angel, Jibreel (Gabriel) appeared to him in the cave, and commanded him to "read," which was the first word of the Book of Allah, the Holy Quran, which was revealed to him in its entirety in twenty-three years. He commissioned him, as a Messenger of Allah, to convey it to his people and the Worlds, as guidance for them to the right path, in order for them to gain God's contentment and mercy, during this lower life and in the hereafter.

Like what happened to the Messengers of Allah before him, he was disbelieved and his early followers were persecuted by the elite of Makkah, who saw in his mission a threat to their beliefs and status. So, he ordered many of his followers to immigrate to Ethiopia, to take refuge with a righteous Christian King there, referred to as Najashi (Negashi) in Arabic records, who treated them well. He also commanded other early Muslims to immigrate to Medina, after he had been promised support by the Muslims there.

Meanwhile, the Makkan Quraysh elite increased their oppression of the remaining Muslims, including the Messenger of Allah and his extended family, blockading them in a valley, where they were denied basic necessities for three years, except for some support from Muslims living outside of Makkah.

Then, the Messenger of Allah lost the great support he received from his wife, Khadeejah, pbuh, and his uncle Abu Talib, when both died, during the tenth year of his mission. In addition to his sadness for their death, he also suffered great distress, when he was mistreated by the people of Al-Ta-if, when he tried to invite them to Islam.

So, Allah, praise to Him, wanted to console him, within the same year. He took him in a Night Journey, to Baytul Maqdis (Jerusalem), then to the seven heavens, and beyond, where he had an audience with Him, which became known as the Journey of Al-Isra Wal Mi'raj.

Three years after the Night Journey, Allah, praise to Him, permitted His Messenger, pbuh, to immigrate to Al-Medina, where he established the first Islamic community, on the Earth. He taught Islam to people generally and to his Companions in particular, for the following ten years. When he died, he left behind for them and the Worlds the two things, which will protect them from going astray: the Book of Allah and his Sunna, as he mentioned in his 'Hadeeth. ¹²⁴

Second, verses mentioning him by name in the Holy Quran

The word "Messenger" (Rasool) is mentioned 235 times, in 215 verses, in the Holy Quran. About 177 of these are in reference to Mu'hammed, pbuh, as the Messenger of Allah, who received His final Message to humanity.

Allah, praise to Him, mentioned him four times, by name, in the Holy Quran. He was mentioned as one the Messenger of Allah. Like other Messenger before him, he would die. So, believers should not turn back to disbelief when it happens to him (3: 144).

He was also mentioned as the Messenger of Allah and the Seal (Last) of His Prophets. When he would die, he would have no sons to inherit him, but the believers are the inheritors of the religion, which Allah completed and perfected, through his mission, for them (33: 40).

In the third verse mentioning him as the Messenger of Allah, he was described, together with the believers, as forceful against the disbelievers. However, they were merciful towards each-other and they were persistent in worshipping Allah, as shown on their faces, from the trace of prostration (48: 29).

In the fourth verse, he was mentioned in the contexts of the promise of Allah, praise to Him, to the believers in Him and in His Book, which He revealed through His Messenger, to remove their misdeeds and amend their condition (47: 2), as follows:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (آلِ عِمْرَانَ ، 3: 144).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأَحْزَابُ ، 40: 33).

مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ (الْفَتْحُ ، 48: 29).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ ۚ وَهُوَ الْحَقُّ مِن رَبِّهِمْ ۚ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (مُحَمَّدٌ ، 47: 2).

Mu'hammed is not but a **Messenger**, before whom (other) Messengers have passed on. So, if he was to die or be killed, would you turn back on your heels (to unbelief)? And whoever turns back on his heels will never harm Allah at all, but Allah will reward the grateful (ones) (Aal-'Imran, 3: 144).

Mu'hammed is not the father of (any) one of your men, but (he is) the **Messenger** of Allah and the **Seal (Last) of the Prophets**. And ever is Allah, of everything, Knowing (Al-A'hzab, 33: 40).

Mu'hammed is the **Messenger** of Allah, and those with him, are forceful against the disbelievers, (but) merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their mark is on their faces from the trace of prostration ... (Al-Fat'h, 48: 29).

And those who believe, and do righteous deeds, and **believe in what has been descended upon Mu'hammed**, and it is the truth from their Lord, He will remove from them their misdeeds and amend their condition (Mu'hammed, 47: 2).

In addition, the Messenger of Allah, Mu'hammed, pbuh, was mentioned in the Holy Quran as one of the Messengers of Allah whom He sent with new laws (Al-Shoora, 42: 13), and He took from them a strong Covenant, to tell His Messages to people (Al-A'hzab, 33: 7). Among them were the "Messengers with Determination" (Ulul 'Azm: أُولُو الْعَزْمِ), whom He described as patient, (Al-A'hqaf, 46: 35), in conducting their missions (Al-A'hqaf, 46: 35). These were Noo'h (Noah), Ibraheem (Abraham), Moosa (Moses), 'Eisa, and Mu'hammed, peace and blessings of Allah be upon them all (pbbut all). ¹²⁵

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (الأحزاب ، 33 : 7).

And (mention, O Mu'hammed), when We took from the prophets their Covenant and from **you** and from **Noo'h** (Noah), and **Ibraheem** (Abraham), and **Moosa** (Moses), and **'Eisa** (Jesus), the son of Mary; and We took from them a solemn Covenant (Al-A'hzab, 33: 7).

Third, Allah, praise to Him, perfected and completed His religion of Islam despite the plots of the disbelievers

The disbelievers plotted to prevent him from conveying God's Message, by restraining, or killing, or evicting him (from Makkah). However, Allah praise to Him, caused their plots to fail (8: 30) and protected him from them (5: 67), until the Message was perfected. Thus, Allah completed His favor to humanity and announced that He has approved of Islam as its religion (5: 3).

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (الأنفال ، 8 : 30).

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (المائدة ، 5 : 67).

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي ۚ وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ ... (المائدة ، 5 : 3).

And (remember, O Mu'hammed), when those who disbelieved plotted against you **to restrain you or kill you or evict you** (from Makkah). But they plan, and Allah plans. And Allah is the best of planners (Al-Anfal, 8: 30).

O Messenger, convey (announce) that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And **Allah will protect you from the people**. Indeed, Allah does not guide the disbelieving people (Al-Ma-ida, 5: 67).

... Today **I have perfected for you your religion and completed My favor upon you**, and have approved of Islam for you, as religion ... (Al-Ma-ida, 5: 3).

In addition, the Messenger of Allah, Mu'hammed, pbuh, faced much of hardship and persecution from the disbelievers in Makkah, including ridicule (21: 36), wondering (50: 2), and accusations of madness (68: 2). Moreover, they blockaded him and his extended family for three years, plotting to kill him in Makkah, and fighting him and Muslims around his city, Al-Medina, after his immigration (hijra).

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ (الأنبياء ، 21: 36).

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ (ق ، 50: 2-1).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَيِّكُمْ الْمَقْتُولُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ (نون ، 68: 1-7).

And when those who disbelieve saw you, (O Mu'hammed), they took you not except **in ridicule**, (saying): "Is this the one who insults your gods?" And they are, at the mention of the Beneficent (God), disbelievers (Al-Anbiya', 21: 36).

(By the letter) Qaf (Q) and the Honored Quran, (1) They actually **wondered** that there came to them a warner from among themselves, and the disbelievers said: "This is an amazing thing" (2) (Qaf, 50: 1-2).

In the name of Allah, the Beneficent, the Merciful

(By the letter N) Noon, and (by) the pen, and (by) what they inscribe, (1) You are not, (O Mu'hammed), by the favor of your Lord, a **madman**. (2) And for you is a reward uninterrupted. (3) And you are of a great moral character. (4) So, you will see and they will see, (5) Which of you is the afflicted (by a devil). (6) Your Lord is most knowing of who has gone astray from His way, and He is most knowing of the (rightly) guided. (7) (Noon, 68: 1-7).

Fourth. Mu'hammed, pbuh, the Last Prophet and Messenger of Allah

Allah, praise to Him, has honored His Messenger, Mu'hammed, pbuh, by making him the **Seal** (the **Last of His Prophets**), mentioning that directly in the Holy Quran (33: 40). He was also the Last of the Messengers of Allah, as it is understood from announcing that Allah, praise to Him, perfected and completed His religion of Islam, by revealing **the Holy Quran** to him (5: 3). Moreover, Allah, praise to Him, has promised to protect (preserve) the Holy Quran (15: 9), to be guidance for humanity (Al-Baqara, 2: 185).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الأحزاب ، 33: 40).

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ... (المائدة ، 5: 3).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر ، 15: 9).

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ (البقرة ، 2: 185).

Mu'hammed was not the father of (any) one of your men, but (he was) **the Messenger of Allah and the last of the prophets** (Al-Ahzab, 33: 40).

... Today **I have perfected for you your religion** and completed My favor upon you, and have approved of Islam for you, as religion ... (Al-Ma-ida, 5: 3).

We have sent down the Message (Holy Quran), and We will assuredly **protect (preserve)** it (Al-Hijr, 15: 9).

The month of Ramadhan (is that) in which the Quran was revealed, a **guidance for the people**, and clear proofs of guidance and criterion ... (Al-Baqara, 2: 185).

This means that there will be no need for Prophets to preach and teach people about the Book of Allah, as well as to rule by its commands among them, like what the Prophets did after Moosa (Moses), pbuh, (5: 44). This job will be maintained by the scholars, who are mentioned in verse 3: 18 with high regards, directly after mentioning Allah and the angels. So, the Islamic scholars have the responsibility of **teaching** people about the Book of Allah, the **Holy Quran**, and the **Sunna** of His last Prophet and Messenger. In addition, they are responsible for **giving rulings** (fatwas) on the bases of these two Islamic sources, as well as the research of their predecessors.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (المائدة ، 5: 44).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ، 3: 18).

We sent down the Towraah (Torah), in which (there) was guidance and light. **The Prophets** who submitted (themselves to Allah as Muslims) used to **judge by it** (Al-Ma-ida, 5: 44).

Allah has witnessed, so have the angels and those of knowledge, **that there is no other god except Him**, and that He is maintaining (His Dominion) with justice. There is no other god except Him, the Exalted in Might, the Wise (Aal-Imran, 3: 18).

1. The Holy Quran

The Holy Quran (pronounced as two separate syllables Qur - an) is referred to, by some authors, as "Koran" but this is an inaccurate translation, as the letter Q is closer to the Arabic sound than the letter K. It is the first source of the Islamic teachings, as it is the Book of Allah and His Message to humanity. It was revealed to the Messenger of Allah, Mu'hammed, pbuh, in 23 years, starting from 610 AD.

The Holy Quran was written by the scribes during the life of the Messenger of Allah, pbuh, as he received its verses, by inspiration through the Angel, Jibreel (Gabriel), pbuh (53: 4-5). He would speak and they would write down the revelations. Then, they would read the revelation which they wrote to him, and he would approve of it. He would also tell them about the order of the Sooras (Chapters) and where the revealed verses should be placed.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥) (النجم ، 53: 4-5).

It is not but a revelation revealed, (4) Taught to him by one intense in strength (Jibreel, Gabriel) (5) (Al-Najm, 53: 4-5).

By the death of the Messenger of Allah, pbuh, some of the Holy Quran Chapters were in his house and others were in the houses of his Companions. The first Caliph, Abu Bakr, mAbpwh, collected all Chapters in one Book. However, it was the third Caliph, 'Uthman, mAbpwh, who kept the Quraysh version of the Holy Quran and burned out all other versions, which were written in different dialects. The 'Uthman version of the Holy Quran is the only one which Muslims have today. It has been guarded and kept safe from any changes or distortions, by the will of Allah, who stated that promise in the above-mentioned verse 15: 9.

The Holy Quran includes God's teachings to humanity, including His commands and His prohibitions, the core of which were also revealed through His former Messengers. It also includes clarifications about the disputes between Jews and Christians, such as over the nature of Jesus and his Message to the Israelites.

The first Arabic word uttered by the Angel Jibreel (Gabriel), pbuh, to the Messenger of Allah, Mu'hammed, pbuh, was the command verb /iqra'/, which means "Read." This means that Allah, the Knowledgeable, praise to Him, wants His beloved human creation to be as knowledgeable as they can be, through reading, writing, and the accumulation of knowledge.

As the Word of Allah and His Message to humanity, the Holy Quran has been preserved as it is, without any changes, since it has been revealed 1,400 years ago. It is available today, in its Arabic original version, and its translations into other languages, in many libraries and internet sites. An example is www.tanzil.net, which has 18 different English translations, in addition to translations to other languages, and an Arabic search function. It also carries Quran recitations by 26 renowned reciters, so people can hear verses recited while looking at the written text.

Another important site is <http://quran.ksu.edu.sa/> which carries the Quran Arabic text and its translations to various languages. It also posts nine books of the Sunna, which explain and authenticate the Prophet's 'Hadeeths. In addition, it has a research function, which allows access to the major interpretations of the Holy Quran by early Islamic scholars, including Al-Tabari, Al-Qurtubi, and Bin Katheer. ¹²⁶

2. The Sunna

The Sunna represents the second source of the Islamic teachings, after the Holy Quran. It includes sayings (**'Hadeeths**) and actions of the Prophet, pbuh, as well as his approval of people's sayings and actions. It also includes his explanation of the Quran verses. In addition, the Sunna contains his teachings and his lifestyle, which were examples for Muslims to follow in various aspects of life.

The Messenger of Allah, pbuh, generally prohibited his Companions from writing down anything he said, except the Holy Quran, to avoid any possibility of mixing his sayings with God's revelations. However, he allowed it later. Thus, some of the Sunna was recorded during his lifetime but the majority of it was collected and recorded after his death. The Umayyad Caliphate adopted the policy of recording 'Hadeeth during the reign of 'Omar Bin 'Abdul 'Azeez, in 99-101 hijriya, and that continued throughout the Abbasside Caliphate rule. Actually, Muslim scholars have developed an independent discipline for that purpose, known as the **"Hadeeth Science,"** which specializes in the **collection**, recording, scrutiny, **authentication**, and discussion of the 'Hadeeth. ¹²⁷

An example of how the Messenger of Allah, pbuh, explained and summarized the Holy Quran, to God's worshippers, is the 'Hadeeth narrated by Companion 'Abdullah Bin (Son of) 'Omar, mAbpwt both. He said that he heard the Messenger of Allah, pbuh, saying: “

"Islam has been built on five (pillars): The proclamation that there is no other god than Allah and that Muhammed is the Messenger of Allah, performing the prayers, paying charity (Zakat), making the pilgrimage to the House (of Allah in Makkah), and fasting (during the month of) Ramadhan." ¹²⁸

Thus, the Messenger of Allah, pbuh, summarized the five Islamic ways of worship ('ibadat), in one 'Hadeeth, to make it easy on people. All of these ways of worship are mentioned in various chapters of the Holy Quran but the 'Hadith puts them together, emphasizing them as the five major and manifest Islamic obligations. For example, the proclamation of faith was mentioned in verse 3: 18 and verse 40: 33, prayers and charity (Zakat) in verse 2: 110, fasting in verse 2: 183, and Haj in verse 3: 97. ¹²⁹

Allah, praise to Him, says in the Holy Quran: "Whatever the Messenger came to you with, take it; and whatever he prohibited you, abstain from it (Al-'Hashr, 59: 7). The Messenger of Allah, pbuh, said in a 'Hadeeth: "...You will see much differences after me. So, follow my Sunna and that of the guided successors ..." ¹³⁰

In general, the Messenger of Allah, pbuh, **permitted** his companions to **talk** to people about his Sunna (his sayings, actions, and approvals), without restrictions. However, he **admonished** them, **particularly the scribes**, not to **write** anything he says, except the Holy Quran. Thus, in a 'Hadeeth narrated by Abu Sa'eed Al-Khudri, mAbpwh, he said that the Messenger of Allah, pbuh, said (addressing the scribes):

"Do not write anything about me except the Quran, and whoever wrote anything other than the Quran, let him erase it. However, narrate about me (verbally), without restrictions, but whoever willingly tells lies about me, let him have his seat in the Fire." ¹³¹

Concerning the acceptance and permission for writing down 'Hadeeths, it happened later, when there was no fear of mixing it with the Holy Quran, as mentioned in a 'Hadeeth narrated by 'Abdullah Bin 'Amr Bin Al-'Aas, mAbpwt both, who said that he used to write everything he heard from the Messenger of Allah, pbuh, in order to be able to memorize it.

The Quraysh (Companions) admonished him (about doing that). They said: "Are you writing everything you hear and (you know that) the Messenger of Allah, pbuh, is a human being who may speak in normal times and when he is angry? So, I stopped writing, but I mentioned that to the Messenger of Allah, pbuh. He said: "Write down, by the One Who has my soul in His Hand (Allah), nothing comes out from (my mouth) except the truth." ¹³²

3. Research by Islamic Scholars

Research by Islamic scholars has become the third source of Islamic teachings. Most of these scholars are graduates of Islamic universities, who hold the highest degrees in Islamic studies. Thus, they are experts on the first two sources. They provide current interpretations of the Holy Quran, explain to the people the basic principles of their religion, and give rulings (fatwas) about new innovations, such as those which may happen in social, economic, financial, and medical aspects of life. For example, recreational addictive and harmful drugs were not mentioned in the Holy Quran. So, Islamic scholars pointed that there is more harm from using them than the sought benefits. As a result, such drugs should be treated the same way of treating alcoholic beverages. Allah, praise to Him, commanded Muslims to avoid them, in verse 5: 190, which was explained by the Prophet, pbuh, as prohibition. ¹³³

Since the last few decades of the 20th Century, a category of Muslim social and natural scientists has emerged, tasking itself of demonstrating that the Holy Quran is full of scientific evidence, which shows that it is the Word of God, and that nobody else could have produced it. Thus, they have contributed to deepening the faith and increasing the understanding of Muslims of their religion, on the basis of science and reasoning. This is of great importance, particularly because of the internet age, which has enabled anti-religion forces to spread their falsehoods easily. In addition, it is a creative way to call for Allah among non-Muslims, particularly those who are highly educated, and those who have left their religions because of the contradiction with reasoning and basic scientific facts. The first book by this author (Islam: A Scientific View of God's Message to Humanity) aims at achieving that goal, as demonstrated in its various chapters, particularly the third and fourth Chapters.

Fifth, his Mission

During the following five years, the Messenger of Allah, pbuh, started to prefer seclusion and being away from the Quraysh polytheists and their pagan practices. He started to go to a cave outside Makkah, Called 'Hira, where he would contemplate about the Universe and its true Creator.

When he was forty years old, the Senior Angel, Jibreel (Gabriel), pbuh, came to him for the first time, in the cave, as a Messenger to him from his Lord, praise to Him. Jibreel began the revelation by the command "Read" (Iqra'), repeating it three times, and Mu'hammed, pbuh, the illiterate, answering him three times, "I'm not a reader" meaning, "I don't know how to read." Then, Jibreel proceeded with the recitation of the first five Verses of the Holy Quran (96: 1-5), revealed to humanity through the Messenger of Allah, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ (الْعَلَقُ ، 96: 1-5).

I seek refuge with God from the Stoned Shayṭan (Satan)
In the name of Allah, the Beneficent, the Merciful

Read, in the name of your Lord who created, (1) Created the human being from a clinging substance. (2) Read, and your Lord is the Most Generous, (3) Who taught by the pen, (4) Taught the human being that which he did not know (5) (Al-'Alaq, 96: 1-5).

Frightened of his encounter with Jibreel, the Messenger of Allah went home asking his wife, Khadeeja, mAbpwh, to secure him in his bed by covering him. However, Jibreel still came to him, giving him more commands. He commanded him to stand up in prayer at night, to start his mission among people during the day, to recite the Quran revealed to him, to mention the Name of His Lord, and to worship Him devotedly, as stated in the first nine verses of Soorat Al-Muzzamil (Chapter 73).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْمِلُ ﴿١﴾ فَمِ اللَّيْلِ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ (الْمُرْمِلُ ، 73 : 9-1).

In the name of Allah, the Beneficent, the Merciful

O you who wraps himself (in clothing), (1) Stand (for prayer all) the night, except for a little - (2) Half of it, or subtract from it a little (3) Or add to it and recite the Quran with measured recitation. (4) We will cast upon you a heavy saying (5) Indeed, the hours of the night are more effective for concurrence (of heart and tongue) and more suitable for words. (6) Indeed, for you by day is prolonged occupation. (7) And remember the name of your Lord and devote yourself to Him with (complete) devotion. (8) (He is) the Lord of the East and the West; there is no deity except Him. So, take Him as Disposer of (your) Affairs. (9) (Al-Muzzamil, 73: 1-9).

Khadeeja, mAbpwh, took the Messenger of Allah, pbuh, to her elderly cousin, Waraqa Bin Nowfal, who was a literate Christian. After asking him several questions, Waraqa said that these were revelations by the same Angel who contacted Moosa (Moses), pbuh. He also added that he wished if he would be alive when the Messenger of Allah would be persecuted by the people of Quraysh, so he would be among his supporters, but he died soon after that.

As revelations continued, the Messenger of Allah, pbuh, became more assured and more confident of his mission. However, there was a pause in the revelations, for a while, as a break given to him. So, he thought that Allah, praise to Him, had abandoned him. But, Jibreel, pbuh, came back addressing him as "Al-Muddath-thir" (the one wrapping himself with clothes). He brought new commands from his Lord, for him to stand and warn people, be patient with the harm he would receive from them, glorify his Lord, purify his clothing, forsake the idols and bad deeds, and not to think of his mission as a favor to God, as mentioned in the first seven verses of Soorat Al-Muddath-thir (Chapter 74) of the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ فُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ (الْمُدَّثِّرُ ، 74 : 1-7).

In the name of Allah, the Beneficent, the Merciful

O you who covers himself (with garments), (1) Stand and warn (2) And glorify your Lord (3) And purify your clothing (4) And forsake the idols and bad deeds (5) And do not confer favor to acquire more (do not think of your mission as a favor to God, that you guide more people to Him) (6) And be patient with your Lord (7) (Al-Muddath-thir, 74: 1-7).

There was a second pause of the revelations, but Jibreel (Gabriel), pbuh, came back to assure the Messenger of Allah, pbuh, that his Lord did not abandon him, and that He would give him what satisfies him in this lower life and in the hereafter. He reminded him of His support to him, during his life. He gave him refuge when he became an orphan, guided him when he got lost, and made him self-sufficient when he became poor. Then, he concluded the revelation with commands from Allah, praise to Him, addressed to him and the Muslims: Do not oppress the orphan, or repel the petitioner, but mention the favors of your Lord, as we read in the first eleven verses of Soorat Al-Dhu'ha (93) and in the verses of Soorat Al-Shar'h (94), of the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ (الضُّحَى ، 93: 1-11).

In the name of Allah, the Beneficent, the Merciful

By the morning brightness (1) And (by) the night when it covers with darkness, (2) Your Lord has not taken leave of you, nor has He detested (you, O Mu'hammed). (3) And the Hereafter is better for you than the first (life). (4) And your Lord is going to give you, and you will be satisfied. (5) Did He not find you an orphan and give (you) refuge? (6) And He found you lost and guided (you), (7) And He found you poor and made (you) self-sufficient. (8) So as for the orphan, do not oppress (him or her). (9) And as for the petitioner, do not repel (him or her). (10) And as for the favor of your Lord, talk about (it). (11) (Al-Dhu'ha, 93: 1-11).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾ (الشَّرْح ، 94: 1-8).

In the name of Allah, the Beneficent, the Merciful

Did We not expand for you, (O Mu'hammed), your chest (and filled it with the light of faith)? (1) And We removed from you your burden (2) Which had weighed upon your back (3) And raised high for you your reputation. (4) For indeed, with hardship (will be) ease. (5) Indeed, with hardship (will be) ease. (6) So when you have finished (your duties), then stand up (for worship). (7) And to your Lord direct (your) longing. (8) (Al-Shar'h, 94: 1-8).

Revelation of the Holy Quran continued from Allah, praise to Him, to His Messenger, pbuh, through Jibreel, pbuh, for 23 years, 13 years of them in Makkah, and 10 years in Medina. The Mission focused on inviting people to believe in their Lord, Allah, Who created them, as well as the heavens and the Earth. They should not take partners with Him. They should thank Him for the countless favors He bestowed on them. It also included conveying the commands of Allah to people, His glad tidings for the believers of an everlasting life in His Paradise, and His warning of the permanent painful punishment for the disbelievers and evil doers, in the Hellfire, in the hereafter.

The Holy Quran also included answers to questions posed to the Messenger of Allah by the believers and the disbelievers. Allah, praise to Him, mentioned such questions 15 times, and gave answers to them, saying: "They ask you (O Messenger) ..., say ..." These questions were about crescents, spending on whom, fighting during the prohibited ('Haram) Months, alcoholic beverages and gambling, what to spend, orphans, sexual relations with women during their menstruation and after, which foods to eat, the time of the Hour, who knows about it, distribution of the spoils of war, the Spirit, Dthul Qarnnayn, what happens to the mountains at the time of the Hour, and warning people of its horrors. ¹³⁴

Allah, praise to Him, also replied to the challenge of the disbelievers that He descend a book for them to read, as one of their conditions to believe in Him and his Messenger. Other conditions included breaking a spring open, having a garden of fruits with rivers flowing in it, causing fragments from heaven to fall upon them, bringing Allah and the angels before them, having a golden house, and to ascending to heaven (Al-

Isra, 17: 90-93). However, Allah, praise to Him, told us that even if He descended a book and they touched it by their hands, they would still say that it was an obvious magic, not sent by Him (Al-An'am, 6: 7).

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خَلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِلَهُةٍ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ (الْإِسْرَاءُ ، ١٧ : ٩٠-٩٣).

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (الْأَنْعَامُ ، ٦ : ٧).

And they said: "We will not believe you until you break open for us from the ground a spring. (90) Or you have a garden of palm trees and grapes, and make rivers gush forth within them in force (91) Or you make the heaven fall upon us in fragments, as you have claimed, or you bring Allah and the angels before (us) (92) Or you have a house of gold, or you ascend into the sky. And (even then), we will not believe in your ascension until **you bring down to us a book we may read.**" Say (to them): "Exalted is my Lord! Was I ever but a human messenger?" (93) (Al-Isra, 17: 90-93).

And even if We had sent down to you, (O Mu'hammed), a **written book on a page** and they touched it with their hands, the disbelievers would say: "This is not but obvious magic" (Al-An'am, 6: 7).

Allah, praise to Him, also answered their question about why the Holy Quran was not revealed altogether, in one book, at once. He said that the Messenger was an illiterate man, who did not read or write before his mission. Had he been literate, then they would have used that in their argument against him (Al-Ankaboot, 29: 48, Al-A'araf, 7: 158), saying that he got this knowledge from what he read in the books revealed before him

In addition to being illiterate, as a human being, the Messenger of Allah, pbuh, could not handle receiving the whole book at once, as Allah, praise to Him, described his Word as "heavy" on him (Al-Muzzammil, 73: 5), so heavy that when he used to receive revelations, "the sweat would be dropping from his forehead, on a very cold day," as related by the Mother of the Believers, 'Aaysha, mAbpwh, told us. For all of these reasons, Allah, praise to Him, descended the Holy Quran on His Messenger, pbuh, in verses and chapters, not as a whole book, over a prolonged period of time (Al-Isra, 17: 105-106). ¹³⁵

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذَا لَارْتَابَ الْمُبِطُونَ (الْعَنْكَبُوتُ ، ٢٩ : ٤٨).

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (الْأَعْرَافُ ، ٧ : ١٥٨).

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (الْمُرْمِلُ ، ٧٣ : ٥).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَفَرَأْنَا فَرَقَانَهُ لِنَفْقَاهُ عَلَى النَّاسِ عَلَىٰ مَكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ (الْإِسْرَاءُ ، ١٧ : ١٠٥-١٠٦).

And **you did not recite** before it any scripture, **nor did you inscribe** one with your right hand. Otherwise, the falsifiers would have had (a cause for) doubt (Al-Ankaboot, 29: 48).

Say, (O Mu'hammed), "O mankind, indeed, I am the Messenger of Allah to you all, to Whom belongs the dominion of the heavens and the Earth. There is no deity except Him. He gives life and causes death." So, believe in Allah and His Messenger, the **unlettered (illiterate) Prophet**, who believes in Allah and His Words, and follow him that you may be guided (Al-A'araf, 7: 158).

Indeed, We will cast upon you a **heavy Word** (Al-Muzzammil, 73: 5).

And with the truth We have sent (the Quran) down, and with the truth it has descended. And We have not sent you, (O Mu'hammed), except as a bringer of good tidings and a warner. (105) And (it is) **a Quran, which We have separated (by intervals), that you might recite it to the people over a prolonged period**. And We have sent it down progressively. (106) (Al-Isra, 17: 105-106).

Sixth, Verses Praising and Supporting the Messenger of Allah and the Believers, in this Lower Life, and in the Hereafter

The Holy Quran contains numerous verses, which express praise and support from Allah to His Messenger, pbuh, and the believers with him. As such, when the Messenger of Allah was faced with rejection from the disbelievers, Allah, praise to Him, assured him that he was truly His Messenger, and he was on the straight path (Ya-Seen, 36: 1-4). He promised to forgive his sins and give him victory over the disbelievers (Al-Fat'h, 48: 1-3). He informed him that He sent him as a witness on people, so they should not have an argument on the Day of Reckoning, a bringer of glad tidings to the believers, as well as a warner to the disbelievers and evil doers (Al-Fat'h, 48: 8-9). He also sent him with guidance and the religion of the truth, so it should dominate all other religions (Al-Fat'h, 48: 28), as Allah will complete His light to humanity, even if the disbelievers detest it (Al-Tawba, 9: 32).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ (يس ، 36: 1-4).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ (الْفَتْحُ ، 48: 1-3).

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ (الْفَتْحُ ، 48: 8-9).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَى بِاللَّهِ شَهِيدًا (الْفَتْحُ ، 48: 28).

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (التَّوْبَةُ ، 9: 32).

In the name of Allah, the Beneficent, the Merciful

Ya Seen (By the two letters of Y and S, which are used in the Holy Quran). (1) By the Wise Quran, (2) Indeed (O Muhammad), **you are from among the (God) Messengers**, (3) (You are) on a straight path. (4) (Ya Seen, 36: 1-4).

In the name of Allah, the Beneficent, the Merciful

Indeed, We have given you, (O Mu'hammed), a clear victory (Al-Hudaybiyah truce agreement) (1) That Allah may forgive for you what preceded of your sin and what may follow, and complete His favor upon you, and guide you to a straight path (2) And **Allah supports you** with a mighty victory. (3) (Al-Fat'h, 48: 1-3).

We have sent you as **a witness**, and **a bringer of good tidings**, and **a warner** (8) That you (people) may believe in Allah and His Messenger and honor and respect him (God's Messenger) and exalt (Allah) morning and afternoon. (9) (Al-Fat'h, 48: 8-9).

It is He who sent His Messenger **with guidance and the religion of the truth**, to make it dominant (manifest) over all religion. And Allah is sufficient as a Witness (Al-Fat'h, 48: 28).

They want to extinguish the light of Allah with their mouths, but Allah will not allow but that **His Light should be completed**, even though the Unbelievers may detest (it) (Al-Tawba, 9:32).

The Holy Quran also contains numerous verses, which express support from Allah to the believers, who do good deeds, in this life, and His ultimate reward for them, in the hereafter. He promised to remove their sins and amend their condition, by giving them peace of mind and assurance (47: 2). He, furthermore, promised the weakened (oppressed) believers to become leaders and inheritors of the land (28: 5). Finally, He promised to admit them to His gardens, which have flowing rivers, living therein in the hereafter, forever (4: 122).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ **كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (مُحَمَّدٌ ، 47: 2).**

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (الْقَصَصُ ، 28: 5).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ **سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا** وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (النِّسَاء ، 4: 122).

And those who believe and do righteous deeds, and believe in what has been sent down upon Mu'hammed, and it is the truth from their Lord, **He will remove their misdeeds** (from their records) **and amend their condition** (Mu'hammed, 47: 2).

And We wished to be Gracious **to those who were weakened** (repressed) in the land, to make them **leaders** (in Faith) and make them **inheritors** (Al-Qasas, 28: 5).

But the ones who believe and do righteous deeds, **We will admit them to gardens beneath which rivers flow, wherein they will abide forever.** (It is) the promise of Allah, (which is) truth, and who is more truthful than Allah in statement (Al-Nisa, 4: 122).

Verses 1-18 of Soorat Al-Najm (Chapter 53), of the Holy Quran, document some details about the two times in which the Messenger of Allah, pbuh, saw the Spirit (the angel Jibreel, Gabriel), pbuh, in his natural form. While the first time was in Ajyad, in Makkah, at the beginning of his mission, the second time was near Sidratul Montaha (Cedar of Destination) in the Seventh Heaven, during his "Night Journey," from Makkah to Al-Quds (Jerusalem), then to the Seven Heavens and beyond, known as "Al-Isra Wal Mi'raj."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُحَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾ (النَّجْم ، 53: 1-18).

In the name of Allah, the Beneficent, the Merciful

By the star when it falls fast, (1) Your companion (Muhammad) has not strayed, nor he has erred, (2) Nor he speaks from (his own) inclination. (3) It is not (anything else) but a revelation revealed, (4) Taught to him by (Jibreel, who is) the **intense in strength** - (5) A good-looking, who showed himself (in his immense true form) (6) While he was **in the higher horizon**. (7) Then, he approached and descended (8) And was at a distance of two bow lengths or nearer (to the Messenger). (9) And (Allah) revealed to His Worshipper (Mu'hammed, pbuh, through His Spirit, Jibreel) what He revealed. (10) The heart (of the Messenger) did not lie (about) what it saw. (11) So, are you disputing with him over what he does see? (12) **And he certainly saw him** (Jibreel) **in another descent** (during his journey to Heavens) (13) **Near the Cedar of Destination** (14) Near it, is the Garden of Refuge - (15) When there comes upon the Cedar that which comes upon (it). (16) The sight (of the Messenger) did not swerve, nor did it transgress (its limit). (17) He certainly saw of the greatest signs of his Lord. (18) (Al-Najm, 53: 1-18).

Some of the Names and Adjectives Attributed to the Messenger of Allah, Mu'hammed, in the Holy Quran (in an Arabic Alphabetical Order)

A'hmed, Awwalul Muslimeen, Awwalul 'Aabideen, Al-Burhan, Al-Basheer Khatamul Anbiya, Da'iyan Ila Allah, Ra'hmatun Lil'alameen, Ra'heem, Rasool, Rasool Allah, Rasoolun Mubeen, Rasoolun Kareem, Ra-oof, Sirajun Muneer, Shahid, Shaheed, Sa'hib, 'Abdullah, Mubashir, Mu'hammed, Al-Muddath-thir, Al-Muzzammil, Mudthak-kir, Mondthir, Al-Nabiyu, Al-Nabiyul Ummiyu, Nadtheer, Al-Nadtheerul Mubeen, and Waliyu. ¹³⁶

Seventh. Miracles and Prophecies Given to the Messenger of Allah and His Last Prophet, Mu'hammed, pbuh, mentioned in the Holy Quran

Allah, praise to Him, has honored and His Final Prophet and Messenger with numerous prophecies, mentioned in the Holy Quran and the 'Hadeeth, as evidence of his prophethood, particularly the "Small and Big Signs" of the Hour, as was mentioned in the first chapter of this book.

Examples of such miracles and prophecies are the Holy Quran, the Night Journey (Al-Isra Wal Mi'raj), from Makkah to Baytul Maqdis, in Jerusalem, then to heavens and beyond, as well as the prophecies about the Roman victory over Persians, the corruption of the Earth twice by the Israelites, and the return of 'Eisa (Jesus), the Son of Mary, pbuh, to the Earth.

1. The Holy Quran

Allah, praise to Him, supported His Messenger, Mu'hammed, pbuh, with the greatest miracle, the Holy Quran, the verses of which represent clear scientific facts people discover century after century. These are pieces of evidence that this Book is the Word of God, which does not contain any falsehood (41: 42), as demonstrated in the first book about Islam by this author, particularly in the third and fourth chapters. The

Holy Quran is the greatest miracle because it is continuous in its existence intact, without any changes. It is God's Message to the whole of humanity, across time. Other miracles, with which Allah supported His Messengers, aimed at influencing a particular group of people, who were alive at the time of the miracle incidence. Thus, such miracles did not target the whole of humanity and across time, as the Holy Quran does.

2. the Night Journey and Ascent to Heavens

Another miracle, Allah supported His Messenger with, was the Night Journey and Ascent to Heavens (Al-Isra Wal Mi'raj), which is the topic of Chapter 7 of this book. Allah, praise to Him, wanted to show His Messenger some signs of His capabilities. So, He had him flown from Makkah to Al-Quds (Jerusalem) and from there to the seven heavens, accompanied by the angel Jibril, peace be to him, and even beyond heavens. Then, He had him returned to his bed in Makkah, all that in a short time, during the last part of the night. People at that time, and for centuries, could not understand the feasibility of such a journey and such an ascent. However, both issues are perfectly understood, at our present time. It's now a known fact that the distance between Makkah and Al-Quds (Jerusalem) can be flown in few minutes, using fast aircrafts, particularly the military planes which fly several times the sound speed. We have also been able to send spaceships and devices to explore other planets in our solar system, and even beyond it. Thus, the Prophet's Journey and Ascent was a prophecy about human aviation on the Earth and in outer space, which is another piece of scientific evidence that the Holy Quran is God's Message to humanity. ¹³⁷

3. The Roman victory over Persians

In addition, Allah, praise to Him, supported His Messenger, Mu'hammed, pbuh, with many prophecies about future events, some of which were mentioned in the Holy Quran, and came true in few years, as reinforcement to the believers' faith, and glad tidings for them, at that time. An example of such prophecies was of the Roman victory over Persians after few years from the Roman defeat, which was revealed in verse 30: 2-4.

When the Persians defeated the Romans in 614-615 AD, Muslims were sad, because Romans were closer to them in faith, as they were considered among the People of the Book (Christians). Verses 30: 2-5 were revealed, giving glad tidings to the believers that the Romans would defeat the Persians in few (3-9) years. This Quran prophecy came true in about eight years, in 622-624 AD.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدٍ ۚ وَيَوْمَئِذٍ يُفْرِخُ الْمُؤْمِنُونَ ﴿٤﴾ يُنصِرُ اللَّهُ ۖ يُنصِرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ (الروم ، 30: 5-1).

In the Name of Allah, the Beneficent, the Merciful

Alif, Lam, Meem (A, L, M, Arabic letters). (1) The Romans (Byzantines) have been defeated (2) In the lowest land. But they, after their defeat, will overcome. (3) Within some (three to nine) years. To Allah belongs the command, before and after. And on that day, the believers will rejoice, (4) for the support of Allah. He gives support to whom He wills, and He is the Exalted in Might, the Merciful. (5) (Al-Room, 30: 1-5).

Moreover, verse 30: 2 described the location of the battles, in which the Romans were defeated, as the "lowest land" (lowest part of the Earth), a term which was not correctly understood by Muslim scholars before the last few decades of the 19th Century. The battles took place on Al-Ghoar (low land) of Bilad Al-Sham (currently known as Syria, Jordan, and Palestine), where the Jordan River and the Dead Sea are located. It's a well-known fact now that this is the lowest area on the Earth, as it is more than 400 meters

below the sea level. Thus, this verse turned to be one among the scientific miracles of the Holy Quran, mentioned in the context of this prophecy. ¹³⁸

4. The corruption of the Earth twice by the Israelites, their domination on it, and their ultimate punishment

The Holy Quran told us that the Children of Israel would corrupt the Earth twice, dominate it, and would be punished for their corruption, as stated in verses 1-8 of Soorat Al-Isra (Chapter 17) of the Holy Quran. Likewise, according to what the People of the Book wrote in their Scriptures, the Israelites were punished because their kings showed their tyranny and transgression by killing many innocent people. They also worshipped other deities than Allah, disobeyed Him, and did not observe the statutes of His Covenant with their ancestors (as detailed in the three Appendixes of this "Introduction").

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴿٧﴾ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٨﴾ عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٩﴾ (الإسراء ، 17 : 8-1).

I seek refuge with Allah, from the stoned (cursed) Shaytan (Satan)
In the Name of Allah, the Merciful, the Beneficent

Exalted is He who took **His Worshipper** (Mu'hammed) by night from Al-Masjid El-Haram (in Makkah) to Al-Masjid El-Aqsa (in Jerusalem), whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing (and) the Seeing. (1) And We gave Moosa (Moses) **the Scripture** and made it a guidance for the Children of Israel, that you do not take other than Me as Disposer of affairs, (2) O descendants of those We carried (in the ship) **with Noo'h** (Noah). Indeed, he was a grateful **worshipper**. (3) ¹³⁹

And We **determined** (and conveyed) to the Children of Israel **in the Scripture** that: "You will surely **cause corruption** ¹⁴⁰ on the Earth **twice**, and you will (achieve) a great degree of **domination** (on it). (4) ¹⁴¹

So, when the promised (time) for **the first** of them came, We sent against you **worshippers** of Ours, (who were) with great military might, and they **ransacked** (your) territories, and it was **a promise fulfilled**. (5) ¹⁴²

Then, We gave back to you **a return victory** over them. And We reinforced you with **wealth**, and **sons**, and made you **more numerous in military readiness**. (6) ¹⁴³

If you **do good**, you do good for yourselves; and if you **do evil**, (you do it) to yourselves. Then, when the **latter promise comes**, (your enemies will) **sadden your faces**, and **enter the Masjid** (temple), as they entered it the first time, and **destroy** what they had taken over, with (total) destruction (7). ¹⁴⁴

(If you repent and stop evil doing) your Lord may have mercy upon you. But **if you return (to evil doing)**, **We will return (to your punishment)**. And We have made Hell a containment for the disbelievers (8) (Al-Isra, 17: 1-8). ¹⁴⁵

5. The return of 'Eisa (Jesus), the Son of Mary, pbuh, to the Earth

Among the Quran prophecies, which has not been achieved yet, is the **return of 'Eisa (Jesus)**, the Son of Mary, peace be upon him. This prophecy was revealed in verse 4: 159, which mentions that when he returns to the Earth, **all people of the Book**, including Jews and Christians (together with Muslims), **will believe in him**, as the Messiah. Then, he dies.

"وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا" (النساء ، 4 : 159).

And all the People of the Scripture will surely **believe in him** (Jesus) **before his death**. And on the Day of Resurrection, he will be a witness against them (Al-Nisa, 4: 159).

Word by word translation:

And there is none from the People of the Scripture but that he will surely believe in (Jesus) before his death. And on the Day of Resurrection, he will be a witness on them (Al-Nisa, 4: 159).

The Holy Quran tells us, in verse 4: 157, that Jesus, peace be upon him, did not die, in his first mission on the Earth, as Allah lifted him to heavens. He will be there until he is commanded to descend to the Earth for his second mission, during which all People of the Book (including Jews) will believe in him. Then, he will die upon completing that second mission (This also was the interpretation of Al-'Hasan, Al-Dha'hak, and Sa'eed Bin Jubair, as narrated by Al-Tabari).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (النساء ، 4 : 157).

And their saying, "Indeed, we have killed the Messiah, 'Eisa (Jesus), the Son of Mary, the Messenger of Allah." And **they did not kill him, nor did they crucify him; but (another man) was made to resemble him to them**. And indeed, those who differ over it are in doubt about it. They have no knowledge of it, except the following of assumption. And they did not kill him, for certain (Al-Nisa, 4: 157).

Eighth, Prophecies Given to the Messenger of Allah and His Last Prophet, Mu'hammed, pbuh, mentioned in the 'Hadeeth

Moreover, in his 'Hadeeths (sayings), the Prophet, pbuh, told his Companions many prophecies, about future events. Some of these prophecies have already come true and others are still to be seen in the future. Here are some examples of such 'Hadeeth prophecies.

1. Muslims would defeat the Roman Byzantine and Persian empires

In one prophecy, the Prophet, pbuh, told his Companions that Muslims would defeat the two dominant powers at that time, the Roman Byzantine and Persian empires. This in fact came true just few years after the Prophet's death, when Muslims defeated the Romans in Al-Yarmouk battle, in 15 Hijriya (636 AD). Then, they defeated the Persians, in the battle of Al-Qadisiya, in the same year. These two victories resulted in that most people, who were ruled by the two empires in the Middle East, became Muslims. Here is the text of the 'Hadeeth:

Companion Abu Hurayrah, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "When Kisra (the Persian Emperor) is dead, there will be no other Kisra after him, and when Kaisar (the Roman Emperor) is dead, there will be no other Kaisar after him. By Allah, you are going to spend their treasures in the way that pleases God." ¹⁴⁶

2. Bedouin Arabs would construct the highest of buildings

He prophesized that a day will come, on which the poor barefooted sheep herders are going to compete in constructing the highest buildings. This prophecy has come to pass in our time, by the construction of the Khalifa Tower, in Dubai, UAE, as the highest building in the World. This prophecy was included in the 'Hadeeth, which was mentioned in Chapter 2, "Three Levels of Faith." In that 'Hadith, Jibril, peace be to him, asked the Prophet, pbuh, about the events which should precede the "Hour." He said: "You'll see the barefooted, the poor, barefooted, naked, destitute (poor) sheep herders constructing the highest of buildings."

Before the oil wealth, many people in the Arabian Gulf area were barefooted, poor, and sheep herders, which were three adjectives used in the 'Hadeeth. While the fourth adjective, naked, does not apply to the Gulf Arabs, it applies to the naked population groups, such as the Yanomamo, who lived in the Amazon rain forest. After the discovery of oil and other raw materials there, many cities with high-rise buildings started to emerge, such as Manaus, Santarem, and Belem, in Brazil. ¹⁴⁷

3. Six prophecies, five of which have come to pass

In a 'Hadeeth narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbuh, mentioned **six prophecies**. He said:

"The Hour (the start of the Last Day) will not come until **the (religious) scholarship disappears**, earthquakes increase, time is shortened, upheavals emerge, killing increases, and wealth increases among you until it exceeds the need." ¹⁴⁸

Five of these prophecies have come true but the first one (disappearance of Islamic scholars and scholarship) has not happened yet. Actually, we are blessed with abundance of scholars, their writings, and their audio-visual contributions, as well as works of scholars from previous centuries. This has been made possible by the availability of the world-wide internet. The other five prophecies have been achieved at our time. There have been a lot of earthquakes; travel time has been shortened, as a result of our fast mediums of transportation and communication; there have been many upheavals, particularly in the Muslim countries; there has been a lot of killing, as a result of many wars; and wealth of nations has increased tremendously, reaching trillions of dollars, which is unprecedented in human history. This was made possible in some Muslim countries as a result of the oil wealth, and in the world as a whole, as a result of issuing currencies

without the gold back up, selling and buying money as a commodity, and the ability of banks to increase their capital by a variety of ways, such as making profits on selling loan contracts, before even receiving interest on such loans.

4. Arabia will return to be grasslands and rivers

In a 'Hadeeth narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbbuh, mentioned a prophecy about Arabia. He said: "The Hour (the start of the Last Day) will not come ... until Arabia will return to be grasslands and rivers." ¹⁴⁹

Actually, this 'Hadith includes a newly discovered fact that current Arabian desert was once a lush paradise of rivers, grass, and woodlands, watered by torrential monsoon rains, about 23,000 years ago. NASA photos taken from space have shown the valleys of these dried rivers and the geological investigations have shown evidence of such vegetation. The prophecy will be achieved when the climate cycle of torrential monsoon rains comes back, as argued by geologists, or even before that by human intervention. We are now capable of pumping up the abundant underground water to turn the desert into gardens. We are also capable of desalinating the sea water and pumping it into huge pipelines, like rivers, which may turn the Arabian desert into green and grassland again.

5. The big ten signs, before the Hour, start with the emergence of Al-Mahdi

Among the most important prophecies, which have not happened yet, are the big signs, which should take place before the coming of the Hour (before the start of the Last Day), such as the emergence of the Mahdi (the Guided One), descent of 'Eisa (Jesus), pbuh, his fight with the Dajjal (the anti-Christ) and killing him. These are included in the following three 'Hadeeths.

Companion Abu Sa'id Al-Khudri, mAbpwh, said the Messenger of Allah, pbbuh, said:

"The Guided (Al-Mahdi) is one of my descendants. He will have a broad forehead and a hump nose (a little high in the middle). He will fill the Earth with justice, after a period of injustice and oppression. And he will rule for seven years." ¹⁵⁰

The importance of Al-Mahdi's appearance is that it is an immediate precursor to the appearance of the fake messiah (the Anti-Christ), which will prompt the descent of the true Messiah ('Eisa, Jesus, the Son of Mary) from Heavens. Then, Jesus will fight the fake messiah and kill him. The following 'Hadeeth lists the ten big signs (prophecies):

Companion Hudhayfa Bin Usayd Al-Ghafari, mAbpwh, said that the Prophet, pbbuh, asked a group of his companions about the topic of their discussion. They said they were talking about the Hour. He said:

"It will not happen until you see **ten signs** happening before it. Then, he mentioned the smoke, the fake messiah, the beast, the sun rising from the west, descent of 'Eisa (Jesus) peace be to him, Yajooj and Majooj (Gog and Magog), three eclipses in the east, west, and Arabia. Finally, a fire will be coming out from Yemen, which drives people (north) to their gathering place." ¹⁵¹

Finally, Companions Al-Nawwas Bin Sam'an and Abu Umama Al-Bahili, mAbpwt both, narrated a long 'Hadeeth about the descent of 'Eisa (Jesus, the Messiah), pbuh, from Heavens. The 'Hadeeth mentions the place he descends to (Syria) and the time of his descent (during Al-Mahdi's rule). He will pray with Muslims in Baytul Maqdis (House of Holy, Al-Aqsa Mosque in Jerusalem). He will fight the Dajjal (the fake messiah, the Anti-Christ) and kill him. Then, he will rule for forty years, by the Islamic law, before his death. ¹⁵²

Conclusion

Allah, the Creator, praise to Him in His Highness (سُبْحَانَهُ وَتَعَالَى), has willed that humans should have the right to choose to believe or not to believe in Him. That is why He has sent His Messengers with His message of guidance to His human creations, to be good to themselves, to their families, to their societies, and to the world. These will be rewarded by peace of mind and happiness in this lower life, and by everlasting happy life in the hereafter. However, those who choose to be oppressors, tyrant, evil, and harmful to other fellow human beings are disobedient to Allah, their Creator. They harm themselves first before they harm others. So, they are punished in this life by unhappiness and lack of peace of mind, and they will be punished in the Hellfire in the hereafter.

Mu'hammed, pbuh, was honored by Allah, praise to Him, as His last Prophet, as directly mentioned in verse 33: 40. He was also honored as the last Messenger of Allah, bringing a Message to humanity, as indirectly mentioned in verse 5: 3, which declares that by revealing the Holy Quran to His Messenger, Allah, praise to Him, has completed His religion of Islam to His human creations. This means that no other Prophets or Messengers of Allah are needed to guide and educate humans on the Earth, as literate humans, particularly scholars, are capable to learn directly from the Book of Allah and the Sunna of His Messenger, who has been truly sent as a mercy to the Worlds.

Like the Messengers of Allah before him, particularly the ones with "Determination" (Ulul 'Azm), Mu'hammed, pbuh, was resisted by the disbelievers, who persecuted him and his early Muslim followers. However, he persisted in conveying the Message to Allah to humanity, until it was completed.

In order to strengthen the faith of the believers and persuade other humans to enter the fold of Islam, Allah praise to Him, supported His Messenger with many miracles and prophecies, mentioned in both of the Holy Quran and the Sunna. In addition, knowing about these miracles and prophecies aims at giving believers peace of mind, by giving them the knowledge about where they came from, where they are going, and that they are taken care of by their Beneficent and Merciful Creator.

Book 4

Messengers of Allah

to His Human Caliphs, on the Earth

By Hassan Ali El-Najjar

1447 / 2026

Chapter 9

Al-Isra Wal Mi'raj:

Prophet Mu'hammed's Night Journey

to Baytul Maqdis (Jerusalem) and his Ascension to
Heavens

Peace and blessings of Allah be upon him

رُسُلُ اللَّهِ إِلَى خَلِيفَتِهِ عَلَى الْأَرْضِ

تأليف حسن علي النجار

1447 ١٠ 2026 م

الفصل التاسع

الإسراء والمعراج: رحلة النبي محمد ليلاً إلى بيت
المقدس ، وصعوده إلى السماء

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan (Satan)
In the name of Allah, the Beneficent, the Merciful

Introduction

By the twelfth year of his mission, the Messenger of Allah, Mu'hammed, peace and blessings of Allah be upon him (pbuh), was very sad for the great loss he had, due to the deaths of his wife Khadeeja and his uncle Abu Talib. In addition, he was greatly disappointed of the stubborn rejection of his people in Makkah to his mission. Moreover, he was ridiculed and mistreated by the people of Al-Ta-if, when he tried to invite them to Islam.

Moreover, early Muslims were persecuted by the Quraysh disbelievers. Therefore, he advised those who were capable among them to immigrate to Abyssinia (Ethiopia) while the disbelievers continued their persecution of the Muslims who remained in Makkah.

So, Allah, praise to Him, wanted to console and lift the morale of His Messenger. He commanded the Angel Jibreel (Gabriel), peace be upon him (pbuh) to accompany him in a Night Journey, taking him from the 'Haram Mosque in Makkah to Al-Aqsa Mosque in Baytul Maqdis (Al-Quds, Jerusalem), then to the seven heavens and beyond, and back to Makkah, all in a short time, in part of one night, in what has become known as "Al-Isra wal Mi'raj" (The Night Journey and Ascension).

In the following morning, the Messenger of Allah talked about his Night Journey to people, which was another opportunity for the disbelievers to ridicule him and call him a liar and a crazy man. However, it was a glad tiding for the believers, whose faith was reinforced by hearing about it.

Muslim scholars debated about the Night Journey, whether it was by soul only or by body and soul. The conclusion of the majority of them was that it was indeed by body and soul, while he was awake.

It was one of the greatest events in the Mission of the Messenger of Allah, pbuh, and in the history of Islam. It was also a prophecy about the future human flying in aircraft, on the Earth, and in other devices up to outer space.

This Chapter explores several aspects of the Night Journey. It is divided into six sections, providing a brief background and a description of that event, the text of the 'Hadeeth about it, 16 educational illustrations about sins and sinners, which the Messenger of Allah, pbuh, saw in the first heaven, the people's reaction to the story about it, and some discussions by Muslim scholars researching it.

First, Background to the Night Journey and Ascension (Al-Isra Wal Mi'raj) Event

The Messenger of Allah, Mu'hammed, pbuh, was born on 12th of Rabi' Al-Awwal, fifty-three years before his hijra (immigration) from Makkah to Medina. That year was 570 AD, according to the Gregorian calendar.

His father died before his birth and his mother died when he was six-years old. His paternal grandfather, Abdul Muttalib, took care of him for two years before his death. Then, his uncle, Abu Talib, took care of him when he was eight years old.

When he became twenty-five years old, he worked in the trade caravan of a forty-years-old Makkan lady, called Khadeeja Bint Khuwaylid, may Allah be pleased with her (mAbpwh), who asked him to marry her, in the same year. He accepted and he had all his children with her, except Ibraheem, who was born from his Coptic wife, Maria, mAbpwh. ¹⁵³

He rejected the idols, which his people of Quraysh used to worship and started to contemplate in the Cave of 'Hira, outside of Makkah, in search for the true God. When he became forty-years old, he received revelations about his mission through the Senior Angel, Jibreel (Gabriel), peace be upon him (pbuh). ¹⁵⁴

While the people of Makkah rejected his teachings, his wife Khadeeja, mAbpwh, believed in him and stood by his side.

During the first three years of his mission, he called people to Islam secretly. Then, he called them openly for the following ten years.

The disbelievers in Makkah persecuted early Muslims, which led the Messenger of Allah, pbuh, to permit them to immigrate to Abyssinia (Aksum, Ethiopia today). They immigrated in two waves, during the fifth and sixth years of his mission (about 615 AD), to that country, which was ruled by a just Christian king who gave them a safe haven there.

The non-believers still persecuted the Messenger of Allah, pbuh, his uncle Abu Talib, and his relatives, by blockading them in a valley outside of Makkah, known as Shi'b Abu Talib, in the seventh year of his mission. For three years, they ostracized them and prevented others from dealing with them. However, some Muslims from outside Makkah managed to provide them secretly with some supplies.

During the tenth year of his mission, the Messenger of Allah, pbuh, lost his two major sources of human support by the death of his uncle, Abu Talib, and his wife, Khadeeja, mAbpwh.

As the disbelievers of Makkah continued their rejection of his mission and their persecution of early Muslims, he thought about going to the neighboring city of Al-Ta-if, to call its people to Islam. To his disappointment and sadness, not only did they reject his call, but they also mistreated him and his companion, Zayd, by throwing rocks at them, injuring both of them.

After what had happened at Al-Ta-if, the Messenger of Allah was even afraid of being killed by the disbelievers in Makkah. Therefore, he sought protection of a strong clan, but when he entered the city he was sad, disappointed, and afraid.

This was the background for the Night Journey of Al-Isra Wal Mi'raj. Allah, praise to Him, wanted to console His Messenger, lift his morale, assure him of His support, and show him His great signs in the Heavens and the Earth, by taking him in a miraculous journey from Makkah to Baytul Maqdis (Al-Quds, Jerusalem), then to heavens and beyond, and bringing him back to his bed, in part of the same night. ¹⁵⁵

Second, Mention of the Night Journey of Al-Isra Wal Mi'raj, in the Holy Quran

The great event of the Night Journey and Ascension (Al-Isra Wal Mi'raj), of the Messenger of Allah, Mu'hammed, pbuh, from Al-Haram Mosque in Makkah to Al-Aqsa Mosque in Baytul Maqdis (Al-Quds, Jerusalem), then to the Seven Heavens, and beyond, happened on the night of 27th of the month of Rajab, of the twelfth year of his mission. It is mentioned in the first verse of Soorat Al-Isra (Chapter 17) of the Holy Quran, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الْإِسْرَاءُ ، 1: 17).

I seek refuge with God from the Stoned Shaytan (Cursed Satan)
In the name of Allah, the Beneficent, the Merciful

Exalted is **He, who took His Worshipper** (Mu'hammed) **in a Night** (Journey), from Al-Haram Mosque to Al-Aqsa Mosque, whose surroundings We have blessed, **to show him of Our Signs** (wonders). Indeed, He is the Hearing, the Seeing (Al-Isra, 17: 1).

The Night Journey is also mentioned in verses 1-18 of Soorat Al-Najm (Chapter 53) of the Holy Quran, which document some of the details about the two times in which the Messenger of Allah, pbuh, saw the Spirit, Jibreel (Gabriel), pbuh. The first was at the beginning of his mission in Makkah and the second was near the Cedar (Lote Tree) of the Ultimate Destination (Cedratal Muntaha), in the Seventh Heaven.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُحْمَرُّونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾ (النَّجْمُ ، 53: 1-18).

I seek refuge with God from the Stoned Shaytan (Satan)
In the name of Allah, the Beneficent, the Merciful

By the star when it falls, (1)

Your companion (Mu'hammad) has not strayed, nor has he erred, (2)

Nor does he speak from (his own) inclination. (3)

It is not but a revelation revealed (inspiration inspired), (4)

Taught to him by the one intense in strength (Jibreel), (5)

One of soundness, and he rose to (his) true form (6)

While he was in the higher (part of the) horizon (7)

Then he approached and descended (8)

And was at a distance of two bow lengths or nearer (9)

And he (Jibreel) revealed (by inspiration) to His (God's) Worshipper (Mu'hammed) what he revealed. (10)

The heart did not lie (about) what it saw. (11)

So, are you disputing with him over what he saw? (12)

And **he certainly saw him (Jibreel) in another descent** (13)

At the Cedar (Lote tree) of the Ultimate Destination - (14)

Near it is the Garden of Refuge - (15)

Wherever there comes to the Cedar (Lote Tree) that which comes (to it) (16)

The sight (of the Prophet) did not swerve, nor did it transgress (its limit). (17)

He certainly **saw of the Great Signs of his Lord.** (18) (Al-Najm, 53: 1-18).

Third, Description of the Night Journey and Ascension in the 'Hadeeth

The Night Journey and Ascension (Al-Isra Wal Mi'raj) is documented in the above-mentioned 19 verses of the Holy Quran, which was inscribed during the lifetime of the Messenger of Allah, pbuh, and has been preserved in its authentic version for more than 14th centuries. Muslims everywhere, and throughout their history, have acknowledged that it is the Word of Allah that has not changed and will not change.

The detailed description of the Night Journey was also narrated in a well-known 'Hadeeth of the Prophet, pbuh, which was not written officially, like other 'Hadeeths, until years after his death. As a result, there were several versions of the same 'Hadeeth, reported in the major 'Hadeeth sources, particularly those of Al-Bukhari, Muslim, and Al-Tirmidhi, which differ from one another, in additions and deletions of some details.

Renowned Muslim scholars, such as Al-Tabari, Al-Qurtubi, and Ibn (Bin) Katheer, provided their own interpretations of the Holy Quran verses. They investigated how the verses were explained by the 'Hadeeth, as narrated by the Companions of the Messenger of Allah. That is why we find different versions of the Night Journey 'Hadeeth, the summary of the commonly agreed upon details, even collated in one version, combining various narrations, as done by Ibn Katheer. The 'Hadeeth was also investigated and analyzed in many works by contemporary Muslim scholars, such as 'Assaf and Al-Sha'rawi. ¹⁵⁶

1. Preparing him for the Journey

The Messenger of Allah described the preparation for his Night Journey and Ascension to heavens and beyond, saying:

"While I was laying down in Al-'Hateem, near Al-Ka'ba, an (angel) came and made a (vertical) cut in my body between the neck and the pubic hair area. Then, he brought a golden pot full of Zamzam water, with which he washed my heart and stuffed it with faith and wisdom. Then, he put my heart back in its place." ¹⁵⁷

2. Al-Buraq: The Aerospace Travel Vehicle

Then, a white animal larger than a donkey and smaller than a mule was brought to me to ride. That was Al-Buraq (the Lightning-Speed animal or device), whose hoof reaches what his eye can see. It took me to Baytul Maqdis (the site of Al-Aqsa Mosque, in Al-Quds, Jerusalem), where I tied its leach where previous Prophets tied it. Then, I entered, prayed, and got out.

3. The Space Travel to the Near (First) Heaven

Then, Jibril (Gabriel) took me in ascent to the Lowest (First) Heaven (using Al-M'iraj, a ladder-like device that moves lamely in space). ¹⁵⁸

(Jibreel) asked for the (First Heaven) gate to be opened. (The angel in charge) replied to him saying: "Who is this?" He said: "Jibreel."

(The angel) said: "And who is with you?" (Jibreel) said: "Mu'hammed."

(The angel) said: "Has he been sent to?" (Jibreel) said: "Yes."

It was said: "He is welcome, in this good coming." And the gate was opened.

When I entered, there was Adam. (Jibreel) said: "This is your father **Adam**, greet him."

I did and he returned the greeting, saying: "Welcome, the good son and the good Prophet."

Note: In one version of the 'Hadeeth, Adam was seen looking at his right side and laughing, then looking at his side and crying. Jibreel explained that he laughed (expressing happiness) for seeing the souls of his good descendants rising to Paradise, then crying (expressing sorrow) for seeing souls of his bad descendants rising to Hell. ¹⁵⁹

Then, while in the Lowest (First) Heaven, Jibreel, pbuh, showed the Messenger of Allah, pbuh, parts of Paradise and Hell, as well as several educational illustrations about sins and sinners, which are presented below, in the fourth section of this Chapter.

4. Travel Through the Other Six Heavens

Then, Jibreel, pbuh, ascended the Messenger of Allah, pbuh, to the remaining six heavens, one after the other, with the same repeated procedure. He asked the gate-keeper angel, in charge of each heaven gate, to open it. Then, the angel asked him about who he was and who was with him. He answered that he was Jibreel and Mu'hammed was with him. This was followed by a question by the angel about whether Mu'hammed had been sent to (people), and Jibreel would say: yes. The angel, then, greeted the Messenger of Allah, saying: "He is welcome, in this good coming." Finally, the heaven gate would be opened.

As Jibreel and the Messenger of Allah entered each heaven, they met with one of the Prophets or Messengers of Allah. Jibreel introduced him to them and asked him to greet them. When he did, they all replied to his greetings, saying: "Welcome, the good brother and the good Prophet."

Thus, he met with 'Eisa (Jesus) and Ya'hya (John, the Baptist) in the Second Heaven, Yousuf (Joseph) in the Third Heaven, Idrees (Akhnokh, Enoch) in the Fourth Heaven, Haroon (Aaron) in the Fifth Heaven, Moosa (Moses) in the Sixth Heaven, and Ibraheem (Abraham) in the Seventh Heaven, peace and blessings of Allah be upon them all (See a full version of the 'Hadeeth in the **Appendix**, at the end of this Chapter).

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Note: As the Messenger of Allah, pbuh, was leaving Moosa (Moses), he saw him crying. When he was asked about what caused him to cry, he said: "I am crying because a young man was sent after me (Mu'hammed), with more of his followers (Ummah) entering Paradise than of my followers."

5. Reaching Cedratul Montaha (Lote Tree) and Al-Baytul Ma'moor (The House of Worship in Heavens)

(While still in the Seventh Heaven), the "Cedar (Lote Tree) of the Ultimate Destination," **was lifted to me** (to see). The size of its fruits was like that of waterpots, its leaves were like the size of elephants' ears.

(Jibreel) said: This is the "Cedar of the Ultimate Destination." Near it were four rivers, two could be seen and two were unseen. I said: "What are these, Jibreel?" He said: The unseen rivers are those of Paradise. The two seen (rivers) are the Nile and the Euphrates.

Then, Al-Baytul Ma'mour (The House of Continuous Worship of Allah) was **lifted to me** (to see). Jibreel said that seventy thousand new angels come to worship Allah in it every day.

Finally, (Jibreel) brought me three pots with wine, milk, and honey. When I took the milk, Jibreel said: "It's the natural inclination (of goodness, *Fitra*), which you chose for yourself and your followers (your Ummah)."

6. The Prayer Ordainment

At this point, Jibreel could not proceed higher than the Cedar of the Ultimate Destination and Al-Baytul Ma'mour. But the Messenger of Allah, pbuh, did and received the greatest honor (any creature could have) of being in an audience with Allah, praise to Him in His Highness (*سُبْحَانَهُ وَتَعَالَى*).

Companion Abu Dther Al-Ghifari, mAbpwh, asked the Messenger of Allah, pbuh, if he saw his Lord there. He replied: "Light! How can I see Him?" (meaning He is Light! How can I see Him, as such?). He also said:

"I saw Light." 161

Then (when I was in audience with Allah), prayer was ordained on me, **fifty prayers every day**. As I descended back, I passed by Moosa (Moses), who asked me about what I was ordained (to do).

I said, "I was commanded (to perform) fifty prayers every day."

He said, "Your Ummah (followers, Community) cannot perform fifty prayers every day. By Allah, I had an experience with people before you, dealing with the Children of Israel, with the hardest of ways. Go back to your Lord and ask Him a lighter ordainment for your Ummah."

I went back (to my Lord) Who decreased the number of prayers by ten. Then, as I descended back, I passed by Moosa, who said the same words. I went back (to my Lord) Who decreased the number of prayers by ten. (The Prophet did that five times) I was (finally) commanded to perform **five prayers** everyday (which are equal to fifty in their weight, as rewards for good deeds are multiplied ten times. ¹⁶²

(When the Prophet passed by Moosa the last time and was advised to go back and ask his Lord for a smaller number of prayers, he answered): "I asked my Lord enough, I'm too shy now (to ask Him for more), I am content, and I submit (to His will).

As I left (Moosa), I heard a call (from my Lord), saying: "I have decreed my command and made it light on my worshippers." ¹⁶³

Prayer Before the Night Journey

The Islamic prayer before the Night Journey was in the form of praising Allah (tasbe'e'h) and reciting verses of the Holy Quran. The Messenger of Allah, pbuh, and early Muslims also prayed standing and prostrating at night, as well as before the sunrise and before the sunset. That was the conclusion of Muslim scholars, based on the Makkan verses of the Holy Quran ¹⁶⁴ and a narrations by the Mother of the Believers, 'Ayisha, mAbpwh. ¹⁶⁵

Jibreel Taught the Messenger of Allah How and When to Pray

After the Night Journey, Jibreel, pbuh, taught the Messenger of Allah, pbuh, how and when to pray the five daily ordained prayers. Then, the Messenger of Allah taught that to his Companions and told them to teach people and to "pray as they saw him praying," as we learn from 'Hadeeths. ¹⁶⁶

Fourth, Educational Illustrations About Sins and Sinners in the First Heaven

While traveling in the First Heaven, Jibreel (Gabriel), pbuh, showed the Messenger of Allah, pbuh, some illustrations about why Allah, praise to Him, prohibited people from causing harm to themselves and to each other. These included illustrated examples of sins, how repugnant and disgusting each one of them was, and how sinners would be punished.

1. Back Biters

"لَمَّا عُرِجَ بِي ، مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ ، يَحْمُسُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ.

فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ ."

"When I was taken in ascent, I passed by a group of people who have copper nails, by which they bite their own faces and chests.

I asked: O Jibreel, who are these? He said: (This is the example of) those who **back bite** people and **gossip** about their intimate life with evil hints." ¹⁶⁷

2. Those who approach prohibited behaviors and leave allowed ones ('halal and 'haram)

فَمَضَيْتُ هُنَيْهَةً ، فَإِذَا أَنَا بِأُخُوْنَةٍ عَلَيْهَا لَحْمٌ مُشْرِخٌ ، لَيْسَ يَقْرَبُهَا أَحَدٌ ، وَإِذَا أَنَا بِأُخُوْنَةٍ أُخْرَى عَلَيْهَا لَحْمٌ قَدْ أَرُوْحَ وَأَنْتَنَ ، عِنْدَهَا أَنْاسٌ يَأْكُلُونَ مِنْهَا.

قُلْتُ: يَا جِبْرِيلُ ، مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ مِنْ أُمَّتِكَ ، يَأْتُونَ الْحَرَامَ وَيَتْرَكُونَ الْحَلَالَ.

Then, after I travelled a little while, I saw big plates of good meat but nobody was eating from them. Beside them, there were other plates of stinking and rotten meat, which are approached by a group of people, eating from them.

I asked: O Jibril, who are these?

He said: (This is the example of) those among your Community (Ummah) who **approach the prohibited behaviors ('haram) and leave the allowed ones ('halal).**" ¹⁶⁸

3. Scorners and Mockers

قَالَ: ثُمَّ مَضَيْتُ هُنَيْهَةً ، فَإِذَا أَنَا بِأَفْوَامٍ يُفْطَعُ مِنْ جُذُوبِهِمُ اللَّحْمُ ، فَيُلْقَمُونَهُ ، فَيَقَالُ لَهُ: كُلْ كَمَا كُنْتَ تَأْكُلُ مِنْ لَحْمِ أَخِيكَ.

قُلْتُ يَا جِبْرِيلُ ، مَنْ هَؤُلَاءِ؟ قَالَ هَؤُلَاءِ الْهَمَّازُونَ مِنْ أُمَّتِكَ ، اللَّمَّازُونَ.

Then, after I travelled a little while, I saw a group of people, from whose bodies, pieces of flesh are cut. Then, they are given their own flesh in their mouths.

(Then, the angels) tell them: Eat (your own flesh), like you used to eat your brother's (or your sister's) flesh.

I asked: O Jibreel, who are these?

He said: (This is the example of) the **scorners and mockers** of others from among your Community (Ummah). ¹⁶⁹

4. Transgressors on orphans (helpless people) by consuming their money

قَالَ: ثُمَّ مَضَيْتُ هُنَيْهَةً ، فَإِذَا أَنَا بِأَقْوَامٍ مَشَافِرِهِمْ كَمَشَافِرِ الْإِبِلِ. قَالَ: فَتَفْتَحُ أَفْوَاهُهُمْ ، فَيُلْقَمُونَ مِنْ ذَلِكَ الْجَمْرِ ، ثُمَّ يَخْرُجُ مِنْ أَسَافِلِهِمْ ، فَسَمِعْتُهُمْ يَصْجُونَ إِلَى اللَّهِ ، عَزَّ وَجَلَّ.

فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ مِنْ أُمَّتِكَ "الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا".

(وَقَدْ أَصْبَحَتْ هَذِهِ الْإِجَابَةُ هِيَ الْآيَةُ الْعَاشِرَةُ مِنْ سُورَةِ النَّسَاءِ ، 4: 10).

Then, after I travelled a little while, I saw a group of people with big lips, like those of camels. They (are ordered to) open their mouths, then glowing pieces of firewood are thrown into their mouths (burning everything all the way) and getting out from their bottoms. I heard them pleading to Allah, praise to Him (to end their punishment).

I asked: O Jibreel, who are these?

He said: (This is the example of) those among your Community (Ummah) **who transgress on orphans (helpless people) by consuming their money** (while they are entrusted to guard it).

"They eat fire in their bellies, and they will be punished in the Fire."

(This answer became a verse in the Holy Quran, in Surat Al-Nisa, 4:10). ¹⁷⁰

5. Punishment of the Women Adulterers and Fornicators

قَالَ: ثُمَّ مَضَيْتُ هُنَيْهَةً ، فَإِذَا أَنَا بِنِسَاءٍ تَعَلَّقْنَ بِثَدْيِهِنَّ ، فَسَمِعْتُهُنَّ يَصْجْنَ إِلَى اللَّهِ ، عَزَّ وَجَلَّ.

قُلْتُ: يَا جِبْرِيلُ ، مَنْ هَؤُلَاءِ النِّسَاءُ؟ قَالَ: هَؤُلَاءِ الزُّنَاةُ مِنْ أُمَّتِكَ.

Then, after I travelled a little while, I saw a group of women hanging from their breasts. They were pleading to Allah, praise to Him (to end their punishment).

I asked: O Jibreel, who are these **women**?

He said: (This is the example of) the **adulterers and fornicators** among your Community (Ummah).

Note:

The Arabic word used here and in the Holy Quran is "Zina," which refers to sex outside marriage, applying to both those who are married and those who are not married. As a result, it refers to both English words of adultery and fornication. ¹⁷¹

6. The Example of Adulterer Men and Women

ثُمَّ أَتَى عَلَى قَوْمٍ بَيْنَ أَيْدِيهِمْ لَحْمٌ نَضِيجٌ فِي قَدْرِ وَلَحْمٌ نِيءٌ فِي قَدْرِ خَبِيثٍ. فَجَعَلُوا يَأْكُلُونَ مِنَ اللَّحْمِ النَّيِّءِ الْخَبِيثِ ، وَيَدْعُونَ النَّضِيجَ الطَّيِّبَ.

فَقَالَ: مَا هَؤُلَاءِ يَا جِبْرِيلُ؟ فَقَالَ: هَذَا الرَّجُلُ مِنْ أُمَّتِكَ تَكُونُ عِنْدَهُ الْمَرْأَةُ الْحَلَالُ الطَّيِّبَةُ ، فَيَأْتِي امْرَأَةً خَبِيثَةً ، فَيَبِيتُ عِنْدَهَا حَتَّى يُصْبِحَ. وَالْمَرْأَةُ تَقُومُ مِنْ عِنْدِ زَوْجِهَا حَلَالًا طَيِّبًا ، فَتَأْتِي رَجُلًا خَبِيثًا ، فَتَبِيتُ مَعَهُ حَتَّى تُصْبِحَ.

Then, he came to a group of people, who had in front of them cooked meat in one pot and raw, stinking meat in another pot. Then, they started eating from the raw, stinking meat, leaving the good, cooked meat.

(The Messenger of Allah, pbuh) asked: O Jibreel, who are these?

He said: (This is the example of) the **(adulterer) man** among your Community (Ummah), who has a good woman (his wife), allowed (and available) to him, but he goes to a bad woman (not allowed to him), and spends a night with her until the morning.

This is (also example of) the **(adulterer) woman** among your Community (Ummah), who has a good man (her husband), allowed (and available) to her, but she goes to a bad man (not allowed to her), and spends a night with him until the morning. ¹⁷²

7. Usury Consumers

قَالَ: ثُمَّ مَضَيْتُ هُنَيْهَةً ، فَإِذَا أَنَا بِأَقْوَامٍ بُطُونُهُمْ أَمْثَالُ الْبُيُوتِ ، كُلَّمَا نَهَضَ أَحَدُهُمْ خَرَّ. فَيَقُولُ: اللَّهُمَّ لَا تُقِمِ السَّاعَةَ. قَالَ: وَهُمْ عَلَى سَابِلَةِ آلِ فِرْعَوْنَ. قَالَ: فَتَجِيءُ السَّابِلَةُ فَتَطْوُهُمْ. قَالَ: فَسَمِعْتُهُمْ يَصْجُونَ إِلَى اللَّهِ.

قَالَ: قُلْتُ: يَا جِبْرِيلُ ، مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ مِنْ أُمَّتِكَ الَّذِينَ يَأْكُلُونَ الرِّبَا ، "لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ".

(وَقَدْ أَصْبَحَتْ هَذِهِ الْإِجَابَةُ جُزْءًا مِنَ الْآيَةِ الْكَرِيمَةِ 275 ، مِنْ سُورَةِ النَّسَاءِ ، 2: 275).

Then, after I travelled a little while, I saw groups of people whose bellies look like homes (in size and weight). Whenever one of them tried to stand up, he would fall down. Then, he says: O Allah, please don't bring the Hour (of Reckoning). These are on the path of the Pharaoh and his family, then the path folds them. (The Messenger of Allah, pbuh) heard them pleading with Allah (praise to Him, to end their punishment).

(The Messenger of Allah, pbuh) asked: O Jibril, who are these?

He said: (This is the example of) those from among your Community (Ummah), **who consume usury** (riba: exploitative interests, leading to extracting more than doubling principals of loans). "Those who consume usurious interests cannot stand except as one who is being beaten by Satan into insanity"

(This answer became part of Verse 275 of Surat Al-Nissa, 4:10, in the Holy Quran). ¹⁷³

8. Those who are lazy to make the ordained prayers

ثُمَّ أَتَى عَلَى قَوْمٍ تُرْضِخُ رُءُوسُهُمْ بِالصَّخْرِ ، كُلَّمَا رُضِخَتْ عَادَتْ كَمَا كَانَتْ ، وَلَا يَفْتَرُّ عَنْهُمْ مِنْ ذَلِكَ شَيْءٌ .
فَقَالَ: مَا هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ تَتَنَاقَلُ رُءُوسُهُمْ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ."

Then, he came to a group of people, whose heads would be hit against rocks. Then, the act is repeated.

(The Messenger of Allah, pbuh) asked: O Jibreel, who are these?

He said: (This is the example of) those **who are lazy to make the ordained prayers.** ¹⁷⁴

9. Those who do not give the (ordained) charity

ثُمَّ أَتَى عَلَى قَوْمٍ عَلَى أَقْبَالِهِمْ رِقَاعٌ ، وَعَلَى أَدْبَارِهِمْ رِقَاعٌ ، يَسْرَحُونَ كَمَا تَسْرَحُ الْإِبِلُ وَالنَّعَمُ ، وَيَأْكُلُونَ الضَّرِيعَ وَالزَّقَوْمَ وَرَضَفَ جَهَنَّمَ وَحِجَارَتَهَا ."

قَالَ: فَمَا هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ لَا يُؤَدُّونَ صَدَقَاتِ أَمْوَالِهِمْ ، وَمَا ظَلَمَهُمُ اللَّهُ تَعَالَى شَيْئًا ، وَمَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ .

(وَقَدْ احْتَوَتْ هَذِهِ الْإِجَابَةُ عَلَى جُزْءٍ مِنْ خَمْسِ آيَاتٍ فِي الْقُرْآنِ الْكَرِيمِ ، تُقَرَّرُ بِأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ، هِيَ: 3: 182 ، 8: 51 ، 22: 10 ، 41: 46 ، و 50: 29).

Then, he came to a group of people, whose front and back private parts are covered with patches. They eat from pasture lands, like camels and domestic animals. They eat dry and repugnant plants, as well as stones and rocks of Hell.

(The Messenger of Allah, pbuh) asked: O Jibril, who are these?

He said: (This is the example of) those **who do not give the (ordained) charity** (Zakat) from their wealth. Allah, praise to Him, has not done injustice to them, in anything they did. Allah is not unjust to the slaves (slaves to the wealth they collect). ¹⁷⁵

This meaning about Allah, praise to him, as not being unjust to those who enslave themselves to their desires and wrongdoing, is expressed in five verses of the Holy Quran, in which they are described as 'abeed (slaves). These verses are 3: 82, 8: 51, 22: 10, 41: 46, and 50: 29. However, righteous believers are referred to as 'ibad (worshippers). For more information about this topic, see Chapter I.7, "Worshippers by choice or forced slaves?"

10. Those who sit on the road, blocking it

قَالَ: ثُمَّ أَتَى عَلَى خَشَبَةٍ عَلَى الطَّرِيقِ ، لَا يَمُرُّ بِهَا تَوْبٌ إِلَّا شَقَّتْهُ ، وَلَا شَيْءٌ إِلَّا حَرَقَتْهُ.

قَالَ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا مَثَلُ أَقْوَامٍ مِنْ أُمَّتِكَ ، **يَقْعُدُونَ عَلَى الطَّرِيقِ فَيَقْطَعُونَهَا**. ثُمَّ تَلَا: "وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا".

كَانَ ذَلِكَ هُوَ الْجُزْءُ الْأَوَّلُ مِنَ الْآيَةِ الْكَرِيمَةِ 86 ، مِنْ سُورَةِ الْأَعْرَافِ (7) ، وَالَّتِي نَصَّهَا: "وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا".

Then, he came to a piece of wood on the road, which cuts any piece of clothes (passing people wear) or penetrates anything passes by it.

(The Messenger of Allah, pbuh) asked: O Jibreel, what is this?

He said: (This is the example of) groups of people from your Community (Ummah), **who sit on the road, blocking it**. Then, he recited the first part of Verse 86 of Surat Al-A'raf (Chapter 7) of the Holy Quran:

"And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it (seem) deviant (7: 86).¹⁷⁶

11. Those who have obligations, which they cannot handle

قَالَ: ثُمَّ أَتَى عَلَى رَجُلٍ قَدْ جَمَعَ حُرْمَةً عَظِيمَةً ، لَا يَسْتَطِيعُ حَمْلَهَا ، وَهُوَ يَزِيدُ عَلَيْهَا.

فَقَالَ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الرَّجُلُ مِنْ أُمَّتِكَ ، **يَكُونُ عَلَيْهِ أَمَانَاتُ النَّاسِ ، لَا يَقْدِرُ عَلَى آدَانِهَا** ، وَهُوَ يُرِيدُ أَنْ يَحْمِلَ عَلَيْهَا.

Then, he came to a man who has gathered a great bundle, which he cannot carry. However, he keeps adding more (weight) on it.

(The Messenger of Allah, pbuh) asked: O Jibreel, who is this?

He said: (This is the example of) the man from your Community (Ummah), who **has obligations** (trusts, duties, responsibilities, or debts) towards people. He **cannot handle** or fulfill these obligations, yet he adds more on himself.¹⁷⁷

12. Agitators and Instigators (Speakers of Fitna)

ثُمَّ أَتَى عَلَى قَوْمٍ تُفَرِّضُ أَلْسِنَتُهُمْ وَشِفَاهُهُمْ بِمَقَارِضَ مِنْ حَدِيدٍ ، كُلَّمَا قُرِضَتْ عَادَتْ كَمَا كَانَتْ ، لَا يَفْتَرُّ عَنْهُمْ مِنْ ذَلِكَ شَيْءٌ.

فَقَالَ: مَا هَذَا يَا جِبْرِيلُ؟ فَقَالَ: هَؤُلَاءِ **خُطَبَاءُ الْفِتْنَةِ**.

Then, he came to a group of people, whose tongues and lips are cut with iron cutters. Then, they have their tongues and lips back, to be cut again.

(The Messenger of Allah, pbuh) asked: O Jibreel, who are these?

He said: (This is the example of) the **speakers of Fitna** (agitators and instigators).¹⁷⁸

13. Those who say something tremendously wrong

ثُمَّ أَتَى عَلَى جُحْرِ صَغِيرٍ يَخْرُجُ مِنْهُ ثَوْرٌ عَظِيمٌ ، فَجَعَلَ الثَّوْرُ يُرِيدُ أَنْ يَرْجِعَ مِنْ حَيْثُ خَرَجَ فَلَا يَسْتَطِيعُ .
فَقَالَ: مَا هَذَا يَا جِبْرِيلُ؟ فَقَالَ: هَذَا الرَّجُلُ **يَتَكَلَّمُ بِالْكَلِمَةِ الْعَظِيمَةِ** ، ثُمَّ يَنْدَمُ عَلَيْهَا فَلَا يَسْتَطِيعُ أَنْ يَرُدَّهَا .

Then, he came to a small hole in the ground, from which a great bull comes out. Then, the bull tries to get back to its hole but it can't.

(The Messenger of Allah, pbuh) asked: O Jibreel, what is this?

He said: (This is the example of) a man, **who says something tremendously wrong**. Then, he regrets it but he cannot take it back. ¹⁷⁹

14. Fighters for the Sake of Allah

قَالَ: فَسَارَ وَسَارَ مَعَهُ جِبْرِيلُ ، عَلَيْهِمَا السَّلَامُ . قَالَ: فَأَتَيْتُ عَلَى قَوْمٍ يَزْرَعُونَ فِي يَوْمٍ وَيَحْصُدُونَ فِي يَوْمٍ ، كُلَّمَا حَصَدُوا عَادَ كَمَا كَانَ . فَقَالَ النَّبِيُّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَا جِبْرِيلُ ، مَا هَذَا ؟ " قَالَ: " هَؤُلَاءِ **الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ** ، تُضَاعَفُ لَهُمُ الْحَسَنَةُ بِسَبْعِمِائَةٍ ضِعْفٍ ، وَمَا أَنْفَقُوا مِنْ شَيْءٍ فَهُوَ يَخْلُفُهُ ، وَهُوَ خَيْرُ الرَّازِقِينَ .

Then, the Messenger of Allah, pbuh, travelled with Jibril, peace be to him, until he came to a group of people who plant (by throwing the seeds) in one day, then they harvest their crop in the following day (getting very fast, good results). Then, the crop gives fruits again (without them planting seeds again).

(The Messenger of Allah, pbuh) said: O Jibreel, who are these?

He said: (This is the example of) **the fighters for the sake of Allah**, whose good deeds ('hasanat) are multiplied seven hundred times, and whatever they spend (for good), Allah compensates them for it, as He is the Best of Givers (the Best of Providers). ¹⁸⁰

15. Paradise

ثُمَّ أَتَى عَلَى وَادٍ ، فَوَجَدَ رِيحًا طَيِّبَةً بَارِدَةً ، وَرِيحَ مِسْكِ ، وَسَمِعَ صَوْتًا ، فَقَالَ: يَا جِبْرِيلُ مَا هَذِهِ الرِّيحُ الطَّيِّبَةُ الْبَارِدَةُ وَمَا هَذَا الْمِسْكُ وَمَا هَذَا الصَّوْتُ ؟

قَالَ: هَذَا صَوْتُ الْجَنَّةِ ، تَقُولُ: يَا رَبِّ إِنِّي بِمَا وَعَدْتَنِي. فَقَدْ كَثُرَتْ غُرْفِي وَإِسْتَبْرَقِي وَحَرِيرِي وَسُنْدُسِي وَعَنْقَرِي وَلَوْلُؤِي وَمَرْجَانِي وَفِضَّتِي وَذَهَبِي وَأَكْوَابِي وَصِحَافِي وَأَبَارِيقِي وَأَكُوسِي وَعَسَلِي وَمَائِي وَلَبَنِي وَخَمْرِي ، فَأَنْتَنِي بِمَا وَعَدْتَنِي.

فَقَالَ اللهُ ، سُبْحَانَهُ وَتَعَالَى: لَكَ كُلُّ مُسْلِمٍ وَمُسْلِمَةٍ وَمُؤْمِنٍ وَمُؤْمِنَةٍ ، وَمَنْ آمَنَ بِي وَبِرُسُلِي ، وَعَمِلَ صَالِحًا ، وَلَمْ يُشْرِكْ بِي شَيْئًا ، وَلَمْ يَتَّخِذْ مِنْ دُونِي أُنْدَادًا ، وَمَنْ حَشَبَنِي فَهُوَ آمِنٌ ، وَمَنْ سَأَلَنِي أُعْطِيَهُ ، وَمَنْ أَفْرَضَنِي جَزِيَّتُهُ ، وَمَنْ تَوَكَّلَ عَلَيَّ كَفَيْتُهُ ، إِنِّي أَنَا اللهُ ، لَا إِلَهَ إِلَّا أَنَا ، لَا أَخْلُفُ الْمِيعَادَ. وَقَدْ أَفْلَحَ الْمُؤْمِنُونَ ، وَتَبَارَكَ اللهُ ، أَحْسَنُ الْخَالِقِينَ.

قَالَتْ: قَدْ رَضِيتُ.

Then, he came to a valley, in which there was a cool, good-smelling, musky breeze, and where he heard a voice.

(The Messenger of Allah, pbuh) asked: O Jibreel, what is this cool, good smelling and musky breeze? And what's this voice?

(Jibril) said: This is (the smelling of) **Paradise** and its voice, saying:

"My Lord, give me what you promised me with, I have increased the number of my rooms, my green, silk, and brocade garments, my beautiful and fine carpet, my pearls, corals, silver, and gold jewels, my cups, plates, jars, glasses, and my water, milk, and wine. (I'm ready to receive the believers whom) You promised to bring to me."

(Allah, praise to Him) said:

"To you (I'm bringing), all male and female Muslims, all male and female believers, who believed in Me and in my Messengers, who did good deeds, who did not take partners with Me, and who did not take equals to Me. Whoever feared me (in his/her life) will be safe (here in Paradise), whoever asked Me I'll give him/her, whoever lent me (by spending on the poor and good causes) I'll compensate him/her, whoever trusted and depended on Me I'll be his/her Patron. I'm Allah, there is no other god than Me, I don't break My promise. The believers have won. Blessed is Allah (Glory to Him), the Best of Creators."

(Paradise then) said: "I'm content." ¹⁸¹

16. Hell

قَالَ: ثُمَّ أَتَى عَلَى وَادٍ ، فَسَمِعَ صَوْتًا مُنْكَرًا ، وَوَجَدَ رِيحًا خَبِيثَةً. فَقَالَ: مَا هَذِهِ الرِّيحُ يَا جِبْرِيلُ ، وَمَا هَذَا الصَّوْتُ؟

فَقَالَ: هَذَا صَوْتُ جَهَنَّمَ تَقُولُ: يَا رَبِّ إِنِّي بِمَا وَعَدْتَنِي. فَقَدْ كَثُرَتْ سَلَاسِلِي وَأَغْلَالِي ، وَسَعِيرِي وَحَمِيمِي ، وَضَرِيرِي وَعَسَاقِي ، وَعَذَابِي. وَقَدْ بَعُدَ فَعْرِي وَاشْتَدَّ حَرِّي ، فَأَنْتَنِي بِمَا وَعَدْتَنِي.

قَالَ اللهُ ، سُبْحَانَهُ وَتَعَالَى: لَكَ كُلُّ مُشْرِكٍ وَمُشْرِكَةٍ وَكَافِرٍ وَكَافِرَةٍ ، وَكُلُّ خَبِيثٍ وَخَبِيثَةٍ ، وَكُلُّ جَبَّارٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ.

قَالَتْ: قَدْ رَضِيتُ.

Then, he came to a valley, where he heard a repugnant voice, and there was a bad smelling.

(The Messenger of Allah, pbuh) asked: O Jibreel, what is this (place)? And what is this voice?

(Jibril) said: This is the voice of **Hell**, saying:

"O, my Lord, give me what You promised me with. I have increased my chains and my shackles, my blaze and my scalding (hot) water, my thorny dry plants and my (foul) purulence, and my torment. My bottom has deepened and my heat has intensified. Bring me what You promised me with."

(Allah, praise to Him) said:

"(I'm bringing) to you: Every male and female who took partners with Me, every male and female who rejected Me, every male and female who committed grave sins, and every tyrant who does not believe in the Day of Reckoning."

(Hell then) said: "I'm content." ¹⁸²

Fifth, People's Reaction to the Story of the Night Journey

The Messenger of Allah, pbuh, told the story of his Night Journey to the people of Makkah. Muslims with strong faith believed him. However, some Muslims did not believe him and even left their new religion after hearing the story. Some disbelievers used the story for more attacks on him. Others were skeptical but discussed it and asked him for evidence about its actual incidence.

Here are some 'Hadeeth versions from several narrators about people's reactions after hearing the story, all of which are documented in the books of Seerah (biographies of the Prophet, pbuh) and mentioned by the Holy Quran interpreters. ¹⁸³

فَعَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ: "لَمَّا أُسْرِيَ النَّبِيُّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِلَى الْمَسْجِدِ الْأَقْصَى ، أَصْبَحَ يَتَحَدَّثُ النَّاسُ بِذَلِكَ. **فَارْتَدَّ نَاسٌ** مِمَّنْ كَانُوا آمَنُوا بِهِ وَصَدَّقُوهُ ، وَسَعَوْا بِذَلِكَ إِلَى **أَبِي بَكْرٍ** ، رَضِيَ اللَّهُ عَنْهُ. فَقَالُوا: هَلْ لَكَ إِلَى صَاحِبِكَ يَزْعُمُ أَنَّهُ أُسْرِيَ بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ ، قَالَ: أَوْ قَالَ ذَلِكَ؟ قَالُوا: نَعَمْ. قَالَ: لَنْ كَانَ قَالَ ذَلِكَ **لَقَدْ صَدَقَ**. قَالُوا: وَتُصَدِّقُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ وَجَاءَ قَبْلَ أَنْ يُصْبِحَ؟ قَالَ: نَعَمْ، إِنِّي لَأُصَدِّقُهُ فِيمَا هُوَ أَبْعَدُ مِنْ ذَلِكَ ، **أُصَدِّقُهُ بِخَبَرِ السَّمَاءِ** فِي غَدْوَةٍ أَوْ رَوْحَةٍ. فَلِذَلِكَ ، سَمِيَ أَبُو بَكْرٍ الصِّدِّيقُ"

The Mother of Believers, 'Ayisha, may Allah be pleased with her, said: "When the Messenger of Allah, pbuh, was given the Night Journey to Al-Aqsa Mosque, he came out in the morning talking to people about it. **Some people** who used to believe in him **turned back**, becoming apostates.

They went to his Companion, **Abu Bakr**, mAbpwh, saying to him: What do you think of your Companion? He claims to be taken in a night journey to Baytul Maqdis (in Al-Quds, Jerusalem)! He said: Did he say that? They said: Yes. He said: If he said that, then **he told the truth**.

They said: Do you believe him in saying that he went last night to Baytul Maqdis and returned (to Makkah) before the morning? He said: Yes, I believe him in what is farther than that. **I believe him in what he said about heavens**, in going (to them) and coming back.

That's why Abu Bakr became known as Al-Siddeeq (the one who believed in the Prophet's report about his Night Journey and said that he told the truth." ¹⁸⁴

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: "لَمَّا كَذَّبْتَنِي فُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ ، قُمْتُ فِي الْحَجْرِ. **فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ** ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ ، وَأَنَا أَنْظُرُ إِلَيْهِ."

Companion Jabir Bin (son of) 'Abdullah, mAbpwt both, said that he heard the Messenger of Allah, pbuh, saying: "When Quraysh (disbelievers of Makkah) accused me of lying, following to my Night Journey to Baytul Maqdis (the House of Holy in Al-Quds, Jerusalem), I went to Al-'Hijr area (of Al-Ka'ba). (There), **Allah showed me** (a view of) **Baytul Maqdis**. So, I described its features to them, while I was looking at it." ¹⁸⁵

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ لَهُ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنَا عَنْ لَيْلَةِ أُسْرِيَ بِكَ فِيهَا. قَالَ:

"... إِنِّي أَتَيْتُ الْبَارِحَةَ بَيْتَ الْمَقْدِسِ ، وَغُرَجَ بِي إِلَى السَّمَاءِ ، وَرَأَيْتُ كَذَا وَكَذَا. فَقَالَ **أَبُو جَهْلٍ** ، يَغْنِي ابْنُ هِشَامٍ: أَلَا تَعْجَبُونَ مِمَّا قَالَ مُحَمَّدٌ؟ بَزَعُمْ أَنَّهُ أَتَى الْبَارِحَةَ بَيْتَ الْمَقْدِسِ ، ثُمَّ أَصْبَحَ فِينَا ، وَأَحَدُنَا يَضْرِبُ مَطِيئَتَهُ مُصْعِدَةً شَهْرًا ، وَمُفْقِلَةً شَهْرًا ، فَهَذِهِ مَسِيرَةُ شَهْرَيْنِ فِي لَيْلَةٍ وَاحِدَةٍ!

قَالَ: فَأَخْبَرْتُهُمْ بِعِيرِ لُفْرَيْشٍ لَمَّا كُنْتُ فِي مَصْعَدِي ، رَأَيْتُهَا فِي مَكَانٍ كَذَا وَكَذَا ، وَأَنَّهَا نَفَرَتْ. فَلَمَّا رَجَعْتُ وَجَدْتُهَا عِنْدَ الْعُقْبَةِ. وَأَخْبَرْتُهُمْ بِكُلِّ رَجُلٍ وَبَعِيرِهِ كَذَا وَكَذَا ، وَمَتَاعِهِ كَذَا وَكَذَا.

... فَقَالَ **رَجُلٌ مِنَ الْمُشْرِكِينَ**: أَنَا أَعْلَمُ النَّاسِ بِبَيْتِ الْمَقْدِسِ ، وَكَيْفَ بِنَاؤُهُ وَهَيْئَتُهُ ، وَكَيْفَ قُرْبُهُ مِنَ الْجَبَلِ. فَإِنْ يَكُ مُحَمَّدٌ صَادِقًا فَسَأَخْبِرُكُمْ ، وَإِنْ يَكُ كَاذِبًا فَسَأُخْبِرُكُمْ.

فَجَاءَ ذَلِكَ الْمُشْرِكُ ، فَقَالَ: يَا مُحَمَّدُ ، أَنَا أَعْلَمُ النَّاسِ بِبَيْتِ الْمَقْدِسِ ، فَأَخْبِرْنِي كَيْفَ بِنَاؤُهُ ، وَكَيْفَ هَيْئَتُهُ ، وَكَيْفَ قُرْبُهُ مِنَ الْجَبَلِ. قَالَ: **فَرَفَعَ لِرَسُولِ اللَّهِ** ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، **بَيْتَ الْمَقْدِسِ** مِنْ مَقْعَدِهِ ، فَنَظَرَ إِلَيْهِ كَنَظَرٍ أَحَدِنَا إِلَى بَيْتِهِ. قَالَ: بِنَاؤُهُ كَذَا وَكَذَا ، وَهَيْئَتُهُ كَذَا وَكَذَا ، وَقُرْبُهُ مِنَ الْجَبَلِ كَذَا وَكَذَا. فَقَالَ الْآخَرُ: صَدَقْتَ. فَرَجَعَ (إِلَى أَصْحَابِهِ) ، فَقَالَ: **صَدَقَ مُحَمَّدٌ فِيمَا قَالَ**.

Companion Abu Sa'eed Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, was asked by his Companions, to tell them about his Night Journey. He said;

"... I came to Baytul Maqdis yesterday, then I was taken in ascendance to the Heavens, and I saw such and such. Then, **Abu Jahl** (Ibn Hisham) said (to the people): Aren't you surprised of what Mu'hammed has said? He claims that he went to Baytul Maqdis yesterday, then he came back before the morning! (How can this be possible) when everyone of us spends a month going and a month coming back, riding his animal! (Do you believe him) in doing that in one night, when it takes us two months to do it?

(In reply, the Prophet, pbbuh) said: I told them about the moving Quraysh (trade caravan of) camels, which I saw when I was going (to Baytul Maqdis), near such and such place, and I saw that they were frightened (and some of them went astray). In my way back (from Baytul Maqdis), I saw them near Al-'Aqaba (near Makkah). I told them (with description) about every man, his camel, and his belongings.

A **man from the polytheists** (mushrikeen) said: I'm the most knowledgeable among people (here) of Baytul Maqdis (Al-Quds, Jerusalem), how it is built, its features, and its closeness from the mountain. I will let you know if Mu'hammed is telling the truth, and I will let you know if he is lying.

That polytheist (mushrik) man came and said: O Mu'hammed! I'm the most knowledgeable among people (here) of Baytul Maqdis. Tell me about how it is built, its features, and its closeness from the mountain.

(**A view of) Baytul Maqdis was lifted up** (by Jibreel, pbuh) **to the Messenger of Allah**, pbbuh, while he was (sitting in) his place. He looked at it, as every one of us looks at his home. He described its building(s), its features, and its closeness from the mountain.

The (polytheist) man said: You told the truth. He returned to them (to the crowd of skeptics) and said: **Mu'hammed told the truth in what he said."** ¹⁸⁶

Sixth, Interpretations of Muslim Scholars of the Night Journey

Majority of early and contemporary Muslim scholars have agreed that the Night Journey of the Messenger of Allah, Mu'hammed, pbbuh, was **in body and soul, while he was awake**. This was not only from Makkah to Baytul Maqdis (in Al-Quds, Jerusalem), but also to Heavens and back, as a miracle from Allah, praise to Him, to support him and to show him some of God's Signs.

Among the early interpreters of the Holy Quran, who agreed with this interpretation, were Al-Tabari, Al-Qurtubi, and Ibn Katheer, of 3rd, 7th, and 8th Hijri Centuries, respectively. As for Ibn Khaldoon, of the 8th Hijri Century, he offered a discussion about the special transformational nature of the Prophets and Messengers of Allah, which allowed them to communicate with the heavenly world.

Following the Ibn Khaldoon's discussion, Al-Sha'rawi (who died in 1419 H / 1998 AD) presented an explanation about the preparation of the human body of the Messenger of Allah, pbbuh, for the Journey, through three surgeries. He mentioned that the Journey was possible for him because Allah, the Capable, praise to Him, enabled him to go from one natural level to another. He was on the human level on the Earth when he traveled from Makkah to Baytul Maqdis. Then, he was transformed to the angelic level, when he was ascended to the Lowest (First) heaven, and from one heaven to another. Then, he was transformed into a spiritual level, higher than the angelic level, when he proceeded to where Jibreel, pbuh, did not proceed, above the seventh heaven.

This majority opinion can also be found in the writings of many contemporary Muslim scholars, such as Sali'h Al-Fawzan, Safar Al-'Hawali, and the scholars of publications, in the Egyptian Ministry of Endowment (Al-Awqaf). In addition, the 'Hadeeth scholar, Nasiruddeen Al-Albani, wrote a book, in which he described the Night Journey, through its 'Hadeeths, authenticating them, and showing which among them were Sa'hee'h or not.

1. Al-Tabari

Al-Tabari argued that the Prophet's Night Journey was **in body and soul**, while he was awake. Like the majority of Muslim scholars, he based his opinion directly on verses from the Holy Quran and from the 'Hadeeth of the Prophet, pbuh, which stated that he rode Al-Buraq (the Lightning-Speed Animal) from Makkah to Baytul Maqdis (in Al-Quds, Jerusalem), then he was ascended to heavens through Al-Mi'raj (the Heavenly Ladder).

Al-Tabari also **reported various opinions**, including the minority opinion, in which some Muslim scholars argued that the Journey was only in soul. They depended on the opinions of Mu'awiya Bin Abi Sufyan, the Mother of the Believers, 'Aysha, and Ibn Is'haq.

Mu'awiya Bin Abi Sufian, mAbpwh, said that the Journey was (**كَانَتْ رُؤْيَا مِنْ اللَّهِ صَادِقَةً**) "a true dream (given) by Allah (to the Prophet when he was asleep)."

The Mother of the Believers, 'Ayisha, mAbpwh, also was of this opinion, saying that (**مَا فُتِدَ جَسَدَ رَسُولِ اللَّهِ (وَلَكِنْ أُسْرِيَ بِرُوحِهِ**) "the body of the Messenger of Allah, pbuh, was never missed but he was given the Night Journey by his soul."

Ibn Is'haq, mAbpwh, mentioned two verses and a 'Hadeeth to support his opinion that the Journey was only by soul. Verse 60 of Soorat Al-Isra (Chapter 17), of the Holy Quran, states that it was a "**ruya**," which may be translated as a "**sight**" or a "**sleep sight**."

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ (الْإِسْرَاءُ ، 17: 60).

And We did not make the **sight** which We enabled you to see except as a trial for the people (Al-Isra, 17: 60).

Verse 102 of Soorat Al-Saffat (Chapter 37), of the Holy Quran, mentions that Ibraheem (Abraham), pbuh, said to his son that he "**saw in his sleep**" that he was slaughtering (killing) him as a sacrifice. This means that revelations came to Prophets when they were asleep as well as when they were awake.

يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى (الصَّافَّاتُ ، 37: 102).

O my son, I **have seen in a (my) sleep** that I am slaughtering (killing) you (as a sacrifice). So, see what you think (Al-Saffat, 37: 102).

مُسْتَرْشِدًا بِحَدِيثِ رَوَاهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، خُلِصَ ابْنُ إِسْحَاقَ إِلَى أَنَّ اللَّهَ "أَعْلَمُ أَيُّ ذَلِكَ كَانَ قَدْ جَاءَهُ ، وَعَايَنَ فِيهِ مِنْ أَمْرِ اللَّهِ مَا عَايَنَ ، عَلَى أَيِّ حَالَاتِهِ ، كَانَ نَائِمًا أَوْ يَقْظَانًا ، كُلُّ ذَلِكَ حَقٌّ وَصِدْقٌ." فِي ذَلِكَ الْحَدِيثِ ، وَصَفَ الْمَلَائِكَةُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بِقَوْلِهِمْ: "إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْظَانٌ."

Referring to a 'Hadeeth narrated by Companion 'Abdullah Bin Mas'ood, mAbpwh, Ibn Is'haq, concluded his opinion about this issue, by saying that "Allah knows in which state this matter (the Night Journey) happened, whether the Prophet, pbuh, was asleep or awake. Either way, it was right and true." In that 'Hadeeth, a group of angels described the Messenger of Allah, pbuh, saying that "**his eyes sleep, but his heart is awake.**" ¹⁸⁷

After providing the minority opinion about the Night Journey (as happened by soul only), **Al-Tabari** provided **his own opinion**, which is also **the majority opinion**, using the following arguments:

First, he said that Allah, praise to Him, took His worshipper, Mu'hammed, pbuh, from Al-'Haram Mosque to Al-Aqsa Mosque, as stated in **verse** 17: 1, of the Holy Quran, and as told by the Messenger of Allah in his famous '**Hadeeth**' about the Night Journey, particularly that he was carried on Al-Buraq, which is appended to this Chapter.

Second, Al-Tabari argued that there is **no sense** in saying that the Night Journey was **by soul only**. If that was the case, there would be no evidence for his Prophethood, or for his mission, or a reason for the disbelievers to deny its occurrence. Nobody with normal mind would contest someone who claims to have experienced such a journey in their sleep.

Third, Al-Tabari argued that Allah, praise to Him, told us in His Book that the Night Journey **happened to His 'abd (worshipper)**. He did not tell us that it was to the soul of His 'abd (worshipper). This means that it happened to the Prophet, pbuh, in his body and soul, while he was awake.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى (الإِسْرَاءُ ، 17: 1).

"Exalted is He, Who took His **worshipper** (Muhammed) in a Night Journey from Al-'Haram Mosque to Al-Aqsa Mosque" (Al-Isra, 17: 1).

Fourth, Al-Tabari ended his argument saying that if the Night Journey was only by the soul of the Prophet, pbuh, there would be **no need for Al-Buraq** (the Lightening-Speed Animal) to carry it, as animals only carry bodies (not souls), and souls do not need to be carried on animals. ¹⁸⁸

2. Al-Qurtubi

Following Al-Tabari, Al-Qurtubi also reported that the majority of Muslim scholars before him agreed that the Prophet's Night Journey happened **by body and soul, while he was awake**. He supported this **majority opinion**, mentioning the same arguments of Al-Tabari, and **adding the following** arguments:

First, he refuted the minority opinion that it was by soul only. He said that the proponents of this opinion were not qualified at the time to have an opinion about it. The Mother of the Believers, '**Aysha**', mAbpwh, was too young, and **Mu'awiya** was not a Muslim. In both cases they were not close to the life of the Prophet, pbuh, to be able to give an opinion about his Night Journey. Al-Qurtubi referred to "Kitab Al-Shifa" by Judge 'Ayadh, for more details about this topic.

Second, Al-Qurtubi mentioned Verse 17 of Surat Al-Najm (Chapter 53), of the Holy Quran, which confirms that "The sight (of the Prophet) did not swerve, nor did it transgress (its limit)." The Verse confirms that the Prophet, pbuh, "saw" (by his eyes), not by the imagination of his mind (as what happens in dreams).

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (النَّجْمُ ، 53: 17).

"The **sight** (of the Prophet) did not swerve, nor did it transgress (its limit)" (Al-Najm, 53: 17).

Third, if the Night Journey was just a dream, then it is neither a miracle nor one of God's signs. People can claim that they see in their dreams whatever they want to claim, without anybody disbelieving them.

However, the reactions of **people** in Makkah showed that they were not reacting to a claim of a dream. Rather, they **reacted to a claim of a real journey, by body and soul**.

The Prophet's female cousin, Um Hani', mAbpwh, urged him not to talk about it to people, who would not believe it. Abu Bakr, mAbpwh, gained his title of "Al-Siddiq" for believing in what the Prophet told. The Quraysh disbelievers smeared the Prophet of lying. Even some Muslims left their new religion, as they could not believe what the Prophet, pbbuh, told them. If it was just a dream, it would not have triggered any of these reactions.

Fourth, the Prophet's mention of the **camel caravans** approaching Makkah, with specific information about their distance from the city and what camel was at the front, were pieces of evidence that **he saw these details with his eyes**, not as an imagination of the mind while a person is asleep.

Fifth, when the Quraysh **disbelievers challenged** the Prophet, pbbuh, to describe specific features of Baytul Maqdis (Al-Quds, Jerusalem), Allah, praise to Him, enabled him to see a view of the city, from which **he described** the features they asked him about accurately. This part in itself was **a miracle**, which happened while the Prophet and other people were all awake. ¹⁸⁹

3. Ibn (Bin: Son of) Katheer

Ibn (Bin) Katheer reported the same view of Muslim scholars before him. He refuted the minority opinion and **supported the majority opinion** with the same arguments used by Al-Tabari and Al-Qurtubi before him. He also reported the various versions of the Night Journey 'Hadeeth, with a summary of his own, including the major components of various versions.

He mentioned that the refutation of the minority opinion started as early as the time of the Companion **Ibn 'Abbas**, mAbpwh, who based his view on the first Verse of Soorat Al-Isra (Chapter 17), of the Holy Quran.

Ibn 'Abbas argued that the word **'abd (worshipper)** refers to **a human being, body and soul**, who worships his Creator. If it was a dream, it wouldn't be a miracle for which Allah, praise to Him, exalted Himself about. Ibn Abbas also confirmed that the Prophet, pbbuh, saw what he saw with his eyes, not with his soul (in his sleep).

He also elaborated on this argument of Ibn 'Abbas, mentioning the word **basaru (sight)** in Verse 17 of Soorat Al-Najm (Chapter 53), of the Holy Quran, saying that **the sight is part of the body**, not the soul, as it includes the actual eyes and what they are connected to in the brain.

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (النَّجْمُ ، 53 : 17).

"The **sight** (of the Prophet) did not swerve, nor did it transgress (its limit)" (Al-Najm, 53: 17). ¹⁹⁰

4. Ibn (Bin) Khaldoon

Ibn (Bin) Khaldoon did not address the issue of the Night Journey directly. However, he addressed the idea that **all things and living beings are close to each other in a chain of connected worlds**. This idea can be used to explain how the human body and soul of the Messenger of Allah, Mu'hammed, pbbuh, could have been enabled to withstand his Night Journey to the heavens and beyond.

Though he was contemporary to Ibn Katheer, they were different in how they addressed the issue. While Bin Katheer was the third major interpreter of the Holy Quran, in temporal sequence (after Al-Tabari and Al-Qurtubi), Bin Khaldoon was the father of Sociology. Thus, he addressed the issue as an entry in his encyclopedic-style famous treatise, "The Introduction (to Sociology)."

Five centuries before Charles Darwin, Bin Khaldoon observed that all existing things and living beings are connected in an evolutionary chain. He argued that the non-living world is composed of **natural elements**, which are also part of what constitutes plants and animals. The simplest forms of **plants** (contemporary biologists may refer to algae as one) are connected in a hierarchal classification with the most complex ones (such as the Venus fly trap). The most complex of plants are close to the simplest forms of **animals** (such as sponge and coral) in that they don't move from their location. The most complex of animals (he actually mentioned monkeys, contemporary biologists are more specific in their reference to chimpanzees) are close to **humans**, particularly in reasoning and physiology.

Ibn Khaldoon further argued that some humans (such as **Prophets and Messengers** of Allah) are close to **angels** in their ability to communicate and know without using their physical senses, such as their ability to receive revelations and see which is unseen to other humans. The implication is that **the Prophets and the Messengers of Allah represent the highest levels of human intellect, or spiritual nature**. However, Bin Khaldoon did not mention the medical surgeries the angels conducted on the Messenger of Allah, pbuh, as early interpreters of the Holy Quran did first and as Al-Sha'rawi did later. Instead, he mentioned that the Messenger of Allah, pbuh, was prepared for receiving revelation from his Lord. He was enabled to possess the best human qualities of truthfulness, honesty, and chastity before the start of his Mission. In a word, he was given **'isma**, the Arabic word for protection against worldly vices.

Ibn Khaldoon proceeded in his argument saying that there are **three worlds** for the living beings. The first is the **physical** world, which is shared by plants, animals, and humans, and it is realized through the senses. The second and higher world is that of the **human self**, which is capable of the mental processing, production of knowledge, and moral decision-making, away from the physical world. The third is the spiritual world of **angels**, who are pure spirits, without actual physical bodies (though they have the ability to take physical shapes, such as when they appear to humans). They constitute a pure reasoning state, in which the reason, reasoning, and reasoned are united. So, their knowledge is infallible.

Humans share some of the qualities of the spiritual (angelic) world in the form of the in-born tendency to realize (naturally know) what is good and what is evil, as well as favoring goodness over evil if not influenced by others. Another spiritual quality some humans may have is their **"ruya"**, the Arabic word for their ability to see reality in their dreams while asleep, which they cannot realize in their awakening. He differentiated it from the "a'haṭa", the mundane dreams, which are basically subconscious mental exercises during sleep.

Thus, Ibn Khaldoon asserted that **humans share the physical world with animals and plants and share the spiritual world with angels**. The happy ones among believers will be able to enjoy this spiritual state after death, during the intermediate period (**Barzakh**) between death and Resurrection. However, the highest levels of spirituality is experienced by the Prophets and Messengers of Allah, who are capable, during their lifetime, to see what other humans may not be able to see (the unseen). This is made possible by their ability to leave their physical world and connect with the higher spiritual world of angels in heavens, seeing it, hearing what is said there, receiving revelation, and communicating with the angels.

During the **moments of receiving revelation**, the Prophets and Messengers of Allah had to leave their physical state and transition to the spiritual, angelic state, which would be difficult and heavy moments on them, particularly at the beginning of their missions. However, it would become easier on them by time, later in their mission, as they would get used to it.

This was the case with the Messenger of Allah, Mu'hammed, pbuh, who experienced this transition from his physical state to his spiritual state, every time he received revelation. So, at the moments he received

verses of the Holy Quran, he was experiencing the transition between the two states, which was hard on him.

He, pbuh, said: "Sometimes, the revelation (from the Angel Jibreel) comes to me as a ringing of a bell and it does not leave me until I comprehend (a'ae) what he has said. In other times, the Angel comes to me in the form of a man, he speaks to me, and I comprehend (understand) what he says." (Then) Aaysha, mAbpwh, said: "I saw him when the revelation (**wa'hi**) would descend on him. By the time it stops, the sweat would be dropping from his forehead, on a very cold day" (as evidence of how hard it was on him)." ¹⁹¹

Allah, praise to him, described revelation as **heavy** on His Messenger, as we read in Verse 5 of Soorat Al-Muzzammil (Chapter 73), of the Holy Quran:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (المُزَّمِّلُ ، 73 : 5).

We will cast upon you a **heavy** saying (message) (Al-Muzzammil, 73: 5).

Thus, Bin Khaldoon gave us insights about how the Messenger of Allah, pbuh, could understand what he saw and heard during his Night Journey to the Heavens and beyond. ¹⁹²

5. Al-Sha'rawi

Among the contemporary Muslim scholars, Al-Sha'rawi provided various interpretations and explanations of how the Night Journey was conducted. He argued for the majority opinion, saying that it was in body and soul, while the Messenger of Allah, pbuh, was awake.

First, he mentioned and discussed Verse 60 of Soorat Al-Isra (Chapter 17), of the Holy Quran. He based his argument on the content of the verse, asking rhetorically about how **the sight** can be **a trial for people!** His answer was if the sight was during his sleep, there would be no trial for the people, to believe him or not.

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ (الإِسْرَاءُ ، 17 : 60).

And We did not make the **sight** which We enabled you to see except as **a trial for the people** (Al-Isra, 17: 60).

Who would dispute a person saying that he had a dream flying from Makkah to Baytul Maqdis (in Al-Quds, Jerusalem), then to the heavens and coming back? Nobody would dispute that and there would be no trial for the people. However, because the Night Journey was in body and soul, while the Prophet, pbuh, was awake, it was a trial for the people, some of whom believed him while others did not (Al-Sha'rawi, 1420/1999: 82, 102).

Second, Al-Sha'rawi also argued that the Messenger of Allah, pbuh, was **physically prepared** for the Night Journey before it happened. The angels made changes in his body through **three chest-belly surgeries**. The first of these surgeries was when he was about ten years old. The second surgery was when he started receiving revelations. The third was just before embarking into the Night Journey (Al-Sha'rawi, 1420/1999: 133-134).

Though various versions of the Night Journey 'Hadeeth included at least the chest-belly surgery which happened just before the Journey, the other two surgeries were mentioned in the Seerah (biography) accounts of the Prophet, pbuh. Al-Sha'rawi distinguished himself by making use of the three surgeries, as means to prepare the Messenger of Allah, Mu'hammed, pbuh, to be able to receive revelations and to embark on this Night Journey to heavens and beyond.

Third, Al-Sha'rawi was close to Ibn Khaldoon in his argument that the Messenger of Allah, pbuh, passed through **three stages** in his Night Journey. During the first stage, he was still **Earthly in nature**. He would ask the Angel Jibreel (Gabriel), pbuh, about what he saw, and Jibreel would answer him. During the second Heavenly stage, he acquired an **angelic** nature, as he stopped asking Jibreel about what he saw or heard because he understood without help from him. During the third stage, he was elevated to **above the angelic** nature, which allowed him to proceed to what is beyond the Seven Heavens and beyond the Cedar (Lote Tree) of the Ultimate Destination (Sidratul Muntaha). Jibreel himself could not proceed to that Light-dominated level, where the Messenger of Allah, pbuh, could reach, which enabled him to be in audience with the Lord of the Heavens and the Earth (Al-Sha'rawi, 1420/1999: 135-143).

Fourth, Al-Sha'rawi gave the example of the human space exploration, to support his argument, saying that pilots and **passengers flying** over the Earth are provided with proper oxygen and pressure levels to keep them alive. **Astronauts** who are sent to outer space and the Moon (or other planets in the future) are provided with special suits, medications, and equipment necessary for their survival. These special arrangements enable them **to withstand outer space conditions** which are different from their Earthly habitat.

Fifth, Al-Sha'rawi then **concluded** that if we, humans, could manage to do that (in the 15th Hijri Century, 20th AD), then the Lord of the Heavens and the Earth was more capable to do that and more to His Messenger, pbuh, during the Night Journey (Al-Sha'rawi, 1420/1999: 148-149). ¹⁹³

Finally, Although Al-Sha'rawi witness the human aviation on the Earth and the space travel to the Moon, he died before knowing about the more **human advances in aviation and space travel**, which have given evidence that the Night Journey was real, in body and soul. People at the time of the miracle, and for centuries after, could not understand the feasibility of such journey and such ascension. However, both issues are perfectly understood, at our present time. It's now known that the distance between Makkah and Baytul Maqdis (Al-Quds, Jerusalem) can be flown in few minutes, using fast aircrafts, particularly the military planes which fly several times the sound speed. We have also been able to send spaceships and devices to explore other planets in our solar system, and even beyond it. Thus, the Prophet's Journey and Ascension was a prophecy about the human aviation on the Earth and travel in the outer space, which is another piece of scientific evidence that the Holy Quran is the Word of Allah, and His Message to humanity. ¹⁹⁴

6. In addition to Al-Sha'rawi, **majority of the contemporary Muslim scholars** agreed that the Night Journey was by the body and soul of the Messenger of Allah, pbuh, while he was awake. Among these, for example, were Sali'h Al-Fawzan, Safar Al-'Hawali, and the scholars of the Editing Department, of the Egyptian Ministry of Endowment (Awqaf). In addition, the eminent 'Hadeeth scholar, Nasiruddeen Al-Albani, wrote a book, in which he described the Night Journey, presented its 'Hadeeths, and authenticated them, showing their degree of correctness. ¹⁹⁵

In his book, "Explanation of the Three Fundamental Principles," **Sali'h Al-Fawzan** mentioned that the Messenger of Allah, pbuh, was carried by Al-Buraq, in his Night Journey, while awake, not in his sleep.

Allah, praise to Him, told us in the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran, that He “took **His worshipper (Mu’hammed)** in a Night Journey.” The word “worshipper” (‘abd) refers to a human being who worships Allah. As such, this is a reference to a person, who is composed of a body and a soul, to be able to worship. So, it is not a reference to the body only, or the soul only. Rather to them both. Allah, praise to Him, is Capable of doing everything, including enabling His worshipper to have that Journey. ¹⁹⁶

The contemporary Muslim Scholar, **Safar Al-‘Hawali**, presented several pieces of evidence **for the majority opinion**, that the Night Journey and Ascension happened by the body and soul of the Messenger of Allah, pbuh, while he was awake.

First, he argued that the word “**worshipper**” (‘abd), in verse 17: 1, refers to the body and soul together. If it was by soul only, the verse would have stated it.

Second, the **Quraysh people contested** the Messenger of Allah, pbuh, when he told them that he really went to Baytul Maqdis (Jerusalem), and from there he ascended to heavens. This contest could not have happened if he told them that it was just a dream.

Third, when a **Quraysh man challenged** the Messenger of Allah, pbuh, to **describe Baytul Maqdis** (Jerusalem), Allah, praise to Him, enabled His Messenger to see it, and consequently to describe it to them. This was another piece of evidence that they were contesting a real journey, not a dream.

Fourth, when they asked him to give them a **sign** from his journey, he told them that he saw a **camel** carrying two (pottery) **pots**, one black and the other while. When the camel saw Al-Buraq, it got frightened. So, one pot fell and broke. He also told them that the camel caravan would arrive on such and such day, led by such and such camel, which did happen as he told them.

Fifth, if the Journey happened while he was asleep, his soul did not need to be carried on **Al-Buraq**, as a sleeper can go anywhere in his dream, without the need for a means of transportation. Thus, Al-Buraq was a piece of evidence that the Journey was told as had happened by body and soul.

Sixth, the word “**sight**” (**baṣaru**), in verse 17 of Soorat Al-Najm (Chapter 53), of the Holy Quran, refers to seeing heavenly signs by the eyes, as eyes are external parts of the sight system of the human body.

Likewise, the word “**saw**” (**ra-aa**), in verse 18 of Soorat Al-Najm (Chapter 53), of the Holy Quran, also refers to seeing by the eyes, in the context of seeing some of the great Signs of Allah, in heavens, particularly Sidratul Montaha and Al-Baytul Ma’moor.

Finally, Safar Al-‘Hawali, also mentioned that the **angels prepared** the Messenger of Allah, pbuh, bodily for the Journey, **by conducting a surgery on him**. They opened his chest, took his heart out, cleansed it with the Zamzam water, and stuffed it with wisdom, before putting it back in his chest. ¹⁹⁷

Scholars of the Editing Department, of the Egyptian Ministry of Endowment (Awqaf), published an article in which they argued for the majority opinion, that the Messenger of Allah, pbuh, experienced the Night Journey by his body and soul, while he was awake.

First, the vast majority of the Muslim Community (Ummah) scholars have confirmed that the Night Journey and ascension was by the body and soul together, while he was awake. **Allah**, praise to Him, is **Capable of doing that for the body**. To say that it was done by soul only is belittling the miracle.

Second, the Journey included **surpassing the movement laws**, that we know, which was made possible by Al-Buraq's speed, described by the Messenger of Allah as putting its hoof where his eyes can see.

Third, it also included preparing the body for the Journey, through the chest surgery. This **bodily preparation** was necessary for the human body to withstand the penetration of heavens.

Fourth, "we live in an age, in which humans could leave the Earth's atmosphere, and land on the Moon surface. The believing mind sees in such **space exploration** a piece of **evidence for the occurrence of the Night Journey**, not for its denial. So, if the created humans have been capable to ascend in space, by their own knowledge and devices, then it should be a given that their Creator is Capable of ascending His Prophet to the high heavens and beyond, in moments." ¹⁹⁸

Conclusion

Majority of early and contemporary Muslim scholars have agreed that the Night Journey and Ascension (Al-Isra Wal Mi'raj) of the Messenger of Allah, Mu'hammed, pbuh, was in **body and soul, while he was awake**.

The Night Journey was a great blessing and a miracle from Allah, praise to Him, to His Messenger, pbuh. It showed the unity of the community of the believers who followed the Messengers of Allah, in various times, and the unity of God's Messages to humanity. It also reaffirmed the everlasting rewards awaiting the righteous and the painful punishment awaiting the disobedient and disbelievers.

In addition, it was a prophecy about the future capability of humans to fly over various Earthen regions and away from the Earth to outer space, which has materialized in our time. Moreover, the Night Journey has opened a discussion about time, speed, and power in penetrating layers of heavens in the vast universe, as prompted by verse 55: 33, of the Holy Quran.

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ
(الرَّحْمَنُ ، 55: 33).

O company of Jinn and humans, if you are able to penetrate (pass) through the zones of the heavens and the Earth, then **penetrate**. You will not penetrate except by power (of science) (Al-Ra'hman, 55: 33).

The educational images shown to the Messenger of Allah, pbuh, in the first heaven were meant to be as audio-visual illustrations of abstract concepts, which may be taken as examples of how we can explain other abstract religious concepts by audio-visual technological means of our times, such as video-taped-enactment of scenes, virtual reality shows, and simulations.

Finally, the climax of the Night Journey was the greatest honor which Allah, praise to Him, bestowed on His Messenger, pbuh, when He enabled him to proceed to where even Jibreel (Gabriel), pbuh, could not proceed to. It was there when Allah, praise to Him, commanded Muslims to perform the five daily prayers, the whole mark of Islam.

Appendix 1

The Arabic Text of the Night Journey 'Hadeeth

(Al-Isra Wal Mi'raj)

المُلْحَقُ الْأَوَّلُ

حَدِيثُ الْإِسْرَاءِ وَالْمِعْرَاجِ

عَنْ مَالِكِ بْنِ صَعْصَعَةَ الْأَنْصَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ :

“بَيْنَمَا أَنَا فِي الْحَطِيمِ مُضْطَجِعًا ، إِذْ أَتَانِي آتٍ فَقَدَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ **فَاسْتَخْرَجَ قَلْبِي** ، ثُمَّ أُتِيتُ بِطُسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيْمَانًا فَعَسَلْتُ قَلْبِي بِمَاءِ زَمْزَمَ ، ثُمَّ حَشَشِي ، ثُمَّ أُعِيدَ . ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَعْلِ ، وَفَوْقَ الْجِمَارِ ، أَبْيَضُ ، يُقَالُ لَهُ **الْبَرَقُ** ، يَضَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرَفِهِ ، فَحُمِلْتُ عَلَيْهِ .¹⁹⁹

فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى **السَّمَاءَ الدُّنْيَا** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا **آدَمُ** . فَقَالَ : هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ . فَسَلَّمْتُ عَلَيْهِ ، فَرَدَّ السَّلَامَ ، ثُمَّ قَالَ : مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ ، وَالْإِبْنِ الصَّالِحِ .²⁰⁰

ثُمَّ صَعَدَ بِي حَتَّى أَتَى **السَّمَاءَ الثَّانِيَةَ** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ فَإِذَا **بِيحْيَى وَعِيسَى** . وَهُمَا ابْنَا الْخَالَةِ . قَالَ : هَذَا يَحْيَى وَعِيسَى ، فَسَلِّمْ عَلَيْهِمَا . فَسَلَّمْتُ ، فَرَدَّا ، ثُمَّ قَالَ : مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ .

ثُمَّ صَعَدَ بِي حَتَّى أَتَى **السَّمَاءَ الثَّالِثَةَ** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ إِذَا **يُوسُفُ** . قَالَ : هَذَا يُوسُفُ ، فَسَلِّمْ عَلَيْهِ . فَسَلَّمْتُ عَلَيْهِ ، فَرَدَّ ، ثُمَّ قَالَ : مَرْحَبًا بِالْأَخِ الصَّالِحِ ، وَالنَّبِيِّ الصَّالِحِ .

ثُمَّ صَعَدَ بِي حَتَّى أَتَى **السَّمَاءَ الرَّابِعَةَ** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ إِذَا **إِدْرِيسُ** . قَالَ : هَذَا إِدْرِيسُ ، فَسَلِّمْ عَلَيْهِ . فَسَلَّمْتُ ، فَرَدَّ ، ثُمَّ قَالَ : مَرْحَبًا بِالْأَخِ الصَّالِحِ ، وَالنَّبِيِّ الصَّالِحِ .

ثُمَّ صَعَدَ بِي إِلَى **السَّمَاءِ الْخَامِسَةِ** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ إِذَا **هَارُونَ** . قَالَ : هَذَا هَارُونُ ، فَسَلِّمْ عَلَيْهِ . فَسَلَّمْتُ عَلَيْهِ ، فَرَدَّ ، ثُمَّ قَالَ : مَرْحَبًا بِالْأَخِ الصَّالِحِ ، وَالنَّبِيِّ الصَّالِحِ .

ثُمَّ صَعَدَ بِي إِلَى **السَّمَاءِ السَّادِسَةِ** ، فَاسْتَفْتَحَ ، قِيلَ : مَنْ هَذَا ؟ قَالَ : جِبْرِيلُ . قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ . قِيلَ : وَقَدْ أُرْسِلَ إِلَيْهِ ؟ قَالَ : نَعَمْ . قِيلَ : مَرْحَبًا بِهِ ، فَنِعَمَ الْمَجِيءُ جَاءَ . فَفُتِحَ ، فَلَمَّا خَلَصْتُ فَإِذَا **مُوسَى** . قَالَ : هَذَا مُوسَى ، فَسَلِّمْ عَلَيْهِ . فَسَلَّمْتُ عَلَيْهِ ، فَرَدَّ ، ثُمَّ قَالَ : مَرْحَبًا بِالْأَخِ الصَّالِحِ ، وَالنَّبِيِّ الصَّالِحِ . فَلَمَّا تَجَاوَزْتُ بَكَى . قِيلَ لَهُ : مَا يُبْكِيكَ ؟ قَالَ : أَبْكِي لِأَنَّ غُلَامًا بُعِثَ بَعْدِي ، يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ يَدْخُلُ مِنْ أُمَّتِي .

ثُمَّ صَعَدَ بِي إِلَى **السَّمَاءِ السَّابِعَةِ** ، فَاسْتَفْتَحَ ، قِيلَ: مَنْ هَذَا؟ قَالَ : جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ : نَعَمْ. قِيلَ: مَرْحَبًا بِهِ ، فَنِعِمَّ الْمَجِيءُ جَاءَ. فَفُتِحَ ، فَلَمَّا خَلَصْتُ إِذَا **إِبْرَاهِيمُ**. قَالَ: هَذَا أَبُوكَ إِبْرَاهِيمُ ، فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ ، فَرَدَّ السَّلَامَ ، فَقَالَ: مَرْحَبًا بِالْأَبْنِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ.

ثُمَّ **رُفِعْتُ لِي سِدْرَةُ الْمُنْتَهَى**. فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ ، وَإِذَا وَرْفُهَا مِثْلُ آذَانِ الْفِيلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى. وَإِذَا **أَرْبَعَةُ أَنْهَارٍ** ، نَهْرَانِ بَاطِنَانِ ، وَنَهْرَانِ ظَاهِرَانِ. قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ. وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ.

ثُمَّ **رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ**، فَقُلْتُ: يَا جِبْرِيلُ! مَا هَذَا؟ قَالَ: هَذَا الْبَيْتُ الْمَعْمُورُ ، يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ، إِذَا خَرَجُوا مِنْهُ لَمْ يُعَوِّدُوا إِلَيْهِ ، أَحَرَ مَا عَلَيْهِمْ.

ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ ، وَإِنَاءٍ مِنْ لَبَنٍ ، وَإِنَاءٍ مِنْ عَسَلٍ ، **فَأَخَذْتُ اللَّبَنَ**. فَقَالَ: هِيَ **الْفِطْرَةُ** ، الَّتِي أَنْتَ عَلَيْهَا وَأُمَّتُكَ.

وَهُنَا **تَقَدَّمَ رَسُولُ اللَّهِ** ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حَيْثُ لَمْ يَتَقَدَّمْ جِبْرِيلُ مَعَهُ. فَعَرَجَ بِهِ إِلَى مُسْتَوًى سَمِعَ فِيهِ صَرِيفَ الْأَقْلَامِ. فَقَالَ أَبُو ذَرٍّ ، رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ هَلْ رَأَيْتَ رَبَّكَ ؟ قَالَ: "**نُورٌ ، أَنَّى أَرَاهُ**". أَوْ قَالَ: " رَأَيْتُ نُورًا ". 201

ثُمَّ **فُرِضَ عَلَيَّ خَمْسُونَ صَلَاةً كُلَّ يَوْمٍ**. فَرَجَعْتُ ، فَمَرَرْتُ عَلَى **مُوسَى** ، فَقَالَ: بِمِ أُمِرْتُ؟ قُلْتُ: أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ. قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ ، وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ. **فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهُ التَّخْفِيفَ لَأُمَّتِكَ**. فَرَجَعْتُ فَوَضَعَ عَلَيَّ **عَشْرًا**. فَرَجَعْتُ إِلَى مُوسَى ، فَقَالَ مِثْلَهُ. فَرَجَعْتُ ، فَوَضَعَ عَلَيَّ **عَشْرًا**. فَرَجَعْتُ إِلَى مُوسَى ، فَقَالَ مِثْلَهُ. فَرَجَعْتُ ، فَوَضَعَ عَلَيَّ **عَشْرًا**. فَرَجَعْتُ ، فَوَضَعَ عَلَيَّ **عَشْرًا**. فَمُرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ ، فَقَالَ مِثْلَهُ. فَرَجَعْتُ **فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ**.

فَرَجَعْتُ إِلَى مُوسَى ، فَقَالَ: بِمِ أُمِرْتُ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ. **فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهُ التَّخْفِيفَ لَأُمَّتِكَ**.

قُلْتُ: **سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ ، وَلَكِنْ أَرْضَى وَأَسَلِّمْ**. فَلَمَّا جَاوَزْتُ نَادَانِي مُنَادٍ: **أَمْضِيَتْ فَرِيضَتِي ، وَخَفَّفْتُ عَنْ عِبَادِي**. 202

Appendix 2

An English Translation of the Night Journey 'Hadeeth

(Al-Isra Wal Mi'raj)

Companion Malik Bin Sa'sa'ah Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, said:

"While I was laying down in Al-Hateem (or Al-Hijr), near Al-Ka'ba, an (angel) came and made a (vertical) cut in my body between the neck and the pubic hair area. Then, he brought a golden pot full of faith, and he washed **my heart** with Zamzam water, and stuffed it. Then, he put my heart back in its place. Then, a white animal larger than a donkey and smaller than a mule was brought to me to ride. That was **Al-Buraq** (the Lightning-Speed Animal), whose hoof reaches what his eye can see. ²⁰³

Then, Jibreel (Gabriel) took me in ascent to **the Near (First) Heaven** (using M'iraj, a ladder-like device that moves lamely). (Jibreel) asked for the (First Heaven) gate to be opened. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Adam**. (Jibreel) said: "This is your father Adam, greet him." I did and he returned the greeting, saying: "Welcome, the good son and the good Prophet." ²⁰⁴

Then, (Jibreel) ascended me to the **Second Heaven**, where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there were the cousins **Ya'hya** and **'Eisa (John and Jesus)**. (Jibreel) said: "These are Ya'hya and 'Eisa, greet them." I did and they returned the greeting, saying: "Welcome, the good brother and the good Prophet."

Then, (Jibreel) ascended me to the **Third Heaven**, where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Yousuf (Joseph)**. Jibreel said: "This is Yousuf, greet him." I did and he returned the greeting, saying: "Welcome, the good brother and the good Prophet."

Then, (Jibreel) ascended me to the **Fourth Heaven**, where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Idrees (Akh-Nokh, Enoch)**. Jibreel said: "This is Idrees, greet him." I did and he returned the greeting, saying: "Welcome, the good brother and the good Prophet."

Then, (Jibreel) ascended me to the **Fifth Heaven**, where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Haroon (Aaron)**. Jibreel said: "This is Haroon, greet him." I did and he returned the greeting, saying: "Welcome, the good brother and the good Prophet."

Then, (Jibreel) ascended me to the **Sixth Heaven**, where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Moosa (Moses)**. Jibreel said: "This

is Moosa, greet him." I did, and he returned the greeting, saying: "Welcome, the good brother and the good Prophet."

As I was leaving him, he cried. When he was asked about what caused him to cry, he said: "I am crying because a young man was sent after me, with more of his followers (Ummah) entering Paradise than of my followers."

Then, (Jibreel) ascended me to the **Seventh Heaven** (where he asked the gate keepers to open the gate. He was replied to (by an angel) with: "Who is this?" He said: "Jibreel." It was said: "And who is with you?" He said: "Mu'hammed." It was said: "Has he been sent to?" He said: "Yes." It was said: "He is welcome, in this good coming." And the gate was opened. When I entered, there was **Ibraheem (Abraham)**. Jibreel said: "This is Ibraheem, greet him." I did, and he returned the greeting, saying: "Welcome, the good son and the good Prophet."

Then, I was lifted to the "**Cedar (Lote tree) of the Ultimate Destination**," the size of its fruits was like that of water pots, its leaves were like the size of elephants' ears. (Jibreel) said: This is the "Cedar of the Ultimate Destination." Near it were **four rivers**, two could be seen and two were unseen. I said: "What are these, Jibreel?" He said: The unseen rivers are those of Paradise. The seen two (rivers) are the Nile and the Euphrates.

Then, **Al-Baytul Ma'mour** (The House of Continuous Worship of God by seventy thousand new angels, everyday) was lifted to me (to see).

Then, (Jibreel) brought me three pots with wine, milk, and honey. When I took the **milk**, Jibreel said: "It's the natural inclination of goodness (**Fitra**) you chose for yourself and your followers (your Ummah)."

At this point, **the Messenger** of Allah, pbuh, **proceeded** where Jibreel, pbuh, could not proceed with him. He was ascended to a level where he could hear the sounds of the angels' pens, writing God's decrees. The Companion Abu Dther, mAbpwh, asked the Messenger of Allah, pbuh, if he saw his Lord there. He replied: "**Light! How can I see Him?**" (meaning He is Light! How can I see Him, as such?). He also said: "I saw Light." ²⁰⁵

Then, **prayer was ordained on me**, fifty prayers every day. As I descended back, I passed by Moosa (Moses), who asked me about what I was ordained (to do). I said: "I was commanded (to perform) **fifty prayers every day**."

He said: "Your Ummah (followers, community, or nation) cannot perform fifty prayers every day. By Allah, I had an experience with people before you, dealing with the Children of Israel, with the hardest of ways. Go back to your Lord and ask him a lighter ordinance for your Ummah."

I went back (to my Lord) Who decreased the number of prayers by ten. Then, as I descended back, I passed by Moosa, who said the same words. I went back (to my Lord) Who decreased the number of prayers by ten. (The Prophet did that five times) I was (finally) commanded to perform **five prayers everyday** (which are equal to fifty in their weight, as rewards for good deeds will be multiplied ten times).

When the Prophet passed by Moosa the last time and was advised to go back and ask his Lord for a smaller number of prayers, he answered: "I asked my Lord enough, I'm too shy now (to ask Him for more). I am content and I submit (to His will).

As I left (Moosa), I heard a call (from my Lord, saying): "I have decreed my command and made it light on my worshippers." [206](#)

Notes, Elaboration, and Source Documentation

¹ The Arabic coordinating conjunction (**and**) is expressed with the letter waw (و), which is the English comma. However, many of the Holy Quran English translations use (**and**), instead of the **comma**, as a coordinating conjunction, when in fact the comma should be enough, as it is borrowed from Arabic in the first place. See Endnote # 58, about Prophet Elyasa' (Elisha), pbuh, which provides an illustration from verses 84-87 of Soorat Al-An'am (Chapter 6) of the Holy Quran.

The Author's note about the translation of the meanings of the verses and 'Hadeeths mentioned in this book:

This author's translation of the meanings of the verses and the 'Hadeeths mentioned in this book is solely his responsibility though he consulted with several translations of the Holy Quran, such as Sahih International, Yusuf Ali, Hilali & Khan, as well as Qaribullah & Darwish, which are carried by www.quranexplorer.com and www.tanzil.net. The author also made use of the interpretations offered by the three renowned interpreters of the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer).

Readers are advised that it is the meaning of the verses which is translated and interpreted here. It is a human effort that may be fallible and erroneous. Further, there are differences between a translator and another and between an interpreter and another due to differences in their linguistic, academic, and cultural backgrounds. There is no claim of ultimate accuracy in the translation, as verses of the Holy Quran can be best understood through the Arabic text of revelation.

Author's note About the transliteration of the Arabic sounds:

There are three **Arabic vowels** and their three strong forms (Tanween, i.e. adding "N"). The first is the Fat'ha, which maybe expressed in English by the sound / a /, with its strong form of / an /. The second is the Kasra, which maybe expressed by the sound / i /, with its strong form of / in /. The third Arabic vowel is the Dhamma, which maybe expressed by the sound / u /, with its strong form of / un /.

Thus, following Arabic grammatical rules, the six vowel forms maybe illustrated in how a common noun, such as bab (door), maybe written and pronounced as baba, baban, babi, babin, babu, and babun.

While all these six vowel forms are written in the Arabic text of the Holy Quran, not all of them are pronounced in recitation, particularly at the end of each verse. However, they maybe pronounced when several verses are continuously recited.

Arabic written words are mainly composed of consonants; vowels are added as symbols over or under a letter, as in the case of the text of the Holy Quran. However, in books and written media, only basic consonants and essential vowels are written as letters. No vowel symbols are added, as it is expected from an average educated Arabic speaker to know how to pronounce the words without vowel symbols.

Underlined letters in the Quran and 'Hadeeth transliteration

Some Arabic letters and sounds have no counterparts in the English alphabet and the English phonetic transcription. There are nine Arabic sounds which have no equivalence in the English alphabet. These are (ح خ ص ض ط ظ غ غ ق) . Some translators underline the closest English letters to these Arabic

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letters, in order to tell readers that these are pronounced differently in Arabic. The closest sounds expressing the Arabic letters in parentheses, from right to left, are (h, kh, s, dh, t, tdh, a, gh, q). However, underlining them as (h, kh, s, dh, t, tdh, a, gh, q) conveys the message that these are different from the English sounds expressed by the letters of the English alphabet.

The Arabic letter and sound of Tha (ث) does not have an equivalent letter and sound in English. Therefore, it is transliterated by the two underlined English letters "th" to indicate that this is just one Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "three."

Another examples is that of the Arabic letter and sound of Dhal (ذ), is transliterated by the two underlined English letters / dh / to indicate that this is just one Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "that."

This author uses this same method of underlining these letters, with the exception of the two Arabic letters expressed by the / h / and / a / sounds. Instead of underlining them, he adds an apostrophe before the letter to become / 'h / and / 'a / respectively. Using an apostrophe instead of underling a letter is for practical reasons only. First, these two letters are more frequently used than the other letters in the list. Second, it is easier to use the apostrophe on keyboards than adding underlining after writing.

As an example, an apostrophe is used before the English letter / a / to express the eighteenth letter of the Arabic alphabet / 'ayn /, as in the case of the transliteration of the Good Name of God, Al-'Azeez, the tenth on the list.

An apostrophe is also used before the English letter / h / to express the sixth letter of the Arabic alphabet / 'ha /, as in the case of translating the Good Name of God, Al-A'had,

The above usage of an apostrophe to help express the Arabic sound / 'a / may not be enough if the sound occurs at the end of a word, such as in the case of the Good Name of God, number 30, "Al-Samee'u." This Good Name of God is pronounced as "Al-Samee' " without conjugation. However, because the sound / 'a / occurs at the end of the word, the pronunciation may become distorted as / as-samee'a / instead of / as-samee' / . As a solution, this author is using the conjugated form of the noun as a subject to become / as-samee'u /, the closest to the Arabic pronunciation.

² Out of love and appreciation, whenever the name of Allah (the God) is mentioned, Muslims follow it with the words: "sub'hanahu wa Ta'ala" (praise to Him in His Highness). Whenever the name of Prophet Mu'hammed is mentioned, Muslims follow it with the words: "peace and blessings of Allah be upon him" (pbbuh). This also applies to all Prophets and Messengers of Allah. A Companion of the Prophet is honored with the words: "May Allah be pleased with him" (mAbpwh). Appreciation for Muslim scholars is expressed with the words: "May Allah reward him/them better for their work."

³ The imminent 'Hadeeth scholar of the 20th Century, Shaikh Nasiruddeen Al-Albani, may Allah have mercy on his soul, authenticated as Sa'hee'h, the following 'Hadeeth, which mentions that there were 315 Messengers:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "كَانَ آدَمُ نَبِيًّا مُكَلَّمًا ، كَانَ بَيْنَهُ وَبَيْنَ نُوحٍ عَشْرَةُ قُرُونٍ ، وَكَانَتْ الرُّسُلُ ثَلَاثُمِائَةٍ وَخَمْسَةَ عَشَرَ (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي السِّيْلَةِ الصَّحِيحَةِ: 2668).

Companion Abu Umama El-Bahili, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "Adam was a spoken to Prophet. There were ten generations between him and Nooh (Noah). The Messengers (of Allah) were 315 (This 'Hadeeth was authenticated, as Sa'hee'h, by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 2668).

In his interpretation of verse 4: 164 of the Holy Quran, Ibn Katheer discussed the 'Hadeeths mentioning the number of God's Messengers and Prophets, particularly the one in which it was mentioned that there were 124,000 Prophets and 313 Messengers. He reviewed opinions of the 'Hadeeth scholars, all of whom concluded that it was a weak, and even a fabricated 'Hadeeth. The same conclusion was reached concerning other 'Hadeeths, which mentioned numbers of Prophets and Messengers. See more discussions about the topic, by Mu'hammed Sali'h Al-Munajjid, at:

<https://islamqa.info/ar/answers/95747/هل-صح-في-عدد-الانبياء-والرسل-شيء>

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ **وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ** ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (النِّسَاءُ ، 4: 164).

And (We sent) Messengers about whom We have related (their stories) to you before, and **Messengers about whom We have not related to you**. And Allah spoke to Moosa (Moses) with (clear) speech (Al-Nisa, 4: 164).

⁴ There are, at least, six verses of the Holy Quran, which refer to God's religion (His messages to humanity) as Islam. These are 3: 19, 3: 85, 5: 3, 6: 125, 39: 22, and 61: 7.

There are also, at least, 27 verses of the Holy Quran, which refer to the previous Prophets, Messengers of Allah, and their followers as Muslims (those who submit their will to God). These are 2: 128, 2: 131, 2: 132, 2: 133, 3: 20, 3: 52, 3: 67, 3: 84, 5: 44, 5: 111, 6: 14, 6: 163, 7: 126, 10: 72, 10: 84, 11: 14, 12: 101, 27: 42, 27: 81, 27: 91, 28: 53, 29: 46, 39: 12, 40: 66, 46: 15, 51: 36, and 72: 14.

⁵ The Holy Quran verses mention **thirteen Messengers** of Allah and **twelve of His Prophets**, by name. Here are the verses mentioning the **thirteen Messengers**, using the infinitive verb form /arsala/ (to send a messenger) or the noun /rasool/ (messenger):

1. We had certainly sent **Nooh** (Noah) (as a messenger) to his people (Al-A'araf, 7: 59; Hood, 11: 25).

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ (الْأَعْرَافُ ، 7: 59 ، هُودُ ، 11: 25).

2. When their brother **Hood** said to them, "Will you not fear Allah? (124) Indeed, I am to you a trustworthy messenger (125) (Al-Shu'ara, 26: 124-125).

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (١٢٤) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٢٥) (الشُّعَرَاءُ ، 26: 124-125).

3. When their brother **Sali'h** said to them, "Will you not fear Allah? (124) Indeed, I am to you a trustworthy messenger (125) (Al-Shu'ara, 26: 124-125).

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ (١٤٢) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٤٣) (الشُّعَرَاءُ ، 26: 142).

4. And We have already sent Noo'h (Noah) and **Ibraheem** (Abraham) and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient (Al-Hadeed, 57: 26).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (الْحَدِيدُ ، 57: 26).

5. And indeed, **Loot** (Lot) was among the messengers (Al-Saffat, 37: 133).

وَإِنَّ لُوطًا لِّمَنِ الْمُرْسَلِينَ (الصَّافَّاتُ ، 37: 133).

6. And mention in the Book, **Isma'eel** (Ishmael). Indeed, he was true to his promise, and he was a messenger and a prophet (Maryam, 19: 54).

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا (مَرْيَمُ ، 19: 54).

7. **Shu'ayb**, peace be upon him (pbuh), was not mentioned as a Messenger of Allah, by text, in the Holy Quran. However, his story indicates that he was a Messenger, as it came in the context of the stories of four other Messengers before him. These were Noo'h (Noah), Hood, Sali'h, and Loot (Lot), peace and blessings of Allah be upon them. They were all disbelieved by the people whom they were sent to (Al-A'araf, 7: 59-84).

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (الْأَعْرَافُ ، 7: 85).

And to (the people of) Madyan, (We sent) their brother **Shu'ayb**. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So, fulfill the measure and weight and do not deprive people of their dues, and cause not corruption upon the Earth after its reformation. That is better for you, if you should be believers (Al-A'araf, 7: 85).

8. And **Moosa** (Moses) said, "O Pharaoh, I am a messenger from the Lord of the worlds (Al-A'araf, 7: 104).

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الْأَعْرَافُ ، 7: 104).

9. Go both (Moossa and **Haroon**, Moses and Aaron) to Pharaoh and say, 'We are a messenger of the Lord of the worlds (Al-Shu'ara, 26: 16).

So, go both to him (Pharaoh) and say, 'Indeed, we both are two messengers of your Lord. So, send with us the Children of Israel, and do not torment them (Ta Ha, 20: 47).

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (الشُّعْرَاءُ ، 26: 16).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ (طه ، 20: 47).

In verse 26: 16, both Moosa and Haroon (Moses and Aaron) were presented as one Messenger of Allah. However, in verse 20: 47, they were presented as two Messengers of Allah. Thus, the meaning is that they were two Messengers carrying one message, asking Pharaoh to allow the Israelites to leave Egypt.

Actually, Allah chose Moosa to be His Messenger, but he asked his Lord to send his brother Haroon with him because he was more eloquent.

10. And indeed, **Elyas** (Elijah) was from among the messengers (Al-Saffat, 37: 123).

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ (الصَّافَّاتُ ، 37: 123).

11. And indeed, **Yoonus** (Jonah) was from among the messengers (Al-Saffat, 37: 139).

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (الصَّافَّاتُ ، 37: 139).

12. The Messiah, **'Eisa** (Jesus), the son of Mary, was but a messenger of Allah (Al-Nisa, 4: 171).

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ (النِّسَاءُ ، 4: 171).

13. **Mu'hammed** was not the father of (any) one of your men, but (he is) the messenger of Allah and last of the prophets (Al-A'hzab, 33: 40).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأَحْزَابُ ، 33: 40).

In addition to the thirteen Messengers of Allah, verses of the Holy Quran mentioned **twelve** other **Prophets**, as follows:

14. There is no clear reference to **Adam**, pbuh, in the Holy Quran, as a Prophet or a Messenger. However, he was mentioned as a Prophet by the Messenger of Allah, pbuh, in the following authenticated (Sa'hee'h) 'Hadeeth:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "كَانَ **آدَمُ** نَبِيًّا مُكَلَّمًا ، كَانَ بَيْنَهُ وَبَيْنَ نُوحٍ عَشْرَةُ قُرُونٍ ، وَكَانَتْ الرُّسُلُ ثَلَاثُمِائَةٍ وَخَمْسَةَ عَشَرَ (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي السُّلْسِلَةِ الصَّحِيحَةِ : 2668).

Companion Abu Umama El-Bahili, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "**Adam** was a spoken to Prophet. There were ten generations between him and Nooh (Noah). The Messengers (of Allah) were 315 (This 'Hadeeth was authenticated, as Sa'hee'h, by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 2668).

15. And mention in the Book, **Idrees**. Indeed, he was a man of truth and a Prophet (Maryam, 19: 56).

وَادْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (مَرْيَمَ ، 19: 56).

16-17. So, when he had left them and those they worshipped, other than Allah, We gave **him Is'haq** (Isaac) and **Ya'coob** (Jacob), and each (of them) We made a Prophet (Maryam, 19: 49).

فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا (مَرْيَمَ ، 19: 49).

18. There is no clear reference to [Yousuf](#), pbuh, in the Holy Quran, as a Prophet or a Messenger, as he was mentioned together with the Prophets and the Messengers who were mentioned in verse 6: 84. However, he was mentioned as a Prophet by the Messenger of Allah, pbuh, in the following authenticated (Sa'hee'h) 'Hadeeth:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (الأنعام ، 6: 84).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَدْ قِيلَ لِلنَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: "أَكْرَمُهُمْ أَتْقَاهُمْ." قَالُوا: يَا نَبِيَّ اللَّهِ ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: "فَأَكْرَمُ النَّاسِ يُوسُفُ ، نَبِيُّ اللَّهِ ، ابْنُ نَبِيِّ اللَّهِ ، ابْنُ خَلِيلِ اللَّهِ ... " (أَخْرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ: 3374).

And We gave to Ibraheem (Abraham), Is'haq (Isaac), and Ya'coob (Jacob), all (of them) We guided. And Nooh (Noah), We guided before; and among his descendants, Dawood (David), and Sulayman (Solomon) and Ayoob (Job) and [Yousuf](#) ([Joseph](#)), and Moosa (Moses), and Haroon (Aaron). Thus, do We reward the doers of good (Al-An'am, 6: 84).

Companion Abu Hurayra, mAbpwh, said that the Prophet, pbuh, was once asked: Who is the most honorable among people? He said: "The most honorable of them is the most righteous." (Then, the Companions asked for a person's name). So, he said: "The most honorable among people was Yousuf (Joseph), (as he was) the Prophet of Allah, the son of the Prophet of Allah, the son of the Friend of Allah ... (Authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 3374).

19. There is no clear reference to [Ayoob](#) ([Job](#)), pbuh, in the Holy Quran, as a Prophet or a Messenger, as he was mentioned together with other Prophets and Messengers, in verse 4: 163. However, the Messenger of Allah, Mu'hammed, pbuh, said in an authenticated 'Hadeeth that he was a Prophet, as follows:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى ۚ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا (النساء ، 4: 163).

Indeed, We have revealed to you, (O Mu'hammed), as We revealed to Nooh (Noah) and the Prophets after him. And we revealed to Ibraheem (Abraham), Isma'eel (Ishmael), Is'haq (Isaac), Ya'coob (Jacob), the Descendants, 'Eisa (Jesus), [Ayoob](#) ([Job](#)), Yunus (Jonah), Haroon (Aaron), and Sulayman (Solomon); and to David We gave the book (of Psalms) (Al-Nisa, 4: 163).

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ لَبِثَ بِهِ بِلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً ، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ ، إِلَّا رَجُلَيْنِ مِنْ إِخْوَانِهِ ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرْوِحَانِ ... " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي السَّلْسَلَةِ الصَّحِيحَةِ: 17 ، وَأَخْرَجَهُ الْبَزْزَارُ: 6333 ، وَابْنُ حِبَانَ: 2898 ، وَالْحَاكِمُ: 4115 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Anas Bin Malik, mAbpwh and his father, said that the Messenger of Allah, pbuh, said: "The Prophet of Allah Ayoob (Job) stayed in his disease for eighteen years. He was abandoned by his close and far relatives, except two of his brothers, who continued to visit him ..." (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 7. It was also narrated by El-Bazzar: 6333, Ibn 'Hiban: 2898, and Al-Hakim: 4115, with few differences).

20-25. Verse 5: 44 of the Holy Quran mentions that those who ruled by the Torah, which was revealed to the Messenger of Allah Moosa (Moses), pbuh, until the advent of the Messenger of Allah 'Eisa (Jesus), were Prophets of Allah, praise to Him.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ... (المائدة ، 5: 44).

Indeed, We sent down the Torah, in which was guidance and light. The Prophets who submitted (to Allah) judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto ... (Al-Ma-ida, 5: 44).

This applies to Dawood (David), Sulayman (Solomon), Elyasa' (Elisha), Zakariya (Zacharia), Ya'hya (John, the Baptist) (Al-An'am, 6: 83-86), and Dthul Kifl (Al-Anbiya, 21: 85), peace and blessings of Allah be upon them all.

Adam and Dawood (David), peace be to them, were **unique, among Prophets**, in that Allah sent them **Words** (2: 37) and **Psalms** (17: 55) to be recited in His praise, and for them to ask for His forgiveness and for His support. Verse 17: 55 mentioned adds that Dawood (David) was among the Prophets whom Allah favored.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقرة ، 2: 37).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا (الاسراء ، 17: 55).

Then Adam received from his Lord Words, and He accepted his repentance (Al-Baqara, 2: 37).

And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to Dawood (David) We gave (the book of) Psalms (Al-Isra, 17: 55).

The **five Determined Messengers** of Allah (Ulul 'Azm) were mentioned in the following two verses:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ (الأحقاف ، 46: 35).

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى (الشورى ، 13: 42).

So, **be patient** (**O Mu'hammed**), as were those of determination among the messengers (Al-A'hqaf, 46: 35).

He has ordained for you of the religion what He enjoined upon **Noo'h** (Noah), and that which We have revealed to **you** (**O Mu'hammed**), and what We enjoined upon **Ibraheem** (Abraham), **Moosa** (Moses), and **Eisa** (Jesus) (Al-Shoora, 42: 13).

⁶ The calculated flying distance from Makkah (Mecca) to Al-Quds (Jerusalem) is equal to 769 miles and the current fastest human aircraft (NASA X-43) has a speed of 6,598 miles per hour. This means that the distance between Makkah and Al-Quds can be traveled in less than seven minutes (exactly 6 minutes and nine seconds). This is the current human capability, let alone the future progress, and not to mention the

divine capability of Allah, Who assigned the one-with-power, Jibril (Gabriel's), peace be upon him, for that job.

<https://militarymachine.com/fastest-military-jets/>

The calculated flying distance from Makkah to Jerusalem is equal to 769 miles.

<https://www.distancecalculator.net/from-mecca-to-jerusalem>

For information about the possible speed of human space travel, see:

<http://www.bbc.com/future/story/20150809-how-fast-could-humans-travel-safely-through-space>

⁷ See Zaghlool Elnaggar's interpretation of verses 30: 1-5, at the following link:

<http://www.elnaggarzr.com/pg/51> / غلبت الروم

See also: Holland, Cecilia. 2018. "Heraclius Brings Persia to Its Knees." History Net, in which the author mentioned the Quran verse and the year the Romans were defeated by the Persians, i.e. 614.

<http://www.historynet.com/heraclius-brings-persia-knees.htm>

⁸ The **first verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, refers to the Night Journey (Al-Isra wal Mi'raj) of the Final Prophet, Mu'hammed, pbuh, from the most revered Holy Masjid of Islam, in Makkah, to the third Holiest Masjid in Al-Quds (Jerusalem), Palestine, highlighting the continuity of God's messages of guidance to humanity. Then, the Night Journey continues to the heavens and beyond, to honor the Messenger of Allah, pbuh, by showing him some of great signs of His vast Dominion.

The **second verse** reminds the Children of Israeli to follow the commands of Allah, given to them through His Messenger, Moosa (Moses), pbuh.

The **third verse** reminds them that they descended from the believers, who were saved with Noo'h (Noah). This verse also is a response to the incorrect opinion of some interpreters who say that all humans are descendants of Noo'h (Noah), pbuh.

⁹ The **fourth verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, informs humanity that Allah, praise to Him, due to His circumventing knowledge of the past, present, and future, has determined that the Children of Israel would **corrupt the Earth twice** and achieve a great degree of domination on it.

Al-Qurtubi explained the Arabic word **ifsad (corruption)**, in relation to the Israelites, as disobedience to Allah, by not following His commands, out of arrogance.

Ibn Katheer explained it as oppression of people, maintaining dominance over them, and using excessive force against them.

Likewise, the contemporary scholar **Al-Tanṭawī**, of Al-Waseet interpretation, explained it as arrogance, oppression, use of excessive force, and transgression. These acts were reflected in their distortion of the Torah, not following its rules, as well as killing prophets and reformers.

According to what the People of the Book wrote in their Scriptures, the Israelites were punished because their kings showed their tyranny and transgression by killing many innocent people. They also worshipped other deities than Allah, disobeyed Him, and did not observe the conditions of His Covenant with their ancestors (as detailed in the three Appendixes of this "Introduction").

In the Holy Quran, there are many verses about the Israelite corruption of the Earth and God's anger against them, as a result, as in verses 4: 116, 5: 32, 2: 61, and 2: 27, as follows:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (المائدة ، 4: 116).

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا (المائدة ، 5: 32).

وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (البقرة ، 2: 61).

الَّذِينَ يَتَفَضُّونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (البقرة ، 2: 27).

Indeed, **Allah does not forgive taking partners with Him**, but He forgives what is less than that, for whom He wills. And whoever takes other partners with Allah has certainly gone far astray (Al-Nisa, 4: 116).

Because of that, We decreed upon the Children of Israel that **whoever kills a soul**, unless for a soul, or for corruption in the land, it is as if he had killed humankind entirely (The Holy Quran, Al-Ma-ida, 5: 32).

And they returned with anger from Allah, because **they used to disbelieve** in the signs of Allah, and to **kill** the prophets without right, and to **disobey**, and to **transgress** (Al-Baqara, 2: 61).

Those who break the covenant of Allah, after contracting it, and **sever** that which Allah has ordered to be joined, and **cause corruption** on the Earth, those are the losers (Al-Baqara, 2: 27).

¹⁰ The **fourth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, **also** informed humanity that that the Children of Israel would achieve a great degree of **domination** on the Earth. This started to be seen with the convention of their first World Zionist Conference in Basle, Switzerland, in 1897, which adopted the creation of Israel on the ruins of Palestine. To achieve that goal, the Zionist leaders, led by Herzl, tried to get the support of the Ottoman Sultan, 'Abdul 'Hameed, who rejected their project. So, they turned to Britain, whose government agreed to help them achieve their goal, by issuing the Balfour Declaration, in 1917, in return for the Zionist financial support for Britain and its allies in World War I. The United States adopted that Declaration and the mandate to apply it, as its own, in 1922. Ever since, the US and its European allies have become the main supporters of the Zionist project, of creating Israel and in achieving the Zionist global domination.

As a current example of the Zionist global domination is the total military and financial support by the US and the EU, particularly the UK, France, Germany, and Italy, for the Israeli occupation apartheid regime, during its two-year genocidal war on the Palestinian people, in the Gaza Strip, in 2023-2025. The Israeli regime also received important support from its neighboring states, providing it with food, logistics, information, and needed imports. The rest of the world governments watched the genocide perpetrated daily on the Palestinian children, women, elderly, and armless men, without any practical attempts to stop it. The number of martyred Palestinians, who were massacred, reached more than 71,500, and the injuries

exceeded 171,365, by January 19, 2026. In addition, the Israeli massive destruction of all aspects of life in Gaza made the genocide survivors live in continuous suffering, due to the shortage of food, lack of fuel, and the spread of diseases, as a result of the Israeli blockade and restrictions on the entry of the needed humanitarian aid.

¹¹ The **fifth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, mentions the **punishment of the Children of Israel for their first corruption** on the Earth. This happened about 586/587 BC, by the Babylonian army, led by King Nebuchadnezzar II, who ransacked their territory in Palestine, destroyed their temple in Jerusalem, and took their King, Zedekiah, and his inner circle of leaders and clergy as captives to Babyl (For more information about the first Israelite corruption and punishment see Appendix I and Appendix II at the end of this Introduction).

The three renowned Muslim interpreters of the Holy Quran, Al-Tabari, Al-Qurtubi, and Ibn Katheer, may Allah reward them for their great works, had no problem identifying the Babylonian King Nebuchadnezzar II, whom they referred to as Bukhtnashr (بُخْتَنْشَر), and his army as the worshippers (عِبَاد) of Allah, mentioned in the verse. So did the contemporary interpreter, Al-Tahir Bin 'Aashoor, though he mentioned that the word worshippers ('ibad) means humans in general, who are owned by Allah (slaves). He also attributed the second punishment of the Israelites to the Romans in the early first Christian Century, which is incorrect, as the Israelites back then did not achieve any global domination, like they do now.

Some contemporary scholars, like Shaikh Mutawalli El-Sha'rawi, had a problem with that interpretation, which considered the Babylonians as worshippers of Allah. Instead, Al-Sha'rawi said that Muslims, led by Caliph 'Omar, mAbpwh, were the intended worshippers of Allah, which is incorrect, as Palestine was ruled by Christians at that time, not by the Israelites.

The Holy Quran and the Prophet's Sunna, including his 'Hadeeths, guide us to the right path, particularly in the case of such disagreement, as the Prophet, pbuh, told us: "I have left two things for you, with which you will not be misguided: the Book of Allah and my Sunna. (They will be preserved, until they come to me at the River of Al-Kawthar, on the Last Day)" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 2937, 3232).

By looking at the evidence from the Holy Quran and the Prophet's 'Hadeeths, we find that the word 'ibad (عِبَاد) means "worshippers," as it is linked with the word 'ibada (worship). Thus, the description of Allah, praise to Him, for those whom He sent to conquer Palestine and punish the first corrupt Israelite state, as 'ibad (worshippers), means that they worshipped Him (But Allah knows better).

An example of such evidence is represented by the Arabic words 'abd and 'ibada, which are mentioned in verse 4: 172 of the Holy Quran. The two words show that they unequivocally mean worshipper and worship, respectively. Likewise, the word 'abd in the 'Hadeeth, narrated by Al-Mugheera Bin Shu'ba, mAbpwh, means worshipper, as it is also linked to the act of worship (prayer in this case). However, when Allah, praise to Him, referred to a different meaning for the word 'abd (a slave) in verse 16: 75, He said: "'abdan mamlookan" (عَبْدًا مَمْلُوكًا: owned slave), to differentiate it from the word 'abd, which means the one who worships Him, as follows:

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا (النِّسَاء ، 4 : 172).

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ (النَّحْل ، 16 : 75).

عن المغيرة بن شعبة ، رضي الله عنه ، أنه روى عن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: "قام النبي ، صلى الله عليه وسلم ، حتى تورمت قدماه. فقيل له: قد غفر الله لك ما تقدم من ذنبك وما تأخر. قال: "أفلا أكون عبداً شكوراً".

(صححه الألباني ، في صحيح الترغيب: 619 ، وأخرجه البخاري: 4836 ، ومسلم: 2819 ، والنسائي: 1644 ، واللفظ له ، وابن ماجه: 1419 ، وأحمد: 18198 ، والترمذي: 412 ، باختلاف يسير. وفي رواية مسلم: 2820 ، أن أم المؤمنين عائشة ، رضي الله عنها ، هي التي سألته).

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ (النحل ، 16: 75).

Never would **the Messiah** disdain to be **a worshipper** of Allah, nor would the angels close (to Him). And whoever disdains His **worship** and is arrogant, He will gather them to Himself all together (Al-Nisa, 4: 172).

Allah presents an example: **an owned slave**, (who) is unable to do a thing ... (Al-Na'hl, 16: 75).

Companion Al-Mugheera Bin Shu'ba, mAbpwh, said that the Mother of the Believers, 'Aysha, mAbpwh, said: "The messenger of Allah once **stood (in prayer)** for too long) until his feet swelled. (So, he was asked why are you doing that when) Allah has forgiven your past and future sins? He said: "Shouldn't I be (for that) a grateful **worshipper** ('**abdan** shakoor)?"

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Targheeb: 619. It was also recorded by Al-Bukhari: 4836, Muslim: 2819, Al-Nasa-i: 1655 (his version), Ibn Maja: 1419, Ahmed: 1898, and Al-Tirmidhi: 412, with few differences. In the Muslim: 2820 version of the 'Hadeeth, the Mother of the Believers, 'Aysha, mAbpwh, was the one who asked him).

Evidence from history shows that Babylonians believed in some of the Islamic teachings, mentioned in the Holy Quran and earlier Scriptures.

The Babylonian King. Nebuchadnezzar II, and his army, who destroyed the first Israelite state, represented the last stage of the Babylonian civilization, which started more than a millennium and a half years earlier, when King Urukagina used the first code of laws.

Half of a millennium later, **Hammurabi** (1795 to 1750 BC) ruled Babylon using a set of laws, which became associated with his name. These laws were based on the principle of equal punishment, thus resembling the same Islamic principle, found in verses 16: 126 and 5: 45.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (النحل ، 16: 126).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (المائدة ، 5: 45).

And if you punish, **punish with an equivalent (harm)** from which you were punished. But if you are patient, it is better for those who are patient (Al-Na'hl, 16: 126).

And We ordained for them (the Children of Israel) therein: a **life for a life, an eye for an eye**, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives up (his

right to punish, it is) a charity and an expiation for him. And whoever does not judge (rule) by what Allah has revealed, then it is those who are the wrongdoers (Al-Ma-ida, 5: 45).

¹² The **sixth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, mentions that the Children of Israel will have **a future return victory** over their enemies. This happened as follows:

From 1897 to the present (2026), the World Zionist Movement, representing the Children of Israel, managed to achieve a global domination, which enabled it to create the Israeli occupation apartheid regime in Palestine, and to establish hegemony in the Middle East.

This return victory over the Middle Eastern nations, descendants of the Babylonian Empire nations, included usurping Palestine (1917-1948), using the 1947 Partition Resolution, the 1948 Nakba war, and expanding Israel's borders, through the armistice agreements, in 1949.

Then, using the US-EU support, the Israeli regime launched successive wars throughout the Middle East, to weaken all of the region's nations, for the purpose of achieving the Zionist dream of establishing greater Israel, from the Nile to the Euphrates, with hegemony over the rest of the region's nations.

These Israeli wars were launched in 1956 on Egypt and Gaza, 1967 on Egypt, Gaza, Jordan, and Syria, 1978 on South Lebanon, 1982 on Lebanon, 1987-1993 (on the first peaceful intifadha), 2000-2004 (on the second intifadha), 2006 on Lebanon, as well as in 2007-2008, 2014, 2021, and the genocidal war on the Palestinian people in the Gaza Strip in 2023-2025.

At the same time, the Israeli occupation apartheid regime launched wars on Iran, Lebanon, and Yemen, during its genocidal war on the Gaza Strip. Meanwhile, a minor Israeli war has been waging against the Palestinian people in the West Bank, killing, injuring, and abducting thousands of them, destroying their homes, particularly in Jineen, Toulkarm, and Nablus, and annexing their lands, to build more of the illegal Israeli settlements therein.

In addition, the Israeli occupation apartheid regime conducted numerous assassinations and air strikes on Lebanon, Syria, Iraq's nuclear reactor, Yemen, Sudan, Tunesia, and Qatar.

¹³ The **seventh verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, tells the Children of Israel that Allah, praise to Him, has given them a chance, when they achieve dominance on the Earth, to do good to themselves and others, by **doing good deeds**, which benefit humanity. If they do that, it will come back to them, in the form God's contentment and people's love for them. However, if they do evil to themselves and others, by **doing evil deeds**, then they will bring the wrath of Allah and hatred of people to themselves.

Because of the evil deeds they committed, in the form of corrupting the Earth, waging wars, shedding the blood of innocent people, and the destruction of what people have constructed, Allah, praise to Him, has decreed that they will be punished in this life, before the hereafter. This will be done by their enemies, who will defeat them, humiliate them, and destroy the riches and possessions, which they illegally disowned God's good worshippers of.

¹⁴ The **eighth verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, warns the Children of Israel not to return to the corruption of the Earth after the destruction of their state and ending their dominance therein. **If they try to you return** to the corruption of the Earth, **Allah**, praise to Hi, **will return to their punishment**. Thus, this verse tells us that the destruction of the corrupt entity, which the Children of Israeli have established, does not lead to the events of the Last Day. It is not one of the Big Signs of the Hour (End of Days), as claimed by some biblical scholars.

¹⁵ The prophecy of the total defeat of the Persian empire on the hands of Muslims came true during the rule of Caliph 'Uthman, mAbpwh, in 651 (AD). The Byzantine empire was totally defeated by Muslims during the rule of Caliph Mu'hammed II, the Conqueror (Al-Fat'h), who conquered its capital, Constantinople (Istanbul), in 1453 AD.

The 'Hadeeth, about the fate of the Persian emperor (Kisra) and the Roman emperor (Kaisar), was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2216. It was also authenticated as Sa'hee'h by Al-Bukhari: 3120 and Muslim: 2918.

Here is the Arabic text of the 'Hadeeth:

فعن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صَلَّى الله عليه وسلم ، قال : "إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ ، وَالَّذِي نَفْسِي بِيَدِهِ لَنَنْفَقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ" (صححه الألباني ، عن صحيح الترمذي: 2216. كما صححه البخاري : 3120 ، ومسلم: 2918).

For more information about the meanings of the 'Hadeeth, see the article written by Mu'hammed Ibraheem Al-Sa'di, at the following link:

حديث: «إِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ» بيان ورفع إشكال | مركز سلف للبحوث والدراسات (salafcenter.org)

¹⁶ The 'Hadeeth about sheep herders erecting the highest buildings was mentioned in full at the beginning of Chapter 2 (The Three Levels of Faith: Islam, Iman, and I'hsan) of the first book by this author about Islam (Islam: A Scientific View of God's Message to Humanity).

The Arabic text, English translation, and authentication of the 'Hadeeth is as follows:

"أن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان."

(A day will come, on which you see) "the poor, barefooted, naked, sheep herders are competing in (constructing) the highest buildings."

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-jami': 2672, Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, and A'hmed: 367, with few differences, and Ibn Manda: 2.

This prophecy can also be applied to the "naked" population groups which used to live in the Amazon forests of South America. After the discovery of oil and other minerals over there, in the second half of the twentieth Century, big cities with high-rise buildings had started to emerge, such as the Brazilian cities of Manaus, Santarem, and Belem. Many of these "naked" population groups moved out of the forest, to live in such cities. The general meaning of this prophecy is that construction and advanced technology will spread to various regions of this planet, even the poorest of them.

The other part of the prophecy: (A day will come, on which you see) "the slave woman gives birth to her female owner" is explained in www.dorar.net as a prophecy which had come true in the past, when slavery was practiced all over the world. An example of that was when a little girl would become a slave as a result of kidnapping or war. Then, she may become a free woman by accepting Islam. As time passes, her biological mother may be brought as a slave too. She may buy her not knowing that she was her mother.

¹⁷ The 'Hadeeth which includes **the six prophecies** was authenticated as Sa'hee'h by Al-Bukhari: 1036 and Muslim: 157 It was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 7428, but with five prophecies, without mentioning the last one (until the wealth increases, to be a surplus).

The Arabic text of the 'Hadith is as follows:

عن أبي هريرة ، رضي الله عنه ، قال: قال النبي ، صلى الله عليه وسلم: "لا تقوم الساعة حتى يُقبض العلم ، وتكثر الزلازل ، ويتقارب الزمان ، وتظهر الفتن ، ويكثر الهرج (وهو القتل) ، حتى يكثر فيكم المال ، فيفيض" (رواه البخاري: 1036 ، ومسلم: 157. وصححه الألباني ، في صحيح الجامع: 7428 ، ولكن بخمس نبوءات ، أي بدون ذكر النبوءة الأخيرة: حتى يكثر فيكم المال ، فيفيض).

¹⁸ The 'Hadeeth which includes the prophecy that "The Hour (the start of the Last Day) will not come ... until **Arabia will return to be grasslands and rivers**" was authenticated as Sa'hee'h by Muslim: 157, Al-Bukhari: 1412, and Al-Albani, in Sa'hee'h Al-Jami': 7429.

The Arabic text of the 'Hadith is as follows:

فعن أبي هريرة ، رضي الله عنه ، عن رسول الله ، صلى الله عليه وسلم ، أنه قال: "لا تقوم الساعة ... حتى تعود أرض العرب مروجاً وأنهاراً" (أخرجه مسلم: 157 ، في صحيحه ، والبخاري: 1412 ، والألباني ، في صحيح الجامع: 7429).

For details about **Arabia's past lush paradise** of rivers, grass, and woodlands, which were watered by torrential monsoon rains, see:

Parton, Ash et al. 2015. "Alluvial fan records from southeast Arabia reveal multiple windows for human dispersal." *Geology*, 43 (4): 295-298.

<https://pubs.geoscienceworld.org/gsa/geology/article-abstract/43/4/295/131827/alluvial-fan-records-from-southeast-arabia-reveal?redirectedFrom=fulltext>

See Marshall's article, in which he summarized Parton's main findings about Arabia's rivers and grasslands, 23,000 years ago:

Marshall, Michael. 2015. "Arabia was once a lush paradise of grass and woodlands." BBC (February 23).

<http://www.bbc.com/earth/story/20150223-arabia-was-once-a-lush-paradise>

See also an explanation, in Arabic, for the 'Hadith about Arabia's past rivers and vegetation, by Zaghlool El-Najjar, at:

<http://www.elnaggazr.com/pg/483/أرض%20العرب%20مروجا%20وأنهارا>

¹⁹ The 'Hadeeth, which includes the prophecy about the **appearance of Al-Mahdi (the guided one)** was authenticated as Sa'hee'h by Abu Dawood: 4285, Al-'Haakim: 8670, and by Al-Albani, in Sa'hee'h Al-Jami': 6736.

The Arabic text of the 'Hadeeth is as follows:

عن أبي سعيد الخدري ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "المهدي مني ، أجلي الجبهة ، أقتى الأنف ، يملأ الأرض قسطاً وعدلاً ، كما ملئت جوراً وظلماً ، ويملك سبع سنين" (رواه أبو داود: 4285 ، والحاكم: 8670 ، وصححه الألباني في صحيح الجامع: 6736).

²⁰ The 'Hadeeth, which includes **the ten prophecies**, which are considered among **the big signs before the Hour**, including the descent of the Messiah, peace be upon him, was authenticated as Sa'hee'h by Muslim: 2901, Abu Dawood: 4311, but with a different order, and was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1635, based on Sa'hee'h Ibn Maja: 3282, 3294, and Sa'hee'h Al-Tirmidhi: 2183.

The Arabic text and the authentication of the 'Hadeeth is as follows:

عن حذيفة بن أسيد الغفاري ، رضي الله عنه ، قال: أطلع النبي ، صلى الله عليه وسلم ، علينا ونحن نتذاكر ، فقال: "ما تذكرون؟" قالوا: نذكر الساعة. قال: "إنها لن تقوم حتى ترون قبلها عشر آيات. فذكر الدخان والدجال ، والدابة ، وطلوع الشمس من مغربها ، ونزول عيسى ابن مريم ، صلى الله عليه وسلم ، ويأجوج ومأجوج ، وثلاثة خسوف: خسف بالمشرق ، وخسف بالمغرب ، وخسف بجزيرة العرب. وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم" (أخرجه مسلم: 2901 ، وأبو داود: 4311 ، ولكن بترتيب مختلف للنسبة ، وصححه الألباني ، في صحيح الجامع: 1635 ، وعن صحيح ابن ماجه: 3282 ، 3294 ، وصحيح الترمذي: 2183).

²¹ The 'Hadeeth, which includes the appearance of the **Mahdi**, coming out of the **Dajjal (anti-Christ)**, and the descent of **'Eisa (Jesus)** and his rule on Earth was narrated by Al-Nawwas Bin Sam'an and Abu Umama Al-Bahili, mAbpwt both. It was authenticated as Sa'hee'h by Muslim: 2937, Al-Albani, in Sa'hee'h Al-Jami': 7875, Abu Dawood: 4322, briefly, and Ibn Maja: 4077, with few differences.

The three-prophecy 'Hadiths were mentioned and explained in the following three articles. The first article is written by Mu'hammed Bin Abdul Salam, in Arabic, titled "The Prophet's Prophecies are True (2013), which can be accessed on the following link:

<https://www.alukah.net/sharia/0/50918/>

See also "Prophecies of the Prophet, pbbuh," at:

<http://www.alsiraj.net/prophecy/html/page00.html>

See also "Prophecies of the Nobel Prophet, pbbuh," (2008), at:

<https://rasoulallah.net/ar/articles/article/3864>

See also the book, written about the subject, by Abdul Sattar Al-Shaikh, in four volumes (2,064 pages), titled, "Prophecies of the Messenger, pbbuh: Lessons and Parables," which was issued by the Qatari Ministry of Endowment and Islamic Affairs, in 1433 Hijriya, 2012.

"نبوءات الرسول ، صلى الله عليه وسلم: دروس وعبر" ، تأليف عبد الستار الشيخ (2012\1433) ، من إصدار وزارة الأوقاف والشئون الإسلامية ، في قطر.

https://www.moswrat.com/books_view_27593.html

Notes for Chapter 2: Messengers of Allah and His Prophets, Mentioned in the Holy Quran

22 This chronological sequence of the Messengers of Allah, Nooh (Noah), Hood, Sali'h, Loot (Lot), and Shu'ayb, pbuh, was confirmed through relating it in four Sooras (Chapters) of the Holy Quran. These are Al-A'araf (7: 59-93), Hood (11: 25-95), Al-Shu'ara (26: 105-191), and Al-Ankaboot (29: 14-38).

23 The 'Hadeeth narrated by Abu Umama Al-Bahily, mAbpwh, which mentions that "Adam was a Prophet, whom (Allah) talked to," was authenticated as Sa'hee'h by Al-Albani, in Al-Silsila Al-Sa'hee'ha: 2668.

24 The Prophet of Allah, Adam, pbuh, was mentioned 25 times in the Holy Quran, in verses 2: 31, 2: 33, 2: 34, 2: 35, 2: 37, 3: 33, 3: 59, 5: 27, 7: 11, 7: 19, 7: 26, 7: 27, 7: 31, 7: 35, 7: 172, 17: 61, 17: 70, 18: 50, 19: 58, 20: 115, 20: 116, 20: 117, 20: 120, 20: 121, and 36: 60.

The Messenger of Allah, 'Eisa (Jesus), pbuh, was also mentioned 25 times in the Holy Quran, in verses 2: 87, 2: 136, 2: 253, 3: 45, 3: 52, 3: 55, 3: 59, 3: 84, 4: 157, 4: 163, 4: 171, 5: 46, 5: 78, 5: 110, 5: 112, 5: 114, 5: 116, 6: 85, 19: 34, 33: 7, 42: 13, 43: 63, 57: 27, 61: 6, and 61: 14.

25 For more details about the stages of the creation of the human beings, see Chapter 4 of the first book about Islam, by this author (Islam: A Scientific View of God's Message to Humanity), titled, "Creation and Evolution in the Holy Quran."

26 The 'Hadeeth, which was narrated by Companion Anas Bin Malik, mAbpwh and his father, about the Messenger of Allah, pbuh, seeing Prophet Idrees, pbuh, **in the Fourth Heaven**, was authenticated by Al-Albani as Sa'hee'h, in Sa'hee'h El-Jami': 5212 and based on Sa'hee'h of Al-Tirmidhi: 3157. It was also recorded with its narrators by Muslim: 162 as well as by A'hmed: 13739, and in a lengthy version: 12505.

The Arabic text of the 'Hadeeth is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لَمَّا عُرِجَ بِي ، رَأَيْتُ **إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ**."

27 The 'Hadeeth, which was narrated by Companion Abu Dther El-Ghifari, mAbpwh, in which the Messenger of Allah, pbuh, said that **Idrees**, pbuh, **was Akhnookh (Enoch)**, was authenticated as Sa'hee'h by Ibn 'Hibban. It was also recorded with its narrators, in a brief version, by Al-Tabarani: 2/157, 1651, Al-Hakim: 4217, and Abu Na'eem, in 'Hulat El-Awliya: 1/166. However, in his interpretation of Soorat Ghafir (Chapter 40) of the Holy Quran: 75, Ibn 'Uthaymeen mentioned that some scholars said that the 'Hadeeth was not Sa'hee'h.

The Arabic text of the 'Hadeeth is as follows:

فَعَنْ أَبِي ذَرٍّ الْغِفَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ لَهُ ، فِي حَدِيثٍ مُطَوَّلٍ : "يَا **أَبَا ذَرٍّ** ، أَرْبَعَةٌ (مِنَ الْأَنْبِيَاءِ) سُرْيَانِيُّونَ: **آدَمُ وَشِيثُ وَأَخْنُوخُ ، وَهُوَ إِدْرِيسُ** ، وَهُوَ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ ، وَنُوحُ."

28 Mu'hammed Bin Is'haq's biography of the Messenger of Allah, pbuh, in which he mentioned that **Akhnookh (Enoch)** was separated from Adam by five forefathers, was mentioned by Al-Bayhaqi, in Dala-il

El-Nubuwwa: 1/179. It was also recorded with its sources by Ibn Hisham, in Al-Seerat El-Nabawiya: 1/1, and by Al-Tabari, in his Tareekh: 1/497, in a brief version.

²⁹ For more details about the time sequence of the Messengers and Prophets, who were mentioned in the Holy Quran, see the tentative timetable, which is appended to this second Chapter of the book. See also some of the biblical sources, which mention Akhnookh (Enoch).

[Who was Enoch in the Bible? | GotQuestions.org](http://www.gotquestions.org/Who-was-Enoch-in-the-Bible/)

[How to Be an "Enoch" in Your Generation – JD Grear Ministries](http://www.jdgrearministries.com/how-to-be-an-Enoch-in-your-generation/)

[What does the Bible tell us about Enoch? – Bible Ask](http://www.bibleask.com/what-does-the-bible-tell-us-about-Enoch/)

³⁰ The Arabic texts and English translations of the mentioned three Holy Quran verses, about what the People of the Book said or wrote in the Scriptures, are as follows:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ (الْمَائِدَةُ ، 5 : 13).

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (آلْ عِمْرَان ، 3 : 78).

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ (الْبَقَرَةُ ، 2 : 78).

They **distort** words from their (proper) usages, and they **have forgotten** a portion of that, of which they were reminded (Al-Ma-ida, 5: 13).

And indeed, there is among them a party who alter the Scripture with their tongues, so you may think it is from the Scripture, but it is **not from the Scripture**. And they say: "This is from Allah," but it is **not from Allah**. And **they speak untruth (lie)** about Allah while they know (Aal-'Imran, 3: 78).

And among them are **illiterate** ones, who do not know the Scripture, except in **wishful thinking**, but they are only **guessing** (Al-Baqara, 2: 78).

The Arabic text, English translation, and authentication of the mentioned two 'Hadeeths, about narrating the stories of the Children of Israel (in the Scripture), are as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "بَلِّغُوا عَنِّي وَلَوْ آيَةً ، وَحَدِّثُوا عَنِ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ . وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ : 2837 ، وَعَنْ صَحِيحِ التِّرْمِذِيِّ : 2669 . وَأَخْرَجَهُ الْبُخَارِيُّ ، فِي صَحِيحِهِ : 3461).

Companion Abdullah Bin (Son of) 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "Convey even one verse from me, and (there should be) no discomfort to narrate from the Children of Israel. And whoever tells a lie intentionally about me, let him take his seat in the (Hell) Fire" (This 'Hadeeth was authenticated by Al-Albani, in Sa'hee'h El-Jami': 2837 and based on Sa'hee'h El-Tirmidhi: 2669. It was also authenticated as Sa'hee'h by Al-Bukhari: 3461).

وَعَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : **"لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ ، وَلَا تُكَذِّبُوهُمْ"** ، وَ **"قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ"** (البقرة ، 2: 136).

وهذا الحديث الشريف صَحَّحَهُ الألباني ، في صحيح الجامع: 7346 ، وأخرجه البخاري: 7362 ، والنسائي في الكبرى: 11323 ، والبيهقي في الشعب: 4842 ، وَاللَّفْظُ لَهُ.

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: **"Do not believe the People of the Book, nor disbelieve them,"** but **"Say: We have believed in Allah, and what has been revealed to us, and what has been revealed to Ibraheem (Abraham), and Isma'eel (Ishmael), and Is'haq (Isaac), and Ya'coob (Jacob), and the (Prophets descending from Ya'coob), and what was given to Moosa (Moses), and 'Eisa (Jesus), and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims (in submission) to Him"** (Al-Baqara, 2: 136).

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 7346. It was also recorded with its sources by Al-Bukhari: 7362, Al-Nisa-I, in Al-Kubra: 11323, and Al-Bayhaqi, in Al-Shi'ab version: 4842.

³¹ The Messenger of Allah, Noo'h (Noah), pbuh, was mentioned 43 times, in the Holy Quran. His story with his people was mentioned in numerous verses, particularly in four Sooras (Chapters). These are Al-A'araf (7: 59-64), Hood (11: 25-48), Al-Shu'ara (26: 105-122), and Al-Ankaboot (29: 14-15).

Texts of the mentioned verses, about the **Messengers with Determination**, are as follows:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ (الأحقاف ، 46: 35).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (الأحراب ، 33: 7).

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشورى ، 42: 13).

So, **be patient (O Mu'hammed), as were those of determination among the Messengers**, and do not be impatient for them. It will be, on the Day they see that which they are promised, as though they had not remained (in their lower life) except an hour of a day. (This is) a notification: Will (anyone) be destroyed, except the defiantly disobedient people? (Al-A'hqaf, 46: 35).

And (mention, O **Mu'hammed**), when We took from the Prophets their covenant, and **from you, and from Noo'h (Noah), and Ibraheem (Abraham), and Moosa (Moses), and 'Eisa (Jesus)**, the son of Mary; and We took from them a solemn covenant (Al-A'hzab, 33: 7).

He has ordained for you of the religion, which He enjoined upon Noo'h (Noah), and that which We have revealed to **you (O Mu'hammed)**, and what We enjoined upon **Ibraheem (Abraham), and Moosa (Moses), and 'Eisa (Jesus)**, to establish the religion, and not be divided therein. (It is) difficult for those who associate others with Allah (to accept) that to which you invite them. Allah chooses for Himself whom He wills, and guides to Him whoever turns back (to Him) (Al-Shoora, 42: 13).

32 The Messenger of Allah, Hood, pbuh, was mentioned in seven verses of the Holy Quran. These are 765, 11: 50, 11: 53, 11: 58, 11: 60, 11: 89, and 26: 128.

His people, 'Aad, were mentioned in 23 verses of the Holy Quran. These are 7: 65, 7: 74, 9: 70, 11: 50, 11: 59, 11: 60, 14: 9, 22: 42, 25: 38, 26: 123, 29: 38, 38: 12, 40: 31, 41: 15, 46: 21, 50: 13, 51: 41, 53: 50, 54: 18, 69: 4, 69: 4, and 89: 6.

His story with his people was told in three Sooras (Chapters) of the Holy Quran. These are Al-A'araf (7: 65-72), Hood (11: 50-60), and Al-Shu'ara (26: 123-140).

33 The Messenger of Allah, Sali'h, pbuh, was mentioned in nine verses of the Holy Quran. These are 7: 73, 7: 75, 7: 77, 11: 61, 11: 62, 11: 89, 26: 142, and 27: 45.

His people, Thamood, were mentioned in 26 verses of the Holy Quran. These are 7: 73, 9: 70, 11: 61, 11: 68, 11: 68 (twice in one verse), 11: 95, 14: 9, 17: 59, 22: 42, 25: 38, 26: 141, 27: 45, 29: 38, 38: 13, 40: 31, 41: 13, 41: 17, 7: 73, 7: 75, 7: 77, 11: 61, 11: 62, 11: 66, 11: 89, 26: 142, and 27: 45.

His story with his people was told in three Sooras (Chapters) of the Holy Quran. These are Al-A'araf (7: 73-79), Hood (11: 61-68), and Al-Shu'ara (26: 1141-159).

34 Arabic texts and English translation of the mentioned verses, about the Messenger of Allah, Sali'h inviting his people, Thamood, to believe in Allah, are as follows:

وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ (الأعراف ، 7: 73).

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (هُود ، 11: 64).

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾ قَالَ هَذِهِ نَاقَةُ اللَّهِ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ (الشعراء ، 26: 155-156).

And to Thamood, (We sent) their brother, Sali'h, who said to them: "O my people, worship Allah; you have no other deity than Him. There has come to you a clear evidence from your Lord. This is the she-camel of Allah (sent) to you, as a sign. So, leave her to eat from the land of Allah, and do not touch her with (any) harm, lest a painful punishment seizes you (Hood, 7: 73).

And O my people, this is the she-camel of Allah, a sign for you. So, let her feed upon the land of Allah, and do not touch her with (any) harm. Otherwise, you will be seized by an impending punishment." (Hood, 11: 64).

They said: "You are only of those affected by magic. (153) You are but a man like ourselves. So, bring a sign, if you should be of the truthful" (154). He said: "This is a she-camel, for which is a (time) of drink and for you is a (time) of drink, (each) on a known day. (155) And do not touch her with (any) harm. (If you do), you will be seized by the punishment of a terrible day" (156) (Al-Shu'ara, 26: 153-156).

³⁵ Arabic texts and English translation of the mentioned verses, about **defiance** of the Thamood disbelievers to the Messenger of Allah, Sali'h, are as follows:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ (الأعراف ، 7: 77).
 وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَفَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ (النمل ، 27: 48-49).
 فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (هود ، 11: 66).
 فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ (الشعراء ، 157-158).
 فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا (الشمس ، 91: 14).

So, they hamstrung (killed) the she-camel, and were insolent toward the command of their Lord, and said: "O Sali'h, bring us what you promise us, if you should be of the Messengers" Al-A'araf (7: 77).

And there were in the city nine family heads, causing corruption in the land, and not amending (its affairs). (48) They said: "Take a mutual oath by Allah that we will kill him by night, he and his family. Then, we will say to his relatives, 'We did not witness the destruction of his family, and indeed, we are truthful.'" (49) (Al-Naml, 27: 48-49).

So, when Our command came, We saved Sali'h and those who believed with him, by mercy from Us, and (saved them) from the disgrace of that day. Indeed, it is your Lord, Who is the Powerful, the Exalted in Might (Hood, 11: 66).

But they hamstrung (killed) her, and so, they became regretful. (157) And the punishment seized them. Indeed, in that is a sign, but most of them were not believers (158) (Al-Shu'ara, 26: 157-158).

But they disbelieved (denied) him and hamstrung (killed) her. So, their Lord brought destruction down upon them, for their sin and made it equal (upon all of them) (Al-Shams, 91: 14).

³⁶ Arabic texts and English translation of the mentioned verses, about the **punishment** of the Thamood people, who disbelieved the Messenger of Allah, Sali'h, are as follows:

فَعَقَرُوهَا فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَذَابٌ غَيْرُ مَكْدُوبٍ ﴿٦٥﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٦٧﴾ (هود ، 11: 65-67).
 فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (الأعراف ، 7: 78).
 فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ (الجُر ، 15: 83).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (القمر ، 54: 31).

But they hamstrung (killed) her. So, he said: "Enjoy yourselves in your homes for three days. That is a promise not to be denied." (65) When Our command came, We saved Sali'h and those who believed with him, by mercy from Us, and (saved them) from the disgrace of that day. Indeed, it is your Lord Who is the Powerful, the Exalted in Might. (66) And the shriek seized those who had wronged, and they became within their homes lying corpses (67) (Hood, 11: 65-67).

But the shriek seized them at the (following) early morning (Al-'Hijr, 15: 83).

So, the earthquake tremor seized them, and they became within their home lying corpses (Al-A'araf, 7: 78).

Indeed, We sent upon them one shriek (blast) from the sky, and they became like the dry twig fragments of an (animal) pen (Al-Qamar, 54: 31).

³⁷ See **Endnote Number 31**, in the Section about Noo'h (Noah), in this Chapter, which provides texts of the mentioned verses, about the "Messengers with Determination.

³⁸ The name of the Messenger of Allah, Loot (Lot), pbuh, was mentioned in 27 verses of the Holy Quran. These are 6: 86, 7: 80, 11: 70, 11: 74, 11: 77, 11: 81, 11: 89, 15: 59, 15: 61, 21: 71, 21: 74, 22: 43, 26: 160, 26: 161, 26: 167, 27: 54, 27: 56, 29: 26, 29: 28, 29: 32, 29: 33, 37: 133, 38: 13, 50: 13, 54: 33, 54: 34, and 66: 10.

Details of his story, with the people he was sent to, came in seven Sooras (Chapters) of the Holy Quran. These are Al-A'araf (7: 80-84), Hood (11: 77-83), Al-'Hijr (15: 57-75), Al-Shu'ara (26: 160-175), Al-Naml (27: 54-58), Al-'Ankaboot (29: 28-35), and Al-Qamar (54: 33-39).

Their pervert behavior, as an expression of their corruption, transgression, and disobedience to the commands of Allah, was mentioned in verses 7: 81, 26: 165-166, 27: 54-55, and 29: 29-30, as follows:

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (الأعراف ، 7: 81).

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ (الشعراء ، 26: 166-165).

وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ (النمل ، 27: 55-54).

أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اإِنْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ (العنكبوت ، 29: 29-30).

Indeed, you approach men with desire, instead of women. Rather, you are an **excessive** people (Al-A'araf, 7: 81).

Do you approach males among the worlds (165) And leave what your Lord has created for you as mates? You are, indeed, a **transgressing** people (166) (Al-Shu'ara, 26: 165-166).

And (mention) Loot (Lot), when he said to his people: "Do you commit immorality (the pervert sin) while you are seeing? (54) You approach men lustfully, instead of women? You are, truly, **ignorant** people (55) (Al-Naml, 27: 54-55).

(He said): "Indeed, you approach men, and commit banditry (highway robbery), and commit the denounced (lewdness) in your meetings." And the answer of his people was not but they said: "Bring us the punishment of Allah, if you were of the truthful." (29) He said: "My Lord, support me against the **corrupting** people." (30) (Al-'Ankaboot, 29: 29-30).

39 The **Messenger** of Allah, **Isma'eel (Ishmael)** was mentioned by name 12 times in the Holy Quran, in verses 2: 125, 2: 127, 2: 133, 2: 136, 2: 140, 3: 84, 4: 163, 6: 86, 14: 39, 19: 54, 21: 85, and 38: 48.

40 The Arabic texts and the English translation of the mentioned verses about the Messenger of Allah, Isma'eel (Ishmael), are as follows:

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ (مَرْيَمَ ، 19: 54-55).

And mention in the Book, Isma'eel (Ishmael). Indeed, he was true to his promise, and he was a Messenger and a Prophet. (54) And he used to enjoin on his people prayer and zakat (charity), and he was to his Lord pleasing. (55) (Maryam, 19: 54-55).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۖ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۖ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ (إِبْرَاهِيمَ ، 14: 37-39).

Our Lord, I have settled some of my offspring in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts of some of the people incline toward them, and provide for them from the fruits, that they might be grateful. (37) Our Lord, indeed, You know what we conceal and what we declare, and nothing is hidden from Allah on the Earth or in the heaven. (38) Praise to Allah, Who has granted to me, in old age, Isma'eel (Ishmael) and Is'haq (Isaac). Indeed, my Lord is the Hearer of supplication. (39) (Ibraheem, 14: 37-39).

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾ (الصَّافَّاتُ ، 37: 99-112).

(Then Ibraheem, Abraham) said: "Indeed, I will go to (where I am ordered by) my Lord; He will guide me. (99) My Lord, grant me (a child) from among the righteous." (100) So, We gave him good tidings of a forbearing boy. (101) And when he reached with him (the age of) exertion, he said: "O my son, indeed I have seen in the dream that I am sacrificing you. So, see what you think." (Isma'eel) said: "O my father, do as you are commanded. You will find me, if Allah wills, of the patient." (102) And when they had both submitted and he put him down upon his forehead, (103) We called to him: "O Ibraheem (Abraham), (104) You have fulfilled the vision." Indeed, We thus reward the doers of good. (105) Indeed, this was the clear trial. (106) And We ransomed him with a great (sheep to be sacrificed instead), (107) And We left for him (favorable mention) among later generations: (108) "Peace upon Ibraheem." (109) Indeed, We thus reward the doers of good. (110) Indeed, he was of Our believing worshippers. (111) And We gave him good tidings of Is'haq (Isaac), a Prophet, from among the righteous. (112) (Al-Saffat, 37: 99-112).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَقَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ (البقرة ، 2: 125-127).

And (mention, O Mu'hammed) when We made the House a place of return for the people and (a place of) security. And take, (O believers), from the standing place of Ibraheem (Abraham) a place of prayer. And We charged Ibraheem and Isma'eel, (saying): "Purify My House for those who perform Tawaf (Circumambulation counter-clockwise) and those who are staying (there) for worship and those who bow and prostrate (in prayer)." (125) And (mention) when Ibraheem said: "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." (Allah, in response) said: "And whoever disbelieves, I will grant him enjoyment for a little. Then, I will force him to the torment of the Fire, and wretched is (that) destination." (126) And (mention) when Ibraheem was raising the foundations of the House, and (with him) Isma'eel, (saying): "Our Lord, accept (this deed) from us. Indeed You are the Hearing, the Knowing. (127) (Al-Baqara, 2: 125-127).

⁴¹ Shaikh Nasiruddeen Al-Albani authenticated, as Sa'hee'h, part of a longer 'Hadeeth, concerning the Zamzam Well water, as follows:

عَنْ أَبِي بِنِ كَعْبٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِنَّ جِبْرِيلَ لَمَّا رَكَّضَ زَمْزَمَ بِعَقِبِهِ ، جَعَلَتْ أُمُّ إِسْمَاعِيلَ تَجْمَعُ الْبُطْحَاءَ ، رَحِمَ اللَّهُ هَاجَرَ لَوْ تَرَكَتْهَا كَانَتْ عَيْنًا مَعِينًا" (صححه الألباني ، صحيح الجامع: 2055).

Companion Ubay Bin Ka'b, mAbpwh, said that the Messenger of Allah, pbuh, said: "When Jibreel (Gabriel) hit (the ground above) Zamzam, the Mother of Isma'eel started to gather stones (around the water, to keep it). May Allah have mercy on Haajar, if she just let (the water go), it would have been a flowing spring" (Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 2055).

The Arabic text and the English translation of the **longer 'Hadeeth**, narrated by 'Abdullah Bin 'Abbas, mAbpwt both, about the **Messenger of Allah Isma'eel**, pbuh, which was recorded by Al-Bukhari, in his book of Sa'hee'h 'Hadeeths (3365) are as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَمَّا كَانَ بَيْنَ إِبْرَاهِيمَ وَبَيْنَ أَهْلِهِ مَا كَانَ ، خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ ، وَمَعَهُمْ شَتَّةٌ فِيهَا مَاءٌ. فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرِبُ مِنَ الشَّتَّةِ ، فَيَدِرُّ لَبَنُهَا عَلَى صَبِيَّهَا ، حَتَّى قَدِمَ مَكَّةَ. فَوَضَعَهَا تَحْتَ دَوْحَةٍ ، ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ. فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ ، حَتَّى لَمَّا بَلَغُوا كَدَاءً ، نَادَتْهُ مِنْ وَرَائِهِ: يَا إِبْرَاهِيمُ إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى اللَّهِ. قَالَتْ: رَضِيتُ بِاللَّهِ. قَالَ (الرَّأْيُ عَنِ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): فَرَجَعْتُ ، فَجَعَلَتْ تَشْرِبُ مِنَ الشَّتَّةِ وَيَدِرُّ لَبَنُهَا عَلَى صَبِيَّهَا ، حَتَّى لَمَّا قَنِيَ الْمَاءُ ، قَالَتْ (لِنَفْسِهَا): لَوْ دَهَبْتُ فَتَنَظَرْتُ لَعَلِّي أَحْسُ أَحَدًا. قَالَ: فَذَهَبْتُ ، فَصَعِدَتِ الصَّفَا فَتَنَظَرْتُ وَنَظَرْتُ ، هَلْ نَحْسُ أَحَدًا ، فَلَمْ نَحْسْ أَحَدًا. فَلَمَّا بَلَغَتِ الْوَادِي ، سَعَتْ ، وَأَتَتِ الْمَرْوَةَ. فَفَعَلَتْ ذَلِكَ أَشْوَاطًا. ثُمَّ قَالَتْ (لِنَفْسِهَا): لَوْ دَهَبْتُ فَتَنَظَرْتُ مَا فَعَلْتُ ، تَعْنِي الصَّبِيَّ. فَذَهَبْتُ ، فَتَنَظَرْتُ فَإِذَا هُوَ عَلَى حَالِهِ ، كَأَنَّهُ يَنْشَعُ لِلْمَوْتِ. فَلَمْ تُفَرِّهَا نَفْسُهَا. فَقَالَتْ: لَوْ دَهَبْتُ فَتَنَظَرْتُ ، لَعَلِّي أَحْسُ أَحَدًا. فَذَهَبْتُ ، فَصَعِدَتِ الصَّفَا. فَتَنَظَرْتُ وَنَظَرْتُ ، فَلَمْ نَحْسْ أَحَدًا ، حَتَّى أَتَمَّتْ سَبْعًا.

Companion 'Abdullah Bin 'Abbas, mAbpwt both, said that the Messenger of Allah, pbuh, said: "When Ibraheem (Abraham) had differences with his wife (because of her jealousy), he took Isma'eel (Ishmael) and his mother and went away. They had a waterskin with them, containing some water. Isma'eel's mother used to drink water from the waterskin so that her milk would increase for her child. When Ibraheem reached Makkah (Mecca), he made her sit under a tree and afterwards returned home. Isma'eel's mother followed him, and when they reached Kadaa, she called him from behind, 'O Ibraheem! To whom are you leaving us?' He replied: 'To Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the waterskin, and her milk increased for her child. When the water had all been used up, she said to herself: 'I'd better go and look, so that I may see somebody.' She ascended the Safa mountain and looked, hoping to feel the existence of (see) somebody, but she did not see anybody. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then, she said to herself: 'I'd better go and see (what happened to) the child.' She went and found him in a state of one on the point of dying. She could not endure to watch him dying and said (to herself): 'I'd better go and look, so that I may see somebody.' She went and ascended the Safa mountain and looked for a long while but could not see anybody. Thus, she completed seven rounds (of running) between Safa and Marwa.

ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ ، فَتَنَظَرْتُ مَا فَعَلَ. فَإِذَا هِيَ بِصَوْتٍ ، فَقَالَتْ: أَغَيْثُ ، إِنْ كَانَ عِنْدَكَ خَيْرٌ. فَإِذَا جِبْرِيلُ ، قَالَ: فَقَالَ بِعَقِبِهِ هَكَذَا ، وَغَمَزَ عَقِبَهُ عَلَى الْأَرْضِ. قَالَ: فَأَنْبَتَتْ الْمَاءُ ، فَدَهَشَتْهُ أُمُّ إِسْمَاعِيلَ. فَجَعَلَتْ تَحْفَرُ. قَالَ: فَقَالَ أَبُو الْقَاسِمِ ، (رَسُولُ اللَّهِ) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ تَرَكَتُهُ ، كَانَ الْمَاءُ ظَاهِرًا. قَالَ: فَجَعَلَتْ تَشْرَبُ مِنَ الْمَاءِ وَيَذِرُ لَبَنُهَا عَلَى صَبِيَّهَا. قَالَ: فَمَرَّ نَاسٌ مِنْ جُرْهُمَ بَبْطُنِ الْوَادِي. فَإِذَا هُمْ بِطَيْرٍ ، كَانَتْهُمْ أَنْكَرُوا ذَلِكَ ، وَقَالُوا: مَا يَكُونُ الطَّيْرُ إِلَّا عَلَى مَاءٍ. فَبَعَثُوا رَسُولَهُمْ فَتَنَظَرَ فَإِذَا هُمْ بِالْمَاءِ. فَأَتَاهُمْ فَأَخْبَرَهُمْ ، فَأَتَوْا إِلَيْهَا ، فَقَالُوا: يَا أُمُّ إِسْمَاعِيلَ ، أَتَأْذِنِينَ لَنَا أَنْ نَكُونَ مَعَكَ ، أَوْ نَسْكُنَ مَعَكَ.

Then, she said (to herself): 'I'd better go back and see the state of the child.' But suddenly, she heard a voice, and she said: 'Help us, if you can offer any help.' Lo! It was Jibreel (Gabriel, who hit the ground with his heel, like this, and the water gushed out. Isma'eel's mother was astonished and started digging. (Here Abul-Qasim, i.e. the Prophet, pbuh) said: "If she had left the water (flow naturally without her intervention), it would have been flowing on the surface of the earth"). She started drinking from the water and her milk increased for her child. Afterwards, some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them. They said: 'Birds can only be found at a place where there is water.' Then, they sent their messenger (explorer), who looked (at the place) and found the water. He returned to inform them (about it). So, they all went to her and said: 'O Isma'eel's mother! Will you allow us to be with you (or dwell with you)?' (And thus, they stayed there).

فَبَلَغَ ابْنُهَا ، فَتَكَحَّ فِيهِمْ امْرَأَةٌ. قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ ، فَقَالَ لِأَهْلِهِ: إِنِّي مُطْلَعٌ تَرَكَتِي. قَالَ: فَجَاءَ ، فَسَلَّمَ. فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ. قَالَ: قُولِي لَهُ إِذَا جَاءَ: غَيْرَ عَنِّيَّةٍ بِأَبِيكَ. فَلَمَّا جَاءَ أَخْبَرَتْهُ. قَالَ: أَنْتِ ذَلِكَ ، فَأَذْهَبِي إِلَى أَهْلِكَ. قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ ، فَقَالَ لِأَهْلِهِ: إِنِّي مُطْلَعٌ تَرَكَتِي. قَالَ: فَجَاءَ ، فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ. فَقَالَتْ: أَلَا تَنْزِلُ فَتَنْطَعِمَ وَتَشْرَبَ. فَقَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ وَشَرَابُنَا الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ. قَالَ: فَقَالَ أَبُو الْقَاسِمِ ، (رَسُولُ اللَّهِ) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَرَكَتُهُ بِدَعْوَةِ إِبْرَاهِيمَ ، صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ.

(Later on), when her son reached the age of puberty, he married a woman from them. Then, an idea occurred to Ibraheem, which he disclosed to his wife (Sarah), saying: 'I want to call on my dependents I left (in Makkah).' When he went there, he greeted (Ishmael's wife) and said: 'Where is Isma'eel?' She said: 'He has gone out hunting.' Ibraheem said (to her): 'When he comes (back), tell him to change the threshold of his (house) door.' When (Isma'eel) came (back), she told him. (Isma'eel) said to her: 'You are that (threshold). So, go to your family (i.e. you are divorced).' Again, Ibraheem thought of visiting his dependents whom he had left (in Makkah), and he told his wife (Sarah, of his intention). So, Ibraheem came to Isma'eel's house and asked (his wife): 'Where is Isma'eel?' She said: 'He has gone out hunting,' and added, 'Will

you descend (from you camel and stay for some time), to have something to eat and drink?' (Ibraheem) asked: 'What is your food and what is your drink?' She said: 'Our food is meat and our drink is water.' He said: 'O Allah! Bless their food and their drink.' Abul Qasim (father of Qasim: The Prophet, pbuh) said: "Because of Ibraheem's invocation, there are blessings (in Makkah)."

قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ ، فَقَالَ لِأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرَكْتِي. فَجَاءَ فَوَافِقَ إِسْمَاعِيلَ مِنْ وَرَاءِ رَمَزٍ يُصْلِحُ نَبْلًا لَهُ، فَقَالَ: يَا إِسْمَاعِيلُ ، إِنَّ رَبِّكَ أَمَرَنِي أَنْ أُبْنِيَ لَهُ بَيْتًا. قَالَ: أَطْعِمْ رَبِّكَ. قَالَ: إِنَّهُ قَدْ أَمَرَنِي أَنْ تُعِينَنِي عَلَيْهِ. قَالَ: إِذَنْ أَفْعَلْ ، أَوْ كَمَا قَالَ. قَالَ: فَقَامَا ، فَجَعَلَ إِبْرَاهِيمُ بَيْنِي ، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَيَقُولَانِ: "رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" (البقرة 2: 127). قَالَ: حَتَّى ارْتَفَعَ الْبِنَاءُ ، وَضَعَفَ الشَّيْخُ عَنْ نَقْلِ الْحِجَارَةِ ، فَقَامَ عَلَى حَجَرِ الْمَقَامِ ، فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ ، وَيَقُولَانِ: "رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" (البقرة 2: 127). هَذَا الْحَدِيثُ الشَّرِيفُ أَخْرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ ، بِرَقْم 3365.

Once more Ibraheem thought of visiting his family he had left (in Makkah). So, he told his wife (Sarah) of his decision. He went and found Isma'eel behind the Zamzam (well), mending his arrow. He said, "O Isma'eel, Your Lord has ordered me to build a house for Him." Isma'eel said: "Obey (the order of) your Lord." Ibraheem said: "He also ordered me that you should help me (in building it)." Isma'eel said: "Then I will do." So, both of them rose and Ibraheem started building (the Ka'ba) while Isma'eel went on handing him the stones, and both of them were saying: "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing" (Al-Baqara, 2: 127). When the building became high and the old man (i.e. Ibraheem) could no longer lift the stones (to such a high position), he stood over the stone of Al- Maqam and Isma'eel carried on handing him the stones, and both of them were saying: 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing" (Al-Baqara, 2: 127).

This 'Hadeeth was recorded by Al-Bukhari, in his book of Sa'hee'h 'Hadeeths, numbered as 3365.

⁴² The name of the **Prophet** of Allah, **Is'haq (Isaac)**, pbuh, was mentioned seventeen times in the Holy Quran. These were in verses 2: 133, 2: 136, 2: 140, 3: 84, 4: 163, 6: 84, 11: 71, 12: 6, 12: 38, 14: 39, 19: 49, 21: 72, 21: 72 (twice in one verse), 29: 27, 37: 112, 37: 113, and 38: 45.

⁴³ The name of the **Prophet** of Allah, **Ya'coob (Jacob)** was mentioned in sixteen verses of the Holy Quran. These are 2: 132, 2: 133, 2: 136, 2: 140, 3: 84, 4: 163, 6: 84, 11: 71, 12: 6, 12: 38, 12: 68, 19: 6, 19: 49, 21: 72, 29: 27, and 38: 45

⁴⁴ The name of the **Prophet** of Allah, **Yousuf (Joseph)**, pbuh, was mentioned in 27 times in 26 verses of the Holy Quran (He was mentioned twice in verse 12: 90). He was mentioned once in Soorat Al-An'am (6: 84), together with mentioning other Prophets and Messengers of Allah. He was also mentioned once more in Soorat Ghafir (40: 34). The other 25 times were all mentioned in Soorat Yousuf (Chapter 12), within the narration of his story.

The Arabic texts and the English translation of these two verses are as follows:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ ۚ وَيُوسُفَ ۚ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ (الأنعام ، 6: 84).

وَلَقَدْ جَاءَكُمْ **يُوسُفُ** مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ (غافر ، 40: 34).

And We gave to Ibraheem (Abraham), Is'haq (Isaac) and Ya'coob (Jacob), both We guided. And Nooh (Noah), We guided before. And among his descendants, Dawood (David), Sulayman (Solomon), Ayoob (Job), **Yousuf (Joseph)**, Moosa (Moses), and Haroon (Aaron). Thus, We reward the doers of good (Al-An'am, 6: 84).

And **Yousuf (Joseph)**, had already come to you before, with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said: "Allah will never send a messenger after him." Thus, Allah leaves astray he who is a transgressor and skeptic" (Ghafir, 40: 34).

⁴⁵ This 'Hadeeth was recorded, with its sources, by Al-Bukhari, in his book of Sa'hee'h 'Hadeeths: 3374.

⁴⁶ The Arabic text, English translation, and authentication of the 'Hadeeth about Ayoob (Job), pbuh, are as follows

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ لَبِثَ بِهِ ثَلَاثَةَ ثَمَانِينَ عَشْرَةَ سَنَةً . فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ ، إِلَّا رَجُلَيْنِ مِنْ إِخْوَانِهِ ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيُرَوِّحَانِ . فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ ذَاتَ يَوْمٍ : تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ . فَقَالَ لَهُ صَاحِبُهُ : وَمَا ذَاكَ ؟ قَالَ : مِنْذُ ثَمَانِينَ عَشْرَةَ سَنَةً لَمْ يَرَحْمَهُ اللَّهُ فَيَكْشِفْ مَا بِهِ .

فَلَمَّا رَاحَا إِلَى أَيُّوبَ ، لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ . فَقَالَ أَيُّوبُ : لَا أَدْرِي مَا تَقُولَانِ ، غَيْرَ أَنَّ اللَّهَ تَعَالَى يَعْلَمُ أَنِّي كُنْتُ أَمْرًا بِالرَّجُلَيْنِ يَتَنَازَعَانِ ، فَيَذْكُرَانِ اللَّهَ ، فَأَرْجِعُ إِلَى بَيْتِي ، فَأَكْفُرُ عَنْهُمَا ، كَرَاهِيَةً أَنْ يُذَكَّرَ اللَّهُ إِلَّا فِي حَقٍّ .

قَالَ : وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ ، فَإِذَا قَضَى حَاجَتَهُ أَمْسَكَتْهُ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ . فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهِمَا ، وَأَوْجِيَ إِلَى أَيُّوبَ أَنْ : " ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ " (ص ، 38: 42) . فَاسْتَبْطَأَتْهُ ، فَتَلَقَّتْهُ تَنْظُرٌ ، وَقَدْ أَقْبَلَ عَلَيْهَا ، قَدْ أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ ، وَهُوَ أَحْسَنُ مَا كَانَ . فَلَمَّا رَأَتْهُ قَالَتْ : أَيُّ بَارِكَ اللَّهُ فِيكَ ، هَلْ رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى ؟ وَاللَّهِ عَلَى ذَلِكَ مَا رَأَيْتَ أَشْبَهَ مِنْكَ ، إِذْ كَانَ صَاحِبًا . فَقَالَ : فَإِنِّي أَنَا هُوَ .

وَكَانَ لَهُ أَنْدَرَانِ أَيُّ (بَيْدَرَانِ) ، أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ . فَبَعَثَ اللَّهُ سَحَابَتَيْنِ ، فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ ، وَأَفْرَغَتْ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ الْوَرِقَ حَتَّى فَاضَ " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي السُّلْسَلَةِ الصَّحِيحَةِ : 17 ، وَأَخْرَجَهُ الْبَزَّازُ : 6333 ، وَابْنُ جَبَّانٍ : 2898 ، وَالْحَاكِمُ : 4115 ، بِاخْتِلَافٍ يَسِيرٍ) .

Companion Anas Bin Malik, mAbpwt both, said that the Messenger of Allah, pbuh, said: "The **Prophet** of Allah **Ayoob (Job)** had his trial (with a skin disease) for eighteen years. Relatives and nonrelatives abandoned him, except for two of his brothers, who continued to come to him. (One day), one of them said to the other: 'You know Ayoob (Job), may have committed a sin, which nobody else has committed.' The other man asked: 'What was that?' He said: '(Though he has been suffering from this skin disease) for eighteen years, Allah had no mercy on him, to heal him from it.'

When they went (to visit) Ayoob, the man impatiently told him (about their conversation). Ayoob said: 'I do not know what you are talking about. However, Allah knows that when I used to pass by two men mentioning Allah in their dispute, I would go to my home and make an expiation (atonement) on their behalf, because I hated it if Allah is mentioned in anything except the truth.'

Ayoob (Job) used to go out (of his house) for his natural call, with help from his wife. One day, he did not come back as quickly as he used to, because he received a revelation telling him: 'Strike (the ground) with your foot. This is a (spring for) a cool bath and drink' (Sad, 38: 42). As he came towards his wife healed and best looking, she asked him: 'May Allah bless you, have you seen the Prophet of Allah, the one with the (skin) disease? By Allah, you look like him, when he was healthy.' He said: 'I am him.'

He also used to have two threshing floors, one for his wheat and the other for his barley harvests. Allah sent two clouds, one of them dropped gold on the wheat threshing floor, and the other dropped silver on the barley threshing floor" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 17. It was also recorded with its sources by Al-Bazzar: 6333, Ibn 'Hibban: 2898, and Al-'Haakim: 4115, with few differences).

47 The **Messenger** of Allah, **Shu'ayb**, pbuh, was mentioned eleven times in the Holy Quran, in verses 7: 85, 7: 88, 7: 90, 7: 92, 7: 92 (twice in the same verse) 11: 84, 11: 87, 11: 91, 11: 94, 26: 177, and 29: 36.

His story with his people was mentioned in many verses, in four Sooras (Chapters). These are Al-A'araf (7: 85-93), Hood (11: 84-95), Al-Shu'ara (26: 176-191), and Al-'Ankaboot (29: 36-38).

48 The Arabic texts and the English translation of the mentioned verses, about Shu'ayb, pbuh, and his people, are as follows:

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لُئِذَا جِئْنَاكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قُرَيْبَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ (الأعراف ، 7: 88).

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ (هُود ، 11: 89-90).

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطُّنُكَ لَمِنَ الْكَاذِبِينَ ﴿٨٦﴾ (الشعراء ، 26: 185-186).

وَيَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ (هُود ، 11: 93).

The eminent ones, who were arrogant among his people, said: "We will surely evict you, O Shu'ayb, and those who have believed with you, from our city, or you must return to our religion." He said: "Even if we were unwilling?" (Al-A'araf, 7: 88).

(Shu'ayb said): "And O my people, let not (your) dissension from me cause you to be struck by that similar to what struck the people of Nooh (Noah) or the people of Hood or the people of Sali'h. And the people of Loot (Lot) are not from you far away. (89) And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate" (90) (Hood, 11: 89-90).

They said: "You are only of those affected by magic. (185) You are but a man like ourselves, and indeed, we think you are among the liars. (186) (Al-Shu'ara, 26: 185-186).

(Shu'ayb said): "And O my people, work according to your position. Indeed, I am working (according to mine). You are going to know to whom will come a punishment that will disgrace him, and who is a liar. So, watch. Indeed, I am with you a watcher, (awaiting the outcome)" (Hood, 11: 93).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (الأعراف ، 7: 91).

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (هود ، 11: 94).

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (الشعراء ، 26: 189).

So, the earthquake seized them, and they became within their home fallen prone corpses (Al-A'araf, 7: 91).

And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes fallen prone (Hood, 11: 94).

And they denied him, so the punishment of the Day of the Cloud Shade seized them. Indeed, it was the punishment of a terrible day (Al-Shu'ara, 26: 189).

⁴⁹ See **Endnote Number 31**, in the Section about Nooh (Noah), in this Chapter, which provides texts of the mentioned verses, about the “Messengers with Determination.

⁵⁰ There is no agreement among historians about the Pharaoh who drowned while pursuing the Children of Israel, when they left Egypt. One reason for that disagreement is that the ancient Egyptian records did not mention that event. Another reason is that both of the Holy Quran and the Old Testament did not mention his name. This opened the door for several opinions about who he was and about the time of the Israelite exodus from Egypt.

The Encyclopedia Britannica mentioned that the Pharaoh who refused to let the Israelites leave Egypt with Moosa (Moses) was Ramesses II (1299-1212 BC). However, the Exodus took place under the reign of his son, Merneptah (1212-1202 BC).

This opinion is supported by Joshua Mark, who rejects the opinion that Ramesses II was the drowned Pharaoh. It is also supported by Maurice Bucaille, who said that Ramesses II was the Pharaoh who used to mistreat the Israelites, but he died when Moosa (Moses), pbuh, was in Madyan. This means that his son, Merneptah was the Pharaoh who followed them and drowned in the Gulf of Suez, while chasing them in it.

Egyptologists discovered Merneptah's mummy in the Valley of the Kings, in Thebes, in 1898, together with mummies of other Egyptian Pharaohs. In 1975, Maurice Bucaille participated with a group of medical doctors in the examination of Merneptah's mummy. They found that he died by drowning. This discovery, in addition to other scientific facts in the Holy Quran led Bucaille to accept Islam, as he expressed that in his books, articles, and interviews.

The Encyclopedia Britanica opinion, that the Exodus Pharaoh was Merneptah (1212-1202 BC), can be found at the following link:

<https://www.britannica.com/topic/biblical-literature/Non-European-versions#ref597585>

The book, which Maurices Bucaille wrote about the examination of the mummies of the Egyptian Pharaohs, titled: “Mummies of the Pharaohs: Modern Medical Investigations, “ can be found at the following link:

<https://www.amazon.com/Mummies-Pharaohs-Modern-Medical-Investigations/dp/031205131X>

Maurice Bucaille's second book, titled: "The Bible, The Quran and Science," was translated from French by Alastair D. Pannell and the Author (Bucaille). It can be found at the following link:

https://archive.org/stream/TheBibletheQuranScienceByDr.mauriceBucaille/TheBibletheQuranScienceByDr.mauriceBucaille_djvu.txt

The 1250-1200 BC opinion about entry of the Israelites to Palestine is mentioned at:

<https://www.ancient.eu/canaan/>

During the 13th Century BC, during which the Israelite Exodus took place, Egypt was ruled by six Pharaohs. These were Ramesses I (1295-1294), Siti I (1294-1279), Ramesses II 1279-1212), Mernepta'h (1212-1202), Amin Misa (1202-1200), and Siti II (1200-1194).

See also the encyclopedic articles about the ancient history of Egypt, by Joshua Mark, in which he rejected the opinion that Ramesses II was the drowned Pharaoh, at the following link:

Joshua J. Mark is a co-founder, editor, and a director of Ancient History Encyclopedia.

<https://www.ancient.eu/timeline/pharaoh/>

See the **Tentative Table, Appended to this Chapter**, about the approximate times in which the Prophets and the Messengers, as well as the kings, lived, after the Israelite Exodus from Egypt.

51 The **Prophet** of Allah, **Dawood (David)**, pbuh, was mentioned sixteen times, in nine Sooras (Chapters) of the Holy Quran. These were in verses 2: 251, 4: 163, 5: 78, 6: 84, 17: 55, 21: 78, 21: 79, 27: 15, 27: 16, 34: 10, 34: 13, 38: 17, 38: 22, 38: 24, 38: 26, and 38: 30.

He was mentioned together with other Prophets and Messengers in four verses. These are 4: 163, 5: 78, 6: 84, and 17: 55. The other twelve verses contained details of his story, pbuh.

52 Adam and Dawood (David), pbuh both, were distinguished among the Prophets in that they received revelations to recite in addressing their Lord, praise to Him. After Adam had committed his disobedience, Allah, praise to Him revealed to him some **words**, to use in his call on Him, asking for forgiveness. When he did, Allah forgave him (2: 37).

For **Dawood (David)**, he received a **Zaboor (the Book of Psalms)**, to be used by him and the believers, in singing their praise and exaltation of their Lord, and repentance to Him (17: 55)

فَتَلَقَّى **آدَمُ** مِنْ رَبِّهِ **كَلِمَاتٍ** فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البَقَرَةُ ، 2 : 37).

... وَآتَيْنَا **دَاوُودَ زَبُورًا** (الإِسْرَاءُ ، 17 : 55).

Then **Adam** received from his Lord (some) **words**, and He accepted his repentance. Indeed, it is He who is the Acceptant of Repentance, the Merciful (Al-Baqara, 2: 37).

... and to **Dawood (David)**, We gave a **Zaboor (the Book of Psalms)** (Al-Isra, 17: 55).

53 The Arabic texts and the English translation of the mentioned verses (38: 17-26), containing Dawood's (David's) ruling on the case of the ewes and the plants, are as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾ ﴿٢٠﴾

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِيَ نَعَجَةً وَاحِدَةً فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ ﴿٢٤﴾

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾ (ص ، 38: 17-26).

In the Name of Allah, the Beneficent, the Merciful

Be patient over what they say and remember Our worshipper, Dawood (David), the possessor of strength, indeed, he was one who repeatedly turning back (to Allah). (17) Indeed, We subjected the mountains (to praise and exalt Us) with him, in the (late) afternoon and (after) the sunrise. (18) And the birds were assembled, all with him repeating (praises). (19) And We strengthened his kingdom, and gave him wisdom, and discernment in speech. (20)

And has there come to you the news of the adversaries, when they climbed over the wall of (his) prayer chamber? (21) They entered upon David and he was alarmed by them? They said: "Fear not. (We are) two adversaries, one of whom has wronged the other. So, rule (judge) between us, with truth, and do not exceed (it), and guide us to the sound path. (22)

Indeed, this is **my brother. He has ninety-nine ewes, and I have one ewe.** He said: 'Entrust her to me,' and he overpowered me in speech." (23) (Dawood, David) said: "He has certainly wronged you in demanding your ewe (in addition) to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And Dawood (David) became certain that We had tried him. So, he asked forgiveness of his Lord and fell down bowing (in prostration) and turned in repentance (to Allah). (24)

So, We forgave him that; and indeed, for him is nearness to Us and a good place of return. (25) (We said): "O Dawood (David), indeed, We have made you a successor upon the Earth. So, rule (judge) between the people in truth and do not follow (your own) desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe torment, for having forgotten the Day of Reckoning. (26) (Sad, 38: 17-26).

⁵⁴ The Israelite narration of the story is detailed in 2 Samuel, 11: 1-26.

See **Endnote Number 30**, in the Section about Prophet Idrees (Akhnookh, Enoch), pbuh, in the second Chapter of this book, about how Muslims should deal with details and narrative of the Children of Israel, found in the Scripture. It also includes the texts of the mentioned two 'Hadeeths and the four verses about how to use such narrative and details.

⁵⁵ See **Endnote Number 30**, in the Section about Prophet Idrees (Akhnookh, Enoch), pbuh, in the second Chapter of this book, about how Muslims should deal with details and narrative of the Children of Israel, found in the Scripture. It also includes the texts of the mentioned two 'Hadeeths and the four verses about how to use such narrative and details.

Based on sources from the People of the Book, the Prophet of Allah, Sulayman (Solomon), pbuh, died in 930 BC. Concerning the prophethood mission of the Messenger of Allah, Elyas (Elias), it was during the reign of the Israelite King, Ahab, who ruled the northern kingdom during the period of 874-852 BC.

For more details, see the Table appended to this chapter, about the tentative times of the life and missions of the Prophets and Messengers of Allah, starting from the Israelite Exodus from Egypt.

⁵⁶ The four Israelite kings, whom Elyasa' (Elisha) preached for and lived during their reigns, were Jehoram, Jehu, Jehuahaz, and Jehoash. They ruled the northern kingdom, during the years 852-782 BC.

See **Endnote Number 30**, in the Section about Prophet Idrees (Akhnookh, Enoch), pbuh, in the second Chapter of this book, about how Muslims should deal with details and narrative of the Children of Israel, found in the Scripture. It also includes the texts of the mentioned two 'Hadeeths and the four verses about how to use such narrative and details.

⁵⁷ The Arabic coordinating conjunction (**and**) is expressed with the letter waw (و), which is the English comma. Many of the Holy Quran translations use (**and**), instead of the comma, as a coordinating conjunction, as seen below, when in fact the comma should be enough, as it is borrowed from Arabic in the first place.

And We gave (to Ibraheem, Abraham) Is'haq (Isaac) **and** Ya'coob (Jacob), We guided them. And Nooh (Noah), We guided before. And among his descendants, (We guided) Dawood (David) **and** Sulayman (Solomon) **and** Ayoob (Job) **and** Yousuf (Joseph) **and** Moosa (Moses) **and** Haroon (Aaron). Thus, do We reward the **doers of good**. (84) And Zakariya (Zechariah) **and** Ya'hya (John) **and** 'Eisa (Jesus) and Elyas (Elias), **and** all were of the **righteous**. (85) And Isma'eel (Ishmael) **and** Elyasa' (Elisha) **and** Younus (Jonah) **and** Loot (Lot), and all (of them) **We preferred over the worlds**. (86) And (some) among their fathers **and** their descendants **and** their brothers, **and** We chose them **and** We guided them to a straight path. (87) That is the guidance of Allah, by which He guides whomever He wills of His worshippers. But if they had associated others with Allah, then whatever they were doing would be worthless. (88) Those were the ones to whom We gave the Scripture and authority and prophethood. But if (the disbelievers) deny it, then We (will) have it entrusted to a people who are not therein disbelievers. Those are the ones (the Prophets and Messengers) whom Allah has guided. So (O Mu'hammed), **from their guidance take an example**. Say: "I ask of you for this message no payment. It is not but a reminder for the worlds." (89) (Al-An'am, 6: 84-90).

⁵⁸ Some biblical scholars mentioned that the mission of the Messenger of Allah, Younus (Jonah), pbuh, to Nainawa (Nineveh) was in the years 758-766 BC, during the reign of the Assyrian King Ashurdan III (773-753 BC), and the reign of the local Israelite King Jerobo'am II (782-755 BC). See the Table appended to this Chapter.

⁵⁹ It was mentioned in a '**Hadeeth**, which was ruled as "**weak**" by the imminent 'Hadeeth scholar, Al-Albani, that Younus (Jonah), pbuh, was sent as a Messenger of Allah to Nainawa (Nineveh), in northern Iraq today. His story is narrated in detail in the Bible, including the time he lived in, after the Prophet of Allah, Elyasa' (Elisha), pbuh. His story also mentions the name of the city (Nineveh), which he was sent to twice, before and after the whale trial, and the seaport (Yafa, Yaffo), from which he embarked the ship (Luke, 30: 11 and Jonah, 1: 3).

Some Muslim interpreters of the Holy Quran, such as Al-Baghawi, who was quoted by Ibn Katheer, argued that he was sent to two different cities. This opinion was based on the linguistic evidence from verse 37: 147, which mentions the number of people living in the city he was sent to after the whale. This may mean that it was different from the city he was sent to in the first time (Allah, praise to Him, knows better).

As mentioned before, we (as Muslims) can relate what the People of the Book said or wrote in their Scriptures, but we neither believe or disbelieve them, as long as it does not contradict with the Holy Quran and the 'Hadeeth. See Endnote Number 30, about Idrees (Enoch), pbuh, and Endnote Number 55, about Sulayman (Solomon), pbuh.

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صَلَّى الله عليه وسلم ، قال: "حَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ" (صَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيح أَبِي دَاوُدَ: 3662).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Narrate from the Children of Israel, without blame (of doing so)" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h of Abu Dawood: 3662).

60 The honorable 'Hadeeth, that "a worshipper (of Allah) should not say that I (Mu'hammed, pbuh) am better than Yunus (Jonah), the Son of Matta," was authenticated as a Sa'hee'h 'by Al-Bukhari: 3413 and Muslim: 2377.

61 There is no evidence for the claim that Dthul Kifl, pbuh, is the same as the biblical Prophet Ezekiel, particularly because Ezekiel's mission was in Babyl (Babylon), during the Israelite captivity. Before that, he was one of the Temple's servants, in Al-Quds (Jerusalem). However, Ezekiel became known for his thirteen prophecies, about God's punishment of the Children of Israel, for their past and future sins. His warnings were not limited to the Children of Israel, but he extended them to other peoples, whom he warned not to follow the cursed Shaytan (Satan). In general, we neither believe nor disbelieve the books and oral traditions of the Children of Israel, unless these contradict with the Holy Quran and the 'Hadeeth. In that case, we reject them entirely.

Concerning the interpreters who said that Dthul Kifl, pbuh, was not a Prophet, they based their opinion on a 'Hadeeth, which was ruled out as "weak" by the imminent 'Hadeeth scholar, Al-Albani, based on the "weak" 'Hadeeths of Al-Tirmidhi: 2496, and in the "weak" 'Hadeeths of Al-Targheeb: 1446. In addition, Ibn Katheer said, in Al-Bidaya Wal Nihaya: 1:211, that it was a "very strange" 'Hadeeth and there is a problem in its sources. Anyway, that 'Hadeeth was about a person called "Kifl," not Dthul Kifl, pbuh, who was mentioned in the Holy Quran.

62 The story of Zakariya (Zechariah), pbuh, in the Bible is similar to his story in the Holy Quran, but there were some differences in the details. For example, He was mentioned in the Bible as a priest, not a Prophet, though he was mentioned as receiving the angel Jibreel (Gabriel), pbuh, who told him of the good news about Ya'hya (John), pbuh, which is a piece of evidence that he was a Prophet (Luke, 1: 13-14). In addition, he was mentioned as prophesizing the advent of the Messiah, 'Eisa (Jesus), pbuh, which was directly after the birth of his Son (Luke, 1: 67-69). The Bible also mentioned that his inability to speak continued until the birth of Ya'hya (John), pbuh (Luke, 1: 5: 25, 57-80). However, the Holy Quran mentioned that it was only for three days (Aal-'Imran, 3: 41).

63 In explaining the meaning of verse 19: 6, the Messenger of Allah, Mu'hammed, pbuh, mentioned that the inheritance which Prophet Zakariya (Zechariah), pbuh, meant was that of prophethood and knowledge, not that of wealth, as he was not wealthy, and he used to earn his living by carpentry.

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا (مَرْيَمَ ، 19: 6).

Who will inherit me and inherit from the family of Ya'coob (Jacob). And make him, my Lord, pleasing (to You)" (Maryam, 19: 6).

عَنْ أَبِي الدَّرْدَاءِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: " ... إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَاراً وَلَا دِرْهَمًا. إِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 6297 ، وَبَنَاءً عَلَى صَحِيحِ أَبِي دَاوُدَ: 3641 ، وَصَحِيحِ التِّرْمِذِيِّ: 2682. وَأَخْرَجَهُ ابْنُ مَاجَهَ: 223 ، وَأَحْمَدُ: 21715 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Abul Darda, mAbpwh, said that the Messenger of Allah, pbuh, said: "... Indeed, the scholars are the inheritors of the Prophets, as the Prophets did not leave behind gold or silver. Rather, they left behind knowledge. So, whoever took that (knowledge), he took a bounty fortune" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 6297, as well as based on Sa'hee'h Abu Dawood: 3641 BS Sa'hee'h El-Tirmidhi: 2682. It was also recorded with its sources by Ibn Maja: 223 and A'hmed: 21715, with few differences.

⁶⁴ The Arabic text, English translation, and authentication of the 'Hadeeth about the five commands, which Allah, praise to Him, commanded His Prophet, Ya'hya (John, the Baptist), to preach the Children of Israeli about, are as follows:

عَنْ الْحَارِثِ بْنِ الْحَارِثِ الْأَشْعَرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِنَّ اللَّهَ أَوْحَى إِلَى **يَحْيَى بْنِ زَكَرِيَّا** بِخَمْسِ كَلِمَاتٍ ، أَنْ يَعْمَلَ بِهِنَّ ، وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ. فَكَانَهُ أَبْطَأَ بِهِنَّ. فَاتَّاهُ **عِيسَى** فَقَالَ: **إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ** أَنْ تَعْمَلَ بِهِنَّ ، وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ. فَأَمَّا أَنْ تُخَبِّرَهُمْ ، وَإِمَّا أَنْ أُخْبِرَهُمْ. فَقَالَ: يَا أَخِي ، لَا تَفْعَلْ ، فَإِنِّي أَخَافُ إِنْ سَبَقْتَنِي بِهِنَّ أَنْ يُخَسِفَ بِي أَوْ أُعَذِّبَ. قَالَ: فَجَمَعَ بَنِي إِسْرَائِيلَ بِبَيْتِ الْمَقْدِسِ ، حَتَّى امْتَلَأَ الْمَسْجِدُ ، وَقَعَدُوا عَلَى الشُّرُفَاتِ.

ثُمَّ خَطَبَهُمْ ، فَقَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ ، وَأَمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ. أُولَهُنَّ (أَنْ) **لَا تُشْرِكُوا بِاللَّهِ شَيْئًا** ، فَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصٍ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ ، ثُمَّ أَسْكَنَهُ دَارًا ، فَقَالَ: ااعْمَلْ وَارْفَعْ إِلَيَّ. فَجَعَلَ يَعْمَلُ وَيَرْفَعُ إِلَى غَيْرِ سَيِّدِهِ! فَأَيْكُم يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟ فَإِنَّ اللَّهَ خَلَقَكُمْ وَرَزَقَكُمْ ، فَلَا تُشْرِكُوا بِهِ شَيْئًا. **وَإِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَلَا تَلْتَفِتُوا** ، فَإِنَّ اللَّهَ يَقْبَلُ بَوَاجِهِهِ إِلَى وَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ. **وَأَمَرَكُمْ بِالصِّيَامِ** ، وَمَثَلُ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عَصَابَةٍ مَعَهُ صُرَّةٌ مِنْ مِسْكِ ، كُلُّهُمْ يُجِبُّ أَنْ يَجِدَ رِيحَهَا. وَإِنَّ الصِّيَامَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. **وَأَمَرَكُمْ بِالصَّدَقَةِ** ، وَمَثَلُ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوَّ ، فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ ، وَقَرَّبُوهُ لِيَضْرِبُوهُ عُنُقَهُ ، فَجَعَلَ يَقُولُ: هَلْ لَكُمْ أَنْ أَفْدِيَ نَفْسِي مِنْكُمْ؟ وَجَعَلَ يُعْطِي الْقَلِيلَ وَالْكَثِيرَ ، حَتَّى فَدَى نَفْسَهُ. **وَأَمَرَكُمْ بِذِكْرِ اللَّهِ كَثِيرًا** ، وَمَثَلُ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ ، حَتَّى أَتَى جِصْنًا خَصِيئًا ، فَأَحْرَزَ نَفْسَهُ فِيهِ ، وَكَذَلِكَ الْعَبْدُ لَا يَنْجُو مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ التَّرْغِيبِ: 1498 ، 877 ، وَصَحِيحِ الْجَامِعِ: 1724 ، وَعَنْ صَحِيحِ ابْنِ خُرَيْمَةَ: 483 ، 134\2 ، وَصَحِيحِ ابْنِ حَبَانَ: 6233 ، وَصَحِيحِ التِّرْمِذِيِّ: 2863 ، بِاخْتِلَافٍ يَسِيرٍ بَيْنَهُمْ).

Companion Al-'Harith Bin Al-'Harith Al-Ash'ari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah commanded **Ya'hya Bin Zakariya (John, the Son of Zechariah)** to observe five words (commands), and to command the Children of Israel to observe them. It seemed like he did not do that immediately. So, **'Eisa (Jesus)** came to him, and said: **'Allah has commanded you to observe five words (commands)**, and to command the Children of Israel to observe them.' You either tell them or I tell them. (Ya'hya) said: 'O Brother do not do (that). I am afraid if you do that before I do, I would be struck or get tormented.'" Thus,

he gathered the Children of Israel at the House of Holy, until the Masjid was full, and some of them (even) sat on the windowsills.

Then, he gave them a sermon (khutba). He said: 'Allah commanded me to observe five words (commands), and to command the Children of Israel to observe them.' The **first** (command) is that you **do not take partners with Allah**. The example of the one who takes a partner with Allah is that of a man who bought a slave, (paying for him) with his wealth, gold and silver. He gave him a house and told him to work, then to give him (the wages he makes). The (slave) worked but gave the wages to somebody else! Who among you would accept from his slave to do that? Allah created you and gave you provision. So do not take any partner with Him. (**Second**), **when you stand for prayer, do not look away** (right or left), as Allah looks at the face of His worshipper, as long as he does not look away (right or left). (**Third**), He commanded you of **fasting**, the example of which is like a man who has some musk in a container, among a group of men. So, everybody wants to get closer to that (good smelling). For Allah, fasting is better than the smelling of musk. (**Fourth**), He commanded you **to give charity**, the example of which is like a man, who fell to the enemy captivity. When they tied his hands to his neck, to decapitate him, he asked them if he can save himself from them. Then, he started offering them more and more of his wealth, until he saved himself. (**Fifth**), He commanded you **to remember and mention Him much**, the example of which is like a man who is chased by the enemy, until he reaches a strong fort, where he becomes safe. Such is the worshipper, who is not saved from the Shayṭan" (Satan), except by remembering and mentioning Allah (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Targheeb: 1492 and 877, Sa'hee'h El-Jami': 1724, as well as based on Sa'hee'h Ibn Khuzayma: 483 and 2/134, Sa'hee'h Ibn 'Hibban: 6233 and Sa'hee'h El-Tirmidhi: 2863, with few differences).

⁶⁵ These teachings of the Prophet of Allah, **Ya'hya (John the Baptist)**, pbuh, came in the Holy Quran, as they were mentioned in the Bible, which is a confirmation about the truth of what he used to preach to people.

He admonished people **not to drink wine** (Luke, 1: 14-17), which is also forbidden in the Holy Quran (Al-Ma-ida, 5: 90). He preached for people to **repent** from their sins, and to **ask** their Lord for **forgiveness** (Mark, 1: 4; 3: 5-6), which also came in the Holy Quran (Aal-'Imran, 3: 135; Al-Ta'hreem, 66: 8). He used to say to people that **the Covenant** of Allah with Ibraheem (Abraham), pbuh, **would apply only to his righteous descendants**, not to the arrogant ones, who do not repent from their sins and do not ask for forgiveness from their Lord (Mathew, 3: 7: 10), which is same as in the Holy Quran (Al-Baqara, 2: 124).

He used to say that Allah empowers whoever **benefits people**, and weakens those who harm them (Luke, 3: 9). This divine law was also mentioned in the Holy Quran (Al-Ra'd, 13: 17; Al-'Haj, 22: 41). He commanded people of **giving charity** to the needy (Luke 3: 11), which is also an Islamic mandated way of worship (Al-Talaq, 65: 7; Al-Baqara, 2: 274). He used also to assure charity givers, not to be afraid of becoming poor as a result of giving because **Allah is the Provider** (John, 3: 27-28), which is also mentioned in the Holy Quran (Al-Dharyat, 51: 22, Al-Baqara, 2: 212, 217).

In addition, the Prophet of Allah, Ya'hya (John, the Baptist) used to admonish people **not to take wealth** from each other **by force** (Luke, 3: 12-14), which is confirmed by the Holy Quran (Al-Baqara, 2: 188; Al-Shu'ara, 26: 18). Further, he warned them from **false accusations** (Luke, 3: 14), which is also prohibited in the Holy Quran (Al-Furqan, 25: 72; Al-'Hujur, 49: 6). Finally, he was **strong in telling the truth**, fearing nobody except Allah (Mathew, 14: 3-12), which is also in the Holy Quran (Maryam, 19: 12; Al-Nisa, 4: 155).

⁶⁶ See **Endnote Number 31**, in the Section about Noo'h (Noah), in this Chapter, which provides texts of the mentioned verses, about the "Messengers with Determination.

⁶⁷ The Prophet of Allah, **Adam**, pbuh, **was mentioned 25 times** in the Holy Quran, in verses 2: 31, 2: 33, 2: 34, 2: 35, 2: 37, 3: 33, 3: 59, 5: 27, 7: 11, 7: 19, 7: 26, 7: 27, 7: 31, 7: 35, 7: 172, 17: 61, 17: 70, 18: 50, 19: 58, 20: 115, 20: 116, 20: 117, 20: 120, 20: 121, and 36: 60.

The Messenger of Allah, '**Eisa (Jesus)**', pbuh, **was also mentioned 25 times** in the Holy Quran, in verses 2: 87, 2: 136, 2: 253, 3: 45, 3: 52, 3: 55, 3: 59, 3: 84, 4: 157, 4: 163, 4: 171, 5: 46, 5: 78, 5: 110, 5: 112, 5: 114, 5: 116, 6: 85, 19: 34, 33: 7, 42: 13, 43: 63, 57: 27, 61: 6, and 61: 14.

⁶⁸ For more details about the stages of the creation of the human beings, see the fourth chapter of the first book about Islam (Islam: A Scientific View of God's Message to Humanity) by this author, titled, "Creation and evolution in the Holy Quran.

⁶⁹ See **Endnote Number 31**, in the Section about Noo'h (Noah), in this Chapter, which provides texts of the mentioned verses, about the "Messengers with Determination.

⁷⁰ See the Quran search function at www.tanzil.net.

See also the Holy Quran Index in Arabic by Mu'hammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr. 1406 (1986). The Arabic Title of the index is: "Al-Mu'jam Al-Mufahras Li Alfadth Al-Quran Al-Kareem," pages 674-676.

"المعجم المفهرس لألفاظ القرآن الكريم" ، تأليف محمد فؤاد عبد الباقي ، نشرته دار الفكر ، في القاهرة ، عام 1406 هجرية 1986 للميلاد.

⁷¹ In his interpretation of verse 11, of Soorat Al-Sajda (Chapter 32) of the Holy Quran, Ibn 'Uthaymeen said that the Angel of Death was called 'Izra-eel in some writings. However, that was not true in any of the Sa'hee'h (Correct) 'Hadeeths, narrated by the Companions of the Messenger of Allah, pbuh (Number 57).

The 'Hadeeth narrated by the Mother of the Believers, 'Aisha, mAbpwh, in which the Messenger of Allah, pbuh, mentioned the names of the angels **Jibreel** (Gabriel), **Mika-eel** (Michael), and **Israfeel**, was authenticated by Al-Albani as a 'Hasan (Good) 'Hadeeth, in Sa'hee'h Al-Jami': 1305. It was also authenticated by Al-Nisa-i: 5519 and by A'hmed: 24369, in their Sa'hee'h books, with few differences.

There is another version of the 'Hadeeth, as follows:

Companion Abu Salama Bin 'Abdul Ra'man Bin 'Awf, mAbpwt both, said that he asked the Mother of the Believers, 'Aisha, mAbpwh, about what the Messenger of Allah, pbuh, used to say, at the start of his night (Qiyam) prayer. She said that when he used to stand for the night prayer, he would start it (by saying):

"O Allah! The Lord of **Jibreel** (Gabriel), **Mika-eel** (Michael), and **Israfeel**; You are the Originator of the Heavens and the Earth; You are the Knower of the Seen and the Unseen (the Known and the Unknown); You rule among Your worshippers concerning what they used to dispute about. Guide me to the truth about which they used to dispute, with your permission. You guide whomever you will to the straight path" (Authenticated as Sa'hee'h by Muslim: 770, and was narrated by Abu Dawood: 767, Al-Tirmidhi: 3420, Al-Nasa-i: 1625, and Ibn Maja: 1357, with few differences).

The Arabic text of the 'Hadeeth is as follows:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ: "اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ؛ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ

مُسْتَوِيْمٌ" (صحيحُ مُسلم: 770 ، وأخرجهُ أبو داود: 767 ، والترمذي: 3420 ، والنسائي: 1625 ، وابنُ ماجه: 1357 ، باختلافٍ يسير).

⁷² The 'Hadeeth narrated by Companion Anas Bin Maalik, mAbpwt both, in which the Messenger of Allah, pbuh, mentions the (angel) in charge (**Al-Khazin**) of Paradise, was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1 and by Muslim: 197.

It is noteworthy that while "Maalik" was mentioned in the Holy Quran as the Keeper of the Hell (Al-Zukhruf, 43: 77), he was neither mentioned by name in the Holy Quran, nor in the authenticated Sa'hee'h 'Hadeeth.

⁷³ This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Targheeb: 3558. It was also recorded with its sources by Abu Dawood: 4753 and A'hmed: 18534, part of a longer version.

⁷⁴ The 'Hadeeth narrated by the Mother of the Believers, 'Aisha, mAbpwh, about the creation of the angels of light, was authenticated as a Sa'hee'h 'Hadeeth by Muslim: 2996, by Ibn 'Hibban: 6155, and by Al-Albani, in Sa'hee'h Al-Jami': 3238.

⁷⁵ Companions Ibn Shihab and Jabir Bin 'Abdullah, mAbpwt all, narrated that the Messenger of Allah, pbuh, said: "The man whom I have ever seen to mostly look-like Jibreel is **Di'hya Al-Kalbi**" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 987 and by Ibn Sa'd, in Al-Tabaqat Al-Kubra: 4/250).

The Arabic text and the authentication of the 'Hadeeth are as follows:

عَنْ ابْنِ شَهَابٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُمْ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "أَشْبَهُ مَنْ رَأَيْتُ بِجِبْرِيلَ **بِخِيَةِ الْكَلْبِيِّ**" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 987 ، وَأَخْرَجَهُ ابْنُ سَعْدٍ ، فِي الطَّبَقَاتِ الْكُبْرَى: 250\4).

In another 'Hadeeth, Companion Abu Hurayra, mAbpwh, narrated that Jibreel, peace be upon him, entered the Madina Masjid and asked the Messenger of Allah, pbuh, the four questions about Islam, Iman, I'hsan, and the Hour. Abu Hurayra described him at the beginning of the 'Hadeeth, saying: "he is **the best** among people **in face-looks**, smelling, and cleanliness of clothes. When Jibreel left, the Messenger of Allah, pbuh, said: "That was Jibreel, peace be upon him, (who) descended **in the image of Di'hya Al-Kalbi**" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Al-Nasa-i: 5006).

جَاءَ ذَلِكَ فِي الْحَدِيثِ الشَّرِيفِ الَّذِي رَوَاهُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، وَالَّذِي ذَكَرَ فِيهِ قُدُومَ جِبْرِيلَ ، عَلَيْهِ السَّلَامُ ، إِلَى الْمَسْجِدِ ، وَسُؤَالَهُ لِرَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنِ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ وَالسَّاعَةِ. فَوَصَفَهُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، فِي أَوَّلِ الْحَدِيثِ بِأَنَّهُ "**أَحْسَنُ النَّاسِ وَجْهًا وَأَطْيَبُ النَّاسِ رِيحًا** ، كَأَنَّ ثِيَابَهُ لَمْ يَمَسَّهَا دَنَسٌ". وَعِنْدَ انْصِرَافِهِ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنْهُ: "وَإِنَّهُ لَجِبْرِيلُ ، عَلَيْهِ السَّلَامُ ، **نَزَلَ فِي صُورَةِ بَخِيَةِ الْكَلْبِيِّ**" (صَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ النَّسَائِيِّ: 5006).

Companion Abdullah Bin 'Omar, mAbpwh both, said that: "Jibreel used to come to the Prophet, pbuh, in the image of Di'hya Al-Kalbi" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 3/104, based on Muslim's conditions, and by A'hmed: 5857).

Finally, when Companion Di'hya Al-Kalbi used to enter Madina, young women would come out to look at him, as he was the best among people in looks, beauty, and majestic appearance, as reported by Ibn

Qutayba. Shamsuddeen Al-Dthahabi commented saying: "No doubt that Di'hya was the most beautiful among the Prophet's Companions in Madina (دحية الكلبي - ويكيبيديا).

Ibn Qutayba's book (Arabic):

ابن قتيبة (1992)، المعارف، تحقيق: ثروت عكاشة (ط. 6)، القاهرة: دار الكتب والوثائق القومية، QID:Q114755560، 929498770OCLC:

Al-Dthahabi's book (Arabic)

شمس الدين الذهبي (2006)، سير أعلام النبلاء، تحقيق: محمد أيمن الشبراوي، القاهرة: دار الحديث، QID:Q120648548، 85849749OCLC:

⁷⁶ The Mother of the Believers, 'Aayisha, mAbpwh, said: "Whoever claimed that Mu'hammed had seen his Lord, he said a great (falsehood), but he saw Jibreel in his (real) image and (natural) creation, (with his size) blocking the horizon" (Sa'hee'h Al-Bukhari: 3234).

The Arabic text and the authentication of the 'Hadeeth are as follows:

عَنْ عَائِشَةَ ، أُمِّ الْمُؤْمِنِينَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ: "مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ (الْفَرِيَةَ) ، وَلَكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ وَخَلْقُهُ ، سَادُّ مَا بَيْنَ الْأَفْقِ" (صحيح البخاري: 3234).

Companion 'Abdullah Bin Mas'aud, mAbpwh, said that the Messenger of Allah, pbuh, said: "I saw Jibreel, (as having) six hundred wings" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 3464, Ibn Manda, in Al-Iman: 743, Al-Bukhari: 3232, and Muslim: 174, with few differences).

The Arabic text and the authentication of the 'Hadeeth is as follows:

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "رَأَيْتُ جِبْرِيلَ لَهُ سِتْمِائَةُ جَنَاحٍ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 3464 ، وَأَخْرَجَهُ ابْنُ مَنَدَةَ ، فِي الْإِيمَانِ: 743 ، وَاللَّفْظُ لَهُ ، كَمَا أَخْرَجَهُ الْبُخَارِيُّ: 3232 ، وَمُسْلِمٌ: 174 ، بِاخْتِلَافٍ يَسِيرٍ).

In another version of the 'Hadeeth, Companion 'Abdullah Bin Mas'aud, mAbpwh, said that the Messenger of Allah, pbuh, said: "I saw Jibreel, above the Sidr Tree of the Furthest Boundary (Sidratul Muntaha), having six hundred wings" (Authenticated by Ibn Katheer, in his interpretation of the Holy Quran: 7/427, ruling the status of the 'Hadeeth is Good. It was also authenticated by Al-Bukhari: 3232, Muslim: 174, Al-Nisa-i, in Al-Sunan Al-Kubra: 11542, and A'hmed: 3862).

The Arabic text and the authentication of the 'Hadeeth is as follows:

وَفِي رِوَايَةٍ أُخْرَى لِلْحَدِيثِ ، ذَكَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتْمِائَةُ جَنَاحٍ" (أَخْرَجَهُ ابْنُ كَثِيرٍ ، فِي تَفْسِيرِ الْقُرْآنِ الْعَظِيمِ: 427/7 ، وَقَالَ إِنَّ إِسْنَادَهُ جَيِّدٌ. وَكَذَلِكَ أَخْرَجَهُ الْبُخَارِيُّ: 3232 ، وَمُسْلِمٌ: 174 ، وَالنَّسَائِيُّ ، فِي السُّنَنِ الْكُبْرَى: 11542 ، وَأَحْمَدُ: 3862 ، وَاللَّفْظُ لَهُ).

⁷⁷ God's **Spirit** is mentioned in verse 17: 85 twice; in reference to blowing it **in Adam**, in verses 15: 29 and 38: 72; **in the human being**, in verse 32: 9; **in 'Eisa (Jesus)**, in verse 4:171; **in Maryam (Mary)**, in verse 66: 12; **in support to believers**, in verse 58: 22; and **as a command** in verses 16: 2, 40: 15, and 42: 52.

The word "**Spirit**" is also mentioned as a description of the Senior Angel, **Jibril** (Gabriel), peace to him, as the "**Spirit of the Holy**," in verses 2: 87, 2: 253, 5: 110, and 16: 102. He is also described as "**Our Spirit**" in his mission to Maryam (Mary), in verses 19: 17 and 21: 91. He is further referred to as the "Spirit" in verses 70: 4, 78: 38, and 97: 4. Finally, he is described as the "**Trusted Spirit**" in verse 26: 193.

⁷⁸ There are eleven verses in the Holy Quran, which mention the angels' exaltation of Allah with praise. These are 7: 206, 13: 13, 21: 20, 24: 41, 39: 75, 40: 7, 41: 38, 42: 5, 59: 24, 62: 1, and 64: 1.

⁷⁹ For more details, see Chapter 6, "Adam's Contest With the Angels, and Getting Out of Paradise," of this author's first book about Islam (Islam: A Scientific View of God's Message to Humanity).

The verses which mention the punishment of Allah to the Shayṭan (Satan), Iblees, for his disobedience to prostrate to Adam, are as follows:

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (الأعراف ، 7: 13).

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ (الحجر ، 15: 34-35).

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا (الإسراء ، 17: 65).

(Allah) said: "Descend from it (Paradise), for it is not for you to be arrogant therein. So, get out; indeed, **you are of the debased** (Al-A'araf, 7: 13).

(Allah) said: "Then, get out of it, for indeed, **you are expelled**. (34) And indeed, **upon you is the curse** until the Day of Recompense." (35) (Al-Hijr, 15: 34-35).

Indeed, **over My worshippers, there is no authority for you**. And sufficient is your Lord as a Disposer of affairs (Al-Isra, 17: 65).

⁸⁰ In his interpretation of verse 71: 23, Al-Qurtūbi mentioned that they were children of Adam, pbuh. However, Ibn Katheer mentioned that they were descendants of Adam, who lived in the period between Adam and Noo'h (Noah). This view was supported by Al-Tanṭāwi, in "Al-Tafseer Al-Baseeṭ" (The Middle-Ground Interpretation of the Holy Quran), which also provides the earliest interpretations.

⁸¹ The Messenger of Allah, Noo'h (Noah), pbuh, was mentioned 43 times, in the Holy Quran. His story with his people was mentioned in numerous verses, particularly in four Sooras (Chapters). These are Al-A'araf (7: 59-64), Hood (11: 25-48), Al-Shu'ara (26: 105-122), and Al-Ankaboot (29: 14-15).

⁸² See **Endnote Number 31**, in the Section about Noo'h (Noah), in Chapter 2 of this book (Messengers of Allah to His Caliphs on the Earth), which provides texts of the mentioned verses, about the "Messengers with Determination.

83 The Holy Quran did not mention that Noo'h (Noah), pbuh, spent 950 years of his life among his people, inviting them to believe in Allah and His Message to them. Rather, verse 29: 14 stated that his mission spanned one **thousand sana (year) minus fifty 'aam (year)**.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ **أَلْفَ سَنَةٍ** إِلَّا **خَمْسِينَ عَامًا** فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (العنكبوت ، 29: 14).

And We certainly sent Noo'h (Noah) to his people, and he remained among them a **thousand sana (year) minus fifty 'aam (year)**, and the flood seized them while they were oppressors (wrongdoers) (Al-'Ankaboot, 29: 14).

Some interpreters of the Holy Quran tried to explain why the two singular nouns (**sana and 'aam**) were used in the same verse, when they both are synonymous, meaning a "year." Some of them said that while "sana" means a year of hardship, " 'aam" means a year of good times. Thus, Noo'h (Noah), pbuh, had a hard time in delivering God's Message to his people for 900 years. But he had it delivered in good times for fifty years.

This group included, for example, the early interpreter Al-Raghib Al-Asfahani such contemporary interpreter as Al-Sha'rawi and Ma'hmoood 'Akam. However, the three renowned interpreters (Al-Tabari, Al-Qurtubi, and Ibn Katheer), did not mention the difference between the two words.

الفرق بين السنة والعام في القرآن الكريم ، ما الفرق بين السنة والعام في القرآن - الموسوعة السعودية ، موقع الدكتور محمود عكام

عماد خالد رحمة يكتب: الفرق بين السنة والعام – العربي اليوم

In another interpretation, contemporary linguist Fadhil El-Samarra-i, in his TV show "Lamasat Bayaniya," said that a sana is a reference to a solar year (about 365 days), but a 'aam is a reference to a lunar year (about 354 days). So argued Mustafa Mumin, in the Ahl Al-Quran website. Thus, according to this interpretation, this verse is stating the accurate time which Noo'h, pbuh, spent in his mission, in a way that there should be no dispute about it, whether people use solar or lunar calculations. Accordingly, by changing the fifty lunar years to solar years, then the period of time Noo'h, pbuh, spent in inviting his people to the belief in Allah and His Message to them was about 948 solar years and 126 days, but Allah, praise to Him knows better.

منقول: الفرق بين العام والسنة في القرآن الكريم

الفرق بين العام و السنة و الحول و الحجة؟ في القرآن الكريم ، الدكتور فاضل السامرائي

Awab - أواب , YouTube

84 The wife of Noo'h (Noah), pbuh, and his son were disbelievers, as mentioned in verses 11: 42 and 66: 10 of the Holy Quran.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ **ابْنَهُ** وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ **الْكَافِرِينَ** (هُود ، 11: 42).

ضَرَبَ اللَّهُ **مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ** وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ (التَّحْرِيمُ ، 66: 10).

And it (the ship) sailed with them through waves like mountains, and Noo'h (Noah) called to **his son**, who was apart (from them): "O my son, come aboard with us and be not **with the disbelievers**" (Hood, 11: 42).

Allah presents **an example of those who disbelieved: the wife of Noo'h (Noah)** and the wife of Lot. They were under two of Our righteous worshippers but betrayed them. So (those Messengers) did not avail them from Allah at all, and it was said (to the two women): "Enter the Fire with those who enter" (Al-Ta'hreem, 66: 10).

85 It is noteworthy that the Arabic Holy Quran word, which describes the punishment inflicted on the disbelievers among Noo'h's (Noah's) people, is **toofan (deluge, meaning cataclysmic flood)**. However, the word **"flood"** is used in the English translations of the Holy Quran and the Bible. Thus, the word "flood" is used here in this book, due to its familiarity to readers, though "deluge is more accurate.

Collins argued that the evidence by the scientifically-dated flood deposits shows that it would be possible for a flood to have occurred in mid- Mesopotamia (northern Iraq), perhaps about 2,900 BCE, that is about 4,900 years ago. For more information, see his article:

Collins, Lorence G. 2009. "Yes, Noah's Flood May Have Happened, But Not Over the Whole Earth." National Center for Science Education (NCSE), Volume: 29 Issue: 5 (September-October). The article is also posted on the following link:

<https://ncse.com/library-resource/yes-noahs-flood-may-have-happened-not-over-whole-earth>

Geologists William Ryan and Walter Pitman argued that the Black Sea flood was so big that it also flooded the Mesopotamian area between the two rivers of Euphrates and Tigris, causing the Noo'h flood, about 7,600 years ago. For more details about their research findings, see their book:

Ryan, William and Walter Pitman. 2000. "Noah's Flood: The New Scientific Discoveries About The Event That Changed History." Simon & Schuster.

Their findings were also reviewed in the following article:

Trefil, James. 2000. "Evidence for a Flood." Smithsonian Magazine (April 1). The article is also posted on the following link:

<https://www.smithsonianmag.com/science-nature/evidence-for-a-flood-102813115/>

Geologist Carol A. Hill published a thorough article about the subject and concluded that the Noachian flood was local, not universal.

Hill, Carol A. 2002. "The Noachian Flood: Universal or Local?" Perspectives on Science and Christian Faith, Volume 54, Number 3 (September).

Her article can be read totally on the net, at:

<https://www.asa3.org/ASA/PSCF/2002/PSCF9-02Hill.pdf>

86 Contemporary mainstream Muslim scholars, preachers, and active internet callers for Islam (Du'ah) adhere to the general view that the Noo'h flood was global, covering the whole planet, and destroying all humans except those who were carried in the Ark, with Noo'h.

It was interesting to find one contemporary scholar who mentioned that the flood was limited to the location of Noo'h's people. However, he held the general opinion that Noo'h's people were the only people on the Earth. That was the late Saudi Mufti, Shaikh 'Abdul Azeez Bin Baz.

In the Arabic radio program “Edicts of Lessons” (فتاوى الدروس), he said: “Allah knows better. The meaning is that Allah destroyed all people on the Earth. He did. But it does not necessarily mean that the flood covered the whole Earth. The intended meaning is the destruction of people but the areas which were not inhabited by people, may not have been covered by the flood.”

<https://binbaz.org.sa/fatwas/23538/> هل ثبت ان طوفان نوح عم الارض كلها

In addition, a review of the views of some Islamic and biblical scholars about the flood can be found in a book published in Bahrain, by the “Society for Cultural and Social Revival,” in 2009, titled: “Noo’h’s Flood: Between Truth and Delusions” (in Arabic).

Among the reviewed topics are the location of the flood, the animals taken in the Ark, and whether Noo’h’s message was specific to his people or to humanity as a whole.

The book authors also compared the flood story from the ancient Iraqi records (such as Gilgamesh), with that of the Bible, and the Holy Quran. Their conclusion was that the flood was local, targeting the disbelievers, who rejected God’s message. They also argued that the animals taken into the ship were the domestic animals the believers had.

The book can be accessed at the following link:

<http://uruk-warka.dk/news/2016-06/TheFlow.pdf>

⁸⁷ In 3 out of the 17 translations, the word /ardh/ was translated as “land,” in verse 71: 26. These are the translations of Ahmed Reza Khan, Pickthall, and Shakir.

⁸⁸ In 7 out of the 17 English translations of the Holy Quran, posted on www.tanzil.net in 2019, the word /ardh/ was translated as “land,” in verse 5: 26. These are the translations of Hilali & Khan, Itani, Mubarakpuri, Sahih International, Sarwar, Shakir, and Yusuf Ali.

⁸⁹ In 14 out of the 17 translations, the word /ardh/ was translated correctly as “land” (country), in verse 28: 4. However, in the other 3 translations, it was incorrectly translated as “earth” (the planet). These are the translations of Daribalidi, Picthall, and Reza Khan.

⁹⁰ Allah, praise to Him, sent His Messenger and Final Prophet, Mu’hammed, pbuh, as Mercy to the Worlds, through the everlasting Message he delivered (the Holy Quran) from his Lord. This Message of Islam is directed to all humans on the Earth, as well as to other inhabitants charged with religious duties in the heavens, and to those who are in between the heavens and the Earth, such as the Jinn, as they are referred to in verses 72: 8-9.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ (الْجِنُّ ، 72: 8-9).

And we (the Jinn) have sought (to reach) the heaven but found it filled with powerful guards and burning flames. (8) And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him (9) (Al-Jinn, 72: 8-9).

More details about how the Message of Islam is directed to the Jinn are mentioned in verses 72: 1-2, in which a group of them said that they heard a recitation of the Amazing Quran. They believed in it, as it

guides to righteousness. In verses 72: 14-15, they declared that some of them were Muslims and others were oppressors (tyrants). Moreover, in verses 46: 29-31, they described the Holy Quran as a Book, which was revealed after Moosa (Moses), guiding to the truth and the straight path. So, Allah may forgive their sins and safeguard them from a painful torment, in the hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرَكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ (الجن ، 72: 1-2).

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ (الجن ، 72: 14-15).

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ (الأحقاف ، 46: 31-29).

In the Name of Allah, the Beneficent, the Merciful

Say (O Mu'hammed): "It has been revealed to me that a group of the jinn listened and said: 'Indeed, we have heard an amazing Quran. (1) It guides to prudence (righteousness), and we have believed in it. And we will never associate anyone with our Lord (2) (Al-Jinn, 72: 1-2).

And among us are Muslims (who are in submission to Allah), and among us are the oppressors (tyrants). And whoever has become Muslim, those have sought out prudence (righteousness). (14) But as for the oppressors (tyrants), they will be, for Hell, firewood.' (15) (Al-Jinn, 72: 14-15).

And (Mention O Mu'hammed) when We directed to you a few of the jinn, listening to the Quran. And when they attended it, they said: "Listen attentively." And when it was concluded, they went back to their people, warning (them). (29) They said: "O our people, indeed, we have heard (reading from) a Book, revealed after Moosa (Moses), confirming what was before it, guiding to the truth and to a straight path. (30) O our people, answer the caller for Allah (the Messenger) and believe in him. (So), Allah will forgive for you your sins and safeguard you from a painful torment (31) (Al-A'hqaf, 46; 29-31).

⁹¹ The Messenger of Allah, Mu'hammed, pbuh, surrounded himself with Companions who were of diverse racial backgrounds, as an expression from him that that he was sent to all people. The most famous among them were the African Bilal, Persian Salman, and Roman Suhayb, in addition to his Arab Companions.

Details about other non-Arab Companions can be found at the following two links:

[الصحابة من غير العرب في عهد الدولة الإسلامية الأولى زمن الرسول صلى الله عليه وسلم والخلفاء الراشدين :: وكالة نيروز](#)

[List of non-Arab Sahaba – The Muslim Times](#)

He also sent messages to regional leaders telling them about Islam and inviting them to accept it. These were messages sent to the Roman Byzantine King, Heracles; the Persian King, Khosrow Parvis; the Egyptian King, Muqawqis, the Ethiopian King, Najashi; the Arab kings of Bahrain, Oman, and Yemen, as well as the tribal leaders in the Arabian Peninsula.

For more information about these messages, see the following two links:

<https://www.islamweb.net/media/index.php?page=article&lang=A&id=157683>

<https://www.alukah.net/sharia/0/60668/>

The Prophet's message to the Persian King, Kisra (Khosrow Parvis), was an example of telling regional leaders that he was sent to all people, as stated in the following text of the message:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، مِنْ مُحَمَّدٍ ، رَسُولِ اللَّهِ ، إِلَى كِسْرَى ، عَظِيمِ فَارَسَ: سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى ، وَأَمَنَ بِاللَّهِ وَرَسُولِهِ ، وَشَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. وَأَدْعُوكَ بِدَعَايَةِ اللَّهِ ، **فَاتِي أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً** ، "لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ." * فَاسْلِمْ تَسْلَمَ. فَإِنْ أَبَيْتَ ، فَإِنَّ إِيَّاهُ الْمَجُوسَ عَلَيْكَ."

* (يَس ، 36: 70).

In the name of Allah, the Beneficent, the Merciful, from Mu'hammed, the Messenger of Allah to Kisra (Khosrow), the Great Man of Persia: Peace to whoever follows (God's) guidance and believes in Allah and His Messenger, and bear witnesses that there's no other God but Allah and Mu'hammed is His worshipper and His Messenger. I invite you with the call of Allah, as **I am the Messenger of Allah to all people**, "to warn the living and to justify the Word (of God's punishment) against the disbelievers." * Submit (to Allah) and you will be saved. If you reject, you carry the sin of the Mazdaists (your people, the Persians who follow Mazdeism, or Zoroastrianism)."

* (Ya-Seen, 36: 70).

<https://www.alukah.net/sharia/0/51922/>

⁹² The Arabic texts and the English translation, of the twelve mentioned verses, are as follows:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ (آلِ عِمْرَانَ ، 3: 33-34).

Allah chose Adam, **Noo'h (Noah)**, the family of Ibraheem (Abraham), and the family of 'Imran, over the worlds - (33) Descendants, some of them are from others. And Allah is Hearing and Knowing. (34) (Aal-'Imran, 3: 33-34).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ (النِّسَاءُ ، 4: 163).

We have revealed to you, (O Mu'hammed), as We revealed to **Noo'h (Noah)** and the Prophets after him (Al-Nisa, 4: 163).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ (الْأَنْعَامُ ، 6: 84).

And We gave to (Ibraheem), Is'haq (Isaac) and Ya'qoob (Jacob). We guided both, and We guided **Noo'h (Noah)** before (Al-An'am, 6: 84).

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ (الْأَعْرَافُ ، 7: 69).

And remember (O People of 'Aad) when He made you successors after the people of **Noo'h (Noah)** (Al-A'araf, 7: 69).

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ (التَّوْبَةُ ، 9: 70).

Has there not reached them the news of those before them (particularly), the people of **Noo'h (Noah)**, 'Aad, and Thamood? (Al-Tawba, 9: 70).

وَأْتِلْ عَلَيْهِمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنَّ كَذِبَ عَلَيْنِكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَيْ اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنِّي أَجْرِيَ إِلَّا عَلَى اللَّهِ وَامْرُثُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ (يُونُسُ ، 10: 71-72).

And recite to them the news of **Noo'h (Noah)**, when he said to his people: "O my people, if my residence and my reminding (you) of the Signs of Allah has become burdensome upon you, then I have relied upon Allah. So, resolve upon your plan and (call upon) your associates. Then, let your plan not be obscure to you. Then, carry it out upon me, and do not give me respite. (71) And if you turn away (from my advice), then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims (of those who submit to God)." (72) (Younus, 10: 71-72).

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ (هُودُ ، 11: 89).

(Shu'ayb said): "And O my people! Let not (your) dissension from me cause you to be struck by that similar to what struck the people of **Noo'h (Noah)**, or the people of Hood, or the people of Sali'h. And the people of Loot (Lot) are not from you far away (Hood, 11: 89).

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ (إِبْرَاهِيمُ ، 14: 9).

Has there not reached you the news of those before you, the people of **Noo'h (Noah)**, 'Aad, Thamood, and those after them? (Ibraheem, 14: 9).

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾ (الْإِسْرَاءُ ، 17: 2-3).

And We gave Moosa (Moses) the Scripture and made it a guidance for the Children of Israel, that you do not take other than Me as Disposer of affairs, (2) Descendants of those We carried (in the ship) with **Noo'h (Noah)**. Indeed, he was a grateful worshipper (3) (Al-Isra, 17: 2-3).

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ (مَرْيَمُ ، 19: 58).

Those were the ones upon whom Allah bestowed favor, from among the Prophets, of the descendants of Adam, and of those We carried (in the ship) with **Noo'h (Noah)** (Maryam, 19: 58).

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَفْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾ (الْأَنْبِيَاءُ ، 21: 76-77).

And (mention) **Noo'h (Noah)**, when he called (on Allah) before. So, We responded to him and saved him and his family from the great disaster (the flood). (76) And We saved him from the people who denied Our Signs. Indeed, they were a people of evil. So, We drowned them, all together (77) (Al-Anbiya, 21: 76-77).

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (الْحَجُّ ، 22 : 42).

And if they disbelieve you (O Mu'hammed), so did the people of **Noo'h (Noah)**, 'Aad, and Thamood, before them (Al-'Haj, 22: 42).

Notes of Elaboration and Authentication for Chapter 5: Ibraheem (Abraham), pbuh:

93 The Messenger of Allah, Ibraheem (Abraham), peace and blessings of Allah be upon him (pbuh), was mentioned in the Holy Quran, by name, 69 times. He was mentioned 15 times in Soorat Al-Baqara (Chapter 2) of the Holy Quran, in verses 124, 125 (twice), 126, 127, 130, 132, 133, 135, 136, 140, 258 (three times), and 260.

He was also mentioned in verses 3: 33, 65, 67, 68, 84, 95, 97; 4: 54, 125 twice, 163; 6: 74, 75, 83, 161; 9: 70, 114 (twice); 11: 69, 74, 75, 76; 12: 6, 38; 14: 35; 15: 51; 16: 120, 123; 19: 41, 46, 58; 21: 51, 60, 62, 69; 22: 26, 43, 78; 26: 69; 29: 16, 31; 33: 7; 37: 83, 104, 109; 38: 45; 42: 13; 43: 26; 51: 24; 53: 37; 57: 26; 60: 4 (twice); and 87: 19.

See **Endnote Number 31**, in the Section about Noo'h (Noah), in this Chapter, which provides texts of the mentioned verses, about the "Messengers with Determination.

94 The Holy Quran neither tells us about the name of the city where Ibraheem (Abraham), pbuh, was born, nor about the time period he lived, as the case with other Messengers of Allah. Rather, the focus is on the meanings and the lessons to be learned from their missions of guiding people from the darkness of ignorance to the light of God's mercy and wisdom.

Muslims are instructed to seek education, through reading (96:1), travel, and through conducting their own archaeological research to know about history and the beginning of the Creation (29:20).

أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (الْعَلَقُ ، 69 : 1).

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الْعَنْكَبُوتُ ، 29 : 20).

Read, in the name of your Lord, Who created (Al-'Alaq, 69: 1).

Say (O Mu'hammed): "Travel through the Earth and see how He began the Creation. Then, Allah makes the latter Creation. Indeed, Allah is certainly Capable of (doing) everything" (Al-'Ankaboot, 29: 20).

There are no decisive accounts from historians and Biblical scholars about the time Ibraheem (Abraham), pbuh, lived, but some of them agreed that it was sometime during the first three centuries of the second millennium B.C. However, there's an agreement that he lived in the Mesopotamian city of Ur, at the time of King Nimrod, then he departed to the Holy Land of Can'an (Canaan), particularly the Palestinian part of it, where he settled in Al-Khaleel (Hebron, which means the Good Friend of God, in Arabic), where he was welcomed and followed.

For more information, see the following sources:

[Why the Midrash has Abraham Thrown into Nimrod's Furnace - TheTorah.com](http://TheTorah.com)

[The Early Life of Abraham Part 1 – Highway to Holiness, Nimrod - Livius](#)

95 The English translation of the Holy Quran verses mentioned in this Chapter, as well as throughout the Book, is mainly based on the Sahih International translation, posted on www.tanzil.net. However, this author revised the translation and made some changes, using interpretations of Ibn Katheer, Al-Qurtubi, and Al-Tabari, may Allah reward all of them for their great works. So, while giving the credit to the Sahih International translators, he is solely responsible for the translation used here, and throughout the Book.

The words placed in parentheses represent an additional explanation for the meaning of certain words in a verse. They are not direct translations.

96 Al-Tabari extensively explored the meaning of the word "fasurhunna" (فَصْرَهُنَّ), mentioned in verse 2: 260, concluding that it was used by Nabatean Arabs who lived in the Southeast of Palestine and Southwest of Jordan, meaning "cut them into pieces," which should be the direct meaning (not just the understood meaning).

The Holy Quran tells us about a similar story, in which Al-'Uzayr, pbuh, wondered about how resurrection would happen. So, Allah, praise to Him, caused him to die for one hundred years, then resurrected him to see how his donkey was resurrected before his eyes. Even his food was still fresh, as it was before his death, as stated in verse 2: 259.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَالِوَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقرة ، 2: 259).

Or (consider such an example) as the one who passed by a township, which had fallen into ruin. He said: "How will Allah bring this to life after its death?" So, Allah caused him to die for a hundred years, then He resurrected him. (Allah) said: "How long have you remained?" (Al-'Uzayr) said: "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink, it has not changed with time. And look at your donkey, and We will make you a sign for the people. And look at the bones (of this donkey), how We raise them, then We cover them with flesh." And when it became clear to him, (Al-'Uzayr) said: "I know that Allah is Capable of (doing) everything" (Al-Baqara, 2: 259).

97 In his interpretation of verse 2: 258, Ibn Katheer narrated that King Nimrod commanded his guards to bring two prisoners who were waiting for execution. He forgave one of them (giving him life) and ordered the other to be killed (ending his life).

Al-Tabari and Al-Qurtubi narrated that Nimrod argued with Ibraheem, pbbuh, that he could give life to a prisoner who was waiting for execution by pardoning him and could kill another, causing his death. But they did not narrate that Nimrod actually did that.

98 The Hittites, who were the inhabitants of the city of Hebron, for example, addressed him as a "mighty prince among us" (Genesis 23: 5-6), the King of the Philistines, at Gerar (Abu Malik Abimelech), told him: "God is with you in all that you do," and asked him for a sworn oath of mutual protection (Genesis 21: 22-32), and the King of Salem, Melki Sadiq (Melchizedek), who was also a priest of God, blessed him (Genesis 14: 18-20).

99 The Arabic text, English translation, and authentication of the mentioned 'Hadeeth is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "الدَّبِيحُ إِسْمَاعِيلُ" (صَحَّحَهُ الْحَاكِمُ ، فِي الْمُسْتَدْرَكِ ، عَلَى شَرْطِ الشَّيْخَيْنِ : 4089 ، وَابْنُ كَثِيرٍ ، فِي الْبَدَايَةِ وَالنِّهَايَةِ : 1\150 ، وَالطَّبْرِيُّ ، فِي التَّفْسِيرِ : 82 / 21).

Companion Ibn (Son of) 'Abbas, mAbpwt both, said that the Messenger o Allah, pbuh, said: "The would-be sacrificed was Isma'eel (Ishmael)" (This 'Hadeeth was authenticated as Sa'hee'h by El-'Haakim, in Al-Mustadrak: 4089, following conditions of Al-Bukhari and Muslim. So did Ibn Katheer, in Al-Bidaya wal Nihaya: 150/1, and Al-Tabari, in his interpretation: 21/82).

The Biblical story of the sacrifice is narrated in Genesis, 22: 1-19. In three of these verses (2, 12, and 16), the Lord told Ibraheem (Abraham), pbuh, to sacrifice his only son, saying: "your son, your only son." Only in verse 2, the name of Is'haq (Isaac) is added between two dashes, or commas.

Anyway, Is'haq (Isaac), pbuh, was never Ibraheem's (Abraham's) "only son." That was Isma'eel (Ishmael), who was born first, as mentioned also in the Bible (Genesis, 16: 15-16 and Genesis, 17: 23).

[Genesis 22 NIV - Abraham Tested - Sometime later God - Bible Gateway](#)

[آيات \(تك 22: 1-19\) من سفر التكوين من الكتاب المقدس](#)

100 There are details from the Bible (for example in Genesis, 16: 1-15) about the story, such as the trip of Ibraheem and his wife, Sarah, to Egypt, where she got her servant Haajar (Hagar). Then, Sarah gave Haajar as a wife to Ibraheem, so he can have a child from her. However, tension started between the two wives after Haajar's pregnancy. Thus, Ibraheem had his first son, Isma'eel at age 86 (Genesis, 16: 16) and his second son, Is'haq, from Sarah, at age 100 (Genesis, 21: 5).

All these Biblical details are not found in the Holy Quran. As Muslims, we can mention and talk about them. However, we are advised by the Messenger of Allah, Mu'hammed, pbuh, that we should neither believe nor disbelieve such Biblical details, but we reject them if they contradict with the Holy Quran.

See **Endnote Number 30**, in the Section about Prophet Idrees (Akhnookh, Enoch), pbuh, in the second Chapter of this book, about how Muslims should deal with details and narrative of the Children of Israel, found in the Scripture. It also includes the texts of the mentioned two 'Hadeeths and the four verses about how to use such narrative and details.

101 **"The Promised Land": An example of the conditionality of the Covenant**

"The Promised Land" is an example of how the conditionality of the Covenant has been applied, using evidence from the Bible itself. As we read the related verses, we realize that God has promised the Holy Land to the biological descendants of Ibraheem, Is'haq, and Ya'coob (Abraham, Isaac, and Jacob). These may constitute billions of people, who live in all continents now, mainly Muslims and Christians, as well as few Jews. The only way to verify this statement is by conducting a DNA test on all of the inhabitants of the Earth, run by the United Nations, for neutrality purposes.

So, it is not right for the Zionist Israeli Jews to claim that they are the only descendants of Ibraheem, Is'haq, and Ya'coob, peace be upon them. Even if they are, it does not give them the right to invade the Middle East, displacing and dispossessing the Palestinian people, who are the true descendants of Ibraheem, Is'haq, and Ya'coob, peace be upon them. They have also been wreaking havoc on the entire region,

causing a lot of death and destruction, through their successive wars of aggression. Because the Zionists did that, since 1948, they have been in a continuous violation of the Covenant, by transgression on and oppression of other people.

Moreover, a high proportion of the European and Russian Jews, who are dominant in Israel today, are descendants of the Khazari people who converted to Judaism in the eighth century A.D. Therefore, the promise does not apply to them, as they are not descendants of Ibraheem, Is'haq, and Ya'coob (Abraham, Isaac, and Jacob), pbut all.

However, the promise applies to the descendants of Abraham, Isaac, and Jacob, who followed the Messiah, Jesus, the Son of Mary, pbuh, and became the Christians of the Holy Land and its surroundings. The promise also applies to those Christians who, later, followed the Message of Islam and became Muslims, in the Holy Land and around the world.

Anyway, if Allah, praise to Him, promises anything, He fulfils His promise. The Holly Land has been inhabited uninterruptedly by Muslims for over1400 years and by Christians for over 2000 years. These are the descendants of Ibraheem, Is'haq, and Ya'coob, whom the promise was made to, as long as they adhere to the Covenant, through obedience to God's commands.

Concerning Jews, most of them became gradually absent from the Holy Land, from the reign of the Roman Emperor, Titus, particularly after 70 AD, which almost continued until the Zionist establishment of Israel in the 20th Century. Had the Covenant (including the Promise) been unconditional, Jews would not have been absent from the Holy Land all this time. Even the way of their return was in violation of the Covenant, as they have been transgressing, oppressing, and dispossessing the Palestinian people, and wreaking havoc on the entire region, which is going to lead to God's punishment, as decreed in verses 4-7 of Soorat Al-Isra (Chapter 17) of the Holy Quran.

Searching the words "promise land" in the Bible, at: <http://bible.gospelcom.net>, shows 24 verses, which state that the Holy Land was promised to the biological descendants of Abraham, Isaac, and Jacob, not to Jews, Christians, or Muslims per se, who may not be of the biological descendants of these Patriarchs, pbut all. Here are the search results:

Genesis 24:7: "The Lord , the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring [24:7 Or [seed] I will give this land'-he will send his angel before you so that you can get a wife for my son from there.

Genesis 28:13: There above it[a] stood the Lord, and he said: "I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying.

Genesis 50:24: Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob."

Exodus 3:17: And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites-a land flowing with milk and honey.'

Exodus 12:25: When you enter the land that the Lord will give you as he promised, observe this ceremony.

Exodus 13:11: "After the Lord brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your forefathers,

Exodus 32:13: Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.' "

Exodus 33:1: Then the Lord said to Moses, "Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.'

Numbers 11:12: Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their forefathers?

Numbers 14:15-16: If you put all these people to death, leaving none alive, the nations who have heard this report about you will say: "The Lord was not able to bring these people into the land he promised them on oath; so he slaughtered them in the desert."

Numbers 14:23: not one of them will ever see the land I promised on oath to their forefathers. No one who has treated me with contempt will ever see it.

Numbers 32:11: 'Because they have not followed me wholeheartedly, not one of the men twenty years old or more who came up out of Egypt will see the land I promised on oath to Abraham, Isaac and Jacob-

Deuteronomy 6:3: Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the Lord , the God of your fathers, promised you.

Deuteronomy 6:18: Do what is right and good in the Lord 's sight, so that it may go well with you and you may go in and take over the good land that the Lord promised on oath to your forefathers,

Deuteronomy 6:23: But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers.

Deuteronomy 8:1: Be careful to follow every command I am giving you today, so that you may live and increase and may enter and possess the land that the Lord promised on oath to your forefathers.

Deuteronomy 9:28: Otherwise, the country from which you brought us will say, 'Because the Lord was not able to take them into the land he had promised them, and because he hated them, he brought them out to put them to death in the desert.'

Deuteronomy 19:8: If the Lord your God enlarges your territory, as he promised on oath to your forefathers, and gives you the whole land he promised them,

Deuteronomy 26:15: Look down from heaven, your holy dwelling place, and bless your people Israel and the land you have given us as you promised on oath to our forefathers, a land flowing with milk and honey."

Deuteronomy 27:3: Write on them all the words of this law when you have crossed over to enter the land the Lord your God is giving you, a land flowing with milk and honey, just as the Lord , the God of your fathers, promised you.

Deuteronomy 31:20: When I have brought them into the land flowing with milk and honey, the land I promised on oath to their forefathers, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant.

Deuteronomy 31:21: And when many disasters and difficulties come upon them, this song will testify against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath."

Deuteronomy 31:23: The Lord gave this command to Joshua son of Nun: "Be strong and courageous, for you will bring the Israelites into the land I promised them on oath, and I myself will be with you."

Deuteronomy 34:4: Then the Lord said to him, "This is the land I promised on oath to Abraham, Isaac and Jacob when I said, 'I will give it to your descendants.' I have let you see it with your eyes, but you will not cross over into it."

Notes of Elaboration and Authentication for Chapter 6: Moosa (Moses), pbuh:

¹⁰² See **Endnote Number 31**, in the Section about Noo'h (Noah), in the second chapter of this book, which provides texts of the mentioned verses, about the "Messengers with Determination.

¹⁰³ The Holy Quran teaches us about the Messages of Allah, praise to Him, to humanity through mentioning the life, experiences, and missions of His Messengers, particularly the five Messengers with Determination (Ulul 'Azm). Noo'h (Noah) was mentioned by name 43 times in the Holy Quran, Ibraheem (Abraham) was mentioned 69 times, Moosa (Moses) was mentioned 136 times, 'Eisa (Jesus) was mentioned 25 times, and Mu'hammed was mentioned 4 times as Mu'hammed and once as A'hmed, peace and blessings of Allah be upon them all.

These statistics and others in the book are provided by the search functions in the websites which carry the Holy Quran in Arabic, such as www.tanzil.net.

Even before the internet age, some Muslim scholars authored books, in which they indexed and counted the words of the Holy Quran, including the names of the Messengers of Allah. One such great work was the Holy Quran Index in Arabic by Mu'hammed Fu-ad 'Abdul Baqi, which was published in Cairo, Egypt: Dar Al-Fikr. 1406 H (1986 AD). The Arabic Title of the index is: "Al-Mu'jam Al-Mufahras Li Alfadh Al-Quran Al-Kareem."

¹⁰⁴ There is no agreement among historians about the Pharaoh who drowned while pursuing the Children of Israel, when they left Egypt. One reason for that disagreement is that the ancient Egyptian records did not mention that event. Another reason is that both of the Holy Quran and the Old Testament did not mention his name. This opened the door for several opinions about who he was and about the time of the Israelite exodus from Egypt.

The Encyclopedia Britannica mentioned that the Pharaoh who refused to let the Israelites leave Egypt with Moosa (Moses) was Ramesses II (1299-1212 BC). However, the Exodus took place under the reign of his son, Mernepta'h (1212-1202 BC).

This opinion is supported by Joshua Mark, who rejects the opinion that Ramesses II was the drowned Pharaoh. It is also supported by Maurice Bucaille, who said that Ramesses II was the Pharaoh who used to mistreat the Israelites, but he died when Moosa (Moses), pbuh, was in Madyan. This means that his son, Mernepta'h, was the Pharaoh who followed them and drowned in the Gulf of Suez, while chasing them in it.

Egyptologists discovered Mernepta'h's mummy in the Valley of the Kings, in Thebes, in 1898, together with mummies of other Egyptian Pharaohs. In 1975, Maurice Bucaille participated with a group of medical doctors in the examination of Mernepta'h's mummy. They found that he died by drowning. This discovery,

in addition to other scientific facts in the Holy Quran led Bucaille to accept Islam, as he expressed that in his books, articles, and interviews.

The Encyclopedia Britanica opinion, that the Exodus Pharaoh was Mernepta'h (1212-1202 BC), can be found at the following link:

<https://www.britannica.com/topic/biblical-literature/Non-European-versions#ref597585>

The book, which Maurices Bucaille wrote about the examination of the mummies of the Egyptian Pharaohs, titled: "Mummies of the Pharaohs: Modern Medical Investigations," can be found at the following link:

<https://www.amazon.com/Mummies-Pharaohs-Modern-Medical-Investigations/dp/031205131X>

Maurice Bucaille's second book, titled: "The Bible, The Quran and Science," was translated from French by Alastair D. Pannell and the Author (Bucaille). It can be found at the following link:

https://archive.org/stream/TheBibletheQuranScienceByDr.mauriceBucaille/TheBibletheQuranScienceByDr.mauriceBucaille_djvu.txt

The 1250-1150 BC opinion about entry of the Israelites to Palestine is mentioned at:

<https://www.ancient.eu/canaan/>

In the 13th Century BC, during which the Israelite Exodus took place, Egypt was ruled by six Pharaohs. These were Ramesses I (1295-1294), Siti I (1294-1279), Ramesses II 1279-1212), Mernepta'h (1212-1202), Amin Misa (1202-1200), and Siti II (1200-1194).

See also the encyclopedic articles about the ancient history of Egypt, by Joshua Mark, in which he rejected the opinion that Ramesses II was the drowned Pharaoh, at the following link:

Joshua J. Mark is a co-founder, editor, and a director of Ancient History Encyclopedia.

<https://www.ancient.eu/timeline/pharaoh/>

See the **Tentative Table, Appended to the second Chapter of this book**, about the approximate times in which the Prophets and the Messengers, as well as the kings, lived, after the Israelite Exodus from Egypt.

¹⁰⁵ It is worth mentioning that the English translation of the verses here, as well as throughout the Book, is based mainly on the translation of "Sahih International," which is published at the www.tanzil.net website. However, this author is solely responsible for any changes in the translation.

¹⁰⁶ In verses 42: 51-52, Allah, praise to Him, tells us that he speaks to humans, including His Messengers, in three ways: by inspiration, from behind a barrier, or by sending an angel messenger. Verses 28: 29-35 show that Allah, praise to Him, spoke to Moosa, pbuh, through a barrier, which was the fire in the tree, in this case.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ
حَكِيمٌ ﴿٥١﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ... ﴿٥٢﴾ (الشُّورَى ، 42: 51-52).

And it is not for any human being that Allah should speak to except by inspiration (revelation), or from behind a barrier, or that He sends (an angel) messenger to inspire (reveal), by His permission, what He wills. Indeed, He is Most High and Wise. (51) And thus We have inspired to you a Spirit (the Angel Jibreel) of Our command ... (52) (Al-Shoora, 42: 51-52).

¹⁰⁷ The Holy Quran is God's Message of Guidance to Humanity. Therefore, it focuses on teaching humans about what's good for them during their life on Earth, which would help them have an everlasting life in Paradise in the Hereafter. Thus, the story of the Israelites is intended to be a lesson to humanity about God's countless favors to humans, some of whom may be ungrateful and disobedient.

The Holy Quran does not mention the details about the Exodus of the Israelites, which sea they passed through, or which part of the Holy Land of Palestine they were instructed by Moosa, pbuh, to enter. However, from the verses together with the geographical and historical facts (see [Endnote # 104](#) above), it can be concluded that the sea they crossed was the Gulf of Suez, at its northern tip. The part of the Holy Land they could not enter was the coastal Palestinian region, starting at Rafah, south of the present Gaza Strip. Then, the Israelites were lost in the Sinai desert for forty years. Finally, they reached the area east of the River Jordan, where Moosa, pbuh, died. It was his deputy, Yosha' Bin Noon, who led the Israelites westward towards the Holy Land of Palestine, through the City of Aree'ha (Jericho).

We know this from the 'Hadeeth, which was narrated by Companion Abu Hurayra, mAbpwh, about the death of Moosa (Moses), pbuh, near the Holy Land. In that 'Hadeeth, the Messenger of Allah, pbuh, said: "(Moosa) asked Allah to make (his death) when he is as close to the Holy land as the distance of throwing a stone" (It was authenticated as a Sa'heeh 'Hadeeth by Al-Albani, based on Sa'heeh Al-Nasa-i: 2088. It was also recorded by Al-Bukhari: 1339 and Muslim: 2372, in their books of Sa'heeh 'Hadeeths).

The Arabic text of that part of the 'Hadeeth and its authentication are as follows:

فِي الْحَدِيثِ الشَّرِيفِ الَّذِي رَوَاهُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ مَوْتِ مُوسَى ، عَلَيْهِ السَّلَامُ ، بِالْقُرْبِ مِنَ الْأَرْضِ الْمُقَدَّسَةِ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَسَالَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ" (صَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ النَّسَائِيِّ: 2088 ، وَأَخْرَجَهُ الْبُخَارِيُّ: 1339 ، وَمُسْلِمٌ: 2372 ، فِي صَحِيحَيْهِمَا).

¹⁰⁸ The Ibn 'Abbas 'Hadeeth, about Moosa and Al-Khadhir, pbuh both, was authenticated as a Sa'heeh 'Hadeeth by Al-Bukhari: 78, 3400, and 7478, with the Ubay Bin Ka'b narration, and by Muslim: 2380, with the Ubaidullah Bin 'Abdullah Bin Mas'ood narration.

Al-Albani authenticated another version of the 'Hadeeth, in Sa'heeh El-Jami': 4357, and based on Sa'heeh El-Tirmidhi: 3149. It was also authenticated in Sa'heeh El-Bukhari: 122 and Sa'heeh Muslim: 2380, with few differences, as follows:

Companion Ibn 'Abbas, may Allah be pleased with him (mAbpwh), and his father, said that Ubay Bin Ka'b, mAbpwh, heard the Messenger of Allah, pbuh, saying: "(As) Moosa stood speaking to the Children of Israel, he was asked: Who is more knowledgeable among people?" (Moosa) said: I am more knowledgeable.' Then, Allah reproached him for not referring knowledge (about it) to Him. So, He inspired to him: 'One of My worshippers, in (the area) where the two seas meet, is more knowledgeable than you. Moosa said: 'Yes, my Lord,' and asked about the way to him. (Allah) said: 'carry fish (as your food) in a basket. Then, where you lose it, he will be (there)."

The Arabic text of the above version of the 'Hadeeth, is as follows:

عَنْ ابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ أَبِيَّ بَنَ كَعْبٍ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: "قَامَ مُوسَى خَطِيئًا فِي بَنِي إِسْرَائِيلَ. فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَلَيْهِ ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ. فَأَوْحَى اللَّهُ إِلَيْهِ ، أَنَّ عَبْدًا مِنْ عِبَادِي ، بِمَجْمَعِ الْبَحْرَيْنِ ، هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: أَيُّ رَبِّ ، فَكَيْفَ لِي بِهِ؟ فَقَالَ لَهُ: احْمِلْ حَوْتَاً فِي مِكْتَلٍ ، فَحَيْثُ تَفْقَدُ الْحَوْتَ فَهُوَ " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 4357 ، وَعَنْ صَحِيحِ التِّرْمِذِيِّ: 3149. كَمَا أَخْرَجَهُ الْبُخَارِيُّ: 122 ، وَمُسْلِمٌ: 2380 ، فِي صَحِيحَيْهِمَا ، بِاخْتِلَافٍ يَسِيرٍ).

109 "Allah" is the Arabic adjectival name which God, the Great Creator, has chosen for Himself. All His other Good Names are also adjectival names. Linguistically, the Name "Allah" is composed of two syllables. The first is the definite article "Al" (the) and the second is "ilah" (God). Thus, it is Al-ilah (the God), but it is contracted, by deleting the letter i from ilah, to become "Allah" (the God). This Name was also known to the other Messengers of Allah, who came before His last Messenger, Mu'hammed, peace and blessings be upon them all.

To know more about Allah, see the Author's third book about Islam, titled:

Allah, His Good Names: Who Is He? What Does He Want for Humans? by Hassan Ali El-Najjar (ccun.org)

See **Endnote Number 31**, in the Section about Noo'h (Noah), in the second Chapter of this book, which provides texts of the mentioned verses, about the "Messengers with Determination (Ulul 'Azm).

110 The name of "Eisa" (Jesus), pbuh, is mentioned 25 times in the Holy Quran, in the following verses: 2: 87,136, 253; 3:45, 52, 55, 59, 84; 4:163, 171; 5:46, 78, 110, 112, 114, 116; 6:85; 19:34; 33:7; 42:13; 43:63; 57:27; and 61:6, 14.

111 This author is solely responsible for the translation of the meanings of the verses of the Holy Quran in this Chapter and throughout the Book, though he has used or consulted other translations, particularly Sahih International, at www.tanzil.net.

Special credit and thanks should be given to our predecessors, particularly Al-Tabari, Al-Qurtubi, and Ibn Katheer, whose Arabic interpretations of the Holy Quran have been of great benefit for this author. These are published by many online websites, such as:

فهرس تفاسير القرآن الكريم - المصحف الإلكتروني

(surah quran سورة قرآن) القرآن الكريم مكتوب كامل - المصحف الشريف

<https://waqfeya.com/books/%D8%>

May Allah reward all of the early and contemporary interpreters, translators, and those who made their works available online or in paper, for their great services to humanity.

112 Allah, praise to Him, tells us that He created His Messenger, 'Eisa (Jesus), pbuh, by a Word from Him, as stated in verse 3: 45. So, He just said to him "Be," and he was, as stated in verse 3: 47.

This is confirmed in three other verses (2: 117, 19: 35, and 40: 68), which express His capability to create anything He wills by a Word from Him, saying to it "Be," and it is.

113 The Quranic reference to Maryam (Mary), pbuh, as **the "sister of Haroon (Aaron),"** pbuh (Maryam, 19: 28), is metaphorical. She was not truly his sister, as they were separated in time by about 1,200 solar years. However, she was his sister in faith, as Allah, praise to Him, says: "Believers are brothers (and sisters)" (Al-'Hujurat, 49: 10). In religious contexts, Muslims and Christians may still refer to each other as brothers and sisters. She was also his sister in kinship, as both were descendants of Ibraheem (Abraham), pbuh. The closest and direct meaning is that she was his sister in chastity, as he was one of the Prophets and Messengers of Allah. So, they were telling her that she should have been as chaste as her Brother, Haroon (Aaron).

114 Allah, praise to Him, described the angel Jibreel (Gabriel), pbuh, as the **"Spirit of the Holy,"** in four verses of the Holy Quran. This came with mentioning that Allah, praise to Him, sent Jibreel (Gabriel), pbuh, with the Holy Quran, "to make firm those who believe, and as guidance, and good tidings to the Muslims" (Al-Na'hl, 16: 102).

Allah, praise to Him, also sent the **"Spirit of the Holy,"** to support His Messenger, Eisa (Jesus), pbuh, but without details about the kind of support which he gave him (Al-Baqara, 2: 87, 253). However, it was in verse 5: 110, the statement of support was followed by a list of eleven miracles, which he performed, to convince the Children of Israel that he was the Messenger of Allah to them.

So, this verse is just another piece of evidence that 'Eisa (Jesus), pbuh, was a human being, who was supported by the **"Spirit of the Holy,"** the angel Jibreel (Gabriel), pbuh. Had he been God or the Son of God, as they claimed, he would not have needed any support, from anybody.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ (النَّحْلُ ، 16: 102).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (البَقَرَةُ ، 2: 87).

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ ... (البَقَرَةُ ، 2: 253).

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ (الْمَائِدَةُ ، 5: 110).

Say, (O Mu'hammed): "The **Spirit of the Holy** has brought it (the Holy Quran) down from your Lord, in truth, to make firm those who believe, and as guidance, and good tidings to the Muslims" (Al-Na'hl, 16: 102).

And We did certainly give Moosa (Moses) the Tawrah (Torah) and followed up after him with Messengers. And We gave 'Eisa (Jesus), the Son of Maryam, clear proofs and **supported him with the Spirit of the Holy**. But is it not that every time a Messenger came to you, (O Children of Israel), with what your souls (selves) did not desire, you were arrogant? And a party (of Messengers) you denied and (another) party you killed (Al-Baqara, 2: 87).

Those messengers: We caused some of them to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave 'Eisa (Jesus), the Son of Mary, clear proofs, and **We supported him with the Spirit of the Holy** ... (Al-Baqara, 2: 253).

(On the Last Day) when Allah will say: "O 'Eisa (Jesus), Son of Maryam, remember My favor upon you and upon your mother, when **I supported you with the Spirit of the Holy**, (when) you spoke to the people in the cradle and in maturity; and when I taught you writing and wisdom, as well as the Tawrah and the Injeel (the Torah and the New Testament); and when you created from clay like the form of a bird, with My permission, then you breathed into it, and it became a bird, with My permission; and you healed the blind and the leper, with My permission; and when you brought forth the dead, with My permission; and when I restrained the Children of Israel from (killing) you, when you came to them with clear proofs and those who disbelieved among them said: "This is not but obvious magic." (Al-Ma-ida, 5: 110).

115 The Jewish leaders perceived the speech and actions of the Messenger of Allah, 'Eisa (Jesus), pbuh, as a threat to their influence and authority over the people. Therefore, they accused him of many violations to the rules, expected behaviors, and principles found in their books. So, they tried to trap him, and they ultimately plotted his destruction. Thus, they instigated the Romans against him, for the claim that he was the King of the Jews. as mentioned in John (5: 1-18, 10: 22-33), Luke (23), and Mark (11: 15-19 K 11: 27-33, 12: 12-17, 12: 38-40, 14: 1-2, and 14: 53-65).

See **Endnote Number 28**, in the Section about Prophet Idrees (Akhnookh, Enoch), pbuh, in the second Chapter of this book (**Endnote Number 30**, in the Book as a whole), about how Muslims should deal with details and narrative of the Children of Israel, found in the Scripture. It also includes the texts of the mentioned two 'Hadeeths and the four verses about how to use such narrative and details. In general, we, as Muslims, do not believe or disbelieve them, unless their accounts contradict with the Holy Quran. If that is the case, we disbelieve such accounts outright.

116 The birth of Ya'hya (John, the Baptist) to Zakariya (Zechariah) and his wife, in their old age, is mentioned as one of God's miracles in verses 1-11 of Soorat Maryam (Chapter 19), and in verses 38-41 of Soorat Al-i-'Imran (Chapter 3), of the Holy Quran, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ يَدَّاءَ خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ (مَرْيَمَ ، 19: 1-11).

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Kaf, Ha, Ya, 'Ayn, Sad (By the letters K, H, Y, 'A, S). (1)

(This is) a mention of the mercy of your Lord to His worshipper Zakariya_(Zechariah), (2)

He called to his Lord (in) a private supplication, (3)

He said: "My Lord, my bones have weakened, and my head has (been) filled with white (hair), and never have I been in my supplication to You, my Lord, wretched (unhappy). (4)

And I fear the caretakers after me, and my wife has been barren. So, give me from Yourself (by Your will) an heir (5)

To inherit me and inherit from the house of Ya'coob (Jacob). And make him, my Lord, pleasing (to You)." (6)

(Allah said): "O Zakariya (Zechariah): We give you good tidings of a boy whose name will be Ya'hya (John). We have not assigned (this) name to any before." (7)

He said: "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?" (8)

(An angel) said: "Thus (it will be). Your Lord said: 'It is easy for Me, for I created you before, when you were nothing.' " (9)

(Zakariya) said: "My Lord, make a sign for me." He said: "Your sign is that you will not (be able to) speak to the people for three nights, (even if you are) sound." (10)

So, he came out to his people from the prayer chamber and signaled to them to exalt (Allah) in the morning and the afternoon. (11) (Maryam, 19: 1-11).

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ فَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ فَقَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّي آيَةً فَقَالَ أَيْتُكَ إِلَّا تَكَلَّمَ النَّاسُ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعُشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ (آلِ عِمْرَانَ ٣: 38-41).

At that (time), Zakariya (Zechariah) called upon his Lord, saying, "My Lord, grant me from Yourself (by Your will) a good offspring. You are the Hearer of supplication." (38)

So, the angels called him while he was standing in prayer, in the chamber (saying): "Allah gives you glad tidings of Ya'hya (John), confirming a word from Allah, and (who will be) honorable, abstaining (from women), and a Prophet from among the righteous." (39)

He said: "My Lord, how will I have a boy when I have reached old age and my wife is barren?" (An angel) said: "Such is Allah; He does what He wills." (40)

He said, "My Lord, make for me a sign." He Said: "Your sign is that you will not (be able to) speak to the people for three days, except by gesture. And remember your Lord much, and exalt (Him with praise), in the evening and the morning." (41) (Al-i-'Imran, 3: 38-41).

¹¹⁷ In these verses, (Al-Ma-ida, 5: 116-119), the past tense verb "**qala**" (said) is used to describe the interaction between Allah, praise to Him, and His Messenger, 'Eisa (Jesus), pbuh. This is in accordance with the usage of the past tense also in other verses whenever events of the Last Day are addressed. It is

an expression of certainty that it will happen, as Allah, praise to Him, is “Allamul Ghuyoob” (Knower of the Unknown), Who knows the past, present, and the future.

In verse 5: 117, the Arabic verb “**tawffa**” is used to express the completion of the record of ‘Eisa (Jesus), pbuh, on the Earth, at the moment of lifting him up to heavens, to save him from the plot to kill him. The verb “**maata**” (died) was not used instead, because he has not died yet, pbuh.

For more information about the difference between “**mowt**” (death) and “**wafah**” (completion of one’s record on the Earth), see Chapter 9 of the first book by this author about Islam (Islam: A Scientific View of God’s Message to Humanity), titled, “Spirit, Soul, Mind, Self, and Happiness, from an Islamic Perspective.”

¹¹⁸ See, for example, the following two sources about the Christian Concept of the Trinity:

“Trinity,” by Rebecca Denova, published on 03 May 2021, World History Encyclopedia

عقيدة الثالوث عند النصارى دراسة تحليلية نقدية | مجلة الدراسات الإسلامية - جامعة كابل ، تأليف الدكتور شبير أحمد بن مولوي أحمد و الدكتور محمد أنور عبد الرشيد ، مجلد 2 ، عدد 1 ، 1447 (Arabic).

¹¹⁹ See, for example, “Riyadh Al-Sali’heen,” by Imam Al-Nawawi. Dar Al-‘Arabiya Press, Beirut, Lebanon, the paper version. In Section 370, titled “Kitab Al-Manthoorat,” there are 12 ‘Hadeeths about Al-dajjal (the fake messiah, the anti-Christ), from number 1805 to number 1816.

Many websites carry the book online, such as:

(al-eman.com) نداء الإيمان فصل: باب المنتورات والملح

By entering the word, Al-Dajjal, the dorar.net website provides 482 ‘Hadeeths for non-specialists and 1576 ‘Hadiths for specialist scholars, who research the topic of Al-Dajjal (the fake messiah, the anti-Christ). Many of these are different versions of the same ‘Hadeeth.

(dorar.net) الدرر السنية - الموسوعة الحديثية - نتائج البحث

¹²⁰ The Arabic text of the ‘Hadeeth, its English translation, and its authentication are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلَ الْخَنزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ " (صححه الألباني ، في صحيح الجامع: 7077 ، وعن صحيح ابن ماجه: 3312. وأخرجه ابن ماجه: 4078 ، ، واللفظ له ، والبخاري: 2476 ، 3448 ، ومسلم: 155).

In one ‘Hadeeth about the reign of Eisa (Jesus), pbuh, on the Earth, the Messenger of Allah, Mu’hammed, pbuh, says: “The Hour will not come until Eisa (Jesus), the Son of Maryam descends. He will be a just judge and a just ruler. He breaks the cross, kills the pig, and cancels the tax. The wealth (money) will be so abundant that nobody will accept it” (This ‘Hadeeth was authenticated as Sa’hee’h by Al-Albani, in Sa’hee’h El-Jami’: 7077 and based on Sa’hee’h of Ibn Maja: 3312. It was also recorded with its sources by Ibn Maja: 4078, Al-Bukhari: 2476, 3448, and Muslim: 155).

However, when he returns to the Earth, he will not bring a new Message with him. He will come to fight Al-Dajjal (the fake messiah, the Anti-Christ), kill him, and establish a just and prosperous reign on the Earth, ruling by the Islamic Law (Shari'ah) Then, he dies before the Hour comes, as mentioned in the following two 'Hadeeths (Sayings), by the Messenger of Allah, Mu'hammed, pbuh.

عَنْ مَجْمَعِ بْنِ جَارِيَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "يَقْتُلُ (لَيَقْتُلَنَّ) ابْنُ مَرْيَمَ الدَّجَالَ بِأَبْلِ لَدٍ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5462 ، وَعَنْ صَحِيحِ التِّرْمِذِيِّ: 2244 ، وَأَخْرَجَهُ التِّرْمِذِيُّ: 2244 ، وَأَحْمَدُ: 15467 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Majma' Bin Jariya, may Allah be Pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "The Son of Maryam ('Eisa, Jesus) will kill Al-Dajjal (the fake messiah, the Anti-Christ) at the entrance of Lod (called Tel Aviv today)" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 5462 and based on Sa'hee'h of El-Tirmidhi: 2244. It was also recorded with its sources by El-Tirmidhi: 2244 and A'hmed: 15467, with few differences).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ ، وَإِنَّهُ نَازِلٌ ، فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ ، رَجُلٌ مَرْبُوعٌ ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ ، يَنْزِلُ بَيْنَ مُمَصَّرَتَيْنِ ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبِهِ بَلَلٌ ، فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ ، فَيَذُقُّ الصَّلِيبَ ، وَيَقْتُلُ الْخَنَزِيرَ ، وَيَضَعُ الْجُزْيَةَ ، وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ ، وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ ، فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ، ثُمَّ يُنَوَّقَى ، فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5389 ، وَأَخْرَجَهُ أَبُو دَاوُدَ: 4324 ، وَأَحْمَدُ: 9270 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "There is no Prophet between me and (the descending) 'Eisa (Jesus). He is certainly descending. So, when you see him, you should know him. He is a balanced man (in features and proportions, as well as in height, as he is neither short nor tall). He is between redness and whiteness (in skin color). He descends wearing two slightly yellowish garments and his head hair looks so bright and clean, as if it is wet. He will fight people in defense of Islam. So, he knocks the Cross out, kills pigs, and cancels taxes. During his time, Allah destroys all belief systems, except Islam. Allah (with permission of Allah, he) destroys Al-Dajjal (the Anti-Christ). He lasts for forty years on the Earth. Then, when he dies, Muslims will pray on him (give him funeral prayer)."

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 5389 and was recorded with its sources by Abu Dawood: 4324 and A'hmed: 9270, with few differences).

¹²¹ The word "Worlds" refers to successive generations of humans, from one century to another, who will enjoy the mercy of Allah, by becoming Muslims, following His commands the teachings of His Messenger.

It also refers to all human and non-human creations, who believe in Allah and His Messenger, whether they are in the heavens, the Earth, or in between them, as Allah, praise to Him, told us in verses 26: 23-24.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّكُمْ مُوقِنِينَ ﴿٢٤﴾ (الشُّعْرَاءُ 26: 23-24).

Said Pharaoh: "And what is the Lord of the Worlds?" (23) Moosa (Moses) said: "**The Lord of the heavens, and the Earth, and that between them**, if you should be convinced." (24) (Al-Shu'ara, 26: 23-24).

¹²² The only human Messenger to be sent to humans on the Earth, after Mu'hammed, pbuh, is 'Eisa (Jesus), pbuh, who will be sent as a Sign for the Hour, the first event of the Last Day, as mentioned in verse 43: 61.

وَأِنَّهُ لَعَلَّمُ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ (الزُّحُرْفُ ، 43: 61).

(O Mu'hammed, tell your people): And indeed, he ('Eisa, Jesus) will be **a Sign for of the Hour**. So, do not be in doubt of it, and follow Me. This is a straight path (Al-Zukhruf, 43: 61).

However, Eisa (Jesus), pbuh, will not bring a new Message with him. He will come to fight Al-Dajjal (the fake messiah, the Anti-Christ), kill him, and establish a just and prosperous reign on the Earth, ruling by the Islamic Law (the Shari'ah) Then, when he dies before the Hour comes, Muslims will pray on him (give him a funeral prayer), as mentioned in the following two 'Hadeeths (Sayings), by the Messenger of Allah, Mu'hammed, pbuh.

عَنْ مَجْمَعِ بْنِ جَارِيَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "يَقْتُلُ (لَيَقْتُلَنَّ) **ابْنُ مَرْيَمَ الدَّجَالَ بِبَابِ لُدٍّ**" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5462 ، وَعَنْ صَحِيحِ التِّرْمِذِيِّ: 2244 ، وَأَخْرَجَهُ التِّرْمِذِيُّ: 2244 ، وَأَحْمَدُ: 15467 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Majma' Bin Jariya, may Allah be Pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "**The Son of Maryam ('Eisa, Jesus) will kill Al-Dajjal** (the fake messiah, the Anti-Christ) **at the entrance of Lod** (east of Tel Aviv today)" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 5462 and based on Sa'hee'h of El-Tirmidhi: 2244. It was also recorded with its sources by El-Tirmidhi: 2244 and A'hmed: 15467, with few differences).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَيْسَ بَيْنِي وَبَيْنَ **عِيسَى** نَبِيٍّ ، وَإِنَّهُ نَازِلٌ ، فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ ، رَجُلٌ مَرْبُوعٌ ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ ، يَنْزِلُ بَيْنَ مُمَصَّرَتَيْنِ ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبَهُ بَلَلٌ ، **فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ** ، فَيَذُقُ الصَّلِيبَ ، وَيَقْتُلُ الْخَنزِيرَ ، وَيَضَعُ الْجِزْيَةَ ، وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَثَلُ كُلُّهَا إِلَّا الْإِسْلَامَ ، وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ ، فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ، ثُمَّ يُنَوِّفِي ، فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5389 ، وَأَخْرَجَهُ أَبُو دَاوُدَ: 4324 ، وَأَحْمَدُ: 9270 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "There is no Prophet between me and (the descending) 'Eisa (Jesus). He is certainly descending. So, when you see him, you should know him. He is a balanced man (in features and proportions, as well as in height, as he is neither short nor tall). He is between redness and whiteness (in skin color). He descends wearing two slightly yellowish garments and his head hair looks so bright and clean, as if it is wet. **He will fight people in defense of Islam**. So, he knocks the Cross out, kills the pig, and cancels taxes. **During his time, Allah destroys all belief systems, except Islam. Allah (with permission of Allah, he) destroys Al-Dajjal (the Anti-Christ). He lasts for forty years on the Earth**. Then, **when he dies, Muslims will pray on him** (give him a funeral prayer)."

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 5389 and was recorded with its sources by Abu Dawood: 4324 and A'hmed: 9270, with few differences).

¹²³ There are numerous English translations of the mentioned "Seerah" (Prophet's Biography) books, but the following list refers to the original Arabic books, mentioning names of the scholars, titles of their books, and the time periods they lived in: These books can all be accessed online, except 'Assaf's, at the following link:

قصة الإسلام | اعراف نبيك .. 7 كتب لا غنى عنها في السيرة النبوية See:

<https://lite.islamstory.com/ar/artical/10895/كتب-السيرة-النبوية>

1. Mu'hammed **Bin Is'haq** Bin Yasar, "Al-Maghazi" (Incursions, forays), (80-151 H / 699-769 AD).
2. 'Abdul Malik **Bin Hisham**, "Kitab Al-Seerah Al-Nabawiyah" (Book of the Prophet's Biography), (Died in 218 H / 834 AD). He abbreviated it from the Seerah Book of Ibn Is'haq, revised it, and deleted the unnecessary poetry and the incorrect news.
3. Abul Fadhl 'Ayyadh (**Judge 'Ayyadh**), "Al-Shifa Bitareef 'Huqooq El-Mustafa" (The Cure in Defining the Rights of the Chosen One), (476-544 H / 1083-1149 AD).
4. Ibn Qayyim El-Joaziya (**Ibnul Qayyim**), "Zadul Ma'ad fi Huda Khayrul 'Ibad" (Provision of the Promise in the Guidance for the Better of Worshipers), (691-751 H / 1292-1350 AD).
5. 'Imadud-Deen **Bin Katheer**, "Al-Seerah Al-Nabawiyah" (The Prophet's Biography), 701-774 H / 1301-1373 AD). He based it on the Seerah book of Ibn Is'haq, whom he praised much for his book.
6. Jalalud-Deen **El-Siyooti**, "Al-Khasa-is El-Kubra" (The Great Characteristics), 849-911 H / 1445-1505 AD).
7. Nasirud-Deen **Al-Albani**, "Sa'hee'hul Seerah Al-Nabawiyah" (The Correct Prophet's Biography), (1333-1420 H / 1914-1999 AD): A brief and revised book from Ibn Katheer's book, "Al-Seerah Al-Nabawiyah" (The Prophet's Biography),
8. Safiur-Ra'hman **Al-Mubarkfoori** Al-A'adhami, "Al-Ra'heem El-Makhtoom" (The Sealed Nectar), (1362-1427 H / 1943-2006 AD). He won the International Award for the Prophet's Biography, awarded by the World Islamic League, in 1396 H / 1976 AD.
9. A'hmed Mu'hammed **'Assaf**, "Khulasatul Athar fi Seerat Sayidul Bashari" (The Gist of the Research About the Biography of the Master of Humanity), (1356-1402 H / 1937-1982 AD): Based on Ibn Hisham's Biography of the Prophet, with revision, explanation, and authentication of the 'Hadeeths by Shaikh Sa'dul 'Aarif.

أحمد محمد عساف ، "خلاصة الأثر في سيرة سيد البشر" ، راجعه وشرحه وخرج أحاديثه الشيخ سعد العارف. دار إحياء العلوم: بيروت ، لبنان (الطبعة الأولى 1399 هـ / 1978 م ، ثم 1421 هـ / 2000 م).

¹²⁴ The Arabic text, English translation, and authentication of the mentioned 'Hadeeth are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "تَرَكْتُ فِيكُمْ شَيْئَيْنِ ، لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابَ اللَّهِ ، وَسُنَّتِي ، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 2937. وَأَخْرَجَهُ الْبَزَّازُ: 8993 ، وَالْعَقِيلِيُّ ، فِي الضُّعْفَاءِ الْكَبِيرِ: 250/2 ، بِاخْتِلَافٍ يَسِيرٍ ، وَالْحَاكِمُ: 319 ، وَاللَّفْظُ لَهُ).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "I have left two things for you, by which you will not go astray: the Book of Allah and my Sunna. They both will never be separated until they come to (my) pool (on the Day of Rising)" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h El-Jami': 2937. It was also recorded with its sources by Al-Bazzar: 8993, Al-'Uqayli, in Al-Dhu'afa El-Kabeer: 2/250, with few differences, and by Al-'Haakim: 319, to whom this version belongs).

125 See **Endnote Number 10**, in the Section about Noo'h (Noah), pbuh, in the second Chapter of this book, which provides texts of the mentioned verses, about the "Messengers with Determination.

126 These three renowned interpreters of the Holy Quran are known for their thorough knowledge of Arabic, as well as their comprehensive knowledge of the Holy Quran, Sunna of the Prophet, pbuh, and his companion's explanations. As a result, they provided more than one interpretation for a word or a verse. They would often mention their opinions about which interpretation they found closer to the meaning. Finally, they would not hesitate to criticize some mentioned explanations, particularly when these contradict with the Holy Quran, as its words and verses explain each other.

The complete works of these great Islamic scholars, who interpreted the Holy Quran in different centuries, are published on many websites, such as <http://quran.ksu.edu.sa/tafseer/> .

A brief background about their birth, death, and interpretation books, can be found at: <http://islamstory.com/ar/علماء-التفسير>

Al-Tabari, Mu'hammed Bin Jareer was born in Tabarstan (Iran today) in 224 Hijriya / 839 Gregorian and died in Baghdad (Iraq today), in 310 H / 923 G. His famous interpretation of the Holy Quran is titled in Arabic as "Jami' Al-Bayan fi Tawil Al-Quran" (جامع البيان في تأويل القرآن).

Al-Qurtubi, Abu 'Abdullah Mu'hammed Bin Ahmed Bin Abi Bakr was born in Qurtuba (Cordova), Andalusia (Arab-Muslim Spain), in about 600-610 H and died in South Egypt in 671 H / 1272 G. His famous interpretation of the Holy Quran is titled in Arabic as "Al-Jami' Li A'hkam Al-Quran" (الجامع لأحكام القرآن).

Ibn Katheer, Isma'eel Bin 'Omar was born in Busra Ash-Sham (Syria today), in 701 H / 1301 G and died in Damascus, in 774 H / 1373 G. His famous interpretation of the Holy Quran is titled in Arabic as "Tafseer Al-Quran Al-'Adtheem" (تفسير القرآن العظيم).

127 **Some information and sources about the development of the 'Hadeeth Science**

See the article written by Yasir Mu'hammed Shi'hada, "History of the Sunna Sciences and its Authorship Stages" (in Arabic), published at the official platform of the Egyptian Ministry of Endowment (Awqaf), on 15th of Rabee' El-Thani, 1447 Hijriya / 8th of October 2025 AD, at the following link:

<https://awkafoonline.gov.eg> تاريخ علوم السنة ومراحل تأليفها | وزارة الأوقاف

The summary of his article is that the Sciences of the Sunna are divided into three main sciences. These are the Science of 'Hadeeth: Narration, the Science of the 'Hadeeth Men (the Narrators), and the Science of the 'Hadeeth Terminology. The 'Hadeeth recording started at the time of the Companions (Sa'haba) and their Followers (Tabi'een). Then, it became an official recording at the time of Caliph 'Omar Bin 'Abdul 'Azeez, reaching its climax at the time of the two scholars: Al-Bukhari and Muslim.

While the Science of Men evaluates the 'Hadeeth Narrators, in terms of their integrity and accuracy, the Science of the 'Hadeeth Terminology makes the academic rules for the acceptance of 'Hadeeths. It has developed by time, to include such organized books as the "Introduction" of Ibn El-Sala'h.

See also the article written by Khalid Bin Ma'hmoood Bin 'Abdul 'Azeez El-Juhni, "The Origin and Development of the Science of the 'Hadeeth Terminology" (16 pages, in Arabic), published at the website of Al-Alooka El-Shar'iya (www.aluka.net), on 19th of Dthul 'Hijja, 1435 Hijriya / 12th of October 2014 AD, at the following link:

[نشأة وتطور علم مصطلح الحديث \(PDF\)](#)

He concluded that the Science of the 'Hadeeth Terminology has passed through three stages: the origin and genesis, recording and maturity, and independence and completion.

The Six Books of Sa'hee'h 'Hadeeths

See the article written by Moosa Fara'hat El-Zain, "The Six Books and their Rank Among the 'Hadeeth Books," published at the official platform of the Egyptian Ministry of Endowment (Awqaf), on 17th of Rabee' El-Awwal, 1447 Hijriya / 11th of September 2025 AD, at the following link:

[الكتب الستة ومنزلتها بين كتب الحديث | وزارة الأوقاف](https://awkaonline.gov.eg/content-sections/112/) (https://awkaonline.gov.eg/content-sections/112/)

The 'Hadeeth books are in various categories. These include the Sa'hee'h, Jami', Musnad, Mu'jam, Mustadrak, Mustakhraj, and part books. The six books of Sa'hee'h 'Hadeeth are as follows:

1. Sa'hee'h of Imam Abu 'Abdullah Mu'hammed Bin Isma'eel Al-Ju'fi **Al-Bukhari**, who died in 256 Hijriya.
2. Sa'hee'h of Imam Abul 'Husayn **Muslim** Bin El-'Hajjaj Al-Naysaboori, who died in 261 Hijriya.
3. Al-Sunan of Imam Abu 'Abdullah Mu'hammed Bin Yazeed Al-Raba'l Al-Quzweeni, known as **Ibn Maja**, who died in 273 Hijriya.
4. Al-Sunan of Imam **Abu Dawood** Sulayman Bin Al-Ash'ath Al-Sijistani, who died in 275
5. Al-Sunan of Imam Abu 'Eisa Mu'hammed Bin 'Eisa Bin Sawra **Al-Tirmidhi**, who died in 279 Hijriya.
6. Al-Sunan of Imam Abu 'Abdul Ra'hman A'hmed Bin Shu'ayb **Al-Nasa-I**, who died in 303 Hijriya.

These books have been known generally as the Six Books of Sa'hee'h 'Hadeeths. However, the first two books of Al-Bukhari and Muslim are much more accurate and disciplined in their Sa'hee'h (correctness) level than the other four Sunans.

The author (Moosa Fara'hat El-Zain) summarized his article saying that these six books are the most important, comprehensive, and useful of the Sunna books. Each one of them is distinguished in certain characteristics. So, Sa'hee'h of Al-Bukhari is sought for deeper understanding. Sa'hee'h of Muslim is sought for those who look for less commentaries. Sunan Al-Tirmidhi is sought for increasing one's skills in the art of updating. Sunan of Abu Dawood focus on the 'Hadeeths of rulings. Sunan Ibn Maja is known for its good organization of the jurisprudence (fiqh) 'Hadeeths. As for Sunan Al-Nasa-I, it gathered all of these characteristics.

Number of the Sa'hee'h (correct, authenticated) 'Hadeeths

Out of about **600,000** 'Hadeeths collected by **Al-Bukhari**, he came up with only **9,082 Sa'hee'h 'Hadeeths**, including the repeated (Mukarrar), the Mu'allaq, and the Mutaba'. However, the number of his authenticated 'Hadeeths without repetition is about **2,602**. If the Mu'allaq and Marfoo' 'Hadeeths are added, then the number of the Sa'heeh 'Hadeeths of Al-Bukhari becomes **2,761**, according to the Ibn 'Hajar's scrutiny.

The number of the **Sa'heeh 'Hadeeths of Muslim's book, without repetition**, reached about **3,033**, according to the calculations of the investigator Mu'hammed Fuad 'Abdul Baqi. However, if the repeated versions of his Sa'heeh 'Hadeeths are added, then the total number becomes somewhere between **7,500** and **12,000** 'hadeeths, according to various calculations, due to the differences between the 'Hadeeth versions.

Ibn 'Hajar El-'Asqalani mentioned that the total number of the Sa'heeh 'Hadeeths, without repetition, is **4,400**, including **2,980**, which are found in both Sa'hee'h books of Al-Bukhari and Muslim.

For more details about the number of the Sa'heeh 'Hadeeths, see the articles at the following links:

موقع الشيخ الدكتور محمد الأمين (وسام العظمة)

http://www.ibnamin.com/num_hadith.htm

In his "Sa'hee'h El-Jami" El-Sagheer" book (in Arabic), the Twentieth Century 'Hadeeth scholar **Nasiruddeen Al-Albani** included **8,202** 'Hadeeths, between Sa'hee'h and **'Hasan**.

He also authored "Al-Salsala El-Sa'hee'ha," which contained more than **4,000** 'Hadeeths. However, most of the 'Hadeeths he authenticated in "Al-Salsala El-Sa'hee'ha" and "Sa'hee'h El-Jami" El-Sagheer" are not part of the Sa'hee'h 'Hadeeths of Al-Bukhari and Muslim.

In addition, he authored several 'Hadeeth books, in which he authenticated **thousands of 'Hadeeths as Sa'hee'h or 'Hasan**. These included Sa'hee'h El-Targheeb, Sa'hee'h El-Adab El-Mufrad, Sa'hee'h of Abu Dawood, Sa'hee'h Ibn Maja, Sa'hee'h El-Nasa-I, and Sa'hee'h El-Tirmidhi.

For more details about the works of Al-Albani, see the articles at the following links:

ما هي أهم أعمال الشيخ الألباني رحمه الله تعالى؟ - الإسلام سؤال وجواب

حول الاعتماد في الحديث على كتابي "السلسلة الصحيحة" و "صحيح الترغيب والترهيب" - الإسلام سؤال وجواب

¹²⁸ This was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2609, Al-Nisa-i: 5001, and A'hmed: 6015. Here's its Arabic text:

عن عبد الله بن عمر بن الخطاب ، رضي الله عنهما ، قال: سمعت رسول الله ، صلى الله عليه وسلم ، يقول: "بُني الإسلام على خمس: شهادة أن لا إله إلا الله ، وأن محمداً رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان" (صَحَّحَهُ الألباني ، عَنْ صحيح الترمذي: 2609 ، واللفظُ لَهُ. وَأَخْرَجَهُ النسائي: 5001 ، وأحمد: 6015).

Another version of the 'Hadeeth was also authenticated as Sa'hee'h by Al-Bukhari: 8 and Muslim: 16, with few differences in the wording but kept the same content

The Sunna in its Arabic original version and its translations into other languages can be found in many libraries and internet websites, such as <https://dorar.net/>, which carries the 'Hadeeths, the main Sunna books, and indexes of the Sunna subjects.

129 Here are the verses mentioning the five main Islamic ways of worship (The Proclamation of Faith was mentioned in verses 3: 18 and 33: 40, Prayers and Zakat in 2: 110, Fasting in 2: 183, and Haj in 3:197):

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آلِ عِمْرَانَ ، 3: 18).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأَحْزَابُ ، 33: 40).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (البَقَرَةُ ، 2: 110).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البَقَرَةُ ، 2: 183).

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ (آلِ عِمْرَانَ ، 3: 97).

Allah witnesses that there is no other god except Him, and (so do) the angels and those of knowledge. (and that He is) maintaining (creation) with justice. There is no other god except Him, the Exalted in Might, the Wise (Aal-Imran, 3: 18).

Mu'hammed is not the father of (any) one of your men, but (he is) the Messenger of Allah and last of the prophets. And Allah is, of all things, Knowing (Al-A'hzab, 33: 40).

And establish Prayer and give Zakat (Al-Baqara, 2: 110).

O you who have believed, fasting has been decreed upon, as it was decreed upon those before you, that you may become righteous (Al-Baqara, 2: 183).

And (due) to Allah from the people is a pilgrimage to the House, for whoever is able to find a way to it (Aal-Imran, 3: 97).

130 The Arabic texts, the English translation, and authentication of the mentioned verse and 'Hadeeth, about following the teachings of the Messenger, pbuh, and writing his Sunna, are as follows:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الْحَشْرُ ، 59: 7).

Whatever the Messenger came to you with, take it; and whatever he prohibited you, abstain from it (Al-Hashr, 59: 7).

عن العرباض بن سارية ، رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ، صلى الله عليه وسلم ، قَالَ: "... وَسَتَرُونَ مِن بَعْدِي اخْتِلَافًا شَدِيدًا ، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ ... " (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ:

2549 ، وَفِي صَحِيحِ التِّرْمِذِيِّ: 37 ، وَفِي صَحِيحِ ابْنِ مَاجَهَ: 40 ، وَأَخْرَجَهُ ابْنُ مَاجَهَ: 42 ، وَاللَّفْظُ لَهُ: كَمَا صَحَّحَهُ أَبُو دَاوُدَ: 4607 ، وَالتِّرْمِذِيُّ: 2676 ، وَأَحْمَدُ: 17144 ، 17185 ، وَجَاءَ فِي رِيَاضِ الصَّالِحِينَ: (157).

Companion Al-'Irbas Bin Sariya, mAbpwh said that the Messenger of Allah (pbuh) said, "...You will see much differences after me. So, follow my Sunna and that of the guided successors ..." (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 2549, in Sa'hee'h Al-Targheeb: 37, and in Sa'hee'h Ibn Maja: 40. It was also authenticated as Sa'hee'h by Ibn Maja: 42, Abu Dawood: 4607, Al-Tirmidhi: 2676, and A'hmed: 17144, 17185, and Al-Nawawi, in Riyadh El-Saliheen: 157).

¹³¹ This 'Hadeeth was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 7,434, by Muslim: 3,004, with few differences, by Shu'ayb Al-Arna-oat, in Takhreej Al-Musnad: 11,344, and by Ibn 'Hibban: 64, briefly).

The Arabic text of the 'Hadeeth and authentication are as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: " لَا تَكْتُبُوا عَلَيَّ شَيْئًا إِلَّا الْقُرْآنَ ، فَمَنْ كَتَبَ عَلَيَّ غَيْرَ الْقُرْآنِ فَلْيَمَحْهُ. وَحَدِّثُوا عَلَيَّ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا ، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 7434 ، وَأَخْرَجَهُ مُسْلِمٌ فِي صَحِيحِهِ: 3004 ، بِإِخْتِلَافٍ يَسِيرٍ. كَمَا أَخْرَجَهُ شُعَيْبُ الْأَرْنَؤُوطُ ، فِي تَخْرِيجِ الْمُسْنَدِ: 11344 ، وَابْنُ حِبَّانٍ فِي صَحِيحِهِ: 64 ، مُخْتَصَرًا).

Names of the twenty-three scribes, according to Ibn Katheer, in his book "The beginning and the end" (Al-Bidaya wal Nihaya):

There were **23 Scribes of Revelation**, who participated in writing down the Holy Quran as they heard it from the Messenger of Allah, pbuh. These were the four Guided Successors: Abu Bakr, 'Omar, 'Uthman, and 'Ali, may Allah be pleased with them (mAbpwt).

The list also includes Abban Bin Sa'eed Bin Al-'Aas, Obay Bin Ka'b, Zayd Bin Thabit, Mu'adth Bin Jabal, Arqam Bin Abi Al-Arqam ('Abd Manaf), Thabit Bin Qays Bin Shammash, 'Handhala Bin Al-Rabee', Khalid Bin Sa'eed Bin Al-'Aas, Khalid Bin Al-Waleed, Al-Zubair Bin Al-'awwam, 'Abdullah Bin Sa'd Bin Abi Al-Sar'h, 'Aamir Bin Fuhayra, 'Abdullah Bin Arqam, 'Abdullah Bin Zayd Bin 'Abd Rabbahu, Al-'Alaa Bin Al-'Hadhrami, Mu'hammed Bin Maslama Bin Jurays, Mu'awiya Bin Abi Sufyan, Al-Mugheera Bin Shu'ba, and Mu'aiqeeb Bin Abi Fatima Al-Doasi (mAbpwt).

The list of the Scribes of Revelation was mentioned in pages 361-378 of Bin Katheer's book (the Beginning and the End), with some information about each one of them, at the following links:

(shamela.ws) ص 361 - كتاب البداية والنهاية ت شيري - فصل أما كتاب الوحي - المكتبة الشاملة

<https://www.islamweb.net/ar/fatwa/69904> أسماء كتاب الوحي

¹³² This 'Hadeeth was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, briefly in Sa'hee'h Al-Jami': 1,196 and based on Sa'hee'h Abu Dawood: 3646, by A'hmed, in his Musnad: 6510, 6802, and by Ibn 'Hajar Al-'Asqalani, in Fat'h Al-Bari: 250/1).

The Arabic text and authentication of the 'Hadeeth are as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّهُ قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَرِيدُ جَفْظَهُ. فَهَنَنْتَنِي قَرِيشٌ ، وَقَالُوا: أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ ، وَرَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بِشَرٍّ يَتَكَلَّمُ فِي الْغَضَبِ وَالرَّضَا! فَأَمْسَكْتُ عَنِ الْكِتَابِ ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَوْمَأَ بِإصْبَعِهِ إِلَى فِيهِ ، فَقَالَ: أَكْتُبْ ، فَوَالَّذِي نَفْسِي بِيَدِهِ ، مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ (صَحَّحَهُ الْأَلْبَانِيُّ ، مُخْتَصَرًا ، فِي صَحِيحِ الْجَامِعِ: 1196 ، وَعَنْ صَحِيحِ أَبِي دَاوُدَ: 3646 ، وَأَخْرَجَهُ أَحْمَدُ فِي مُسْنَدِهِ: 6802 ، وَابْنُ حَبَرٍ الْعَسْقَلَانِيُّ ، فِي فَتْحِ الْبَارِي: 11250).

133 God's command of avoiding intoxicant alcoholic beverages is contained in verse 5: 90, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (الْمَائِدَةُ ، 5: 90).

O you who have believed, indeed, intoxicants (*khamr*), gambling, (sacrificing animals on) stone alters, and divining arrows are but defilement from the work of Shayṭan (Satan), so avoid it that you may be successful (Al-Ma-ida, 5: 90).

The Messenger of Allah, pbuh, interpreted this verse (5: 90) as a prohibition of intoxicant alcoholic beverages (*khamr*), as he stated in the following 'Hadiths:

Abu Sa'id Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah, praise to Him, has prohibited intoxicants (*khamr*). Whoever hears about this verse and he has any of these, he should not drink or sell it" (Authenticated as Sa'hee'h 'Hadeeth by Muslim: 1578).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ ، فَمَنْ أَدْرَكَتْهُ هَذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبْ ، وَلَا يَبِيعْ" (أَخْرَجَهُ مُسْلِمٌ فِي صَحِيحِهِ: 1578).

Anas Bin Malik, mAbpwt both, said that the Messenger of Allah, pbuh, ordered an announcer to announce that: "Intoxicants (all forms of *khamr*) have been prohibited" (Authenticated as Sa'hee'h 'Hadeeth by Muslim: 1980, Al-Bukhari: 2464, 4620, Abu Dawood: 3673, Al-Nasa-i: 5541, and A'hmed: 13376).

وَعَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَمَرَ مُنَادِيًا يُنَادِي: "إِلَّا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ" (أَخْرَجَهُ مُسْلِمٌ فِي صَحِيحِهِ: 1980 ، وَكَذَلِكَ الْبُخَارِيُّ: 2464 ، 4620 ، وَأَبُو دَاوُدَ: 3673 ، وَالنَّسَائِيُّ: 5541 ، وَأَحْمَدُ: 13376).

Abdullah Bin 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "Every intoxicant is a (form of) *khamr*, and every intoxicant is prohibited" (Authenticated by Muslim, in his Sa'hee'h: 2003).

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ" (أَخْرَجَهُ مُسْلِمٌ فِي صَحِيحِهِ: 2003).

For more details about the prohibition of intoxicants (*khamr*), see ruling (fatwa) number 96868, issued by the General Authority of Islamic Affairs and Endowments (Awqaf), in the UAE, at the following link:

<https://www.awqaf.gov.ae/ar/Pages/FatwaDetail.aspx?did=96868>

The renowned Islamic scholar, Yousuf Al-Qaradhwī, mentioned that drug use is prohibited by the Shari'a (Islamic Law), without any disagreement among Muslim scholars. One piece of evidence about its prohibition is that it does that which intoxicants (khamr) do. He mentioned Caliph 'Omar's saying about it: "Intoxicants are those which interfere in mental functioning" (Agreed upon, 'Omar in Lulu wal Murjan: 1905, Abu Dawood: 3669).

Al-Qaradhwī added that drug use is also prohibited on the basis of causing tepidity (lethargy), mentioning a 'Hadeeth narrated by the Mother of Believers, Um Salama, mAbpwh, who said that the Prophet, pbuh, "prohibited the use of substances which cause intoxication or tepidity" (Abu Dawood: 3686).

<https://www.al-qaradawi.net/node/3657>

134 Allah, praise to Him, mentioned such questions 15 times, saying: "They ask you (O Messenger). Then, He gave answers to all of them, saying: "Say (O Messenger) ...," repeating that to all of them except for the last question about the Hour (Al-Nazi'at, 79: 42). The brief answers to these questions are as follows:

He said that the crescents appear in periods which is beneficial to people, by taking them as calendars. He also commanded entering houses from their doors (Al-Baqara, 2: 217), spending on parents, relatives, and orphans (Al-Baqara, 2: 215), fighting during the 'Haram Months is prohibited, except in self-defense (Al-Baqara, 2: 217), alcoholic beverages and gambling as causing more harm than benefits (Al-Baqara, 2: 219), spending from what exceeds one's needs (Al-Baqara, 2: 219), taking care of the orphans (Al-Baqara, 2: 220), avoiding sexual relations with women during their menstruation, then dealing with them as Allah commanded (Al-Baqara, 2: 222), eating good food and hunted meat with help from trained dogs and birds (Al-Ma-ida, 5: 4), only Allah, praise to Him, knows the time of the Hour, but it comes unexpectedly, even the Messenger does not know about it (Al-A'araf, 7: 187), one-fifth of the spoils of war should be distributed to the Prophet's relatives, orphans, the impoverished, and stranded travelers. The remaining four-fifths should be distributed among the fighters (Al-Anfal, 8: 1, 41), the Spirit is a matter of Allah, about which we have been given little knowledge (Al-Isra, 17: 85), the Wanderer, Dthul Qarnayn's story was told in Soorat Al-Kahf (18: 83-98), when the Hour comes, it will be a horrendous event, in which mountains will be crushed (Ta-Ha, 20: 105). So, people should listen to the Messenger's warning about its horrors (Al-Nazi'at, 79: 42),.

135 The Arabic text, English translation, and authentication of the 'Hadeeth, narrated by the Mother of the Believers, 'Aaysha, mAbpwh, about how the Messenger of Allah, pbuh, used to receive revelation, are as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ ، عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ الْخَارِثَ بْنَ هِشَامٍ ، رَضِيَ اللَّهُ عَنْهُ ، سَأَلَ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحْيَانًا يَأْتِينِي مِثْلَ صَلَاسَةِ الْجَرَسِ ، وَهُوَ أَشَدُّ عَلَيَّ. فَيَفْصِمُ عَلَيَّ وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَحْيَانًا يَتِمَثَّلُ لِي الْمَلَكُ رَجُلًا ، فَيَكَلِّمُنِي فَأُعْجِبُ مَا يَقُولُ." قَالَتْ عَائِشَةُ ، رَضِيَ اللَّهُ عَنْهَا: "وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ ، فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا" (صَحِيحُ الْبُخَارِيِّ: 2 ، وَصَحِيحُ مُسْلِمٍ: 2333 ، وَصَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ التِّرْمِذِيِّ: 3634 ، بِإِخْتِلَافٍ يَسِيرٍ).

The Mother of the Believers, 'Aaysha, mAbpwh, said that Al-'Harith Bin Hisham, mAbpwh, asked the Messenger of Allah, pbuh, saying: O Messenger of Allah, how does the revelation come to you? The Messenger of Allah, pbuh, said: "Sometimes, it comes to me like the ringing of a bell, which is the hardest on me. When it stops, I realize (understand) what he said. In other times, the angel (comes) impersonating a man. He speaks to me and I realize (understand) what he says. (Then) 'Aaysha, mAbpwh, said: "I saw

him when the revelation (used to) descend on him. By the time it stops, the sweat would be dropping from his forehead, on a very cold day” (This ‘Hadeeth was authenticated as Sa’hee’h by Al-Bukhari: 2, Muslim: 2333, and Al-Albani, based on Sa’hee’h of El-Tirmidhi: 3634).

136 Some of the Names and Adjectives Attributed to the Messenger of Allah, Mu’hammed, in the Holy Quran (in an Arabic Alphabetical Order, with Verse References)

A’hmed (Al-Saff, 61: 6), Awwalul Muslimeen (Al-An’am, 6: 163), Awwalul ‘Aabideen (Al-Zukhruf, 43: 81), Al-Burhan (Al-Nisa, 4: 174), Al-Basheer (Al-Baqara, 2: 119), Khatamul Anbiya (Al-Nisa, 4: 40), Da’iyan Ila Allah (Al-A’hzab, 33: 46), Ra’hmatun Lil’alameen (Al-Anbiya, 21: 107), Ra’heem (Al-Tawba, 9: 128), Rasool (Aal-i-‘Imran, 3: 144), Rasool Allah (Al-A’hzab, 33: 40), Rasoolun Mubeen (Al-Zukhruf, 43:29), Rasoolun Kareem (Al-Haaqqa, 69: 40), Ra-oof (Al-Tawba, 9: 128), Sirajun Muneer (Al-A’hzab, 33: 46), Shahid (Al-A’hzab, 33: 45), Shaheed (Al-Baqara, 2: 143), Sa’hib (Al-Takweer, 81: 22), ‘Abdullah (Al-Jinn, 72: 19), Mubash-shir (Al-A’hzab, 33: 45), Mu’hammed (Al-Fat’h, 48: 29), Al-Muddath-thir (Al-Muddath-thir, 74: 1), Al-Muzzammil (Al-Muzzammil, 73: 1), Mudthak-kir (Al-Ghashiya, 88: 21), Mondthir (Al-Ra’d, 13: 7), Al-Nabiyu (Aal-i-‘Imran, 3: 68), Al-Nabiyul Ummiyu (Al-A’araf, 7: 157), Nadtheer (Al-A’araf, 7: 188), Al-Nadtheerul Mubeen (Al-Hijr, 15: 89), and Waliyu (Al-Ma-ida, 5: 55).

Meanings of the Above-Mentioned Names and Adjectives Attributed to the Messenger of Allah, Mu’hammed, in the Holy Quran

The praiser of Allah, the first of Muslims, the first of worshippers, the proof, the bringer of glad tidings, Seal of the Prophets, caller for Allah, mercy to the Worlds, merciful, Messenger, Messenger of Allah, a manifest Messenger, an honorable Messenger, kind, a luminous lamp, witnessing, witness, companion, worshipper of Allah, bringing glad tidings, thankful, the one covering himself with garments to go outside the house, the one rapping himself with clothes for warmth at sleep, the one who reminds, a warner, the Prophet, the illiterate Prophet, the one who is warning, the honest warner, the guardian (ally of the believers).

137 The calculated flying distance from Makkah (Mecca) to Al-Quds (Jerusalem) is equal to 769 miles and the current fastest human aircraft (NASA X-43) has a speed of 6,598 miles per hour. This means that the distance between Makkah and Al-Quds can be traveled in less than seven minutes (exactly 6 minutes and nine seconds). This is the current human capability, let alone the future progress, and not to mention the divine capability of Allah, Who assigned the one-with-power, Jibril (Gabriel’s), peace be upon him, for that job.

<https://militarymachine.com/fastest-military-jets/>

The calculated flying distance from Makkah to Jerusalem is equal to 769 miles.

<https://www.distancecalculator.net/from-mecca-to-jerusalem>

For information about the possible speed of human space travel, see:

<http://www.bbc.com/future/story/20150809-how-fast-could-humans-travel-safely-through-space>

138 See Zaghloul Elnaggar’s interpretation of verses 30: 1-5, at the following link:

<http://www.elnaggarzr.com/pg/51> / غلبت الروم

See also: Holland, Cecilia. 2018. “Heraclius Brings Persia to Its Knees.” History Net, in which the author mentioned the Quran verse and the year the Romans were defeated by the Persians, i.e. 614.

<http://www.historynet.com/heraclius-brings-persia-knees.htm>

139 The **first verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, refers to the Night Journey (Al-Isra wal Mi'raj) of the Final Prophet, Mu'hammed, pbuh, from the most revered Holy Masjid of Islam, in Makkah, to the third Holiest Masjid in Al-Quds (Jerusalem), Palestine, highlighting the continuity of God's messages of guidance to humanity. Then, the Night Journey continues to the heavens and beyond, to honor the Messenger of Allah, pbuh, by showing him some of great signs of His vast Dominion.

The **second verse** reminds the Children of Israeli to follow the commands of Allah, given to them through His Messenger, Moosa (Moses), pbuh.

The **third verse** reminds them that they descended from the believers, who were saved with Noo'h (Noah). This verse also is a response to the incorrect opinion of some interpreters who say that all humans are descendants of Noo'h (Noah), pbuh.

140 The **fourth verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, informs humanity that Allah, praise to Him, due to His circumventing knowledge of the past, present, and future, has determined that the Children of Israel would **corrupt the Earth twice** and achieve a great degree of domination on it.

Al-Qurtubi explained the Arabic word **ifsad (corruption)**, in relation to the Israelites, as disobedience to Allah, by not following His commands, out of arrogance.

Ibn Katheer explained it as oppression of people, maintaining dominance over them, and using excessive force against them.

Likewise, the contemporary scholar **Al-Tanṭawi**, of Al-Waseet interpretation, explained it as arrogance, oppression, use of excessive force, and transgression. These acts were reflected in their distortion of the Torah, not following its rules, as well as killing prophets and reformers.

According to what the People of the Book wrote in their Scriptures, the Israelites were punished because their kings showed their tyranny and transgression by killing many innocent people. They also worshipped other deities than Allah, disobeyed Him, and did not observe the conditions of His Covenant with their ancestors (as detailed in the three Appendixes of this "Introduction").

In the Holy Quran, there are many verses about the Israelite corruption of the Earth and God's anger against them, as a result, as in verses 4: 116, 5: 32, 2: 61, and 2: 27, as follows:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (الْمَائِدَةُ ، 116).

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا (الْمَائِدَةُ ، 32).

وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۖ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (الْبَقَرَةُ ، 2: 61).

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (الْبَقَرَةُ ، 2: 27).

Indeed, **Allah does not forgive taking partners with Him**, but He forgives what is less than that, for whom He wills. And whoever takes other partners with Allah has certainly gone far astray (Al-Nisa, 4: 116).

Because of that, We decreed upon the Children of Israel that **whoever kills a soul**, unless for a soul, or for corruption in the land, it is as if he had killed humankind entirely (The Holy Quran, Al-Ma-ida, 5: 32).

And they returned with anger from Allah, because **they used to disbelieve** in the signs of Allah, and to **kill** the prophets without right, and to **disobey**, and to **transgress** (Al-Baqara, 2: 61).

Those who break the covenant of Allah, after contracting it, and **sever** that which Allah has ordered to be joined, and **cause corruption** on the Earth, those are the losers (Al-Baqara, 2: 27).

¹⁴¹ The **fourth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, **also** informed humanity that that the Children of Israel would achieve a great degree of **domination** on the Earth. This started to be seen with the convention of their first World Zionist Conference in Basle, Switzerland, in 1897, which adopted the creation of Israel on the ruins of Palestine. To achieve that goal, the Zionist leaders, led by Herzl, tried to get the support of the Ottoman Sultan, 'Abdul 'Hameed, who rejected their project. So, they turned to Britain, whose government agreed to help them achieve their goal, by issuing the Balfour Declaration, in 1917, in return for the Zionist financial support for Britain and its allies in World War I. The United States adopted that Declaration and the mandate to apply it, as its own, in 1922. Ever since, the US and its European allies have become the main supporters of the Zionist project, of creating Israel and in achieving the Zionist global domination.

As a current example of the Zionist global domination is the total military and financial support by the US and the EU, particularly the UK, France, Germany, and Italy, for the Israeli occupation apartheid regime, during its two-year genocidal war on the Palestinian people, in the Gaza Strip, in 2023-2025. The Israeli regime also received important support from its neighboring states, providing it with food, logistics, information, and needed imports. The rest of the world governments watched the genocide perpetrated daily on the Palestinian children, women, elderly, and armless men, without any practical attempts to stop it. The number of martyred Palestinians, who were massacred, reached more than 71,500, and the injuries exceeded 171,365, by January 19, 2026. In addition, the Israeli massive destruction of all aspects of life in Gaza made the genocide survivors live in continuous suffering, due to the shortage of food, lack of fuel, and the spread of diseases, as a result of the Israeli blockade and restrictions on the entry of the needed humanitarian aid.

¹⁴² The **fifth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, mentions the **punishment of the Children of Israel for their first corruption** on the Earth. This happened about 586/587 BC, by the Babylonian army, led by King Nebuchadnezzar II, who ransacked their territory in Palestine, destroyed their temple in Jerusalem, and took their King, Zedekiah, and his inner circle of leaders and clergy as captives to Babyl (For more information about the first Israelite corruption and punishment see Appendix I and Appendix II at the end of this Chapter).

The three renowned Muslim interpreters of the Holy Quran, Al-Tabari, Al-Qurtubi, and Ibn Katheer, may Allah reward them for their great works, had no problem identifying the Babylonian King Nebuchadnezzar II, whom they referred to as Bukhtnashr (بُخْتَنْشَر), and his army as the worshippers (عِبَاد) of Allah, mentioned in the verse. So did the contemporary interpreter, Al-Tahir Bin 'Aashoor, though he mentioned that the word worshippers ('ibad) means humans in general, who are owned by Allah (slaves). He also attributed the second punishment of the Israelites to the Romans in the early first Christian Century, which is incorrect, as the Israelites back then did not achieve any local or global domination, like they do now.

Some contemporary scholars, like Shaikh Mutawalli El-Sha'rawi, had a problem with that interpretation, which considered the Babylonians as worshippers of Allah. Instead, Al-Sha'rawi said that Muslims, led by

Caliph 'Omar, mAbpwh, were the intended worshippers of Allah, which is incorrect, as Palestine was ruled by Christians at that time, not by the Israelites.

The Holy Quran and the Prophet's Sunna, including his 'Hadeeths, guide us to the right path, particularly in the case of such disagreement, as the Prophet, pbbuh, told us: "I have left two things for you, with which you will not be misguided: the Book of Allah and my Sunna. (They will be preserved, until they come to me at the River of Al-Kawthar, on the Last Day)" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 2937, 3232).

By looking at the evidence from the Holy Quran and the Prophet's 'Hadeeths, we find that the word 'ibad (عِبَاد) means "worshippers," as it is linked with the word 'ibada (worship). Thus, the description of Allah, praise to Him, for those whom He sent to conquer Palestine and punish the first corrupt Israelite state, as 'ibad (worshippers), means that they worshipped Him (But Allah knows better).

An example of such evidence is represented by the Arabic words 'abd and 'ibada, which are mentioned in verse 4: 172 of the Holy Quran. The two words show that they unequivocally mean worshipper and worship, respectively. Likewise, the word 'abd in the 'Hadeeth, narrated by Al-Mugheera Bin Shu'ba, mAbpwh, means worshipper, as it is also linked to the act of worship (prayer in this case). However, when Allah, praise to Him, referred to a different meaning for the word 'abd (a slave) in verse 16: 75, He said: " 'abdan mamlookan" (عَبْدًا مَمْلُوكًا: owned slave), to differentiate it from the word 'abd, which means the one who worships Him, as follows:

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (النِّسَاءُ ، 4: 172).

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ (النَّحْلُ ، 16: 75).

عن المغيرة بن شعبة ، رضي الله عنه ، أنه روى عن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: "قام النبي ، صلى الله عليه وسلم ، حتى تورمت قدماه. فقيل له: قد غفر الله لك ما تقدم من ذنبك وما تأخر. قال: "أفلا أكون عبدا شكورا".

(صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ التَّرْغِيبِ: 619 ، وَأَخْرَجَهُ الْبُخَارِيُّ: 4836 ، وَمُسْلِمٌ: 2819 ، وَالنَّسَائِيُّ: 1644 ، وَاللَّفْظُ لَهُ ، وَابْنُ مَاجَهَ: 1419 ، وَأَحْمَدُ: 18198 ، وَالتِّرْمِذِيُّ: 412 ، باختلافٍ يسير. وفي روايةٍ مُسْلِمٍ: 2820 ، أَنَّ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، هِيَ الَّتِي سَأَلَتْهُ).

Never would **the Messiah** disdain to be **a worshipper** of Allah, nor would the angels close (to Him). And whoever disdains His **worship** and is arrogant, He will gather them to Himself all together (Al-Nisa, 4: 172).

Allah presents an example: **an owned slave**, (who) is unable to do a thing ... (Al-Na'hl, 16: 75).

Companion Al-Mugheera Bin Shu'ba, mAbpwh, said that the Mother of the Believers, 'Aysha, mAbpwh, said: "The messenger of Allah once **stood (in prayer)** for too long) until his feet swelled. (So, he was asked why are you doing that when) Allah has forgiven your past and future sins? He said: "Shouldn't I be (for that) a grateful **worshipper** ('abdan shakoorah)?"

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Targheeb: 619. It was also recorded by Al-Bukhari: 4836, Muslim: 2819, Al-Nasa-i: 1655 (his version), Ibn Maja: 1419, Ahmed: 1898, and Al-Tirmidhi: 412, with few differences. In the Muslim: 2820 version of the 'Hadeeth, the Mother of the Believers, 'Aysha, mAbpwh, was the one who asked him).

Evidence from history shows that Babylonians believed in some of the Islamic teachings, mentioned in the Holy Quran and earlier Scriptures.

The Babylonian King, Nebuchadnezzar II, and his army, who destroyed the first Israelite state, represented the last stage of the Babylonian civilization, which started more than a millennium and a half years earlier, when King Urukagina used the first code of laws.

Half of a millennium later, **Hammurabi** (1795 to 1750 BC) ruled Babylon using a set of laws, which became associated with his name. These laws were based on the principle of equal punishment, thus resembling the same Islamic principle, found in verses 16: 126 and 5: 45.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ^ط وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (النَّحْلُ ، 16: 126).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ^ط فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ^ط وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (الْمَائِدَةُ ، 5: 45).

And if you punish, **punish with an equivalent (harm)** from which you were punished. But if you are patient, it is better for those who are patient (Al-Na'hl, 16: 126).

And We ordained for them (the Children of Israel) therein: a **life for a life, an eye for an eye**, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives up (his right to punish, it is) a charity and an expiation for him. And whoever does not judge (rule) by what Allah has revealed, then it is those who are the wrongdoers (Al-Ma-ida, 5: 45).

Even if it is still argued that Babylonians did not worship the One God, Allah, praise to Him, the Holy Quran has given us evidence that the word / **'ibad** / may refer to **human beings** in general, believers or nonbelievers, as mentioned in the following verses of Soorat Ghafir (Chapter 40), of the Holy Quran. It refers to disbelievers in several time periods in verse 31, to the family of the Pharaoh in verse 44, to the arrogant ones in verse 48, and to the disbelievers in verse 85.

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ^ط وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ (غافر ، 40: 31).

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ^ط وَأَفَوَضُ أَمْرِي إِلَى اللَّهِ^ط إِنَّ اللَّهَ بِصِيرِ^ط **بِالْعِبَادِ** (غافر ، 40: 44).

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ **الْعِبَادِ** (غافر ، 40: 48).

لَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَاسَنَا^ط سُنَّتِ^ط **اللَّهِ** الَّتِي قَدْ خَلَتْ فِي **عِبَادِهِ**^ط وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (غافر ، 40: 85).

Something similar to the circumstances of the people of Noo'h (Noah), 'Aad, and Thamood, and those who came after them. Allah does not want to wrong the **worshippers** / **human beings** (Ghafir, 40: 31).

You will remember what I say to you. To Allah I commit my affair, surely, Allah sees the **worshippers** / **human beings** (Ghafir, 40: 44).

Those who were arrogant will reply: 'All of us are in it (Hell). Allah has judged between the **worshippers / human beings** (Ghafir, 40: 48).

But when they saw Our Might, their belief did not benefit them! It is the way of Allah that has passed in His **worshippers / human beings**. There, the disbelievers shall be losers (Ghafir, 40: 85).

143 The **sixth verse**, of Soorat Al-Isra (Chapter 17), of the Holy Quran, mentions that the Children of Israel will have **a future return victory** over their enemies. This happened as follows:

From 1897 to the present (2026), the World Zionist Movement, representing the Children of Israel, managed to achieve a global domination, which enabled it to create the Israeli occupation apartheid regime in Palestine, and to establish hegemony in the Middle East.

This return victory over the Middle Eastern nations, descendants of the Babylonian Empire nations, included usurping Palestine (1917-1948), using the 1947 Partition Resolution, the 1948 Nakba war, and expanding Israel's borders, through the armistice agreements, in 1949.

Then, using the US-EU support, the Israeli regime launched successive wars throughout the Middle East, to weaken all of the region's nations, for the purpose of achieving the Zionist dream of establishing greater Israel, from the Nile to the Euphrates, with hegemony over the rest of the region's nations.

These Israeli wars were launched in 1956 on Egypt and Gaza, 1967 on Egypt, Gaza, Jordan, and Syria, 1978 on South Lebanon, 1982 on Lebanon, 1987-1993 (on the first peaceful intifadha), 2000-2004 (on the second intifadha), 2006 on Lebanon, as well as in 2007-2008, 2014, 2021, and the genocidal war on the Palestinian people in the Gaza Strip in 2023-2025.

At the same time, the Israeli occupation apartheid regime launched wars on Iran, Lebanon, and Yemen, during its genocidal war on the Gaza Strip. Meanwhile, a minor Israeli war has been waging against the Palestinian people in the West Bank, killing, injuring, and abducting thousands of them, destroying their homes, particularly in Jineen, Toulkarm, and Nablus, and annexing their lands, to build more of the illegal Israeli settlements therein.

In addition, the Israeli occupation apartheid regime conducted numerous assassinations and air strikes on Lebanon, Syria, Iraq's nuclear reactor, Yemen, Sudan, Tunisia, and Qatar.

144 The **seventh verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, tells the Children of Israel that Allah, praise to Him, has given them a chance, when they achieve dominance on the Earth, to do good to themselves and others, by **doing good deeds**, which benefit humanity. If they do that, it will come back to them, in the form God's contentment and people's love for them. However, if they do evil to themselves and others, by **doing evil deeds**, then they will bring the wrath of Allah and hatred of people to themselves.

Because of the evil deeds they committed, in the form of corrupting the Earth, waging wars, shedding the blood of innocent people, and the destruction of what people have constructed, Allah, praise to Him, has decreed that they will be punished in this life, before the hereafter. This will be done by their enemies, who will defeat them, humiliate them, and destroy the riches and possessions, which they illegally disowned God's good worshippers of.

145 The **eighth verse** of Soorat Al-Isra (Chapter 17), of the Holy Quran, warns the Children of Israel not to return to the corruption of the Earth after the destruction of their state and ending their dominance therein. **If they try to return to the corruption** of the Earth, **Allah**, praise to Hi, **will return to their punishment**. Thus, this verse tells us that the destruction of the corrupt entity, which the Children of Israeli have

established, does not lead to the events of the Last Day. It is not one of the Big Signs of the Hour (End of Days), as claimed by some biblical scholars.

¹⁴⁶ The prophecy of the total defeat of the Persian empire on the hands of Muslims came true during the rule of Caliph 'Uthman, mAbpwh, in 651 (AD). The Byzantine empire was totally defeated by Muslims during the rule of Caliph Mu'hammed II, the Conqueror (Al-Fat'h), who conquered its capital, Constantinople (Istanbul), in 1453 AD.

The 'Hadeeth, about the fate of the Persian emperor (Kisra) and the Roman emperor (Kaisar), was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2216. It was also authenticated as Sa'hee'h by Al-Bukhari: 3120 and Muslim: 2918.

Here is the Arabic text of the 'Hadeeth:

فعن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صَلَّى الله عليه وسلم ، قال: "إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ ، وَالَّذِي نَفْسِي بِيَدِهِ لَنَنْفَقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ" (صَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ التِّرْمِذِيِّ: 2216. كَمَا صَحَّحَهُ الْبُخَارِيُّ : 3120 ، وَمُسْلِمٌ: 2918).

For more information about the meanings of the 'Hadeeth, see the article written by Mu'hammed Ibraheem Al-Sa'di, at the following link:

(salafcenter.org) حديث: «إذا هلك قيصر فلا قيصر» بيان ورفع إشكال | مركز سلف للبحوث والدراسات

¹⁴⁷ The 'Hadeeth about sheep herders erecting the highest buildings was mentioned in full at the beginning of Chapter 2 (The Three Levels of Faith: Islam, Iman, and I'hsan) of the first book by this author about Islam (Islam: A Scientific View of God's Message to Humanity).

The Arabic text, English translation, and authentication of the 'Hadeeth is as follows:

"أن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان."

(A day will come, on which you see) "the poor, barefooted, naked, sheep herders are competing in (constructing) the highest buildings."

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-jami': 2672, Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, and A'hmed: 367, with few differences, and Ibn Manda: 2.

This prophecy can also be applied to the "naked" population groups which used to live in the Amazon forests of South America. After the discovery of oil and other minerals over there, in the second half of the twentieth Century, big cities with high-rise buildings had started to emerge, such as the Brazilian cities of Manaus, Santarem, and Belem. Many of these "naked" population groups moved out of the forest, to live in such cities. The general meaning of this prophecy is that construction and advanced technology will spread to various regions of this planet, even the poorest of them.

The other part of the prophecy: (A day will come, on which you see) "the slave woman gives birth to her female owner" is explained in www.dorar.net as a prophecy which had come true in the past, when slavery was practiced all over the world. An example of that was when a little girl would become a slave as a result of kidnapping or war. Then, she may become a free woman by accepting Islam. As time passes, her biological mother may be brought as a slave too. She may buy her not knowing that she was her mother.

148 The 'Hadeeth which includes **the six prophecies** was authenticated as Sa'hee'h by Al-Bukhari: 1036 and Muslim: 157 It was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 7428, but with five prophecies, without mentioning the last one (until the wealth increases, to be a surplus).

The Arabic text of the 'Hadith is as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ النَّبِيُّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبِضَ الْعِلْمُ ، وَتَكْثُرَ الزَّلَازِلُ ، وَيَنْقَارِبَ الزَّمَانُ ، وَتَظْهَرَ الْفِتْنُ ، وَيَكْثُرَ الْهَرَجُ (وَهُوَ الْقَتْلُ) ، حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ ، فَيَفِيضُ" (رواه البخاري: 1036 ، ومسلم: 157. وَصَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 7428 ، وَلَكِنْ بَخْسِ نُبُوءَاتٍ ، أَيِ بَدُونِ ذِكْرِ النُّبُوءَةِ الْآخِرَةِ: حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ ، فَيَفِيضُ).

149 The 'Hadeeth which includes the prophecy that "The Hour (the start of the Last Day) will not come ... until **Arabia will return to be grasslands and rivers**" was authenticated as Sa'hee'h by Muslim: 157, Al-Bukhari: 1412, and Al-Albani, in Sa'hee'h Al-Jami': 7429.

The Arabic text of the 'Hadith is as follows:

فَعَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ: "لَا تَقُومُ السَّاعَةُ ... حَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا" (أَخْرَجَهُ مُسْلِمٌ ، فِي صَحِيحِهِ: 157 ، وَالْبُخَارِيُّ: 1412 ، وَالْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 7429).

For details about **Arabia's past lush paradise** of rivers, grass, and woodlands, which were watered by torrential monsoon rains, see:

Parton, Ash et al. 2015. "Alluvial fan records from southeast Arabia reveal multiple windows for human dispersal." *Geology*, 43 (4): 295-298.

<https://pubs.geoscienceworld.org/gsa/geology/article-abstract/43/4/295/131827/alluvial-fan-records-from-southeast-arabia-reveal?redirectedFrom=fulltext>

See Marshall's article, in which he summarized Parton's main findings about Arabia's rivers and grasslands, 23,000 years ago:

Marshall, Michael. 2015. "Arabia was once a lush paradise of grass and woodlands." BBC (February 23).

<http://www.bbc.com/earth/story/20150223-arabia-was-once-a-lush-paradise>

See also an explanation, in Arabic, for the 'Hadith about Arabia's past rivers and vegetation, by Zaghloul El-Naggar, at:

<http://www.elnaggarzr.com/pg/483/أرض%20العرب%20مروجا%20وأنهار/>

150 The 'Hadeeth, which includes the prophecy about the **appearance of Al-Mahdi (the Guided One)** was authenticated as Sa'hee'h by Abu Dawood: 4285, Al-Haakim: 8670, and by Al-Albani, in Sa'hee'h Al-Jami': 6736.

The Arabic text of the 'Hadeeth is as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَهْدِيُّ مِنِّي ، أَجْلَى الْجَبْهَةِ ، أَقْنَى الْأَنْفِ ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا ، كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا ، يَمْلِكُ سَبْعَ سِنِينَ" (صَحَّحَهُ السَّيُوطِيُّ ، فِي الْجَامِعِ الصَّغِيرِ: 9225 ، وَأَخْرَجَهُ أَبُو دَاوُدَ: 4285 ، وَالْحَاكِمُ: 8670 ، وَحَسَنَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 6736).

وَهُنَاكَ رُوَايَةٌ أُخَرُ لِلْحَدِيثِ ، كَمَا يَلِي:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمُهَلَّانِ الْأَرْضَ ظُلْمًا وَعَدْوَانًا. ثُمَّ لِيُخْرِجَنَّ رَجُلٌ مِنْ أَهْلِ بَيْتِي ، حَتَّى يَمْلَأَهَا قِسْطًا وَعَدْلًا ، كَمَا مُلِئَتْ ظُلْمًا وَعَدْوَانًا (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5074 ، وَأَخْرَجَهُ أَحْمَدُ: 11313 ، وَابْنُ جِبَّانٍ: 6823 ، وَالْحَاكِمُ: 8669 ، بِاخْتِلَافٍ يَسِيرٍ).

¹⁵¹ The 'Hadeeth, which contains **the ten prophecies**, known as **the big signs before the Hour**, including the descent of the Messiah, peace be upon him, was authenticated as Sa'hee'h by Muslim: 2901, Abu Dawood: 4311, but with a different order, and was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1635, based on Sa'hee'h Ibn Maja: 3282, 3294, and Sa'hee'h Al-Tirmidhi: 2183.

The Arabic text and the authentication of the 'Hadeeth is as follows:

عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: أَطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ ، فَقَالَ: "مَا نَتَذَكَّرُونَ؟" قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: "إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ. فَذَكَرَ الدُّخَانَ ، وَالْجَالَ ، وَالْدَّابَّةَ ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا ، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيَأْجُوجَ وَمَأْجُوجَ ، وَثَلَاثَةَ خُسُوفٍ: خَسَفٌ بِالْمَشْرِقِ ، وَخَسَفٌ بِالْمَغْرِبِ ، وَخَسَفٌ بِجَزِيرَةِ الْعَرَبِ. وَأَخْرَجَ ذَلِكَ ، نَارًا تَخْرُجُ مِنَ الْيَمَنِ ، تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ" (أَخْرَجَهُ مُسْلِمٌ: 2901 ، وَأَبُو دَاوُدَ: 4311 ، وَلَكِنْ بِتَرْتِيبٍ مُخْتَلَفٍ لِلنَّبِيِّاتِ ، وَابْنُ مَاجَهَ: 4055. وَصَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 1635 ، وَعَنْ صَحِيحِ ابْنِ مَاجَهَ: 3282 ، 3294 ، وَصَحِيحِ التِّرْمِذِيِّ: 2183).

¹⁵² The 'Hadeeth, which includes the **appearance of the Mahdi**, coming out of the **Dajjal (anti-Christ)**, and the descent of **'Eisa (Jesus)** and his rule on Earth was narrated by Al-Nawwas Bin Sam'an and Abu Umama Al-Bahili, mAbpwt both. It was authenticated as Sa'hee'h by Muslim: 2937, Al-Albani, in Sa'hee'h Al-Jami': 7875, Abu Dawood: 4322, briefly, and Ibn Maja: 4077, with few differences.

The three-prophecy 'Hadiths were mentioned and explained in the following three articles. The first article is written by Mu'hammed Bin Abdul Salam, in Arabic, titled "The Prophet's Prophecies are True (2013), which can be accessed on the following link:

<https://www.alukah.net/sharia/0/50918/>

See also "Prophecies of the Prophet, pbbuh," at:

<http://www.alsiraj.net/prophecy/html/page00.html>

See also "Prophecies of the Nobel Prophet, pbbuh," (2008), at:

<https://rasoulallah.net/ar/articles/article/3864>

See also the book, written about the subject, by Abdul Sattar Al-Shaikh, in four volumes (2,064 pages), titled, "Prophecies of the Messenger, pbuh: Lessons and Parables," which was issued by the Qatari Ministry of Endowment and Islamic Affairs, in 1433 Hijriya, 2012.

"نبوءات الرسول ، صلى الله عليه وسلم: دروس وعبر" ، تأليف عبد الستار الشيخ (2012\1433) ، من إصدار وزارة الأوقاف والشئون الإسلامية ، في قطر.

https://www.moswrat.com/books_view_27593.html

153 The Arabic texts of the verses of the Holy Quran, mentioned in this Chapter and other chapters of the book, are copied from www.tanzil.net. The basic English translation of verses is based on the Sahih International translation, which is also carried by www.tanzil.net. However, this author is solely responsible for any changes he made to the translation.

The Arabic texts and the authentication of the 'Hadeeths, mentioned in this Chapter and other chapters of the book, are copied from www.dorar.net, but this author is solely responsible for the translation of the mentioned 'Hadeeths.

The prominent biographer of the Messenger of Allah, pbuh, Ibn Hisham, mentioned that he had two sons with the Mother of the Believers, Khadeeja, mAbpwh. These were, in age order, Al-Qasim and 'Abdullah (nicknamed Al-Tayib and Al-Tahir). They also had four daughters. These were, in age order, Zaynab, Ruqayya, Um Kulthoom, and Fatima.

The Messenger of Allah, pbuh, also had a third son, Ibraheem, with his Coptic wife, the Mother of the Believers, Maria, mAbpwh.

Source:

'Assaf, Ahmed Muhammed. "Khulasatul Athar fi Seerati Sayidil Bashar," (in Arabic). Dar l'hya-ul 'Uloom: Beirut, Lebanon. (1421/2000, Page 26).

"خلاصة الأثر في سيرة سيد البشر" ، تأليف الشيخ أحمد محمد عساف ، راجعه وشرحه وخرّج أحاديثه الشيخ سعد العارف. دار إحياء العلوم: بيروت ، لبنان (1421\2000 ، الصفحات 15-58).

154 Ibid ('Assaf).

As he was secluding himself in the Cave of 'Hira, contemplating about the Creator, the Senior Angel, Jibril (Gabriel), pbuh, came to him, commanding him to "Read," three times. Mu'hammed, pbuh, replied every time that he doesn't read, as he was illiterate. That was the first Command of Allah to humanity, to read, to be educated, which started the mission of the final Messenger of Allah, as documented in verses 1-5 of Soorat Al-Qalam (Chapter 96) of the Holy Quran, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ (الْعَلَقُ ، 96: 1-5).

I seek refuge with Allah from the Stoned Shaytan (Cursed Satan)
In the name of Allah, the Beneficent, the Merciful

Read, in the name of your Lord, who created - (1) Created the human (being) from a leech-like (clinging) substance. (2) Read, and your Lord is the most Generous - (3) Who taught by the pen - (4) Taught the human (being) that which he did not know. (5) (Al-'Alaq, 96: 1-5).

¹⁵⁵ The background information to the Night Journey and Ascension (Al-Isra Wal Mi'raj) is mentioned in detail in "Khulasatul Athar fi Seerati Sayidil Bashari" By A'hmed Mu'hammed 'Assaf (in Arabic). Dar I'hya-ul 'Uloom: Beirut, Lebanon. (1421/2000, Pages 15-58). See Endnote # 1 for the full reference.

¹⁵⁶ Al-Sha'rawi, Mu'hammed Mutawalli. "Shar'hu 'Hadeeth Al-Isra Wal Mi'raj" (Explaining the 'Hadith of the Night Journey and Ascent - in Arabic). Cairo, Egypt: Maktabat Al-Turath Al-Islami. 1420 / 1999.

"شرح حديث الإسراء والمعراج" ، تأليف الشيخ محمد متولي الشعراوي. مكتبة التراث الإسلامي: القاهرة ، مصر (1420 \ 1999).

The book can also be accessed at the following link: <https://ebook.univeyes.com/141839>

458 الإسراء والمعراج الشعراوي Pdf : Free Download, Borrow, and Streaming : Internet Archive

The three early prominent Islamic scholars, known for their interpretations of the Holy Quran, are Al-Tabari (Died in 310 Hijriya about 922 Gregorian), Al-Qurtubi (Died in 671 Hijriya, about 1272 Gregorian), and Ibn (Bin) Katheer (Died in 774 Hijriya, about 1372 Gregorian).

They employed their knowledge of Arabic as well as their comprehensive knowledge of the Holy Quran, using verses in one context to explain other verses in other contexts. Their most important contribution, though, included explanations from the 'Hadeeths of the Prophet, pbuh, and from his companions, mAbpwt.

Various versions of Al-Isra wal Mi'raj 'Hadeeth were even collated in one version combining various narrations, such as the following one, posted at the Sunna site:

<http://www.sunnah.org/ibadaat/fasting/ascen3.htm>

¹⁵⁷ This translation of the Night Journey and Ascension (Al-Isra Wal Mi'raj) is **not based on one** 'Hadeeth version. Rather, it is **based on seven** Sa'hee'h (the highest level of correct authentication) versions, in order to account for the differences in some details, among the narrators ('Abdullah Bin 'Abbas, Abu 'Habba Al-Badri, Abu Dther Al-Ghifari, Malik Bin Sa'sa'a Al-Ansari).

These seven versions of the 'Hadeeth were authenticated as Sa'hee'h by Al-Bukhari: 3342, 3207, 3886, 3887, Muslim: 163, 164, Al-Albani, in Sa'hee'h El-Jami': 2866, 4199, Al-Nasa-i: 447, 448, Al-Tirmidhi: 3346, and Abu Ya'la: 2535.

In addition, in his interpretation of the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran, Ibn Katheer presented details of the Journey, from various sources of the 'Hadeeth collectors, including Al-Bukhari, Muslim, Al-Nasa-i, and Al-Tirmidhi, with detailed authentication, scrutiny, and discussion.

Various versions of the Night Journey 'Hadeeth can also be found in the interpretation books of the Holy Quran, such as those of Al-Tabari, Al-Qurtubi, and Ibn Katheer, as mentioned above, which can be accessed at:

<http://quran.al-islam.com/Loader.aspx?pageid=215>).

Various versions of the Night Journey 'Hadeeth can further be found in the Seerah (Prophet's Biography) books, such as that of Ibn Hisham; books of contemporary scholars, such as Al-Sha'rawi (who provided detailed citations of sources for the various versions of the Night Journey 'Hadeeth).

Finally, various versions of the Night Journey 'Hadeeth can be found at many online websites, such as: www.dorar.net and <http://www.freewebs.com/siraa/33.htm>

The main reason for the various versions of the 'Hadeeth, instead of just one version, is that the Companions of the Messenger of Allah, pbuh, wrote down revelations, represented by the verses of the Holy Quran, the Word of God. However, sayings ('Hadeeths) of the Messengers of Allah, pbuh, were mainly memorized and narrated orally, in order not to be confused as part of the Holy Quran.

Some of the Companions and Muslim scholars wrote down 'Hadeeths during the life of the Messenger of Allah and after that. However, the official collection and writing down of 'Hadeeths started at the end of the first Hijri century, when the Umayyad Khaleefa (Caliph) 'Omar Bin 'Abdul 'Azeez (61-101 Hijriya, 681-720 Gregorian) ordered governors of various provinces to make efforts towards that end. These efforts continued after that to the end of the Umayyad period and throughout the Abbasid period.

For more information about the **development of the 'Hadeeth Science**, see the **seventh Endnote of Chapter 8** of this book (Mu'hammed: God's Mercy to the Worlds).

158 In seven versions of the 'Hadeeth, the Messenger of Allah, pbuh, mentioned that it was Jibreel (Gabriel), pbuh, who ascended ('araja) him to heavens, meaning that Jibreel was the Mi'raj (the ascending means). However, Al-Bayhaqi mentioned the Abu Sa'eed Al-Khudri version, in Dala-il Al-Nubuwa: 30/2, which he ruled as exemplary in authentication (amthal Isnadan). In that version of the 'Hadeeth, the Messenger of Allah is said to have ascended with Jibreel in "Al-Mi'raj," the ascending vehicle or device.

159 This version of the 'Hadeeth, about souls of Adam's descendants passing by him, was authenticated as Sa'hee'h by Al-Bukhari: 3342, Muslim: 163, and Al-Albani, in Sa'hee'h El-Jami': 4199.

160 This order of the Messengers and Prophets, about their locations in which heavens, is based on the five versions of the 'Hadeeth, which were narrated by Malik Bin Sa'sa'a Al-Ansari, mAbpwh. This is the most authenticated version, as it was ruled as Sa'hee'h by Al-Albani, in Sa'hee'h El-Jami': 2866, Al-Bukhari: 3887, Muslim: 164, and Al-Nasa-i: 447.

Commenting on the sixth version, narrated by Abu Dther Al-Ghifari, mAbpwh, Anas Bin Malik, mAbpwh, said that he was not sure of the order mentioned in that version. Likewise, the order in the 'Hadeeth version, narrated by 'Abdullah Bin 'Abbas and Abu 'Habba Al-Badri, was completely inconsistent with the five versions narrated by Malik Bin Sa'sa'a Al-Ansari, mAbpwh. See a full version of the 'Hadeeth in the **Appendix**, at the end of this Chapter.

161 The Arabic text and the authentication of the 'Hadeeth, narrated by Abu Dther Al-Ghifari, mAbpwh, concerning his question to the Messenger of Allah, pbuh, about whether he saw his Lord, praise to Him, are as follows:

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: **نُورٌ أَنَّى أَرَاهُ؟!** (صَحِيحُ مُسْلِمٍ: 178 ، وَهُوَ مِنْ إِفْرَادِ مُسْلِمٍ عَلَى الْبُخَارِيِّ ، وَأَيْضًا بَلْفُظٍ "رَأَيْتُ نُورًا". وَصَحَّحَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ التِّرْمِذِيِّ: 3282).

162 The Arabic text, English translation, and authentication of the 'Hadeeth, about good deeds as multiplied ten times in reward, are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ **فَكُلُّ حَسَنَةٍ** يَعْمَلُهَا تُكَتَبُ لَهُ **بِعَشْرِ أَمْثَالِهَا** ، إِلَى سَبْعِ مِئَةِ ضِعْفٍ. وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكَتَبُ لَهُ بِمِثْلِهَا" (صَحِيحُ الْبُخَارِيِّ: 42 ، وَصَحِيحُ مُسْلِمٍ: 129).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "If (each) one of you observes his Islam well, then each good deed he does is going to be written for him as ten times (in reward), until seven hundred times. But every bad deed he does is going to be written on him as one" (Al-Bukhari: 42 and Muslim: 129, in their Sa'hee'h books of 'Hadeeth).

163 See Note # 5 above for the full authentication of the mentioned 'Hadeeth versions.

164 Prayer before the Night Journey

Before the Night Journey, Muslims used to stand for prayer at night, prayed two prayer units (two rak'as) before the sunrise and two more before the sunset, prostrated, and praised Allah (made tasbeeh). This was concluded from the verses which were revealed during the first nine years of the Messenger's Mission, in Makkah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْمِلُ ﴿١﴾ **قُمْ اللَّيْلَ** إِلَّا قَلِيلًا ﴿٢﴾ نَصَفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ **وَرَيْتَ الْقُرْآنَ** تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ **وَادْكُرْ اسْمَ رَبِّكَ** وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ (الْمَرْمِلُ ، 73: 9-1).

أَرَأَيْتَ الَّذِي يَنْهَى (9) عَبْدًا إِذَا **صَلَّى** (10) (الْعَلَقُ ، 96: 9-10).

كَأَلَّا لَا تَطِعُهُ **وَاسْجُدْ** وَاقْتَرِبْ (الْعَلَقُ ، 96: 19).

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا^ط وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (طه ، 20: 130).

In the name of Allah, the Beneficent, the Merciful

O you who wraps himself (in clothing), (1) **Stand (for prayer) all the night**, except for a little - (2) Half of it, or subtract from it a little (3) Or add to it and **recite the Quran** with measured recitation. (4) We will cast upon you a heavy saying (5) Indeed, the hours of the night are more effective for concurrence (of heart and tongue) and more suitable for words. (6) Indeed, for you by day is prolonged occupation. (7) And **mention (remember) the name of your Lord** and devote yourself to Him with (complete) devotion. (8) (He is) the Lord of the East and the West; there is no deity except Him. So, take Him as Disposer of (your) Affairs. (9) (Al-Muzzamil, 73: 1-9).

Have you seen the one who forbids (9) A worshipper when **he prays**? (10) (Al-'Alaq, 96: 9-10).

No! Do not obey him. But **prostrate** and draw near (to Allah) (Al-'Alaq, 96: 19).

So be patient over what they say and **exalt your Lord with praise, before the rising of the sun and before its setting**, as well as during periods of the night, exalt (Him) and at the ends of the day, that you may be satisfied (Ta-Ha, 20: 130).

165 The Arabic text, English translation, and authentication of the mentioned 'Hadeeth, narrated by the Mother of the Believers, 'Ayisha, mAbpwh, about Muslims standing for prayer at night, before the Night Journey, are as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ ، عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ: "... فَإِنَّ اللَّهَ عَزَّ وَجَلَّ **افترض قيام الليل** في أول هذه السورة (المزمل). فقام نبيُّ الله وأصحابه حوَّلًا ، حَتَّى انتَفَخَتْ أقدامُهم. وأمسَكَ اللهُ عَزَّ وَجَلَّ خاتمتها اثني عشر شهرًا. ثُمَّ أَنْزَلَ اللهُ عَزَّ وَجَلَّ التَّخْفِيفَ في آخر هذه السورة. **فصار قيام الليل تطوعًا** ، بعد أن كان فريضةً ... " (صَحَّحَهُ الألباني ، عَنْ صَحِيحِ النَّسَائِيِّ: 1600 ، وَأَخْرَجَهُ مُسْلِمٌ: 746 ، وَالنَّسَائِيُّ: 1601 ، وَاللَّفْظُ لَهُمَا ، وَأَبُو دَاوُدَ: 1342 ، وَأَبُو عَوَانَةَ ، فِي الْمُسْتَخَرَجِ: 2349 ، بِاخْتِلَافٍ يَسِيرٍ).

The Mother of the Believers, 'Ayisha, mAbpwh, said: "... Allah, praise to Him, **ordained (on Muslims) to stand (for prayer) at night**, at the beginning of this Soora (Al-Muzzamil, 73: 2) So, the Prophet of Allah and his Companions stood (for prayer) for a year, until their feet swelled. Allah, praise to Him, kept this ordainment for twelve months. Then, He, praise to Him, revealed a lighter ordainment, at the end of this Soora. So, standing (for prayer) at night became voluntary, after it had been mandatory ..." (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h of Al-Nasa-i: 1600. It was also authenticated as Sa'hee'h by Muslim: 746, Al-Nasa-i: 1601, Abu Dawood: 1342, and Abu 'Uwana, in Al-Mustakhray: 2349, with few differences).

166 Jibreel (Gabriel) Taught the Messenger of Allah How and When to Pray

After the Night Journey, Jibreel, pbuh, taught the Messenger of Allah, pbuh, how and when to pray the five daily ordained prayers. Then, the Messenger of Allah taught that to his Companions and told them to "pray as they saw him praying," as we learn from the following two 'Hadeeths:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "**أَمَّنِي جِبْرِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ. فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ ، وَكَانَتْ قَدَرُ الشِّرَاكِ. وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ. وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ. وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّقَقُ. وَصَلَّى بِي الْفَجْرَ حِينَ حُرِمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ.**"

فَلَمَّا كَانَ الْغَدُ ، صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ. وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِيهِ. وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ. وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ. وَصَلَّى بِي الْفَجْرَ فَأَسْفَرَ. ثُمَّ انْفَتَحَ إِلَيَّ وَقَالَ: يَا

مُحَمَّدٌ ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ ، **وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقَّتَيْنِ** (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 1402 ، وَأَخْرَجَهُ أَبُو دَاوُدَ: 393 ، وَاللَّفْظُ لَهُ ، وَالتِّرْمِذِيُّ: 149 ، وَأَحْمَدُ: 333\1 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion 'Abdullah Bin 'Abbas, mAbpwh and his father, said that the Messenger of Allah, pbuh, said: **"Jibreel (Gabriel) led me in prayer twice.** He led me in the noon (Dthur) prayer when the Sun passed the middle of the day, as the shade started to form. He led me in the mid-afternoon ('Asr) prayer, when his shade became equal to him. He led me in the sunset (Maghrib) prayer, when the fasting break their fast (after the sunset). He led in in the night ('Isha) prayer, when the twilight disappeared. He led me in the dawn (Fajr) prayer, when the fasting stop eating and drinking (at dawn).

On the following day, he led me in the noon (Dthur) prayer when his shade was equal to him. He led me in the mid-afternoon ('Asr) prayer, when his shade became twice of his size. He led me in the sunset (Maghrib) prayer, when the fasting break their fast (after the sunset). He led in in the night ('Isha) prayer, after about one-third of the night. He led me in the dawn (Fajr) prayer, when the dawn light spread. Then, he turned to me and said: O Mu'hammed, this is the (prayer) time of the Prophets before you. **The time for prayer is between these two times** (as I showed you in these two days) (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h El-Jami': 1402. It was also authenticated as Sa'hee'h by Abu Dawood: 393, Al-Tirmidhi: 149, and A'hmed: 1/333, with few differences).

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ (لَهُ وَمَنْ كَانَ مَعَهُ مِنْ شَبَابِ بَنِي لَيْثٍ ، مِنْ كِنَانَةٍ): "ارْجِعُوا إِلَى أَهْلِيكُمْ ، فَعَلِّمُوهُمْ وَمُرُوهُمْ ، **وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي**. فَإِذَا حَضَرَتِ الصَّلَاةُ ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْأَدَبِ الْمُفْرَدِ: 156 ، وَفِي صَحِيحِ الْجَامِعِ: 893. وَأَخْرَجَهُ الْبُخَارِيُّ: 6008 ، وَاللَّفْظُ لَهُ ، وَمُسْلِمٌ: 674 ، وَالنَّسَائِيُّ: 635 ، بِاخْتِلَافٍ يَسِيرٍ).

Companion Malik Bin Al-'Huwayrith, mAbpwh, said that the Messenger of Allah, pbuh, said (to him and a group of young men from Bani Layth, from Kinana): "Go back to your people, teach them and order them (to observe what you teach them), and **pray as you saw me praying**. When the prayer time comes, let one of you call for it, and let the eldest among you lead you (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h El-Adab El-Mufrad: 156 and in Sa'hee'h El-Jami': 893. It was also authenticated as Sa'hee'h by Al-Bukhari: 6008, Muslim: 674, and Al-Nasa-i: 635, with few differences).

167 The 'Hadeeth of the Messenger of Allah, pbuh, about the **back biters**, was narrated by Anas Bin Malik, mAbpwt both, and authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h El-Targheeb: 2839, Abu Dawood: 4878, and A'hmed: 13340.

حَدِيثُ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، الَّذِي رَوَاهُ أَنَسُ بْنُ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ "الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ" ، صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ التَّرْغِيبِ: 2839 ، وَأَخْرَجَهُ أَبُو دَاوُدَ: 4878 ، وَاللَّفْظُ لَهُ ، وَأَحْمَدُ: 13340.

168 The 'Hadeeth of the Messenger of Allah, pbuh, about **those who approach the prohibited behaviors** ('haram) and leave the allowed ones ('halal), was narrated by Abu Sa'eed Al-Khudri, mAbpwt both, and authenticated as "exemplary in references of narrators" (Amthalu Isnadan) by Al-Bayhaqi, in Dala-il Al-Nubuwa: 2/390, Al-Hakim: 4087, and 'Abdul Razzaq, abbreviated: 1769.

حَدِيثُ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، الَّذِي رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ "الَّذِينَ يَأْتُونَ الْحَرَامَ وَيَتْرَكُونَ الْحَلَالَ" ، أَخْرَجَهُ الْبَيْهَقِيُّ ، فِي دَلَائِلِ النُّبُوَّةِ ، وَقَالَ إِنَّهُ أَمْتَلُ إِسْنَادًا: 390\2 ، وَالْحَاكِمُ: 4087 ، وَعَبْدُ الرَّزَّاقِ: 1769 ، بِنَحْوِهِ مُخْتَصَرًا.

169 This Abu Sa'eed Al-Khudri 'Hadeeth, about **scorners and mockers**, was first authenticated with references by Al-Bayhaqi, and others, in Endnote # 16.

هَذَا الْحَدِيثُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ "الْهَمَّازِينَ اللَّمَّازِينَ" ، أَخْرَجَهُ الْبَيْهَقِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 16 أَعْلَاهُ.

170 This Abu Sa'eed Al-Khudri 'Hadeeth, about **those who transgress on orphans**, was first authenticated with references by Al-Bayhaqi, and others, in Endnote # 16.

هَذَا الْحَدِيثُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ "الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا" ، أَخْرَجَهُ الْبَيْهَقِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 16 أَعْلَاهُ.

171 This Abu Sa'eed Al-Khudri 'Hadeeth, about **adulterer and fornicator women**, was first authenticated with references by **Al-Bayhaqi**, and others, in Endnote # 16.

هَذَا الْحَدِيثُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ "الزَّانِيَاتِ" ، أَخْرَجَهُ الْبَيْهَقِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 16 أَعْلَاهُ.

172 The 'Hadeeth of the Messenger of Allah, pbuh, about the **adulterer men and women**, was narrated by Abu Hurayra, mAbpwt both. It was ruled by Ibn Katheer, in his interpretation of the Holy Quran: 5/31, that (its parts) were narrated by one narrator, and that the chain of narrators included Abu Ja'far Al-Razi, who was considered weak by some scholars. It was also included with its sources by Al-Tabari, in his interpretation of the Holy Quran: 14/424, Al-Bazzar: 9518, and Ibn Abi 'Hatim: 13521, in his interpretation, with few differences.

حَدِيثُ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، الَّذِي رَوَاهُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ "الزَّانَاةِ مِنَ الرِّجَالِ وَالنِّسَاءِ" ، حَدَّثَ بِهِ ابْنُ كَثِيرٍ ، فِي تَفْسِيرِ الْقُرْآنِ الْعَظِيمِ: 31\5 ، وَقَالَ إِنَّ (أَجْزَاءَهُ) فِيهِ غَرَابَةٌ ، وَفِيهِ أَبُو جَعْفَرِ الرَّازِي ، الَّذِي ضَعَفَهُ غَيْرُ وَاحِدٍ. وَأَخْرَجَهُ الطَّبْرِيُّ ، فِي التَّفْسِيرِ: 424\14 ، وَاللَّفْظُ لَهُ ، وَأَخْرَجَهُ الْبَزَّازُ: 9518 ، وَابْنُ أَبِي حَاتِمٍ ، فِي التَّفْسِيرِ: 13521 ، بِاخْتِلَافٍ يَسِيرٍ.

Note: There were **few differences** between the Ibn Katheer version and other versions of the 'Hadeeth, about the **scenes** of the educational illustrations of sins and sinners.

First, while other versions stated clearly that these **scenes were** in the First Heaven, the Ibn Katheer version mentioned them during the travel from Makkah to Baytul Maqdis (Al-Quds, Jerusalem).

Second, while other versions mentioned **drinking the milk** to have happened after praying at Al-Bayt El-Ma'moor, above the seven heavens, the Ibn Katheer version mentioned it twice, after praying at Al-Aqsa Mosque, in Jerusalem, and after praying at Al-Bayt El-Ma'moor.

Third, only the Ibn Katheer version mentioned that the Messenger of Allah **proceeded** to where Jibreel could not, when he received the prayer ordainment from Allah, praise to Him. So, the Companion Abu Dther asked him whether he saw his Lord. He replied: "Light! How can I see Him?" and "I saw light."

173 The 'Hadeeth of the Messenger of Allah, pbuh, about **those who consume usury**, was narrated by Abu Sa'eed Al-Khudri, mAbpwt both. It was ruled by Al-Dthahabi, in his "history of Islam": 1/272, as an

amazing narration by one narrator (Ghareeb, 'Ajeeb). It was also ruled as "exemplary in the references of narrators" (Amthalu Isnadan) by Al-Bayhaqi, in "Dala-il Al-Nubuwa": 2/390.

حَدِيثُ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، الَّذِي رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ "الَّذِينَ يَأْكُلُونَ الرِّبَا" ، حَدَّثَ بِهِ الدَّهَبِيُّ ، فِي تَارِيخِ الْإِسْلَامِ: 2721 ، وَقَالَ عَنْهُ إِنَّهُ غَرِيبٌ عَجِيبٌ. وَأَخْرَجَهُ الْبَيْهَقِيُّ ، فِي دَلَائِلِ النُّبُوَّةِ: 39012 ، مُطَوَّلًا (وَقَالَ عَنْهُ إِنَّهُ أَمْثَلُ إِسْنَادًا).

174 The 'Hadeeth of the Messenger of Allah, pbuh, about **those who are lazy to make the ordained prayers**, was narrated by Abu Hurayra, mAbpw both. It was ruled by Al-Montheri, in Al-Targheeb wal Tarheeb: 4/333, as Sa'hee'h or 'Hasan, in its chain of narrators. It was also produced with its sources by Al-Tabari, in his interpretation of the Holy Quran: 14/424, Al-Bazzar: 9518, and Ibn Abi 'Hatim: 13521, in his interpretation, with doubts about whether it was narrated by Abu Hurayra, or by others.

حَدِيثُ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، الَّذِي رَوَاهُ أَبُو هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ "الَّذِينَ تَتَنَافَلُ رُءُوسُهُمْ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ" ، حَدَّثَ بِهِ الْمُنْذِرِيُّ ، فِي التَّرْغِيبِ وَالتَّرْهِيْبِ: 33314 ، وَقَالَ إِنَّ إِسْنَادَهُ صَحِيحٌ أَوْ حَسَنٌ أَوْ مَا قَارَبَهُمَا. وَأَخْرَجَهُ الطَّبْرِيُّ ، فِي التَّفْسِيرِ: 424\14 ، وَاللَّفْظُ لَهُ ، وَأَخْرَجَهُ الْبَزَّازُ: 9518 ، وَابْنُ أَبِي حَاتِمٍ ، فِي التَّفْسِيرِ: 13521 ، عَلَى الشَّكِّ فِي زَاوِيَةِ أَبِي هُرَيْرَةَ أَوْ غَيْرِهِ.

175 This Abu Hurayra 'Hadeeth, about **those who do not give the (ordained) charity**, was first authenticated with references by Al-Montheri, and others, in Endnote # 16.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "الَّذِينَ لَا يُؤَدُّونَ صَدَقَاتِ أَمْوَالِهِمْ" ، أَخْرَجَهُ الْمُنْذِرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْم 22 أَعْلَاهُ.

176 This Abu Hurayra 'Hadeeth, about **who sit on the road, blocking it**, was first authenticated with references by Ibn Katheer, and others, in Endnote # 20.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "يَقْعُدُونَ عَلَى الطَّرِيقِ فَيَقْطَعُونَهَا" ، أَخْرَجَهُ ابْنُ كَثِيرٍ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْم 20 أَعْلَاهُ.

177 This Abu Hurayra 'Hadeeth, about **the man who has obligations towards people, which cannot handle**, was first authenticated with references by Al-Montheri, and others, in Endnote # 22.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "الَّذِي عَلَيْهِ أَمَانَاتُ النَّاسِ ، لَا يَقْدِرُ عَلَى أَدَائِهَا" ، أَخْرَجَهُ الْمُنْذِرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْم 22 أَعْلَاهُ.

178 This Abu Hurayra 'Hadeeth, about **the agitators and instigators**, was first authenticated with references by Al-Montheri, and others, in Endnote # 22.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "خُطْبَاءِ الْفِتْنَةِ" ، أَخْرَجَهُ الْمُنْذِرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْم 22 أَعْلَاهُ.

179 This Abu Hurayra 'Hadeeth, about **those who say something tremendously wrong**, was first authenticated with references by Al-Montheri, and others, in Endnote # 22. It was also authenticated with references by Ibn Katheer, and others, in Endnote # 20.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "الرَّجُلِ يَتَكَلَّمُ بِالْكَلِمَةِ الْعَظِيمَةِ ، ثُمَّ يَنْدُمُ عَلَيْهَا" ، أَخْرَجَهُ الْمُؤَدِّرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 22 أَعْلَاهُ. وَكَذَلِكَ أَخْرَجَهُ ابْنُ كَثِيرٍ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 20 أَعْلَاهُ.

180 This Abu Hurayra 'Hadeeth, **the fighters for the sake of Allah**, was first authenticated with references by Al-Montheri, and others, in Endnote # 22. It was also authenticated with references by Ibn Katheer, and others, in Endnote # 20.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ" ، أَخْرَجَهُ الْمُؤَدِّرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 22 أَعْلَاهُ. وَكَذَلِكَ أَخْرَجَهُ ابْنُ كَثِيرٍ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 20 أَعْلَاهُ.

181 This Abu Hurayra 'Hadeeth, **the voice of Paradise**, was first authenticated with references by **Al-Montheri**, and others, in **Endnote # 22**. It was also authenticated with references by **Ibn Katheer**, and others, in Endnote # 20.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "صَوْتِ الْجَنَّةِ" ، أَخْرَجَهُ الْمُؤَدِّرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 22 أَعْلَاهُ. وَكَذَلِكَ أَخْرَجَهُ ابْنُ كَثِيرٍ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 20 أَعْلَاهُ.

182 This Abu Hurayra 'Hadeeth, **the voice of Hell**, was first authenticated with references by Al-Montheri, and others, in Endnote # 22. It was also authenticated with references by Ibn Katheer, and others, in Endnote # 20.

هَذَا الْحَدِيثُ لِأَبِي هُرَيْرَةَ ، عَنْ "صَوْتِ النَّارِ" ، أَخْرَجَهُ الْمُؤَدِّرِيُّ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 22 أَعْلَاهُ. وَكَذَلِكَ أَخْرَجَهُ ابْنُ كَثِيرٍ وَآخَرُونَ ، بِتَفْصِيلِ السَّنَدِ ، فِي الْمُلَاحَظَةِ رَقْمَ 20 أَعْلَاهُ.

183 There was a 'Hadeeth claimed to be narrated by Um Hani' Bint Abi Talib, mAbpwh, who was a female cousin of the Prophet, pbbuh, about the Messenger's Night Journey. In that narration, she was claimed to have said that the Night Journey of the Messenger of Allah, pbbuh, started from her house. That narration was presented by Ibn Hisham, in Al-Seerah: 2/36, Al-Tabarani, in Al-Mu'jam El-Kabeer: 24/432, 1059, and by Ibn Abi 'Aasim, in Al-A'had wal Mathani: 39. It was also included by Ibn Katheer, in Al-Bidaya wal Nihaya, where he ruled that it was narrated by one person (Ghareeb) and was weak in its sources: 3/108. The contemporary 'Hadeeth scholar, Ibn 'Uthaymeen, ruled, in Shar'h Muslim: 5/211, that it was a mistaken narration, as the Prophet, pbbuh, started the Night Journey from Al-'Hijr area (of Al-Ka'ba).

أَخْرَجَ ابْنُ هِشَامٍ ، فِي السِّيَرَةِ : 2/36 ، وَالطَّبْرَانِيُّ ، فِي الْمُعْجَمِ الْكَبِيرِ : 24/432 و 1059 ، وَابْنُ أَبِي عَاصِمٍ ، فِي الْأَحَادِ وَالْمَثَانِي : 39 ، حَدِيثًا مَنْسُوبًا إِلَى أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ ، رَضِيَ اللَّهُ عَنْهَا ، ابْنَةُ عَمِّ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ فِيهِ أَنَّ الْإِسْرَاءَ حَدَّثَ مِنْ بَيْتِهَا. وَقَدْ أُوْرِدَ الْحَدِيثُ ابْنُ كَثِيرٍ ، فِي كِتَابِهِ "الْبُدَايَةُ وَالنِّهَايَةُ". وَكَانَ حُكْمُهُ عَلَى الْحَدِيثِ بِأَنَّهُ غَرِيبٌ ، ضَعِيفُ الْإِسْنَادِ : 108/3. أَمَّا ابْنُ عُثَيْمِينَ ، فَقَدْ حَكَّمَ عَلَيْهِ ، فِي شَرْحِ مُسْلِمٍ : 211/5 ، بِأَنَّهُ غَلَطَ ، وَأَنَّهُ أَسْرَى بِالنَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مِنَ الْحَجَرِ.

184 This 'Hadeeth by 'Ayisha, mAbpwh, about reactions of people in Makkah to the Prophet's Night Journey, was included by Al-'Hakim, in Al-Mustadrak 'Ala Al-Sa'hee'hayn, ruling that it was Sa'hee'h in its sources. It was also presented by Al-Bayhaqi, in Dala-il Al-Nubuwa: 2/360, and by Al-Lalika-I, in Shar'h Usool El-I'tiqad: 1430.

هَذَا الْحَدِيثُ لِعَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، عَنْ مَوَاقِفِ النَّاسِ فِي مَكَّةَ إِزَاءَ خَبَرِ الْإِسْرَاءِ ، حَدَّثَ بِهِ الْحَاكِمُ ، فِي الْمُسْتَدْرَكِ عَلَى الصَّحِيحَيْنِ ، وَقَالَ أَنَّهُ صَحِيحُ الْإِسْنَادِ: 4461. وَأَخْرَجَهُ الْبَيْهَقِيُّ ، فِي دَلَائِلِ النُّبُوَّةِ: 360 / 2 ، بَلْفُظِهِ ، وَاللَّالِكَايُ ، فِي شَرْحِ أَصُولِ الْإِعْتِقَادِ: 1430 ، بِنَحْوِهِ.

185 The 'Hadeeth narrated by Jabir Bin 'Abdullah, mAbpwt both, about Allah, praise to Him, showed a view of Baytul Maqdis to His Messenger, pbuh, when Quraysh disbelievers accused me of lying, was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h El-Jami': 5215, Al-Bukhari: 3886, Muslim: 170, Al-Tirmidhi: 3133, Al-Nasa-I, in Al-Sunan El-Kubra: 11282, and A'hmed: 15034, in their Sa'hee'h books.

الْحَدِيثُ الَّذِي رَوَاهُ جَابِرُ بْنُ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ تَكْذِيبِ قُرَيْشٍ لِرَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنَّ اللَّهَ ، تَبَارَكَ وَتَعَالَى ، قَدْ جَلَّى بَيْتَ الْمُقَدَّسِ لَهُ ، صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 5215. وَأَخْرَجَهُ الْبُخَارِيُّ: 3886 ، وَمُسْلِمٌ: 170 ، وَالتِّرْمِذِيُّ: 3133 ، وَالنَّسَائِيُّ ، فِي السُّنَنِ الْكُبْرَى: 11282 ، وَأَحْمَدُ: 15034 ، وَاللَّفْظُ لَهُ ، فِي صِحَاحِهِمْ.

186 This part of the Night Journey 'Hadeeth, **about people's reactions to the story**, was narrated by Abu Sa'eed Al-Khudri, mAbpwt both, and authenticated as "exemplary in references of narrators" (Amthalu Isnadan) by Al-Bayhaqi, in Dala-il Al-Nubuwa: 2/390, Al-'Hakim: 4087, and 'Abdul Razzaq: 1769, abbreviated.

هَذَا الْجُزْءُ مِنْ حَدِيثِ الْإِسْرَاءِ وَالْمَعْرَاجِ ، عَنْ مَوَاقِفِ النَّاسِ ، الَّذِي رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ ، رَضِيَ اللَّهُ عَنْهُ ، أَخْرَجَهُ الْبَيْهَقِيُّ ، فِي دَلَائِلِ النُّبُوَّةِ: 390/2 ، وَقَالَ إِنَّهُ أُمْتُلُ إِسْنَادًا. كَمَا أَخْرَجَهُ الْحَاكِمُ: 4087 ، وَعَبْدُ الرَّزَّاقِ: 1769 ، بِنَحْوِهِ مُخْتَصَرًا

187 The 'Hadeeth narrated by Companion 'Abdullah Bin Mas'ood, mAbpwh, in which he mentioned that angels described the Messenger of Allah, pbuh, as **"his eyes sleep, but his heart is awake,"** was authenticated as 'Hasan Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2861. It was also authenticated by Al-Tirmidhi: 2861, Qawam Al-Sunna, Isma'eel Al-Asbahani, in Dala-il Al-Nubuwa: 65, with few differences, Muslim: 450, and Al-Bazzar, in Al-Ba'hr Al-Zakhar: 1886.

الْحَدِيثُ الَّذِي رَوَاهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، وَالَّذِي ذَكَرَ فِيهِ وَصَفَ الْمَلَائِكَةُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بِأَنَّ "عَيْنَيْهِ تَامَانٌ وَقَلْبُهُ يَقْظَانُ" ، حَسَّنَهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ التِّرْمِذِيِّ: 2861 ، وَقَالَ إِنَّهُ حَسَنٌ صَحِيحٌ. وَأَخْرَجَهُ التِّرْمِذِيُّ: 2861 ، بَلْفُظِهِ ، وَقَوَامُ السُّنَّةِ ، وَإِسْمَاعِيلُ الْأَصْبَهَانِيُّ ، فِي دَلَائِلِ النُّبُوَّةِ: 65 ، بِاخْتِلَافٍ يَسِيرٍ ، وَمُسْلِمٌ: 450 ، بِنَحْوِهِ ، وَالْبَزَّازُ ، فِي الْبَحْرِ الرَّخَّارِ: 1886.

188 Al-Tabari (Abu Ja'far Muhammad Bin Jarir) was born in Amol, Tabaristan, of today's Iran, in 224 Hijriyah, 840 Gregorian, and died in Baghdad, in Iraq today, in 310 Hijriyah, 923 Gregorian.

He is most known for his famous interpretation of the verses of the Holy Quran, titled as "Jami' Al-Bayan fi Tawil Ayil Quran," popularly known as "Tafseer Al-Tabari" (Al-Tabari's Interpretation), which took him seven years to finish, from the year 283 until 290 Hijriya.

He addressed the issue of Al-Isra Wal Mi'raj, arguing that it happened in body and soul, while the Prophet, pbuh, was awake, part of his interpretation of the first verse of Surat Al-Isra (Chapter 17) of the Holy Quran.

189 Al-Qurtubi (Mu'hammed Bin A'hmed Bin Abi Bakr Bin Fara'h) was born in in the first decade of 7th Hijri Century, in Qurtuba (Cordoba), Andalusia (Arab-Muslim Spain), and died in Minyat Bani Khaseeb, South Egypt, in 671 Hijriya.

His famous work containing an interpretation of the Holy Quran is titled, "Jam' Al-Bayan fi Tafseer Ayil Quran."

Al-Qurtubi addressed the issue of Al-Isra Wal Mi'raj, arguing that it happened in body and soul, while the Prophet, pbuh, was awake, part of his interpretation of the first verse of Surat Al-Isra (Chapter 17) of the Holy Quran.

190 Bin (Ibn) Katheer (Abu Al-Fida, Isma'eel Bin 'Omar) was born in Majdal, Busra, South of Syria, in 700 Hijriya but he lived, was educated, and died in Damascus, in 774).

He is most famous for his work of interpreting the Holy Quran titled, "Tafseer al-Quran Al-'Adtheem," more known as "Tafseer Bin Katheer."

In his interpretation of the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran, he mentioned that the Night Journey happened while the Messenger of Allah was awake. He also mentioned that the majority of Muslim scholars before him agreed that it was in body and soul and he presented their arguments. However, he also presented opinions of the minority of Muslim scholars, who argued that it was in soul only.

191 The Arabic text, English translation, and authentication of the 'Hadeeth, narrated by the Mother of the Believers, 'Aaysha, mAbpwh, about how the Messenger of Allah, pbuh, used to receive revelation, are as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ ، عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ الْخَارِثَ بْنَ هِشَامٍ ، رَضِيَ اللَّهُ عَنْهُ ، سَأَلَ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، كَيْفَ يَأْتِيكَ الْوَحْيُ؟

فَقَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحْيَانًا يَأْتِينِي مِثْلَ صَلَاطَةِ الْجَرَسِ ، وَهُوَ أَشَدُّ عَلَيَّ. فَيَقْصِمُ عَلَيَّ وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَحْيَانًا يَنْمَتُّ لِي الْمَلَكُ رَجُلًا ، فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ." قَالَتْ عَائِشَةُ ، رَضِيَ اللَّهُ عَنْهَا: "وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي النَّوْمِ الشَّدِيدِ الْبَرْدِ ، فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَنْقَعُ عَرَقًا" (صَحِيحُ الْبُخَارِيِّ: 2 ، وَصَحِيحُ مُسْلِمٍ: 2333 ، وَصَحْحُهُ الْأَلْبَانِيُّ ، عَنْ صَحِيحِ التِّرْمِذِيِّ: 3634 ، بِاخْتِلَافٍ يَسِيرٍ).

The Mother of the Believers, 'Aaysha, mAbpwh, said that Al-'Harith Bin Hisham, mAbpwh, asked the Messenger of Allah, pbuh, saying: O Messenger of Allah, how does the revelation come to you?

The Messenger of Allah, pbuh, said: "Sometimes, it comes to me like the ringing of a bell, which is the hardest on me. When it stops, I comprehend (understand) what he said. In other times, the angel (comes) impersonating a man. He speaks to me and I comprehend (understand) what he says.

(Then) Aaysha, mAbpwh, said: "I saw him when the revelation (used to) descend on him. By the time it stops, the sweat would be dropping from his forehead, on a very cold day" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Bukhari: 2, Muslim: 2333, and Al-Albani, based on Sa'hee'h of El-Tirmidhi: 3634).

¹⁹² Ibn (Bin) Khaldoon (Abu Zayd 'Abdul Ra'hman Bin Mu'hammed Bin Khaldoun Al-'Hadhrami) was born in Tunis, North Africa in 732 Hijriya (1332 AD) but lived also in Andalusia, Arab-Muslim Spain, and died in Cairo, Egypt, in 808 Hijriya (1406 Gregorian).

He had written his famous "Introduction to Sociology," about five centuries before Auguste Comte started modern sociology in France in the 19th century, which made him the "Father of Sociology."

Bin Khaldoon's book is titled, "Al-Muqadima: Kitab Al-'Iber ... (The Introduction: The Book of Lessons, the Volume of the Premises and Results About the Days of Arabs, Persians, Barbarians, and their Contemporaries with Great Power). Maktabat Al-Madina Al-Monawara for Publication and Distribution - Al-Dar Al-Tounisiya for Publication. Tunis, 1984.

He explained the Prophet's ability to be in heavens, interact with the angels and souls of dead Messengers of God by his changed spiritual level, which enabled him to comprehend what he saw there (Pages 132-141, 570-573).

¹⁹³ Al-Sha'rawi provided various interpretations and explanations of how the Night Journey was conducted, in pages 76-161, 220-223.

Al-Sha'rawi, Mu'hammed Mutawalli. "Shar'hu 'Hadeeth Al-Isra Wal Mi'raj" (Explaining 'Hadeeth of the Night Journey and Ascension - in Arabic). Cairo, Egypt: Maktabat Al-Turath Al-Islami. 1420 / 1999 (Pages 82, 102, 133-143, 148-149).

He was born and died in Egypt (April 5, 1911– June 17, 1998).

"شرح حديث الإسراء والمعراج"، تأليف الشيخ محمد متولي الشعراوي. مكتبة التراث الإسلامي: القاهرة ، مصر (1420 \ 1999). وَلِدَ وَمَاتَ فِي مِصْرَ ، رَحِمَهُ اللهُ (5 أبريل 1911 – 17 يونيو 1998 م).

¹⁹⁴ The calculated flying distance from Makkah to Al-Quds (Jerusalem) is equal to 769 miles and the current fastest human aircraft (NASA X-43) has a speed of 6,598 miles per hour. This means that the distance between Makkah and Al-Quds can be traveled in less than seven minutes (exactly 6 minutes and 54 seconds). This is the current human capability, let alone the future progress, and not to mention the divine capability of God, Who assigned the one-with-power, Jibril (Gabriel's), peace to him, for that job.

Read more about the fastest human aircraft (NASA X-43) at:

<https://militarymachine.com/fastest-military-jets/>

The calculated flying distance from Makkah to Jerusalem is equal to 769 miles.

<https://www.distancecalculator.net/from-mecca-to-jerusalem>

For information about the possible speed of human space travel, see:

<http://www.bbc.com/future/story/20150809-how-fast-could-humans-travel-safely-through-space>

¹⁹⁵ The eminent 'Hadeeth scholar, Nasiruddeen Al-Albani, wrote a book, in which he described the Night Journey, presented its 'Hadeeths, and authenticated them.

Here is the book information in Arabic, followed by an English translation:

مُحَمَّدُ نَاصِرُ الدِّينِ الألبانيُّ ، "الإِسْرَاءُ وَالْمِعْرَاجُ ، وَذِكْرُ أَحَادِيثِهِمَا وَتَخْرِيجُهَا ، وَبَيَانُ صَحِيحِهَا مِنْ سَقِيمِهِ." الْمَكْتَبَةُ الْإِسْلَامِيَّةُ ، عَمَّانُ ، الأُرْدُنُّ ، الطَّبْعَةُ الْخَامِسَةُ ، 1421 هـ - 2000 م.

الإِسْرَاءُ وَالْمِعْرَاجُ وَذِكْرُ أَحَادِيثِهِمَا وَتَخْرِيجُهَا وَبَيَانُ صَحِيحِهَا مِنْ سَقِيمِهَا مُؤَلَّفُ الْكَتَابِ مُحَمَّدُ نَاصِرُ الدِّينِ الألباني

Al-Albani, Mu'hammed Nasiruddeen, "Al-Isra Wal Mi'raj (the Night Journey and Ascension), their 'Hadeeths, and authentication, showing their degree of correctness or lack thereof," published by Al-Maktaba Al-Islamiya, Amman, Jordan, in 1421 H, 2000 AD.

The book can be accessed at the following links:

<https://www.islamhouse.com/p/2083>, <http://www.nwahy.com/book-1723.html>

[download book al isra and mi raj al albani pdf - Noor Library](#)

¹⁹⁶ Al-Fawzan, Sali'h, "Shar'h Thalathat Al-Usool" (Explanation of The Three Fundamental Principles), a book in Arabic, published online by Al-Maktabat Al-Shamila (Page 259), in 1427 H, 2006 AD), at the following link:

<https://shamela.ws/book/8600/252#p1>

انْظُرْ كِتَابَ "شَرْحُ ثَلَاثَةِ الْأُصُولِ" ، تَأْلِيفُ صَالِحِ الْفُوزَانِ (١٤٢٧ هـ - ٢٠٠٦ م) ، الْمُنَشُورُ عَلَى مَوْقِعِ الْمَكْتَبَةِ الشَّامِلَةِ ، عَلَى الرَّابِطِ التَّالِي:

ص259 - كتاب شرح ثلاثة الأصول لصالح الفوزان - الإِسْرَاءُ وَالْمِعْرَاجُ - المكتبة الشاملة

¹⁹⁷ Al-'Hawali, Safar, "It is more likely that the Night Journey and Ascension was by body and soul, and the evidence for this likelihood," an article published on his website, without a date.

The Arabic article information and the website link are as follows:

سَفَرُ الْحَوَالِي ، "الرَّاجِحُ أَنَّ الْإِسْرَاءَ وَالْمِعْرَاجَ كَانَا بِالرُّوحِ وَالْجَسَدِ ، وَأَدِلَّةُ هَذَا التَّرْجِيحِ" ، مَقَالَةٌ مُنَشُورَةٌ عَلَى مَوْقِعِهِ ، بِدُونِ تَارِيخٍ ، عَلَى الرَّابِطِ التَّالِي:

: <https://www.safaralhawali.com/main/1359-4-1->

[الراجح أن الإِسْرَاءَ وَالْمِعْرَاجَ كَانَ بِالرُّوحِ وَالْجَسَدِ وَأَدْلَةُ هَذَا التَّرْجِيحِ](#)

¹⁹⁸ "The miracle of the Night Journey and Ascension, and attributing it to Allah," an Arabic article, written by the Scholars of the Editing Department, of the Egyptian Ministry of Endowment (Awqaf), published at the Ministry's website, in 1447 H, 2026 AD.

<https://awkaonline.gov.eg/events-and-seasons-articles/230/8962/>

مَقَالَةُ هَيْئَةِ التَّحْرِيرِ ، بِعُتُونٍ: "مُعْجَزَةُ الْإِسْرَاءِ وَالْمِعْرَاجِ ، وَنَسَبَتُهَا إِلَى اللَّهِ" ، نَشَرَتْهَا وَزَارَةُ الْأَوْقَافِ الْمِصْرِيَّةِ بِتَارِيخِ ٢٠ شَعْبَانَ ١٤٤٧ هـ - ٠٨ - ٠٢ - ٢٠٢٦ م ، عَلَى الرَّبِطِ التَّالِيِ:

معجزة الإسراء والمعراج ونسبتها إلى الله | وزارة الأوقاف

199 لَمْ تُشِيرْ هَذِهِ الرُّوَايَةُ مِنَ الْحَدِيثِ ، وَالتِّي صَحَّحَهَا الْأَلْبَانِيُّ ، إِلَى أَنَّ الْإِسْرَاءَ كَانَ أَوَّلًا إِلَى الْمَسْجِدِ الْأَقْصَى ، فِي الْقُدْسِ ، الَّتِي كَانَتْ تُسَمَّى إِيْلْيَا ، وَذَلِكَ كَمَا جَاءَ فِي الْآيَةِ الْأُولَى مِنْ سُورَةِ الْإِسْرَاءِ. وَقَدْ ذَكَرَتْ رُوَايَاتٌ أُخْرَى ، كَالَّتِي حَدَّثَ بِهَا ابْنُ كَثِيرٍ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، صَلَّى ، أَوْ أَمَّ بِالْأَنْبِيَاءِ فِي الصَّلَاةِ فِيهِ ، قَبْلَ الْمِعْرَاجِ إِلَى السَّمَاءِ.

200 أَثْنَاءَ وُجُودِهِمَا فِي السَّمَاءِ الْأُولَى ، عَرَضَ جِبْرِيلُ ، عَلَيْهِ السَّلَامُ ، عَلَى رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَشَاهِدَ إِبْصَاحِيَّةٍ وَتَعْلِيمِيَّةٍ لِلذُّنُوبِ وَالْمُذْنِبِينَ ، وَكَذَلِكَ مَشَاهِدَ مِنَ الْجَنَّةِ وَالنَّارِ ، وَالتِّي تَمَّ تَقْدِيمُهَا فِي الْقِسْمِ الرَّابِعِ مِنْ هَذَا الْقَفْلِ.

201 جَاءَتْ جُمْلَةُ "وَهُنَا تَقَدَّمَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حَيْثُ لَمْ يَتَقَدَّمَ جِبْرِيلُ مَعَهُ" فِي الرُّوَايَةِ الَّتِي أَوْرَدَهَا ابْنُ كَثِيرٍ فِي تَفْسِيرِهِ لِلآيَةِ الْأُولَى مِنْ سُورَةِ الْإِسْرَاءِ

تَمَّ ذِكْرُ نَصِّ حَدِيثِ أَبِي ذَرٍّ وَتَوْثِيقُهُ فِي الْمُلَاحَظَةِ رَقْمِ 9.

202 الْحَدِيثُ الَّذِي رَوَاهُ مَالِكُ بْنُ صَعْصَعَةَ الْأَنْصَارِيُّ ، رَضِيَ اللَّهُ عَنْهُ ، عَنْ الْإِسْرَاءِ وَالْمِعْرَاجِ بِرَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 2866 ، وَأَخْرَجَهُ الْبُخَارِيُّ: 3887 ، وَمُسْلِمٌ: 164 ، فِي صَحِيحَيْهِمَا ، بِاخْتِلَافٍ يَسِيرٍ.

203 This version of the 'Hadeeth is missing the reference to the travel to Baytul Maqdis (Al-Aqsa Mosque in Al-Quds, Ilya, Jerusalem), which is stated in the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran. Where the Messenger of Allah, pbuh, prayed, or led other Prophets in prayer there, before ascending to heavens, according to some versions of the 'Hadeeth.

This brief version of the 'Hadeeth, which was authenticated as Sa'hee'h by Al-Albani, did not mention that the Night Journey started with travel to Al-Aqsa Mosque, in Al-Quds (Ilya, Jerusalem), as mentioned in the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran. Other versions, such as the one provided by Ibn Katheer, mentioned that the Messenger of Allah, pbuh, prayed or led the Prophets in prayer there, before ascending to heavens.

204 While in the First Heaven, Jibreel (Gabriel), pbuh, showed the Messenger of Allah, pbuh, several illustrations of sins and sinners, as an educational experience. He also heard voices of Paradise and Hell, which will be attached below, as a second part of the 'Hadeeth.

205 The Sentence: "At this point, the Messenger of Allah, pbuh, proceeded where Jibreel, pbuh, could not proceed with him" was mentioned by Ibn Katheer, in his interpretation of the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran.

See Endnote # 9 above, for the Arabic text and the authentication of the Abu Dther's 'Hadeeth.

206 This Night Journey and Ascension (Al-Isra Wal Mi'raj) 'Hadeeth was narrated by Companion Malik Bin Sa'sa'a Al-Ansari, mAbpwh. It was included in the Sa'hee'h 'Hadeeth books of Al-Bukhari: 3887 and Muslim: 164, as well as in Ibn Katheer's interpretation of the first verse of Soorat Al-Isra (Chapter 17), of the Holy Quran. It was also authenticated by Al-Albani, in Sa'hee'h El-Jami: 2866, may Allah reward them better, for their great efforts.