

# THE MESSAGE AND THE MESSENGERS

Life and Teachings of Ten Greatest Prophets of  
God as Told by the Qur'an and Other Scriptures

By

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## **WORD OF CAUTION**

Where the name of Prophet Muhammad (PBUH) or of any other Prophet of God is found in this book, the reader is advised to pronounce the words "may Allah's peace be upon him", and wherever the name of a wife or a companion of Prophet Muhammad (PBUH) is found, he should pronounce the words "May Allah be pleased with her or him". These words should be deemed to have been written after the names of these holy personalities.

## FOREWORD

In the name of Allah, the most Beneficent, the most Merciful. "O My Lord! Open for me my heart. And ease for me my task, and loose a knot from my tongue. So that they may understand what I say" – (Surah Taha:25-28).

Al-Qur'an, the revealed book of Islam, tells us that God created Adam, the first human being and the father of all mankind, from clay and then asked the Angels to prostrate before Adam. All fell prostrate except Iblees (the Devil). When God asked Iblees why he disobeyed Him, 'Iblees replied: "I am better than Adam. You created me of fire, while him You did create of clay." At this God said to Iblees: "Go forth from hence, for lo! thou art outcast, and lo! My curse is on thee till the Day of Judgement". Then Iblees asked for reprieve till the Day of Judgement and vowed that he would beguile Adam and his children from the right path of God and would lead them to path of evil and of Hell. God reprieved Iblees and announced: "I shall fill Hell with thee and with such of them as follow thee."

God said to Adam: "Dwell thou and thy wife in the Garden (Paradise) and eat ye freely of the fruits thereof where ye will; but come not nigh this tree lest ye become wrongdoers." But Iblees caused them to eat the fruit of the forbidden tree. Since Adam and his wife Eve disobeyed God's orders, so God expelled them from the Garden. Then Adam repented and asked for God's forgiveness. God forgave him and said: "Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followed My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein."

Since the day Adam and Eve were expelled from Paradise and started living on earth, the devil Iblees and his minions are beguiling mankind from the right path of God. But God is the Most Merciful to His creatures. He intends to keep mankind on the right path of goodness and success which leads to Paradise. So He sends His guidance to mankind through His Messengers. God has sent thousands of Messengers right from Adam to Muhammad (PBUH), out of whom only twenty six have been mentioned in the Qur'an by name. Muhammad (PBUH) is the last messenger with whom the Institution of Prophethood has been closed.

In this book, the life and the message of ten great messengers of God have been briefly presented. I hope it would benefit the readers especially those who want to have some basic and important information about the messengers sent by God and about the books revealed by Him for the guidance of mankind.

English translation of the Holy Qur'an by Muhammad Marmaduke Pickthall and King James Authorized Version of the Holy Bible have been relied upon in compiling this work. Some other books and Holy Scriptures have also been consulted. I am grateful to all those authors and translators from whose books I have derived benefit.

Last but not the least, my thanks are due to my wife without whose support I would not have been able to produce this great work.

I would like to conclude this foreword with my usual prayer "O My Lord! Increase me in knowledge". (Al-Qur'an 20:114)

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**CHAPTER 1****The Institution of Prophethood**

Prophethood is the institution which Allah, the God of the universe, has established for guidance of the mankind to His right and straight path. According to an eminent scholar of Islam, prophethood is superior to level of humanity in the same way as humanity is above animal nature. It is a divine gift and is not achieved by effort, labour or search. "This is the bounty of Allah which He bestows on whom He wants", says Al-Qur'an (62:4). "Allah knows best with whom to place His message" (Al-Qur'an 6:124). Again the Qur'an says ".....But We have made it a light whereby We guide whom We want of Our slaves ....." (42:52). However, the holders of this divine gift are the persons of most excellent conduct, the most pious, the most righteous, the most God-fearing among the men.

The Prophet is a person who is given the gift of Prophethood. He is a human being who is sent by Allah to a city or a tribe or a nation or the whole mankind for their guidance. If he is given a book or Shariah (law), he is called Messenger. Thus the office of a Messenger is higher than that of a Prophet. So all the Prophets are not Messengers whereas all the Messengers are Prophets. However, the Qur'an has not made such distinction and has used the title Prophet or Messenger interchangeably for the same person.

The Qur'an tells us that when God expelled from the heaven Adam and Eve (the parents of humankind) because they disobeyed God and ate the fruit of the forbidden tree at the evil suggestion of Iblees (The Devil

or Satan), He promised to send guidance to them and to their children. The Qur'an (2:38-39) says: "Whoso follows My Guidance there shall no fear come upon them neither shall they grieve. But they who disbelieve and deny Our revelations, such are rightful owners of the Fire. They will abide therein". So God sent Messengers and Prophets for the guidance of mankind, the exact number of whom is not known from the Qur'an. However, on the basis of some weak traditions attributed to the Prophet of Islam, it is commonly held among the Muslims that God sent one hundred and twenty four thousand Prophets among whom there were three hundred fifteen Messengers.

The Qur'an has mentioned the names of only 25 Prophets (besides Adam) and tells us that Allah raised Prophets among every nation. The names of the Prophets mentioned by the Qur'an are: Al-Yasa (Elisha), Ayub (Job), Daud (David), Dhul-Kifl, Haroon (Aaron), Hud, Ibrahim (Abraham), Idris (Enoch), Iliyas (Elias), Isa (Jesus), Ishaque (Isaac), Ismail (Ishmael), Luut (Lot), Muhammad, Musa (Moses), Nuh (Noah), Salih, Shuaib, Sulaiman (Solomon), Uzair (Ezra), Yaqub (Jacob), Yahya (John), Yunus (Jonah), Yusuf (Joseph) and Zakriya (Zachariah). Some of these Prophets were given books such as Abraham who was given some scrolls, Moses who was given the Torah, David who was given the Psalms, Jesus who was given the Gospel and Muhammad who was given the great Qur'an.

The Jews believe, quoting Bible in support thereof, that Prophet is born only in the children of Israel. But the Qur'an rejects their claim and says that God has, in fact, raised Prophets in every nation, in every community and in every people. Prophets earlier to Muhammad (PBUH) were, however, sent to their tribes or nations or towns,



but Muhammad (PBUH), the last Prophet of God, was sent to the whole of humankind.

There is an interesting controversy among the scholars whether only men have been sent as Prophets or some women have also been blessed with this honour. It is mostly believed that only men have been appointed as Prophets, but some scholars have differed with this view and have held that some of the women have also received this honour like mother of Jesus.

The Muslims believe in all the Prophets, without making any distinctions among them, and in all the books sent by God for guidance of humankind (See Qur'an 2:136, 2:185, 3:84 and 4:136).

Now let us highlight some of the facts and peculiar features which the Qur'an has brought in focus about the Prophets and the Prophethood.

## **1- Why the Prophets were sent?**

Allah's purpose of sending the Messengers is to guide the people to His right path and bring the mankind from darkness to light. The mission of the Prophets is to tell the people to believe in and worship One God and not to associate partners with Him. Since Iblees (the Satan) challenged God to mislead Adam and his children, God has raised Prophets from among the Children of Adam to warn them against Satan's tactics and to do good deeds instead of evil deeds and get Paradise instead of Hell. Following are some of the verses of the 'Qur'an' which throw light on this objective:

1) We said: Go down all of you from hence; but verily there cometh unto you from Me a guidance; and whoso followed My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve and deny

Our revelations, such are rightful owners of the Fire. They will abide therein. (2: Albaqarah: 38-39)

2) Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the scripture with the truth that it might judge between mankind concerning that wherein they differed... (2: Albaqarah: 213)

3) Messengers of good cheers and of warning, in order that mankind might have no argument against Allah after the Messenger. Allah is ever Mighty, Wise. (4: An-Nisa:165)

4) Alif-Lam-Ra. This is a scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of Mighty, the owner of Praise. -(14:Ibrahim:1)

## **2- The Prophets were sent to every nation**

Allah has sent messengers to every nation to warn them. The Qur'an says: And for every nation there is a messenger ..... (10:47). God says in the Qur'an: And verily We have raised a messenger in every nation..... (16:36). "By Allah, We verily sent messengers to the nations before you..... (16:63). Addressing Prophet Muhammad (PBUH), God says: Verily, We have sent you with Truth as bearer of good news and a warner, and there is not a nation but a messenger has passed among them- (Al-Qur'an 35:24). Again, God says: "Had We willed We would have raised a warner in every town" - (Al-Qur'an 25:51). The messengers were raised from their own nations and they were sent with the language of their people. The Qur'an says: And We have not sent any messenger except with the language of his own people so

that he might make the message clear to them .....(14:4). God never destroyed a township unless He sent a messenger to warn the residents thereof. The Qur'an says: And never did We destroy a town, but it had its warners for reminder to them, as We have never been unjust (26:208-209)

The fact that God has sent messengers to the Jinn and the human beings from among themselves would be acknowledged by the assembly of both the species on the Day of Judgement when God would ask them. Thus says the Holy Qur'an: O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers. This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do). – (6:130-131)

### **3- They were human beings**

God has always sent human beings as His messengers to warn their people. All the messengers of God who came before Muhammad (PBUH) were human beings. They lived ordinary lives like common people. They ate food, walked in the streets, married and had children like a normal man. The Prophets neither claimed nor they were anything more or other than the ordinary men whom God had inspired to guide the people to the right path. They were neither divine beings nor angels nor supermen. Prophet Muhammad (PBUH) was also a human messenger like all other messengers sent by God from Adam to Jesus.

But it is unfortunate that all the messengers sent by God including Prophet Muhammad (PBUH) for the

guidance of people were ridiculed and rejected by the disbelievers on the ground as to why God sent human beings as His messengers instead of angels or any superhuman creatures. According to the disbelievers, the office of messengership of God was so high that no mortal human being could be a messenger of God; only an angel or some being super or superior than a human could be appointed by God as His messenger. However, the Qur'an rejects this opinion of the disbelievers and unequivocally declares that all the Prophets were human beings and they were sent to the human beings. According to the Qur'an, had the angels been living in the earth then God would have sent an angel as messenger. Since human beings are living on the earth, so God has sent human beings to them for their guidance.

Please refer to the following verses of the Holy Qur'an to know that all the Prophets sent by God were human beings: 10:3, 11:27, 12:109, 13:38, 14:11, 16:43, 17:93-95, 18:110, 21:7-8, 23:23-25, 23:31-34, 25:7-10, 25:20. Some of these verses are as under:-

1) Even as We have sent unto you a messenger from among you, who reciteth unto you revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. (2:151)

2) The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us-nay, we deem you liars. (11:27)

3) And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he

should bring a portent save by Allah's leave. For everything there is a time prescribed. (13:38)

4) Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves.. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust! – (14:11)

5) And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger? Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger. (17:94-95)

6) And We sent not (as Our messengers) before thee other than men whom We inspired. Ask the followers of the Reminder if ye know not. We gave them not bodies that would not eat food, nor were they immortals. –(21:7-8)

7) We never sent before thee any messengers but lo! They ate food and walked in the markets. And We have appointed some of you a test for others: will ye be steadfast? And thy Lord is ever Seer. (25:20)

If we glance through Hadith books, we come across many a tradition in which the Prophet himself said to his companions that he is a man and like them he can also err or make a mistake. Some of such traditions are as under:-

1) Rafe'-bin-Khadij reported that the Holy Prophet came to Madinah, while they (the Medinites) were fecundating palm-trees. He enquired: What are you doing? They replied: We have been accustomed to do it. He said: Perhaps it would have been better if you had not done this. Then they abandoned it, but there was less

(produce). So they mentioned that to him. He said: I am only a man; when I bid you anything regarding the affair of your religion, receive it, and when I bid you anything from my opinion, then I am only a man. (Muslim)

2) Abdallah-bin-Mas'ud said that God's messenger prayed five rak'as instead of four in the noon prayer and was asked whether the prayer had been extended. He asked what they meant by that, and when they told him he had prayed five rak'as he made two prostrations after having given the salutation. In a version he said; "I am only a human being like you, forgetting just as you do; so when I forget remind me, and when any of you is in doubt about his prayer he should aim at what is correct and complete his prayer in that respect, then give the salutation and afterwards make two prostrations." (Bukhari and Muslim)

#### **4- They were Bringers of good news, Warners and Witnesses**

According to the Qur'an, all the Prophets and Messengers of Allah were bringers of good news and warners. They were sent to give good news of success and of reward in the form of Paradise in the Hereafter to those who believe in Allah and do good deeds, and warn those who reject belief and do evil deeds of evil consequences and of punishment of Hell in the Hereafter. Addressing Prophet Muhammad(PBUH) the Qur'an says: "Undoubtedly We have sent you with the truth as bearer of good news and a warner....." (2:119). "verily, We have sent you with truth as bearer of good news and a warner, and there is not a nation but a warner has passed among them (35:24). In its Chapter 4, Verses 163 and 164, the Qur'an mentions the names of certain messengers and then in Verse 165, it says: (All these were sent to mankind as) Messengers of good news and of warning, in order that

mankind may have no argument against Allah after the messengers.....

The Holy Qur'an also brings out another role of the Prophets in some of its verses that they would be witnesses on the Day of Judgement. When all the mankind will be called for final judgement about their good and bad deeds, the prophets would be asked to give evidence in respect of their people (Ummah). The Qur'an says:

- How will it be when We bring from each nation a witness, and We bring you (Muhammad) a witness against these people (4:41).
- And (you think of) the Day when We shall raise up from each nation a witness of their own against them, and We shall bring you (O Muhammad) as a witness against these people (16:89).

Kindly refer to the following verses of the Qur'an for further information:- 2(219), 2(243), 4(41), 4(163-165), 5(109), 11(2), 16(89), 35(24), 53(56).

## **5- Religion of all the Prophets was Islam**

According to the Qur'an, Islam is not a new religion nor Prophet Muhammad (PBUH) invented or founded this religion. Islam is in fact the same religion which all the Prophets of God before Muhammad (PBUH), right from Adam to Jesus, whether mentioned in the Qur'an or not, owned, preached and propagated. God gave to Muhammad the same religion which He had given to prophets like Noah, Abraham, Ismael, Isaac, Jacob, Moses and Jesus. It is the same religion which Abraham commended to his sons and later on Jacob enjoined upon his sons. The Qur'an tells us that Abraham who was the forefather of the Prophets like Moses and Jesus and Muhammad, was neither a Jew nor a Christian but an

upright Muslim (3:67-68). The source of revelation is the same God Who sent messages through Angel Gabriel to all the Prophets. And the mission of all the Prophets was the same i.e. to proclaim to the mankind Oneness of God and bring them to the worship of God alone without assigning partners unto Him. Thus all the Prophets were Muslims and the Qur'an tells us that the name given to the followers of all prophets is Muslim (22:78). These truths have been confirmed by the following verses of the Holy Qur'an: 2(131-133), 2(136), 3(67-68), 3(85), 6(161), 12(38), 21(25), 22(78), 41(43) and 42(13). Some of these verses are given as under:-

1) When his Lord said unto him: Surrender: (accept Islam) He said: I have surrendered to the Lord of the Worlds. The same did Abraham enjoin upon his sons, and also Jacob, (saying); therefore, Lo! Allah hath chosen for you the (true) religion; therefore, die not save as men who have surrendered unto God (become Muslims). Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God, and unto Him we have surrendered. -(2:Al-Baqarah:131-133)

2) Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. -(2:Al-Baqarah:136)

3) Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters. Lo! those of mankind who have the best claim to Abraham are those who followed



him, and this Prophet and those who believe (with him); and Allah is the Protecting Friend of the believers. –(3:Al-Imran:67-68)

4) And whoso seeketh as religion other than the Surrender (to Allah i.e. Islam) it will not be accepted from him, and he will be a loser in the Hereafter. –(3:Al-Imran:85)

5) Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater. –(6: Al-An'am: 161)

6) And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witness against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper! –(22: Al-Hajj: 78)

7) He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for himself whom He will, and guideth unto Himself him who turneth (toward Him). –(42:Ash-Shura:13)

## **6- All the Prophets received Revelation from God**

Revelation, in its wider sense, means a communication from God, direct or indirect, by which God reveals His will

to his chosen people. In a rather narrow religious sense, revelation is confined only to direct messages which the Prophets from Adam to Muhammad received from God through Angel Gabriel.

The Qur'an (42:51) tells us the three ways through which God communicates with the mortals: "And it is not (vouchsafed) to any human being that Allah should speak to him except by inspiration or from behind a veil or that He sends a messenger (an angel) who reveals by His permission what He wills....."

All the Prophets sent by God received guidance and messages of God through revelation. Generally they received Allah's messages and instructions through angels, particularly angel Gabriel. However, to Prophet Moses, God spoke behind a veil. Sometimes God inspired the Prophets by showing vision or dream. Books and Scrolls were also given to some of the Prophets through revelation. For all these methods of revelation (or Wahi) please refer to the following verses of the Qur'an: 2(97), 3(3-4), 3(44), 4(163), 16(43), 16(64), 17(86), 20(11-13), 26(192-194), 28(30), 37(104-106), 48(27), some of these verses are as under:-

1) Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers; -(2:97)

2) He hath revealed unto thee (Muhammad) the Scripture with a truth, confirming that which was (revealed) before it, even, as He revealed the Torah and the Gospel. Aforetime, for a \_guidance to mankind; and hath revealed the Criterion (of right and wrong i.e the Qur'an) Lo! those who disbelieve the revelations of Allah

theirs will be a heavy doom . Allah is Mighty, Able to Requite (the wrong). –(3:3-4)

3) This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon) –(3:44)

4) Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms: –(4:163)

5) When We inspired in thy mother that which is inspired, saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will. –(20:38-39)

6) And lo! it is a revelation of the Lord of the Worlds, Which the True Spirit hath brought down, Upon thy heart, that thou mayest be (one) of the warners. –(26:192-194)

7) All the Prophets are to be believed in without any distinction. The Holy Qur'an enjoins upon its followers to believe in all the Prophets sent by God without making any distinction between them. In its verse 136 of Surah Al-Baqarah, the Qur'an says: Say (O Muslims): We believe in Allah and that which is revealed into us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered". The same commandment

has been repeated in the Verse 285 of this Surah and in verse 84 of Surah Al-Imran.

What is the meaning of believing in them without making any distinction? This has been explained by the Qur'an in its verses from 150 to 152 of Surah An-Nisa. Making distinction means to believe in some and disbelieve in others. It does not mean that you cannot consider one superior to the other in degrees of excellence. The Qur'an itself declares in its verse 253 of Surah Al-Baqrah: Of those messengers some of whom We have caused to exceed others, and of whom there are some unto whom Allah, spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs and We supported him with the Holy Spirit..... This fact has been re-emphasised in verse 55 of Surah Bani-Israel when Allah says: ..... And We have preferred some of the Prophet above others, and unto David We gave the Psalms.

## **8- Allah's covenant with the Prophets**

The Qur'an (3:81-82) tells us that Allah made covenant with the Prophets when He gave them scriptures that they would believe in and help a messenger (Prophet Muhammad) who would come after them and would confirm their scriptures. The relevant verses of the Qur'an are:

"And (remember) when Allah made covenant with the Prophets, saying: Now that I have given you of the Book and wisdom; and afterward there comes to you a messenger, confirming what is with you, you will have to believe in him and help him. Then He said: Do you agree and take this My covenant as binding on you? They said: We agree. He said: Then bear witness and I will be

witness with you. So if anyone turns back after this, such people are miscreants". (3:81-82)

From these verses of the Qur'an it is abundantly clear that all the Prophets preceding Muhammad (PBUH) accepted the covenant of God and so they, and by implication their followers, are bound to believe in Muhammad (PBUH) and help him. That is why the previous prophets particularly Prophet Moses and Prophet Jesus foretold the coming of Prophet Muhammad and enjoined upon their followers to believe in him.

## **9- All the Prophets were ridiculed and initially rejected by their people**

The Qur'an tells us that all the Prophets were ridiculed, mocked at and derided by their people. They were called magicians, poets, madmen, soothsayers, etc. They were rejected, persecuted and oppressed. The Qur'an tells Prophet Muhammad (PBUH): "Messengers have been ridiculed before you, but those who scoffed were (ultimately) surrounded by the very thing that they used to mock at" (6:10). "Messengers indeed were denied before you, but they patiently bore with the denial and the persecution till Our help reached them". (6:34). Please also refer to the following verses of the Qur'an: 3(21), 13(32), 15(10-11), 23(23-25), 25(7-9), 25(37), 51(52), 52(29-30), 68(1-2).

## **10- They had no superhuman powers**

The Messengers sent by Allah for the guidance of their people were human beings, only with the difference that they were inspired to convey Allah's message in original state without any addition or deletion, or any modification or change. However, the ignorant people in each age have been thinking that the messengers had superhuman

powers. According to them, the Prophets had the authority to benefit or harm people; they were masters of good and evil; they had control over the destinies of people; they could change the fate of the people; they had some authority in the reward and punishment on the Day of Judgement; they could intercede with God in favour of the sinners; they had the knowledge of the unseen; they did not die, and above all they were innocent of sin and hence infallible. These ideas about the Prophets have been very common among the people through all ages. Even during the times of Prophet Muhammad (PBUH), people had such wrong notions about the messengers of God. So the people asked Prophet Muhammad (PBUH) to perform extraordinary and supernatural acts, (as the Qur'an tells us in its Chapter 17, verses 90-93).

The Qur'an has refuted all the above mentioned notions about the extra-ordinary powers of the messengers of God as follows:

1) The Prophets had no power to benefit or harm themselves or any other persons. Kindly refer to verses 7:188, 10:49-50, 72:20-22 of the Qur'an.

2) They had no extra-ordinary powers. Please refer to Al-Qur'an verse 6:50

3) No Prophet would have any say in the reward and punishment on the Day of Judgement. God is the Master of the Day of Judgement. Please refer to Al-Qur'an 1:3, 2:48.

4) Every soul is to die and the Prophets are no exception to it. Refer to Al-Qur'an 3:144 and 3:185.

5) No Prophet, not even Prophet Muhammad (PBUH), had any say in the decisions of Allah about the fate of the men. As recorded in some authentic Ahadith (Traditions)

reported in Bukhari, Nisai and Tirmizi, Prophet Muhammad invoked God's curse upon his enemies when he lay wounded during the battle of Uhud exclaiming, "how can those people prosper who hurt 'their Prophet? At this verses 3:128-129 were revealed telling him he had no power to punish the people.

6) No Prophet is empowered even to guide a person dearest to him to the right path if God does not will. According to several well reported traditions, Prophet Muhammad tried his best to persuade his dying uncle Abu Talib, whom he loved extremely as Abu Talib had brought him up like his own son and had protected him from his enemies throughout his life, to renounce the pagan beliefs of his ancestors and embrace Islam, but he did not succeed. So the following verse of the Qur'an was revealed: Verily, you (O Muhammad) cannot give guidance to whom you love but Allah gives guidance to whom He wants. And Allah knows them very well who receive guidance. (28:56)

## **11- Were the Prophets Innocent?**

Whether the Prophets are innocent, infallible and incapable to commit an error or sin is a very touchy issue. Those credulous believers who virtually deify the Prophets and consider them more or super than human beings claim that the Prophets are innocent and infallible, so they cannot commit even a small error what to speak of a sin. However, the view of the Holy Qur'an is contrary to it. According to the Qur'an, a messenger of God is a human being and like other human beings he is also likely to commit an error or sin. But since he is in God's protection, so he generally does not fall in sin. A few examples from the Qur'an are given to illustrate this view:

1) The Qur'an tells us about Adam (who was the first human and also a Prophet) that he disobeyed God and, therefore, was expelled from Paradise. Then he realized his mistake and asked for pardon. Please refer to the Qur'an 2:29-39 and 7:19-25

2) The Qur'an (11:45-47) tells about Prophet Noah that he prayed to God for safety of his disbelieving son, upon which God admonished him.

3) Prophet Joseph, son of Prophet Jacob, might have committed a great sin, had Allah not protected him and shown him His argument in time (Al-Qur'an 12:23-24).

4) Prophet Jonah (Younus) left his place, after warning his people of the coming doom, before getting God's permission. He was devoured by a fish at the command of Allah. Soon he realized his mistake and prayed to God for forgiveness. Allah pardoned him and delivered him out of the stomach of the fish. The incident has been briefly referred in the following verses of the Qur'an: verses 87-88 of Chapter 21.

5) Addressing Prophet Muhammad (PBUH), God says: "Verily, We have given you a clear victory (in the form of Treaty of Hudaibiyah) That Allah may forgive you your sins of the past and of the future, and may complete His favour on you and may guide you on the straight path" (Al-Qur'an 48:1-2). At another place (40:55), the Qur'an addresses him and says: "So have patience (O Muhammad): Surely, Allah's promise is true. And ask forgiveness for your sins, and hymn the praises of your Lord at the fall of the night and in the early hours of the morning."

The following Hadith about intercession on the Day of Judgement highlights some human errors committed by



the Prophets (other than Prophet Muhammad) who would be approached to intercede for the people:

Anas reported that the Messenger of Allah said: The believers will be detained on the Resurrection Day till they will be perplexed on that account. They will say: If intercession is made for us to our Lord, we may find comfort in our place. So they will come to Adam and say: Thou art Adam, father of men. Allah created thee with His hand, and accommodated thee in His Paradise, and made the angels prostrate for thee, and taught thee the knowledge of everything. So intercede for us near thy Lord till we find ease in this place of ours. He will say: I am not here for you. (He will remember his sin which he committed by eating from the tree though he was prohibited therefrom). Go to Noah, the first Messenger Allah sent to the people of the world. So they will come to Noah who will say: I am not here for you (and he will remember his sin he committed by asking his Lord without knowledge); but go to Abraham, the friend of the Merciful. They will then come to Abraham who will say: I am not here for you (and he will remember about three falsehoods he spoke), but go to Moses, a servant to whom Allah revealed the Torah, with whom Allah spoke and whom he drew near to whisper. Then they will come to Moses. He will say: I am not here for you (and he will remember his sin he committed by killing a soul), but go to Jesus, servant of Allah and His Apostle and Spirit of Allah and His word. So they will come to Jesus. He will say: I am not here for you, but go to Muhammad servant of Allah whom Allah has forgiven of his past and future sins. So they will come to me. I shall seek permission of my Lord for His presence, and it will be granted to me..... (Bukhari, Muslim)

## **12- Had The Prophets Knowledge of the Unseen?**

Answer to this question is obviously: No. In fact, no human being, no creature, no angel, even no Prophet has knowledge of the unseen. Nobody knows what is in the heaven and in the earth, what is in the hearts of men, when a man would die, what would happen tomorrow, when the Last Day would come. Only God has the knowledge of the unseen. He knows the secrets of the heavens and the earth. He knows what the men hide in their breasts. Only he knows what would happen tomorrow. He knows when the Doomsday would come. He knows when the men would be raised after death. Only Allah has the knowledge of the visible and invisible things. However Allah may give some of the knowledge of the unseen to any of His chosen messengers whom he will. And when God gives some of His knowledge of the unseen to any of His chosen messengers, then He puts guards before him and behind him. Following Verses of the Qur'an highlight these facts: 3:179, 6:50, 6:59, 7:188, 27:65, 31:34, 67:25-26, 72:26-27. Some of these are reproduced as under:

1) It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward. -(3:179)

2) Say (O Muhammad to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought? -(6:50)

3) And with Him are the keys of the invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record. -(6:59)

4) They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not. Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe. -(7:187-188)

5) I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good- Allah knoweth best what is in their hearts-Lo! Then indeed I should be of the wrongdoers. -(11:31)

6) (He is) the knower of the Unseen, and He revealth unto none His secret, Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him. -(72:26-27)

### **13- Prophets and Intercession**

it is a general principle that God will not accept intercession on the Day of Judgment as the Holy Qur'an says "And guard yourself against the Day when no one shall be of any benefit to the other, nor will intercession be

accepted from anyone....." (2:48). So as a matter of fact, no Angel, no human being, no pious person and even no prophet has power of intercession with God on behalf of the guilty and the sinners. When Prophet Noah's son, who was non-believer and sinner, was drowning in the deluge, Prophet Noah tried to intercede but God rejected his prayer (al-Qur'an 11:45-46). Prophet Muhammad (PBUH) was enjoined by Allah not to ask forgiveness for disbelievers and hypocrites as Allah will not forgive them even if he asks forgiveness for them seventy times (9:80). Prophet Abraham tried to plead with Allah on behalf of the wrong-doing folk of Prophet Lot but of no avail (11:74-76). The wife of Prophet Noah and the wife of Prophet Lot would enter Hell and their husbands will avail them naught against Allah (Al-Quran 66:10).

However, God is the Most Merciful. He is millions rather billions of times more merciful than any of His most merciful creatures. Therefore, God has provided exception to the above mentioned general principle. God out of His mercy would give permission to the Prophets and the angels, even to the martyrs, the learned and the pious persons to intercede for some individuals. But in whose favour the intercession would be accepted that would also be determined by God. The Holy Qur'an brings this fact home when it says: On that Day no intercession will avail except that of him whom the Beneficent has granted permission and whose word is acceptable to Him. (20:109)

Some Verses of the Qur'an regarding the subject of Intercession are reproduced as follows:-

1) Lo! Your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things, There is no intercessor (with Him) save after His permission. That is

Allah, your Lord, so worship Him. Oh, will ye not remind.” (10:3)

2) On that Day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose He accepteth.(20:109)

3) Warn them (O Muhammad) 'of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.(40:18)

4) And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly(43:86)

#### **14- Did the Prophets possess Miracles?**

A miracle is Mu'jizah which comes from the root Ijaz meaning a thing which makes one unable or lacking in strength for. Mujizah is an act in the nature of extraordinary or super human act not within ordinary comprehension of man. Human mind is unable to explain scientifically how it happened and so it becomes helpless and thus believes in the ability and power of the person who performs this extraordinary act. In the Qur'an, it is generally termed by the word Ayat (sign) and it can be done only by a Prophet of God. Such like acts or acts of lesser magnitude, if done by a saint or a pious man, are called Karamah.

It is a natural law that fire burns. If a man is thrown in fire and he is not burnt then it is a miracle. Similarly a dead man cannot be brought back to life according to natural law. But if a person brings a dead man to life then it is a miracle of that person.

The Qur'an tells us that miracles were given to the Prophets by Allah so they could show them to the people to convince them of Allah's sovereignty and of their Prophethood. Some of the miracles mentioned in the Qur'an which were given to the Prophets before Muhammad (PBUH) are briefly described as under:-

1- When Prophet Abraham broke the idols of his people whom they worshipped, they threw him into a big fire. God commanded the fire to be cool and peace for Abraham and so Abraham came out of it safe and sound (Al-Quran 21:68-71).

2- Prophet Salih was given a she-camel as a token and he asked his people, the tribe of Thamud to let her feed in Allah's earth, let her take water on the day fixed for her and do no harm to her lest Allah's torment seize them. But the evil-doers hamstrung her and thus invited Allah's torment (Al-Quran 11:64-65).

3- God sent Moses with His tokens to Pharaoh to get the release of the children of Israel, but Pharaoh rejected the tokens as a mere magic. The Qur'an tells us: "(Pharaoh) said: if you have come with a token, then present it, if you are of the truthful. Then Moses threw his staff and all of a sudden it was real serpent. And he drew out his hand, and lo! It was white for the beholders. The chiefs of the people of Pharaoh said: This indeed is an expert wizard (7:106-109).

4- Prophet Jesus, son of Mary, was given many miracles. First of all, his very birth without a father is a great miracle in the history of man as none else except Adam (who was born without father and mother) was born in this way. Then he spoke to the mankind while a little child in the cradle. About the other miracles Jesus himself spoke to his people: I make for you out of clay the likeness

of a bird, and I breath into it and it is a bird, by Allah's leave. And I heal him who was born blind, and the leper, and I bring the dead into life, by Allah's leave. And I tell you what you eat and what you store in your houses..... (Al-Qur'an 3:49).

5- Muhammad was given the Qur'an, whom Dr. Ahmad Deedat calls the ultimate miracle. This is ever living miracle and people would read it, hear it and learn from it wisdom and knowledge till the Last Day. This miracle is much better than the miracles given to the previous Prophets. Supernatural or a physical miracle given to a Prophet disappears when the prophet dies and only those people can see that miracle who happen to be present on the spot where the miracle is performed. But the Qur'an is a miracle which will live up to the Doomsday and people living in any age and in any corner of the world can enjoy its blessings provided they have thinking minds and reflecting hearts. They can touch this miracle, feel its heat, read it, hear it, reflect over its themes and can achieve betterment in this world and in the next world. Thus the Qur'an is, without any doubt, a miracle of miracles. And thus speaks Allah, the Almighty God of universe: It is not enough (miracle) for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, in it is a mercy and a reminder for people who believe. (Al-Qur'an 29:51)

Some of the Verses regarding miracles given to the Prophets or shown to the Prophets in the Qur'an are as under:- 2(60), 2(72-73), 2(259), 2(260), 3(49), 3(183), 5(112-115), 7(73), 7(77-78), 7(106-108), 7(133), 11(64-65), 13(38), 14(11), 17(1), 17(59), 17(90-93), 17(101), 19(30-31), 21(69), 21(81-82), 28(31-32), 29(50-51), 37(142-145), 38(18-19), 40(78).

However the Qur'an clearly tells us that no prophet can himself bring or make any miracle nor he is authorized to show any miracle even if he has been given one. He is Allah Who gives miracles to His prophets and they can show the miracles with permission of Allah?

## **15- Do the Prophets not die?**

Contrary to the common belief held by some people, particularly by the devout followers of the Prophet, who claim that the prophets do not die the Qur'an declares that every soul, every living thing, every human being, every prophets is to taste death. Only Allah, the Almighty Lord of the universe is Immortal and Eternal, everything else is mortal. Some of the verses of the Qur'an are reproduced on this subject as under:-

1) Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful -(3:144). This verse was recited by Abu-Bakr, the greatest companion of Prophet Muhammad (PBUH) at the time of Prophet's death to convince the other companions like Umar regarding the death of Muhammad when they, in shock, were not believing.

2) Every soul will taste of death. And ye will be paid on the Day of resurrection only that which you have fairly earned. -(3:185)

3) And We sent not (as Our Messengers) before thee (Muhammad) others than men whom We inspired. Ask the followers of the Reminder if ye know not? We gave them not bodies that would not eat food, nor were they immortals -(21:7-8)



4) We appointed immortality for no mortal (man) before thee (Muhammad) what if thou dieth, can they be immortal? Every soul may taste of death, and We try with evil and with good, for ordeal. And unto Us ye will be returned. -(21:34-35)

5) Everyone that is thereon (i.e., on the earth) will passaway; there remaineth but the Countenance of thy Lord of Might and Glory. -(55:26-27)

However, in view of the verse 154 of Surah No. 2 and Verses 169 to 171 of Surah No. 3, some people argue that since martyrs do not die similarly the Prophets do not die being superior to them in ranks. But this argument is not correct. In these verses the Qur'an is not talking of the life of martyrs after their assassination in this world, but about their life in the Barzakh and in the Paradise. The Qur'an says that: "Do not call them dead (rather call them Martyrs in the way of Allah). They are living with their Lord Allah and are enjoying His favours and blessings and are living a happy life".

## CHAPTER 2

# Prophet Adam (PBUH)

The Qur'an, in its various passages, throws light on the story of Adam (the father of humankind) and Iblees (a jinn who had been reportedly included among the angels) in an interesting manner. Briefly speaking the story told by the Qur'an is that Allah intended to create Adam out of potter's clay and appoint him viceroy (caliph) in the earth. The angels objected to it as they perceived that such a creation (having a large freedom of thought and action) would (create a big disorder in the earth and would) shed blood. According to a tradition, their this perception was based on their past experience of previous Adams or Adam-like creations who had been given independence of thought and action and who had made mischief in the earth. However, the angels were satisfied when Allah taught Adam the names of various things, showed them to the angels and they could not tell their names but Adam did. Then Allah asked the angels to prostrate to Adam. All did save Iblees. When Iblees was asked why he had not prostrated, he said that he was created from fire while Adam was created from mud and therefore he was superior. At this God declared him outcast and expelled him from heaven. However, Iblees challenged that if he is given respite, he would beguile Adam and his off-spring from the right path of God. Allah accepted this challenge and gave him reprieve till the Day of Judgement. So the first action which Iblees took in this way was taken against Adam himself whom God had allowed to live in Paradise with his wife and eat everything he wished except fruit of a particular tree. Iblees approached Adam and his wife and made them eat fruit of the forbidden tree and thus got

them expelled from Paradise for their disobedience to God's commandment.

Al-Qur'an, the revealed book of Islam, has told various events of life of Adam and his clash with Iblees in the following Verses: 2(30-39), 5(27-31), 7(11-25), 15(28-43), 17(61-65), 20(115-124), 38(71-85). Here are some of these verses:

1- And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. And He taught Adam all the names, then showed them to the angels, saying: Inform me of the names of these if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secrets of the heavens and the earth? And I know that which ye disclose and which ye hide. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblees. He demurred through pride, and so became a disbeliever. And We said: O Adam! Dwell thou and thy wife in the Garden and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful. We said: Go down, all of you, from hence; but verily there cometh

unto you from Me a guidance; and whoso followed My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire. They will abide therein. —(2:Al-Baqarah:30-39)

2- And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblees) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud. He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded. He said: Reprieve me till the day when they are raised (from the dead). He said: Lo! thou art of those reprieved. He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee). He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill Hell with all of you. And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals And he swore unto them (saying): Lo! I am a sincere adviser unto you. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them (saying): Did I not forbid you from that

tree and tell you: Lo! Satan is an open enemy to you? They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost! He said: Go down (from hence, one of you a for unto the other. There will be for you on earth a habitation and provision for a while. He said There shall ye live, and there shall ye die, and thence shall ye be brought forth. – (7:Al-A'raf:11-25)

3- He said : O Iblees! What aileth thee that thou art not among the prostrate? He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered? He said: Then go thou forth from hence, for verily thou art outcast. And lo! the curse shall be upon thee till the Day of Judgement. He said: My Lord! Reprieve me till the day when they are raised. He said: Then lo! thou art of those reprieved. Till an appointed time. He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth and shall mislead them every one; Save such of them as are Thy perfectly devoted slaves. He said: This is a right course incumbent upon Me: Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee. And lo! for all such, Hell will be the promised place. –(15:Al-Hijr:32-43)

4- And when We said unto the angels: Fall down prostrate before Adam and they fell, prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay? He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few. He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment. And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and

be a partner, in their wealth and children, and promise them. Satan promiseth them only to deceive. Lo! my (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian. -(17:Bani Isra'îl:61-65)

5- And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis, he refused. Therefore, We said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil. It is (vouchsafed) unto thee that thou hungerest not therein nor art naked. And thou thirstest not therein nor art exposed to the sun's heat. But the Devil whispered to him, saying: O Adam! 'Shall I show thee the tree of immortality and power that wasteth not away? Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray. Then his Lord chose him, and relented toward him, and guided him. He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief. -(20:Ta Ha:116-123)

6- And when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate, The angels fell down prostrate, every one. Saving Iblis; he was scornful and became one of the disbelievers. He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted? He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay. He said: Go forth from hence, for lo! thou art outcast, And lo! My curse is on thee till the

Day of Judgement. He said! My Lord! Reprieve me till the day when they are raised. He said Lo! thou art of those reprieved. Until the day of the time appointed. He said! Then, by Thy might, I surely will beguile them every one, Save Thy single-minded slaves among them. He said: The Truth is, and the Truth I speak, That I shall fill Hell with thee and with such of them as follow thee, together. – (38:Sad:72-85)

### CHAPTER 3

## Prophet Noah (PBUH)

Centuries after Adam, when the people had gone astray from the One True God and His right path, God sent Noah to the people living in ancient Iraq for their guidance. According to the Bible (Old Testament, Book of Genesis), Noah was son of Lamech and he was of the ninth generation of Adam. According to a tradition, he was the first messenger of Allah who was given Shariah (Law). The Qur'an has related the story of Prophet Noah in its various Chapters. It has named its Chapter No. 71 after Prophet Noah, called Surah Noah. Noah lived among his people for 950 years and preached to them Oneness of God, worship of True God alone, and renunciation of idol worship. But his rebellious people disobeyed him except a few poor persons. When he got disappointed, Allah asked him to build a big ship (later on called Noah's Ark), place in it a pair of some species of animals and birds and embark on it with his family and followers. Then Allah's command of a deluge (a big flood) came. Thus Prophet Noah's arrogant people including his son were drowned. Noah and his family and his believers were saved. The ark rested on the mount Judi and the water was called off by Allah. The Bible says that the whole world was covered by the flood. It has also given details about the size of the Noah's ark. However, the Qur'an has not given such details. It has only concentrated on the moral aspects of Noah's story. Flood of Noah according to Maulana Abdul Majid Darya Abadi's research took place in 3232 B.C. Let us now know what the Qur'an says about Prophet Noah.



1- Prophet Noah (PBUH) has been mentioned by the Qur'an in its dozens of verses. Specially verses 7(59-64), 11(25-48), 23(23-30), 26(105-122), 29(14-15), 37(75-82), 54(9-16) and 71(1-28) relate his story. However a detailed account of Prophet Noah has been given by the Qur'an in verses 25 to 48 of its Chapter 11 which tells us how he conveyed Allah's message to his people, how the chiefs of his people ridiculed him and challenged him to bring upon them the doom with which he had threatened them, how Allah commanded him to make a ship, how Allah caused abundant water to come down from sky (i.e. the rain) and gush forth from earth, how Noah's rebellious nation including his disobedient son were drowned, and how Noah and his family along with his followers and species of animals were saved in the ship.

The Qur'an says: And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you. That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day. The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us-nay, we deem you liar. He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto? And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe-Lo! they have to meet their Lord-but I see you a folk that are ignorant. And, o my people! Who would deliver me from Allah if I thrust them away? Will ye not then reflect? I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good-Allah knoweth

best what is in their hearts-Lo! then indeed I should be of the wrong-doers. They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful. He said: Only Allah will bring it upon you if He will, and ye can by no means escape. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back. Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit. And it was inspired in Noah, (saying): No one of thy folk will believe save him who hath believed already. Be not distressed because of what they do. Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned. And he was building the ship, and every time those chieftains of his people passed him, they made mock of him. He said: Though ye make mock of us, yet we mock at you even as ye mock; And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair( the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful. And it sailed with them amid waves like mountains, and Noah cried unto his son-and he was standing aloof-O my son! Come ride with us, and be not with the disbelievers. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned. And it was said: O earth!

Swallow thy water and, O sky! Be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk! And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the Truth and Thou art the Most Just of Judges. He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant. He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost. It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessing upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them. (11:Hud:25-48)

2- Some other information given by the Qur'an about Prophet Noah is as under:

- Verse 33 of Surah 3 tells us that Allah preferred Adam and Noah and the Family of Abraham and the Family of Imran above many peoples.
- Verses 14 and 15 of Surah 29 tell us that Noah lived with his people for nine hundred and fifty years (for most of the time preaching them Allah's message). As they did not heed, Allah drowned the wrongdoers and saved Noah and his followers in the ship. Some people say that the period of 950 years is not the total age of Noah, rather it is the period of his Prophethood. He was made Prophet at the age of fifty and thus his total age was one thousand years.

- Verse 10 of Surah 66 tells us that the wife of Noah betrayed him and so she would be sent to Hell despite that she had lived with Noah as his wife. Betrayal of Noah by his wife according to some scholars, was that she did not support her husband in his Prophetic career and in his mission. Her betrayal, God forbid, was not that she was of evil conduct as some nasty writers allege misinterpreting verse 46 of Surah 11.
- Chapter 71 of the Qur'an which has been named after Noah provides us with some more details about Noah and his people. The people of Prophet Noah did not accept Noah's teachings although he preached to them day and night. They disobeyed him and followed the wealthy and the proud persons among them. They did not believe in Allah and did not agree to worship Him Alone. Rather they continued worshipping the idols and their false gods such as Wadd, Suw'a, Yaghuth, Ya'uq and Nasr. Disgusted with their rebellious attitude, Prophet Noah invoked Allah to destroy the sinners and the wrongdoers of his people. His invocations were accepted by Allah Who drowned the wrong-doers because of their sins.
- Literal meaning of 'Noah' is one who weeps very much or who is always crying. Noah may have been so named as he might have excessively been feeling aggrieved because of indifference of his people to accept his mission.
- Noah is also called as Second Adam because most of the people died during the great flood, and the people living after him are reportedly children of his three sons - Sam, Ham and Yafis. Arabs and Middle Eastern people hail from Sam; black people living in Africa from Ham; and yellow and white Mongols and Arians living in Far East, North Asia and Europe from Yafis.

**CHAPTER 4****Prophet Hud (PBUH)**

He was sent as a Messenger of God to his tribe or people called A'ad. They lived in the southern part of the Arabian Peninsula, in the area along with Persian Gulf extending from Yemen to Iraq called Al-Ahqaf. The tribe was called after their ancestor Aad who was grandson of Prophet Noah's son Sam. The A'ad people were very strong and tall in stature, had fertile lands, lived in stone-built very beautiful houses, and had a lot of wealth and agricultural produce. According to Allama Sulaiman Nadvi, the climax of the power and prestige of these people was the period around 2200 B.C. One of their kings named Shaddad, who was proud and rebellious to God, is reported to have built a big paradise containing big gardens, buildings and fountains. However, when the paradise was completed, he died on its doorsteps and could not enter it as a punishment from God.

Allah sent Prophet Hud to these rebellious people who preached to them to believe in God, worship Him alone, shun the false deities and obey their Prophet. But the arrogant people rejected Prophet's message. So God sent His torment on them and destroyed these people.

According to most of the scholars, Prophet Hud is not mentioned in the Bible. However, some scholars identify him with Eber son of Sulh mentioned in the Book of Genesis of Old Testament. Now let us see what the Qur'an says about him.

1- Prophet Hud (PBUH) has been mentioned by the Holy Qur'an in several of its verses. Particularly verses

7(65-72), 11(50-60), 26(124-140), 46(21-26), 54(18-21), 69(4-8), and 89(6-8) relate his story. But a somewhat detailed account of Hud, his message to his people A'ad, refusal of his people to obey him, and God's punishment on his people has been given by the Qur'an in its Surah 11 (verses 50-60) which has been named after him. It reads as under:

"And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other God save Him. Lo! ye do but invent! O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Have ye then no sense? And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty! They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee. We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do you (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah). Beside Him. So (try to) circumvent me, all of you, give me no respite. Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on the straight path. And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things. And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us;

We saved them from a harsh doom. And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate. And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud!" (11:Hud:50-60)

2- The story of Hud and his people has again been repeated in verses 65 to 72 of its Chapter 7 and in verses 124 to 140 of its Chapter 26 by the Holy Qur'an with a little difference of words. In verses 65 to 72 of Surah 7, Hud reminds his people that Allah has made them viceroys after Noah's people and has given them good physique and other things. So they should serve Allah alone. Instead of obeying him and forsaking their false gods, his people challenged him to bring upon them the doom wherewith he had threatened them. So Allah's torment came and He saved Hud and his followers and cut the root of those who denied Allah's revelations and disbelieved. In verses 124 to 140 of Chapter 26, Hud mentions the blessings of Allah on his people like sons, cattle, gardens and watersprings and invites them to serve Allah but in vain. Besides he mentions two qualities of his people that they build monuments on every high place for just fun and they make strong fortresses as if they will live therein for ever. These qualities may look great to materialistic civilization of modern times from archeological point of view, but to a Prophet and a pious person these are useless ventures. So verses 6 to 8 of Chapter 89 call the people of Hud as A'ad of Iram, a city of lofty pillars, like of whom were not created in the cities of the world.

3- In some other verses, the Qur'an provides us the following further information about Prophet Hud and his

people, the tribe of A'ad. Verses 21 to 26 of Surah 46 tell us that Hud's people A'ad lived in Al-Ahqaf. When Allah's doom in the shape of a dense cloud came forth to their valleys they took it a cloud which would bring them rain. But in fact that was a windstorm in which was a painful torment. Verses 18 to 21 of Surah 54 tell us that the furious wind sent on tribe of A'ad was sweeping men away as if they were uprooted trunks of palm-trees. This wind continued blowing on them for seven nights and eight days. (69:4-8).



**CHAPTER 5****Prophet Salih (PBUH)**

Some two or three centuries after Prophet Hud, God sent Prophet Salih to the tribe or people known as Thamud. They were so called after their ancestor Thamud who was a great grandson of Noah's son Sam. They lived in the north-western part of Arabia known in those days as valley of Al-Qura'a, rocky fertile land. They were closely related to A'ad and are also known as Second A'ad. Like A'ad people, they were wealthy, arrogant, and rebellious to God. They cut rocks and built splendid houses, castles and temples. They disbelieved in God, worshipped stone idols and oppressed the poor and the weak.

Prophet Salih preached to the people belief in one God and good conduct. He asked them to renounce idol-worship, to serve Allah alone and obey him. But they rejected the teachings of Salih and mocked at him. They asked him to produce a miracle in the form of a pregnant she-camel which should come out of mountain. So Salih prayed to God and God produced she-camel by splitting asunder a mountain. Salih told his people that it was Allah's she-camel so they should leave her to feed and inflict no harm on her. Instead of admiring this miracle and believing in Allah and Allah's messenger Salih, they hamstrung the she-camel and killed her. So at Allah's command, Saleh gave his people a three days ultimatum for repentance and reform. But instead of submitting to Allah and His messenger, nine miscreants of the city on behalf of the people plotted to kill Salih and his family secretly by night. Therefore, Allah sent His torment and destroyed the Thamud. Prophet Muhammad (PBUH)

showed his companions the ruined area of Thamud when he led an expedition to Tabuk in 8 A.H.

Prophet Salih is not mentioned in the Bible. But there are several verses in the Holy Qur'an about Prophet Salih (Peace be upon him) and his people, the tribe of Thamud. Particularly verses 7(73-79), 11(61-68), 26(141-159), 27(45-53), 54(23-31), 85(17-20) and 91(11-15) relate his story.

1- Verses 73 to 79 of Surah 7 provide us some details about his account. These are reproduced as under:

"And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other God save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you. And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth. The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers. Those who were scornful said: Lo! in that which ye believe we are disbelievers. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah). So the earthquake seized them, and morning found them prostrate in their dwelling-places. And Salih turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers. (7:Al-A'raf:73-79)

2- The same story appears in verses 61 to 68 of Surah 11 with a little difference as under: "And unto (the tribe of Thamud) (We sent) their brother Salih. He said: O my people! Serve Allah, ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo, my Lord is Nigh, Responsive. They said: O Salih! thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshiped? Lo! we verily are in grave doubt concerning that to which thou callest us. He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition. O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you. But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied. So, When Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo! thy Lord! He is the Strong, the Mighty. And the (Awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings, As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!" -(11:Hud:61-68)

3- Verses 45 to 53 of Surah 27 tell us that there were nine persons in the tribe of Thamud who were ring leaders of the mischief makers. They said to each other: "Swear by Allah that we will attack Salih and his family in the night, then we will say to his guardian: We did not witness the killing of his family." Thus they devised a plot against Salih. Allah also devised a scheme and destroyed them and their nation utterly and saved Salih and his followers.

## CHAPTER 6

# Prophet Abraham (PBUH)

About 2000 or 1800 B.C. (exact dates not known) Abraham (called Ibraheem in the Qur'an) was born in Urr, an ancient city of Iraq, among the Chaldean people. The Chaldeans believed in Sabaeen religion and were polytheists who worshipped idols and heavenly bodies such as sun, moon and stars. Abraham's father Aazar was a maker as well as a worshipper of idols and was in charge of a big temple. Abraham received enlightenment in very young age when he rejected worship of sun, moon, stars and idols and expressed his disgust against the worship of things and beings other than Allah, the One God of the whole universe. When enlightened and commissioned as Prophet of God, Abraham started preaching to his people worship of One True God (monotheism) instead of many false deities (polytheism). He argued with his father and the idolaters as to why they worshipped idols when they know that the idols can neither cause them any harm nor any benefit. At this the idolaters turned against him and his father particularly got offended and threatened that he would stone Abraham to death if Abraham did not abstain from condemning the idols. So Abraham left his father's home.

One day when the people had gone to attend their annual festival, Abraham entered their temple and broke to pieces all the idols except the biggest one. When the people returned and came to know what had happened, they called Abraham and asked him as to who has done mischief with their idols. Abraham told them to refer to the biggest idol, but they admitted that the idols could not

speak. Meanwhile the king of Iraq, Namrud came to know of the incident and he called Abraham to his court. Namrud claimed to be god, so he questioned Abraham about his God. Although Namrud was confounded by Abraham's reply, but he did not accept Abraham's concept of God. Therefore he and his people prepared a blazing fire and threw Abraham into it. However, Allah made the fire cool for Abraham and he came out of it safe and sound. After this incident Abraham left his country, and with his wife Sarah (who was his cousin) and Lot (who was his nephew and who also believed in his prophethood) he went to Syria.

Abraham lived in Syria for few years and then migrated to Canaan (Palestine). Even in Canaan he could not stay for a longer period because of famine in the land. He then went to Egypt but the men of Egypt's king took away his wife Sarah. However, when the king came to know of the truth, he not only returned Sarah to Abraham with respect but also gifted a lady named Hajar (Hajrah). Abraham married Hajrah and returned to Canaan with his wives.

Abraham was blessed with his first born son, Ismail, by Hajrah. Afterwards he settled his wife Hajrah and his infant son Ismail in valley of Faran, a desert and uncultivated land. When Ismail grew into a young boy of 12 or 13 years, Abraham saw in a dream that he was sacrificing him. Ismail obediently submitted to his father's desire. Thus both the father and the son surrendered before the will of Allah and the father made his only son lay down on forehead in the valley of Mina near Makkah ready for sacrifice God appreciated his act and redeemed Ismail by a big sacrifice of a lamb. Then Abraham built Kaabah with the help of his son Ismail who later became ancestor of the Arabs and forefather of Prophet Muhammad (PBUH). Abraham's act of sacrifice of his son

Ismail pleased Allah so much that Allah blessed Abraham another son Isaac by his barren wife Sarah, and Isaac was blessed with Jacob, who became father of Israelites and in whose line many Prophets were born including Joseph, Moses, David, Solomon, Zacharia, John and Jesus.

Abraham was blessed with sons at fairly old age. He was 86 when Ismail was born and was 99 when Isaac was born. Allah made Abraham a Prophet and His friend (Kalil-ul-Allah) and raised many Prophets from among his descendants. Therefore, Abraham is called Father of the Prophets (Abul Anbiya). Besides his sons Ismail and Isaac who were Prophets, the Qur'an has named Jacob, Joseph, Shuaib, Moses, David, Solomon, Job, Jonah, Elisha, Ezra, Zacharia, John, Jesus and Muhammad as Prophets among his descendants. Allah also made Abraham Leader of mankind (Imam-un-Nas). Qur'an calls him a great monotheist (Hanif) who single-mindedly devoted himself to the worship of One God. He has been called a great Muslim and his religion has been named Islam. Three great religions of the world – Judaism, Christianity and Islam – highly respect Abraham and take pride in tracing their origin to Abraham's faith. These religions were given to the world respectively by Moses, Jesus and Muhammad, who as stated above were descendants of Abraham. Many articles of Islam, particularly rituals connected with Pilgrimage and animal sacrifice, are associated with actions of Abraham, his son Ismail and his wife Hajarah. Abraham preached his belief in One God and his religion of Islam (complete submission to the will of God) wherever he went such as Iraq, Syria, Palestine and Egypt. He, therefore, can be called a Prophet sent not only to his native land Iraq but also to many other lands. The Qur'an has showered Allah's blessings on him and has honoured him by naming one of its Chapters, Chapter 14 called Surah Ibraheem, after his name.

Abraham is one of the most mentioned Prophets in the Holy Qur'an. There are dozens of Verses about Abraham in the Holy Qur'an which are available in the many of its Surahs. Let us now see what the Qur'an says about him.

1- Allah tried Abraham with His commands, and he fulfilled them. So Allah appointed him a leader for mankind (Al-Quran 2:124). He was thankful to Allah for His bounties, so Allah chose him and guided him to a straight path (16:121). Allah preferred the Family of Abraham above peoples of the world (3:33). Allah also bestowed upon his family the Scripture and Wisdom – He bestowed upon them a mighty kingdom (4:54).

2- Allah sent revelation to Abraham as He sent revelation to other Prophets (Al-Qur'an 3:84, 4:163). He was a Prophet and Allah gave him Scriptures or scrolls (Al-Qur'an 19:41, 53:36-37, 87:19). His Religion was Islam and he preached Islam to his sons (Al-Qur'an 2:130-132, 2:135, 3:95).

3- Abraham alongwith his elder son Ismail built Kaabah (the House of God) at Makkah and purified it for those who go around it and those who meditate therein and those who bow down and prostrate themselves. Then both the father and the son prayed to Allah for raising a messenger in their children who should recite to them Allah's revelations and purify them and teach them Scripture and Wisdom. They also prayed to Allah for making the region (where Ismail had been settled and God's house had been built) a region of security and bestowing upon its people fruits for sustenance (al-Qur'an 2:125-129 and 14:37). God commanded Abraham to proclaim unto mankind the pilgrimage of the House, i.e. Kaabah. (Al-Qur'an 22:27).

4- Abraham was not a Jew, nor a Christian, nor a polytheist (or idolater) but an upright Muslim who had submitted himself whole-heartedly and single-mindedly to One God, Allah the All-Mighty-(Al-Qur'an 2:135, 3:67, 6:161, 16:120, 16:123).

5- Allah blessed him with sons-Ismael and Isaac in his old age (Al-Qur'an 14:39). Allah raised many Prophets from his seed such as Ismael, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon, Job, Jonah, Elias, Elisha, Zachariah, John and Jesus (Al-Qur'an 6:84-86). Finally Allah raised Muhammad (PBUH), His last Messenger from the offspring of Ismael, Abraham's elder son.

6- Abraham rejected worship of idols and heavenly bodies and argued with his father, Azar, about idol-worship. The Qur'an, in its Chapter 6 verses 74 to 80, says:

"(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty: When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him). Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters. His people argued with him. He said, Dispute ye with me concerning Allah when He hath guided me ....."



Abraham's detailed arguments with his father about idol-worship have also been reported by the Qur'an in verses 41 to 48 of Surah 19.

7- Abraham's debate with Namrud, the king of Iraq, about God has been reported by the Qur'an (2:258) as follows:

"Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrong-doing folk."

8- Allah showed Abraham how He would raise the dead. The Qur'an, in its verse 2:260, says:

"And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste. And know that Allah is Mighty, Wise." (2:Al-Baqarah:260)

9- Abraham rejected the worship of idols by his father and his people. Then he broke their idols, they threw him into fire, Allah made the fire cool for him, and rescued him (from Iraq) to the blessed land (Palestine). These events have been described by the Qur'an as under:

"And We verily gave Abraham of old his proper course, and We were Aware of him, When he said unto his father and his folk: What are these images unto which ye pay

devotion? They said: We found our fathers worshippers of them. He said: Verily ye and your fathers were in plain error. They said: Bringest thou unto us the truth, or art thou some jester? He said: Nay, but your Lord is the Lord of the heavens and the earth, who created them; and I am of those who testify unto that. And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs. Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it. They said: Who hath done this to our gods? Surely it must be some evil-doer. They said: We heard a youth make mention of them, who is called Abraham. They said: Then bring him (hither) before the people's eyes that they may testify. He said: But this, their chief hath done it. So question them, if they can speak. Then gathered they apart and said: Lo! ye yourselves are the wrong-doers. And they were utterly confounded, and they said: Well thou knowest that these speak not. He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you? Fie on you and all that ye worship instead of Allah! Have ye then no sense? They cried: Burn him and stand by your gods, if ye will be doing. We said: O fire, be coolness and peace for Abraham, And they wished to set a snare for him, but We made them the greater losers. And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples. And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous". (21:Al-Anbiya:51-72)

The above mentioned events have also been briefly highlighted by the Qur'an in verses 83 to 98 of its Surah 37.

10- The story of Abraham's sacrifice of his son (Ismail) has been related by the Qur'an as under:

“(Abraham prayed): My Lord! Vouchsafe me (i.e. bless me) of the righteous (a son who must be righteous). So We gave him tidings of a gentle son. And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. Then, when they had both surrendered (to Allah), and he had flung him down upon his face, We called unto him: O Abraham! Thou hast already fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous victim. And We left for him among the later folk (the salutation): Peace be unto Abraham! Thus do We reward the good. Lo! he is one of Our believing slaves. And We gave him tidings of the birth of Isaac, a Prophet of the righteous.” (37:As-Saffat:101-112)

11-Abraham’s abhorrence of idol worship and his concept of God has again been highlighted by the Qur’an in its verses 69-82 of Surah 26. The Qur’an says: Recite unto them the story of Abraham when he said unto his father and his folk: What worship ye? They said: We worship idols, and are ever devoted unto them. He said: Do they hear when ye cry? Or do they benefit or harm you? They said: Nay, but we found our fathers acting on this wise. He said: See now that which ye worship, ye and your fathers. Lo! they are all an enemy to me, save the Lord of the worlds, Who created me, and He doth guide me. And who feedeth me and watereth me, and when I sicken, then He healeth me. And who causeth me to die, then giveth me life (again). And who, I ardently hope, will forgive me my sin on the Day of Judgement.

12- The Qur'an (60:4-6) makes Abraham and his companions a goodly pattern (role model of conduct) for those who believe in Allah and the Last Day.

13- Miscellaneous information provided by the Qur'an about Prophet Abraham (PBUH) is as follows: Angels bring him tidings of a son (11:69-73, 15:51-56, 51:24-30). He pleads for Lot's people (11:74-76). His prayers (2:126-129, 14:35-41, 26:83-87). To fulfill his promise he prayed for his father though it was of no avail (9:113-114, 19:47, 26:86).

**CHAPTER 7****Prophet Lot (PBUH)**

Lot was son of Abraham's brother Haran who had died when Lot was a child. So he was brought up by his uncle Abraham. Besides Abraham's wife Sarah, he was the only person who had accepted Abraham's faith. When Abraham felt disgusted with the people of Iraq and left his country for good, Lot accompanied him. He stood with his uncle Abraham and remained with him in his journeys to Syria, Canaan and Egypt. Later on he himself was made Prophet and God sent him as His messenger to the wicked people of Sodom and Gomorrah in the plains East of the Dead Sea. The people of these cities were shamelessly addicted to the vice of homosexuality which they had innovated and which hitherto was not known among other nations of the world. They were also involved in crimes like highway robbery and doing evil acts in public assemblies. Lot tried his level best to guide the people to the right path of Allah and to make them give up vices of homosexuality and highway robbery. But it was all in vain. So before sending His torment on these wicked people, Allah sent two angels in the form of handsome youngmen. First the angels met Abraham and conveyed to him good news of birth of Isaac and then they went to Lot as guests. The news of the arrival of handsome youngmen in Lot's house spread like wild fire in the city and the wicked people rushed and gathered around the house of the Prophet. Lot offered them his daughters and asked them to spare his guests, but the wrongdoers did not agree. Meanwhile the guests realized the helplessness of Lot and disclosed to him their identity. Lot was told to escape with his family except his

wife. Earthquake combined with rain of fire and stones completely destroyed the cities of Sodom and Gomorrah.

Kindly refer to the following Verses of the Qur'an to know about Prophet Lot and his people: 7(80-84), 11(77-83), 15(59-77), 21(74-75), 26(160-177), 27(54-58), 29(28-35), 37(133-138), 54(33-39) and 66(10). Some of these verses are discussed as under:

1- In the Verse 74-75 of its Surah 21, the Qur'an tells us that God blessed Lot with judgement and knowledge and delivered him from the community that did abominations.

2- The story of Prophet Lot (PBUH), the sins of his people and their destruction including the wife of Lot in a doom sent by Allah upon them, has been told by the Qur'an in detail in its following paragraphs:

i) And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you? Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk. And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure. And We rescued him and his household, save his wife, who was of those who stayed behind. And We rained a rain upon them. See now the nature of the consequence for evil-doers! (7:Al-A'raf:80-84)

ii) And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day. And his people came unto him, running towards him, and before then they used to commit abominations-He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the presence of) my guests. Is there not among you any upright man? They said: Well thou

knowest that we have no right to thy daughters, and well thou knowest what we want. He said: Would that I had strength to resist you or had some strong support (among you)! (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round-(all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh? So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another, Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers. (11:Hud:77-83)

iii) And Lo! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you. For come ye not in unto males, and cut ye not the road (for travelers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller! He said: My Lord! Give me victory over folk who work corruption. (29:Al-Ankabut:28-30)

The above mentioned story has been repeated, with a little difference, by the Qur'an in its verses such as (15:59-73) and (26:160-177)

3- Lot's wife betrayed him and so she would enter the Hellfire (Al-Qur'an 66:10). She is an example for disbelievers. Her husband, who is a Prophet of God, will not be of any avail to her on the Day of Judgement. Lot's wife betrayed Lot which, according to the scholars, does not mean that (God forbid) she was not of good moral character. It means that she betrayed her husband in his Prophetic mission. She neither sincerely believed in him nor she actively supported him in preaching of his faith.

## CHAPTER 8

# Prophet Shuaib (PBUH)

Allah raised Shuaib as Prophet among his folk, called the People of Madyan (spelled as Midian also) who were descendants of Madyan, the son of Prophet Abraham by his third wife named Katura. These people are also known as Banu Katura. They were settled in a region which was adjacent to Syria and the Sinai deserts. The area was on a prominent highway by which the traders of Hijaz traveled to Syria, Palestine and Egypt along the eastern banks of the Red Sea. A city named after Madyan, the ancestor of the people, had also emerged in the region. With the passage of time the people had lost their faith in Abraham's religion, had become idolaters and were involved in crimes like cheating in business dealings and highway robbery.

Prophet Shuaib preached to them belief in One God and worship of Allah alone instead of idols like Baal. He also tried to persuade them to give up business malpractices such as wrong or short weighing and measuring. But instead of listening to the fair advice of their Prophet, they threatened him to stone him to death if he did not revert to their religion. So Allah sent His torment in the shape of a violent earthquake with a thundering sound. Prophet Shuaib and those few persons who believed in him were saved, but all the wrong doing people of Madyan were completely destroyed.

Prophet Shuaib was also sent to Ashabul-Aiyka (People of the Forest) who lived near Madyan in the vicinity of Tabuk and Raqem (Petra). Like people of Madyan they



were also involved in Idol-worship, business malpractices and highway robbery. They also did not listen to Shuaib and were destroyed by the torment of the Day of Shadow. However some commentators think that the people of madyan and the people of Forest are the same people.

The story of Prophet Shuaib and his wrongdoing people, along with their crimes and their punishment has been related by the Qur'an in verses 85-93 of Surah 7, verses 84-95 of Surah 11, verses 176-191 of Surah 26 and Verses 36-37 of Surah 29. Let us reproduce some of these verses of the Qur'an to highlight the story:

1- "And unto Midian (We sent) their brother, Shu'aib. He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers. Lurk not on every road to threaten (way-farers) and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters! And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the best of all who deal in judgement. The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shuaib, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it? We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put

our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision. But the chieftains of his people, who were disbelieving, said: If ye follow Shu'aib then truly ye shall be the losers. So the earthquake seized them, and morning found them prostrate in their dwelling-place. Those who denied Shuaib became as though they had not dwelt there. Those who denied Shuaib they were the losers. So he turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)? (7:Al-A'raf:85-93)

2- And unto Midian (We sent) their brother Shuaib. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well-to do, and lo! I fear for you the doom of a besetting Day. O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption. That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you. They said: O Shuaib! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! Thou art the mild, the guide to right behavior. He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn repentant. And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of lot are not far off

from you. And ask for pardon of your Lord and then turn unto Him (repentant). Lo! My Lord is Merciful, Loving. They said: O Shuaib! We understand not much of that thou tellest, and lo! We do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us. He said: O my people! Is my family more to be honoured by you than Allah? And ye put Him behind you, neglected! Lo! My Lord surroundeth what ye do. And, O my people! Act according to your power, lo, I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you. And when Our commandment came to pass We saved Shuaib and those who believed with Him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings, As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar! -(11:Hud:84-95)

**CHAPTER 9****Prophet Moses (PBUH)**

Moses (called Musa) is regarded as the founder of Judaism, the greatest Prophet and central figure in the Jewish nation. His name in Hebrew is Mosheh. The greatness of Moses lies in the fact that he brought his people, the children of Israel, out of Egypt, "the house of bondage", received from God the Ten Commandments and the Torah on Mount Sinai, and led his people in the desert wanderings for 40 years. Above all Moses was the Prophet of God and a mediator between God and the children of Israel. According to the Jews, it is through his intermediacy that God concluded a covenant with children of Israel at Mount Sinai in which God chose them to be his people and they undertook to worship God only and obey his laws. About the name of this great Hebrew Prophet, the Bible states, though the later scholars reject it, that the Pharaoh's daughter named the infant she found in the river 'Mosheh' because she said, "I drew him out of water" (Hebrew: 'Mishiti') Historically, Moses lived between 1350 and 1250 B.C. A brief account of Moses, as constructed by Encyclopedia Americana from sacred writings of the Jews, is given below:

Moses was the son of Amram and Jochebed, both of the tribe of Levi. Before his birth, the Egyptian Pharaoh had decreed that every male child born to his Hebrew slaves should be cast into the Nile River. In an effort to save her son, Jochebed placed Moses in an ark of bulrushes by the river's brink. He was found there by the pharaoh's daughter, who took pity on him. At the suggestion of Moses' elder sister, Miriam, his nursing was

entrusted to "a Hebrew woman," who was none other than his own mother. After Moses was weaned, he was adopted by the Pharaoh's daughter and raised in royal palace.

The Bible makes no mention of Moses' upbringing at the Egyptian court. But according to Talmudic legend, his life was saved by the angel Gabriel. While a young child, Moses took the crown from the head of the Pharaoh and placed it on his own head. To test whether Moses understood what he had done, a bowl of hot coals and a bowl of precious stones were placed before him. As Moses reached out for the jewels, Gabriel, who had made himself invisible, caught the child's hand and directed it toward the coals. Moses lifted a red-hot coal to his mouth, burning part of his lip and tongue. His life was thus saved, but from then on he was "slow of speech and slow of tongue."

At some point he learned that he was a Hebrew, and was concerned about the bondage of his people. Upon reaching adulthood, Moses "went out unto his brethren" and saw an Egyptian smiting a Hebrew slave. He killed the Egyptian and buried him in the sand. When the incident became known to the Pharaoh, Moses had to flee to escape the death penalty.

He found refuge in Midian with Jethro (Reuel), a Midianite priest, and later married his daughter, Zipporah, who bore him two sons, Gershom and Eliezer. Moses lived as a shepherd in Midian for 40 years. During his sojourn with Jethro, it is possible that he absorbed Midianite ideas about the deity.

One day, while Moses tended the flock on "the Mountain of God Horeb," the Lord appeared to him in a burning bush, which was not consumed by the flames. The Lord revealed himself to Moses as the God of his fathers, the God of Abraham, Isaac, and Jacob and stated that his

name was Yahweh, or Ehye ("I am," or "I cause to be"). He commanded Moses to return to Egypt to liberate his people from bondage and lead them to "a land where milk and honey flow." Moses protested that he could not perform such a task and pleaded for release because of his slow speech. But God promised to assist him and chose Moses' brother Aaron as his spokesman. Moses then returned to Jethro and, without disclosing God's revelation, sought permission to visit his brethren in Egypt. On his way back to Egypt with his wife and children, Moses met Aaron and told him of God's words. Moses and Aaron then approached the Children of Israel, who accepted them as their leaders.

Thereupon they went to the Pharaoh and declared, "This is what Yahweh, the God of Israel, has said, 'Let my people go, so that they may keep a feast in the wilderness in honor of me.'" When the Pharaoh refused to let the Israelites leave Egypt, God inflicted ten plagues on the nation. The Pharaoh remained adamant after the first nine. But the tenth plague – the death of all the firstborn of Egypt – finally broke his resistance. The angel of Death passed over the homes of the Israelites, whose doorways had been marked with lamb's blood. After a hasty nocturnal meal of the Passover lamb and matzo (unleavened bread), the Children of Israel marched out of Egypt.

The Pharaoh soon changed his mind and sent his army in pursuit, trapping the Israelites on the shores of the sea of Reeds (later misinterpreted as the Red Sea). Then followed the miraculous passage through the Reed Sea, which Moses parted by stretching out his hand over it. The pursuing Egyptians were drowned when the waters returned. The Israelites traveling through the wilderness complained to Moses of hunger and thirst, and at God's

command he performed miracles to provide water, manna, and quail.

Moses then led his people to Mount Sinai, where they entered into a covenant with God. While the Israelites remained at the foot of the mountain, he climbed to the peak and was met there by God, who revealed to Moses his Law-the Ten Commandments. Moses stayed with God on Mt. Sinai for 40 days and 40 nights, during which time he had nothing to eat or drink.

When Moses descended, he found the Israelites worshipping a golden calf. Enraged, he shattered the tablets containing the Ten Commandments. After the people were punished and repented, God commanded Moses to go up Mount Sinai again. Moses remained there another 40 days and 40 nights, during which time God instructed him in the law and again inscribed the Ten Commandments on two stone tablets.

Moses then led the Israelites through their wanderings in the desert for 40 years, to the border of Canaan.

According to tradition, Moses, under God's direction, wrote the Pentateuch, the first five books of the Bible (known as the "Torah of Moses"). When he reached the age of 120, God warned him that he was about to die. Thereafter, Moses appointed Joshua as his successor and gave a blessing to each of the tribes. Although not permitted to enter Canaan, he was allowed to view it from Mount Nebo, where he died.

The approach of the Qur'an to the story of Moses and his interaction with Pharaoh and with his own people, the Israelites, is a little different. The Qur'an does not describe the names of the father, mother, sister, father-in-law, wife and children of Moses, nor it describes the events of Moses

life in chronological order, nor it provides any information about the ages of persons involved in the story and about the dates of the events. Being a book containing Allah's last and universal message to humanity for its guidance, it emphasizes the moral aspect of various historical events and draws moral lessons of abiding nature to lead mankind to the right and straight path of God. The Qur'an also seeks to correct the description of events which has been willfully or unwillfully distorted in the Jewish Scriptures over a long period of time.

Prophet Moses has been held in high esteem by the Qur'an. After Prophet Muhammad, he is the most mentioned Prophet in the Qur'an. His name has been mentioned for more than 150 times and events of his life have been related at least in 25 Surahs of the Qur'an. Particularly Surah 2, 7, 10, 20, 26, 28, 37, 40, and 79 describe him in detail. Let us now see what the Qur'an says about him.

1- The Holy Qur'an throws light on the childhood and early life of Moses in verses 38-40 of Surah 20 and verses 7-13 of Surah 28. The account given by the Qur'an in the latter Surah which is a bit more detailed is as follows:

And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were ever sinning. And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart,



that she might be of the believers. And she said unto his sister: Trace him. So she observed him from afar, and they perceived not. And We had before forbidden fostermothers for him, so she said: Shall I show you a household who will rear him for you and take care of him? So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not. (Al-Qasas:7-13)

2- Account of Moses' youth when he strikes down an Egyptian and flees to Madyan as given by the Holy Qur'an is as under: And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good. And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader. He said: My Lord! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful. He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty. And morning found him in the city, fearing, vigilant, when behold! He who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead. And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers. And a man came from the uttermost part of the city running. He said: O Moses! Lo! the chiefs take counsel against thee to slay; therefore escape. Lo, I am of those who give thee good advice. So he escaped from thence, fearing, vigilant. He said: My

Lord! Deliver me from the wrongdoing folk. And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road. (Al-Qasas:14-22)

3- The Qur'an throws light on stay of Moses in Madyan and his marriage with a daughter of his employer as under: And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks to drink till the shepherds return from the water; and our father is a very old man. So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of what-ever good thou sendest down for me. Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk. One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy. He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous. He said: That (is settled) between thee and me. Whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say- (Al-Qasas:23-28). According to several Muslim commentators of the Qur'an, the old man who employed Moses and married his daughter to him was none else but Prophet Shauib of Madyan.

4- In its following passage, the revealed book of Islam highlights Moses' return journey to Egypt with his family, his tryst with God, his appointment as messenger of God, his receipt of miracles and his deputation to Pharaoh.

Then, when Moses had fulfilled the term, and was traveling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves. And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds; Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure. Thrust thy hand into the bosom of thy robe, it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk. He said: My Lord! Lo! I killed a man among them and I fear that they will kill me. My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me. He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners. But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old. And Moses said: My Lord is best aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful. And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O

Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the God of Moses; and lo! I deem him of the liars. And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us. Therefore We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers! (Al-Qasas:29-40)

Further details about Moses commissioning as messenger are available in verses 20:9-36 of the Qur'an

5- The Qur'an, in its following passage, tells us that Moses expressed desire to gaze upon God but he could not do so because he fell down senseless when God revealed His glory to mountain. God chose him His messenger and wrote commandments for him upon the tablets. The passage reads:

And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thyself) that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! if it stand still in its place, then thou wilt see me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers. He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful. And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers. (7:Al-A'raf:143-145)

6- Allah sent Moses as His messenger to Pharaoh to seek freedom of his people, Israelites, from slavery of Pharaoh and Pharaoh's folk. The following extract of the Qur'an enlightens us how Moses had argument with Pharaoh, how he confronted the magicians of Pharaoh, how the magicians submitted to Moses, how God drowned Pharaoh's hosts and saved Moses and his people:

And when thy Lord called Moses, saying: Go unto the wrongdoing folk, the folk of Pharaoh. Will they not ward off (evil)? He said: My Lord! I fear that they will deny me, and I shall be embarrassed, and my tongue will not speak plainly, therefore send for Aaron (to help me). And they have a crime against me, so I fear that they will kill me. He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing. And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds, (Saying): Let the Children of Israel go with us. (Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us, and thou didst that thy deed which thou didst, and thou wast one of the ingrates. He said: I did it then, when I was of those who are astray. Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him). And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel. Pharaoh said: And what is the Lord of the Worlds? (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief. (Pharaoh) said unto those around him: Hear ye not? He said: Your Lord and the Lord of your fathers. (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman! He said: Lord of the East and the West and all that is between them, if ye did understand. (Pharaoh) said: If thou chooseth a god other than me, I assuredly

shall place thee among the prisoners. He said: Even though I show thee something plain? (Pharaoh) said: Produce it then, if thou art of the truthful! Then he flung down his staff and it became a serpent manifest, And he drew forth his hand and lo! it was white to the beholders. (Pharaoh) said unto the chiefs about him: Lo, this is verily a knowing wizard, Who would drive you out of your land by his magic. Now what counsel ye? They said: Put him off, (him) and his brother, and send then into the cities summoners. Who shall bring unto thee every knowing wizard. So the wizards were gathered together at a set time on a day appointed. And it was said unto the people: Are ye (also) gathering? (They said): Aye, so that we may follow the wizards if they are the winners. And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners? He said: Aye, and ye will then surely be of those brought near (to me). Moses said unto them: Throw what ye are going to throw! Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners. Then Moses threw his staff and lo! it swallowed that which they did falsely show. And the wizards were flung prostrate, Crying: We believe in the Lord of the Worlds, The Lord of Moses and Aaron. (Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one. They said: it is no hurt, for lo! unto our Lord we shall return. Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers. And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued. Then Pharaoh sent into the cities summoners, (Who said): Lo! these indeed are but a little troop, And lo! they are offenders against us. And lo! we are a ready host. Thus did We take them away from gardens and water-

springs, And treasures and a fair estate. Thus (were those things taken from them) and We caused the Children of Israel to inherit them. And they overtook them at sunrise. And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught. He said: Nay, verily! for lo! my Lord is with me. He will guide me. Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast. Then brought We near the others to that place. And We saved Moses and those with him, every one; We drowned the others. (Ash-Shu'ara:10-66)

Some details of Moses encounter with Pharaoh, his contest with the magicians of Pharaoh, magicians' acceptance of faith in God, and destruction of Pharaoh and his people have also been told by the Qur'an in verses 7:103-137, 20:42-79 and 28:32-42.

7- In the following verses, the Qur'an tells us that when Moses went to meet God on another occasion, his people disobeyed his brother Aaron and started worshipping a calf which Samiri had made from golden ornaments:

And (it was said): What hath made thee hasten from thy folk, O Moses? He said: They are close upon my track. I hastened unto Thee that Thou mightest be well pleased. He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them. Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me? They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed. Then he produced for them a calf, of

saffron hue, which gave forth a lowing sound. And they cried: This is your God and the God of Moses, but he hath forgotten. See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use? And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the beneficent, so follow me and obey my order. They said: We shall by no means cease to be its votaries till Moses return unto us. He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray, That thou followedst me not? Hast thou then disobeyed my order? He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the children of Israel, and hast not waited for my word. (Moses) said: And what hast thou to say, O Samiri? He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger and then threw it in. Thus my soul commended to me. (Moses) said: Then go! And lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea. (Ta Ha:83-97)

Further details of disobedience of Israelites and their worship of the calf are available in the verses of the Qur'an such as (7:148-154)

8- Information about the book (Torah) and miracles (Nine signs) given to Moses is available in verses 6:92, 6:155, 7:130-136, 17:101, 53:36-37, 87:18-19 of the Holy Qur'an.

9- Some other information about various events of Moses life, behaviour of Israelites with Moses, etc. are available in the verses of the Qur'an such as 2:51-55, 2:60-61, 2:67-71, 5:20-26, 7:138-156 and 18:60-82.



**CHAPTER 10****Prophet Jesus (PBUH)**

A brief account of Prophet Jesus, as constructed from the Gospels and other Christian resources, is as under:

Prophet Jesus Christ, in whose name Christianity has been instituted, was born in 4 B.C., or a year or two earlier in Bethlehem (south of Jerusalem), Palestine. Mary the mother of Jesus (whom the Qur'an calls a saintly and pious woman and who was a virgin at that time) miraculously conceived and gave birth to Jesus. Mary and Joseph (legal father of Jesus) belonged to Bani-Israel (Israelites, the Hebrews) and lived in Nazareth of Galilee. Joseph pursued his trade as a carpenter and he and his family were devout Jews. Of Jesus' childhood and youth little is known except that he used to attend synagogue services with his parents, memorized by heart long passages from the Torah and the "Prophets" (Old Testament) and as a child he was trained to be carpenter.

Through his legal father Joseph, Jesus belonged to the tribe of Judah and the family of David, the second king of Israel, a heritage needed by the Messiah for whom the Hebrew people were waiting. In AD 26 or 27 his cousin John the Baptist proclaimed the coming of the promised Messiah and baptized Jesus, who then made two missionary journeys through the district of Galilee. His teaching, summarized in the Sermon on the Mount aroused both religious opposition from the Pharisees and secular opposition from the party supporting the Roman governor, Herod Antipas. When Jesus returned to Jerusalem (probably in AD 29), a week before the

Passover festival, he was greeted by the people as the Messiah. And the Hebrew authorities (aided by the apostle Judas) had him arrested and condemned to death, after a hurried trial by the Sanhedrin (Supreme Jewish court) for blasphemy. The Roman procurator Pontius Pilate endeavoured to procure Jesus release, as stated by early Christian sources, by offering him to the crowd as the prisoner to be released to them for that year. But the crowd cried for the release of Barabbas known as a robber, instead of Jesus.

After baptism, Jesus had gathered 12 disciples but was forsaken by all before he was crucified. Even one of his disciples Judas betrayed him to his enemies for 30 coins. Three days after his crucifixion, there came reports of Jesus Resurrection, and later, his ascension to heaven. The Surah and Verses 3(45-59), 4(157-159), 4(171-172), 5(17), 5(72-75), 5(110-118), 9(30-31), 19(16-36), 23(50), 43(57-64), 61(6) and 61(14) specially mention him.

Jesus is one of the most mentioned and most honoured Prophets in the Qur'an. One of the Surahs of the Qur'an has been named (Surah 19) after Mary, the mother of Jesus. The Qur'an calls Mary 'Siddiqua' a saintly and truthful woman and unequivocally states that she was preferred by God over all women of the world. Another Surah (Surah 5) has been named "al-Maidah" after the feast which Allah sent from heaven to Jesus and his disciples in response to prayer of Jesus at the request of disciples. However, the Qur'an has not described the story of Jesus in historical setting. It has described the birth, the miracles, and the crucifixion of Jesus to reject the wrong notions of the Jews and Christian about the person and status of Jesus.

1- The miracle of birth of Jesus from a virgin mother without intervention of a biological father has been explained in detail by the Holy Qur'an as follows:

"And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste? He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And she conceived him, and she withdrew with him to a far place. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten! Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. Then she brought him (baby Jesus) to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive, And (hath made

me) dutiful toward her who bore me, and hath not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path." (19:Maryam:16-35)

Thus the birth of Jesus (without human and biological father), according to the Qur'an, is a miracle of God's Creative powers, so Jesus is not son of God nor it befits God's Majesty that He should take unto Himself a son. The Qur'an (3:59) has likened Jesus (who was born without father) with Adam who was created by Allah from clay (without father and mother). Miracle of Jesus birth has also been briefly described by the Qur'an in verses 45 to 47 of Surah 3 and the claim of the Christians that Jesus is son of God has been clearly turned down in verse 30 of Surah 9.

2- The truth about miracles of Jesus has been explained by the Qur'an as follows:

"(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! And it is. And He will teach him the Scripture and wisdom, and the Torah and the Gospel, And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you

with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers." (3:Al-Imran: 45-49) Further details of Jesus' miracles have been given by the Qur'an in verse 110 of Surah 5.

Thus the Qur'an tells us that Jesus did not perform these miracles of his own. Rather he had been given these miracles by Allah and he performed it with Allah's permission. So the performance of miracles should not lead anybody to claim that Jesus was God or God's son.

3- Jesus is slave and messenger of Allah and Allah gave him Gospel. He is neither God nor one of the "three". The Qur'an rejects doctrine of Divine Trinity and Godhood of Jesus and proclaims unity or Oneness of God. Those who say Jesus is God or he is one of the three gods have been declared disbelievers by the Qur'an. It says:

i) "O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" –Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender." (4:An-Nisa:171)

ii) "They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son

of Mary, and his mother and everyone on earth? Allah's is the sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things." (5:Al-Ma'idah:17)

iii) "And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah-a guidance and an admonition unto those who ward off (evil)". (5:Al-Ma'idah:46)

iv) "They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!" (5:Al-Ma'idah:73-75)

4- Jesus himself never claimed that he is God and that he should be worshipped. Rather he said to the people that Allah is his Lord and also their Lord. So they should worship Allah Alone. While explaining his mission, Jesus clearly highlighted this fact. According to the Qur'an he said:

i) "And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. Lo!

Allah is my Lord and your Lord, so worship Him. That is straight path." (3:Al-Imran:50-51)

ii) "They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is in the Fire. For evil doers there will be no helpers." (5:Al-Maidah:72)

iii) "He (baby Jesus) spoke: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet. And hath made me blessed wherever I may be, and hath enjoined upon me prayer and almsgiving (Zakat) so long as I remain alive." (19:Maryam:30-31)

iv) "And (remember) when Jesus, son of Mary, said: o children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One (Ahmad)". (61:As-Saff:6)

5- On the Day of Judgment when Allah would remind Jesus of His favours on him and would ask him whether he had told the people to make him God, he would utterly deny. The Qur'an brings this fact into focus as under:

"When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by my permission, and thou didst heal him who was born blind and the leper by My

permission; and how thou didst raise the dead, by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic; And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee). When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures. And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? He saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou art the knower of Things Hidden? I spake unto them only that which Thou commandedst me, (saying): Worship Allah; my Lord and your Lord. I was witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things. If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou art the Mighty, the Wise.” (5:Al-Ma’idah:110-118)



The above verses also tell about the table spread with food sent down by Allah to Jesus who prayed for this at the request of his disciples. This is famous supper of the Christians.

6- Jesus was neither crucified nor killed, according to the Qur'an. The Qur'an says: And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, but Allah took him up unto Himself. Allah was ever Mighty, Wise. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them. (4:An-Nisa:157-159)

7- The teachings of Jesus, as briefly stated, by the Quran in verses 3:50-51, 5:72 and 19:30-31, (which have been reproduced at serial number 4 above) are: worship Allah who is my Lord and your Lord; keep your duty to Allah; do not assign partners to Allah because Allah has forbidden Paradise to those who assign partners to Him; follow and obey me; establish prayer and pay Zakat; respect your parents; I confirm Torah (i.e. law given in Torah); and I give good tidings of a messenger (Muhammad) who would come after me (therefore, believe in him and obey him).

## CHAPTER 11

# Prophet Muhammad (PBUH)

Muhammad (PBUH) the Prophet of Islam was born at Makkah in Arabia (today called Saudi Arabia), in the Hashemite branch of the tribe of Quraish who were descendants of Prophet Abraham through his eldest son Ishmael. He was born on Monday, the 12th of Rabi-ul-Awwal 53 years before Hijrah corresponding to 23rd April, 571 A.D. Muhammad lost his father Abdullah before his birth, his mother Aminah at the age of six and his loving grandfather Abdul Muttalib at the age of eight and was thus left to the care of his uncle Abu Talib who brought him up with great love and affection like his own sons. Since Abu Talib was not a man of substantial means, Muhammad had to engage himself in trade at very early age to earn livelihood. His excellent conduct and dealings with the people earned him the names of al-Sadiq (the truthful) and al-Amin (the trustworthy) at young age. At the age of 25, Muhammad married Khadijah, a rich widow of his tribe Quraish who was 15 years senior to him. All of Muhammad's children (who were reportedly seven or eight) except one son Ibrahim were born of Khadijah.

For the next fifteen years of his life, Muhammad (PBUH) lived very quietly, mostly attending to the business of his wife and appearing only occasionally in public life. From early youth he was devoted to meditation and it was his practice to retire for month of Ramadan every year to a cave in Mount Hira, not far from Makkah. It was there one night that Muhammad (PBUH) experienced his prophetic call. While he lay in the cave wrapped in his mantle, he had a vision of an angel commanding him to recite the

word of God. He was forty at that time and the year was 610 A.D. and the month was Ramadan when he (PBUH) received the light of first revelation. The call caused Muhammad (PBUH) great distress and he returned home with great fear and depression. When he related to his wife Khadijah what had happened to him at the cave, she not only consoled him but also took him to her relative Waraqa bin Nowfal who was a Hanif (a member of a group of enlightened men among Quraish who devoted to one God) and a reputed man of religious insight. Waraqa told Muhammad (PBUH) that he need not be depressed as he had been chosen by God as His messenger and the angel who had come to him was Namus (Gabriel), the same angel, who used to come to Moses.

Thus started Muhammad's (PBUH) prophetic career and he was instructed to arise and preach to his people that God is One, that He has no partner and that He should be worshipped alone. For the first three years of his mission, the Prophet preached only to his family and close associates. The first to accept his mission and to abandon idolatry were his wife Khadijah, his cousin Ali, his friend Abu Bakr and his freed slave Zaid. At the end of third year Muhammad (PBUH) received the command to preach in public. It was then, when he began to speak against their gods (idols), that Quraish became actively hostile, ill treated him and his followers, some of whom were tortured to death. Since the first converts to Islam were mostly humble and poor who could not defend themselves against oppression, the prophet allowed some of them to migrate to a distant Christian country, Abyssinia. But in spite of the severest persecution and emigration, the followers of Muhammad (PBUH) were growing in number upon which the pagan Quraish were seriously alarmed. At first they tried to bring the Prophet to a compromise by offering him every temptation but when their efforts at

negotiation failed, they redoubled their persecution and finally decided to ostracise the Prophet's whole clan as well as Muslims who followed him. Then for three years, the Prophet had to live with his kinsfolk in a place later to be called Shab-e-Abi Talib in complete isolation. When the document of boycott was destroyed miraculously by white ants and the kindlier among the Quraish agreed to remove the ban, the Prophet was again free to go about the city. But meanwhile the opposition to his preaching had grown rigid. His attempt to preach in the neighbouring city of Taif also failed. It was at this time that help of God came and the Prophet met during the season of pilgrimage, a little group of men from city of Yathrib who listened to him gladly and accepted his mission. Next year the Yathribites sent a deputation to invite Muhammad (PBUH) to their city.

Muhammad (PBUH) migrated to Yathrib and reached the city on Friday, 2nd July 622 A.D. at the age of fifty-three. This is called the Hijrah from which dates the Islamic Calendar. The people of Yathrib welcomed the Prophet and his Makkan followers, who had abandoned their homes, with great enthusiasm. Henceforth the old name of the city was changed and it was to be called Madinat-un-Nabi, the city of the Prophet or shortly, Madinah, the name it bears ever since. A mosque was built for the purpose of worship of Allah and for establishing prayers. The Prophet immediately applied himself to the task of organizing a sort of common wealth on proper basis at Madinah. He concluded a tripartite agreement between the Emigrants (mahajreen who had come with the Prophet from Makkah), the Helpers (the Ansar, the Muslim Residents of Madinah who had invited Muhammad) and the Jews (Yahud) of Madinah. This agreement is known in the history of Islam as Charter of Madinah. It is a historic document by which all blood-feud was abolished

and lawlessness repressed. It secured equal rights to all the parties who had signed it and gave religious freedom to the Jews. This document is in fact the first written constitution of the world which established first Islamic state at Madinah with the Prophet as its head.

The pagans of Makkah were, however, not happy that the Prophet and his followers should live in peace at Madinah and their religion should spread. So the pagans (the Quraish of Makkah) decided to crush the Muslims and advanced toward Madinah with one thousand strong army. Thus the first battle between the Muslims and the Quraish took place at Badr on Friday, 17th Ramadan 2 A.H. (13th March, 624 A.D.). The Muslims won and the forces of disbelief perished. To avenge the defeat, the Quraish of Makkah again came to invade Madinah in the next year and the battle called the Battle of Uhud was fought on 6 Shawal, 3 A.H. i.e. on 21st March, 625 A.D. Although the battle remained indecisive, the Muslims' loss this time was greater than that of their enemy. In the fifth year of the Hijrah in the month of Shawal (February — March of 627 A.D.) the Quraish, aided by the great desert tribe of Ghatafan and encouraged by the Jews of Banu Qureyzah, again invaded Madinah with a large army of 10,000 men. The war is known as War of the Clans or War of the Trench. The Prophet, under the advice of Salman the Persian, caused a deep trench to be dug before the city and defended Madinah with only 3000 men. The army of the clans was stopped by the trench, a novelty in Arab warfare. The siege of the city continued for a month or so. While the Muslims were awaiting the assault, the news came that Banu Qureyzah, a Jewish tribe of Madinah had gone over to the enemy. The situation looked grim, but one who was secretly a Muslim managed to sow distrust between the Quraish and their Jewish allies, so none could attack. Meanwhile came a bitter wind from the sea

accompanied with rain which blew for three days and nights so terribly "that not a tent could be kept standing, not a fire lighted, not a pot boiled". Therefore Abu Sufiyan, the leader of the Quraish, gave the order to lift the siege and thus retired the enemies without achieving their nefarious designs.

In the year 6 A.H. the Prophet had a vision in which he found himself entering the Holy Ka'abah at Makkah for a Umrah. Attired as pilgrims, and taking with them the sacrificial animals the Prophet and 1400 followers of him started their journey to Makkah. As they approached near the city they were told by a friend that the Quraish were preparing for war and that they would not let the Muslims enter the city. The Prophet then encamped at a place called Al-Hudeybiyah from where he started negotiations with Quraish trying to explain them that he had come only as a pilgrim. Negotiations resulted in a truce which is called Truce or Treaty of Hudeyiyah. According to the treaty, the Prophet was to return to Al-Madinah without visiting Ka'abah that year; in the next year he might pay a visit to Ka'abah with his companions for a period of 3 days during which Quraish would evacuate the city; deserters from Quraish to the Muslims were to be returned to Quraish whereas the deserters from the Muslims to the Quraish were not to be returned to the Muslims; and any tribe who wished to join in the treaty as ally of the Quraish or as ally of the Muslim could do so.

In the seventh year of the Hijrah, the Prophet led a campaign against Khaybar, the stronghold of the Jewish tribes, which had become a centre of intrigues against Islam. Khaybar was conquered and the Jews were subdued who thenceforth became tenants of the Muslims till their expulsion from Arabia in the caliphate of Umar the great. In the year 8 A.H, the Quraish broke the truce and,

therefore, the Prophet marched to Makkah with a strong army of 10,000 men and conquered the city. The Makkans were expecting vengeance for their past misdeeds. However, the Prophet who has rightly been called by the Qur'an a mercy for the worlds, showed clemency unparalleled in the history of man. He proclaimed a general amnesty and not only forgave his arch enemies like Abu Sufiyan but also declared Abu Sufiyan's house a place of safety. In the same year the Battle of Huneyn was fought against the pagan tribes who had gathered to regain the Ka'abah. A lot of booty fell into the hands of the Muslims for many of the hostile tribe had brought with them all that they possessed. Subsequently Taif was also conquered as the tribes of Thaqif had joined the other tribes in the Battle of Huneyn. Then the Prophet returned to Madinah.

In the year 8 A.H., the Prophet had sent an expedition against the Syrians who had reportedly gathered at Muth for the destruction of Islam. Though the campaign was unsuccessful as the three leaders appointed by the Prophet fell and the survivors under Khalid-bin-Walid managed their escape to Madinah, yet the campaign impressed the Syrians with the valour of the Muslims who being only three thousands had not hesitated to engage in a battle against a hundred thousand. In the next year it was reported that the Syrians were again mustering an army to attack Islamic state, so the Prophet issued call to all the Muslims to support him with men, arms and funds. At the head of 30,000 men the Prophet marched to Tabuk, on the confines of Syria, only to learn that the enemy had not yet gathered. Thus the expedition ended peacefully and the Prophet returned to Madinah.

By the year 9 A.H. Al-Islam had become dominant in all Arabia, so Declaration of Immunity was revealed. It was

read by Ali to the Multitudes at Makkah in the Hajj Season when Abu Bakr had already been there as head of Muslim pilgrims. The Declaration (contained in first few verses of chapter IX of the Holy Qur'an) forbade the idolaters to performs Hajj (pilgrimage to Ka'abah), even to enter the precincts of the Holy House from the next year. Thus the proclamation marks the end of idol-worship in Arabia. The ninth year of Hijrah is also known "the Year of Deputations" because deputations from all parts of Arabia came to Madinah to swear allegiance to Prophet and embrace Islam. The Prophet had become, in fact, head or king of the whole of Arabia, but his way of life was as simple as before.

In the year 10 A.H. on the 25th of Zul-Qaad (23rd February, 632) the Prophet left Madinah with a multitude of Muslims to make a farewell pilgrimage to Makkah. It was during this last pilgrimage that the Prophet delivered the famous sermon on the mount of Arafat known in the annals of man as the Sermon of the Farewell Pilgrimage which is gist of Islamic teachings. Life, honour and property of each Muslim was declared sacred and inviolable; all believers were declared brothers being children of Adam who was created of dust; Arabs and non-Arabs were declared equal; discriminations on racial and linguistic basis were abolished, and above all usury, which has been main instrument of economic exploitation of the poor by the rich, was abolished. The Prophet also abolished blood-feuds among the warring and revengeful tribes of Arabia and established Islamic fraternity and unity. He enjoined on the believers the rights of the woman, of the slaves and of the minorities. The believers were also reminded their religious duties, to be fair to each other and to avoid committing injustice. This sermon of the Prophet has rightly been hailed as a universal charter of human rights.



Soon after his return to Madinah, the Prophet fell ill. He breathed his last on Monday, 12th Rabi-ul-Awwal 11 A.H. (8th of June, 632 A.D.). The Prophet had twelve wives and seven children. Although the Prophet was survived by nine of his wives, none of his children except one daughter Fatima survived him. All the three sons of the Prophet had died in their infancy or early childhood. At the time of Prophets death. All the Arabia had submitted to Islam and a powerful Islamic State under his headship had been established with Mandinah as capital.

### **His Conduct**

Prophet Muhammad was the most perfect man endowed with each and every virtue which goes to make up good conduct. The Qur'an calls his conduct sublime and noble (68:4). He has been called mercy for the mankind, rather for the whole world, rather for several of the God's creations. "We sent you not, but as a Mercy for all worlds". (al-Qur'an 21:107). The Qur'an appreciates his kind conduct and enjoins him to consult his followers and ask forgiveness for them (3:159). Muhammad's concern for believers and his compassion for them has been stressed in another verse by the Holy Qur'an which reads: "Indeed there has come to you a messenger from among yourselves. It grieves him that you should suffer any hardship. He is very anxious for your welfare, and for the believers he is full of kindness and merciful" (9:128). The Qur'an sets up the conduct of Muhammad as a role model for the believers when it says: "Verily in the messenger of Allah you have a good example for him who hopes (to meet) Allah and the Last Day, and remembers Allah much." (33:21).

Even before his call to Prophethood, Muhammad (PBUH) was held in high esteem by his people for excellence of his behaviour and character. He was known

as the "Truthful" and the "Trust Worthy". When the first revelation came to him, Muhammad returned home very disgusted and depressed. He narrated the episode to his wife Hadrat Khadijah who consoled him by saying "Allah will never humiliate you. Certainly you observe the tie of kinship, speak the truth and bear the burden of others and help the destitute and entertain the guests and help others in genuine distress."

When asked by a person about the conduct (Khuluq) of the prophet many years after his death, his wife Hadrat Ayesha said "Have you not read the Qur'an? – his khuluq was the Qur'an" (Muslim, Abu Daud, and Nisai). There is a long line of very authentic traditions reported in most reliable collections of Hadith literature that the character and conduct of Muhammad (PBUH) was the most excellent and he was the greatest man the world had ever seen.

1) Jabar reported that the messenger of Allah said: "Allah sent me to complete the excellent virtues and to perfect the good actions" (Mishkat-ul-Masabih)

2) Anas reported: The apostle of Allah was the best of men, the most generous of men and the bravest of men (Bukhari, Muslim)

3) Abu Hurairah reported: He was questioned: O. Apostle of Allah! Invoke against the polytheists. He replied: Verily I have not been sent as a great curser, but I have been sent as a mercy. (Muslim)

4) Ayesha reported: The Prophet was not accustomed to talk hastily as you do. He was accustomed to talk in such a way that if a counter counted, he could have certainly numbered it. (Bukhari, Muslim)

5) Ayesha reported: The Apostle of Allah was never asked to choose between two things except that he chose

the easier of the two so long as it was not sinful. If it was sinful, he used to keep farther from it than all the people. The apostle of Allah did never take revenge for any wrong done to him personally except to vindicate the honour of Allah: he used then to take revenge for Allah. (Bukhari, Muslim)

6) Ayesha reported: The Apostle of Allah was neither indecent by nature, nor indecent by compulsion, nor a wanderer in the markets, nor did he return evil for evil, but he forgave and pardoned. (Tirmizi)

7) Anas narrated about the Holy Prophet that he used to visit the sick, follow the bier, respond to the invitation of a slave and ride upon mules. I have indeed seen him on the Day of Khaiber upon mule with a rein of date refuge. (Ibn Majah, Baihaqi)

8) Ayesha reported that the Holy Prophet used to mend his shoes, sew his cloth and work in his household just as one of you works in his own house. She also reported that he was a man among men who used to patch his clothes, milk his goats and engage himself in work. (Tirmizi)

9) Abdullah-b-Hares reported: I did not see any body smiling more than the Apostle of Allah. (Tirmizi)

10) Anas reported that whenever the Prophet handshook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from him till the latter turned away his face from him. He was not seen to take steps in front of his friends. (Tirmizi)

### **His Personality**

Beautiful and vivid description of the personality and physical bearing of Prophet Muhammad (PBUH) has come down to us through the well reported Hadith literature.

1) Anas reported that the Apostle of Allah was neither too long nor short, neither too white nor brown, neither too curly-haired nor straight haired. (Bukhari, Muslim)

2) Ali-bin-Abu Talib reported: that whenever he described the Prophet, he used to say: He was not too long nor too short, middle-statured among the people, not greatly curly haired, nor straight haired, strong and stout, neither too big nor too short, round of face, white-red complexioned black of eye-balls, long of eye-lances, fleshy of the bone and place between shoulders; hairless having one line of hair on chest and having thick palms and feet. When he walked, he stepped firm as if he was walking in a sloping ground; when he turned, he turned the whole body; there was the seal of prophethood between his shoulders and it was the seal of the prophets, most generous of men in generosity, most truthful of men in tongue, most affable of them in deportment, most honourable of them in lineage. Whoso saw him all on a sudden, got frightened and whoso mixed with him with acquaintance loved him. One who described him said: I saw nobody like him before him and after him. (Tirmizi)

3) Umm Ma'bad said: "His was an innocently bright and broad countenance. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eye-brows. His hair, glossy and black, inclined to curl, he wore long. His voice was extremely commanding. His head was large and well formed and set on a slender neck. His expression was pensive and contemplative, serene and sublime. The stranger was fascinated from the distance, but no sooner he became intimate with him this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use

of superfluous words, as if it were a rosary of beads. His stature was neither too high nor too small so as to look repulsive. He was twig amongst the two, singularly bright and fresh. He was always surrounded by his companions. Whenever he uttered something the listeners would hear him with rapt attention and whenever he issued any command, they vied with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."

### **His family**

At the age of 25 Muhammad married Khadijah, a rich widow 15 years senior to him in age, who had once employed Muhammad to conduct her business and was much impressed by his honest dealings. He enjoyed a very happy and contented life with her for 25 years and had all his children from her except one son Ibrahim who was born of Marya. After death of Khadijah he married Sauda, another widow, when he had entered fifty first year of his age and then Ayesha. After his migration to Madinah, Muhammad married nine times. He died at the age of 63 and was survived by nine wives and one daughter.

Thus Muhammad had twelve wives and seven children. The names of his wives are: Khadijah, Sauda, Ayesha, Zainab, Hafsa, Jawariyah, Zainab, Omm Salamah, Omm Habibah, Maimunah, Safiya and Marya the Copt. The names of his three sons are: Qasim, Tahir and Ibrahim; and the names of his four daughters are: Zainab, Ruqqiyah, Omm Kalsum and Fatimah. All of the sons of the Prophet died in infancy while the daughters lived and were married. But the daughters too died before him, only Fatimah survived him and died six months after the Prophet.

## **He was foretold**

Coming of Muhammad as Messenger of God was prayed for by Prophet Abraham and was foretold by the later Prophets. Prophet Abraham, who is the forefather of the Jews and the Arabs and who is held in high esteem by all the three monotheistic religions of mankind (Judaism, Christianity and Islam), built 'Ka'abah' at Makkah and settled his eldest son Ishmael there. He, then, prayed to God for raising a messenger among his posterity in these words: "Our Lord! And raise up amongst them a messenger from among them who shall recite unto them Your verses, and shall teach them the book and wisdom and shall purify them. Lo! You, only You, are the Mighty, the Wise" (al-Qur'an 2:129). His prayer was accepted and Muhammad was raised in the lineage of Ishmael.

Some of the prophecies made by Prophet Moses about the coming of Prophet Muhammad in Torah are as under:

According to Torah, which forms part of Jewish Bible (called Old Testament by the Christians), Prophet Moses (PBUH) addressing his people says: "Thy Lord thy god will raise up unto thee a Prophet from the midst of thee, and of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15). In Verse No 18 and 19 of Chapter No 18 of Deuteronomy, God addressing Moses and his people says: "I shall raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." In these verses of Torah the words "thy brethren" and "their brethren" clearly refer to the Arabs who are the children of Ismael (son of Prophet Abraham) and the words "a Prophet like unto me" or "like unto thee" clearly refer to Prophet Muhammad who is a

Prophet like Prophet Moses. Yet there is another reference to Prophet Muhammad (PBUH) by Prophet Moses in verses 1 and 2 of Chapter 33 of Deuteronomy. The verses are: And this is the blessing wherewith Moses the man of God blessed the Children of Israel before his death. And he said: The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. (Deuteronomy 33:1-2)

Prophet David in his Psalm says: "Blessed are they that dwell in thy house; they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools". (84:4-6) In these verses of the Psalm of David, from 'thy house' is meant 'Kaabah the house of God': from the 'valley of Baca' is meant 'valley of Makkah, and 'the man whose strength is in thee' stands for Prophet Muhammad (PBUH).

Prophecies made by Prophet Jesus in his various discourses with his disciples about the advent of a Prophet after him have been given in different verses of the Gospel of Saint John which are as under:

"If ye love me, keep my commandments. And I will pray the father, and he shall give you another comforter, that he may abide with you for ever. (14:15-16)

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (14:25-26)

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (14:30)

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (15:26)

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (16:7).

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (16:12-15)

From the above passages of Gospel of St. John, the message of Jesus is very clear. He says that he shall pray to God to send a comforter to the people. The Comforter shall teach them all things and will abide with them for ever. He is the prince of this world who will testify of Jesus and will guide the people into all truth. The comforter shall not speak of himself; but whatever he receives by inspiration and revelation, that shall he speak. By adding interpolating words like "the Spirit of truth" and "Holy Ghost" in these passages of St. John, attempt has been made to confuse the real meaning of these verses but despite that the real import of these verses is clear. The person who is being foretold will not be a ghost or spirit but he will be a human messenger, and extraordinary



man, who will guide all to truth, who will testify Jesus and whose teachings would be universal and everlasting. Obviously the person under mention is none else than Prophet Muhammad, he fulfils all the attributes which are to be found in the coming comforter.

Zoroastrianism, the religion founded by Zoroaster (Zartusht) in ancient Persia about six hundred years before Christ, has two Holy Scriptures or Sacred Books, the Zend Avesta or Avesta and Dasateer. In India, Zoroastrians are called Parsis. The Holy Book of the Parsis, the Dasatir, corroborates the doctrines and teachings of Islam and its verse or Dastoor No 14 makes a clear prophecy about the advent of Muhammad (PBUH). After drawing a picture of social and moral disorder which would grip the Persians, it says:

"When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to Ka'abah at Makkah) and in which many Idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will enroll with one another. The wise men of Persia and others will join his followers.

The above mentioned prophecy is contained in a book which has always remained in the hands of the Parsis and which its followers believe is in its original condition without any tempering or modifications. The prophecy is clear and unambiguous which does not admit of two interpretations. The prophecy does not apply to the Jews and the Christians and their Prophets but it clearly applies

to Muhammad (PBUH) of Arabia, the Prophet of Islam and his followers, the Muslims.

There are many a prophecies about Prophet Muhammad(PBUH) in Hindu scriptures like Vedas and the Puranas. The clearest of all these is found in the Bhavishya Purana. It reads as follows:-

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the 'Panchgavya and the Ganges water, (i.e. purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' O Ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents.' O Ye! The image of the Most Pious God the biggest Lord. I am a slave to thee, take me as one lying on thy feet. (Bhavishya Purana Pary 3, Khand 3, Adhya 3, Shalok 5-8)

For lack of space we have not been able to offer detailed comments on the above mentioned extracts of the Holy Scriputres. Therefore it is left to your judgement to understand as to who is being mentioned in these extracts.

### **He was sent to all mankind**

Prophets who had come before Muhammad (PBUH) had been sent to their tribes or communities with a limited mission. Prophet Noah had been sent to his nation. Prophet Hud had been sent to his tribe A'd while Prophet Salih had come to his tribe Thamud. Prophet Abraham had come to his folk, while Prophet Lot had been sent to

Sodom. Prophet Shuaib came to Median to teach the people ethics of business. Moses came to save the children of Israel from the bondage of Pharaoh. Jesus said of himself that he has been sent by God "to the lost sheep of the house of Israel"

However, Prophet Muhammad (PBUH) was sent by God as the last messenger to the whole of mankind with a universal mission including the Jews and the Christians. The Qur'an says:

1. ....And We have sent you (O Muhammad) as a messenger to the whole mankind and Allah is sufficient as witness. (4:79).
2. O mankind! The messenger (Muhammad) has come to you with the truth from your Lord, so believe in him, it is better for you. (4:170)
3. Say (O Muhammad): O mankind! I am messenger of Allah to all of you. (7:158)
4. Please also refer to 5:15 and 34:28

### **He was the last of the Prophets**

The Holy book of Islam, the Qur'an, says in verse 40 of its Chapter 33 (Called Surah Al-Ahzab): Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal (i.e. the last) of the Prophets, And Allah is knower of everything." Thus the Qur'an calls Muhammad the Last Prophet which means that no prophet or messenger would come after him and that the institution of Prophethood has been closed for ever. We would elaborate this subject and discuss it in detail in the last chapter of this book, Insha Allah.

**CHAPTER 12****The Revealed Books**

The Qur'an tells us in its number of verses that Allah, the God of the whole of the Universe, revealed books or scrolls to Prophets Abraham and Moses (see Al-Qur'an 53:36-37, and 87:18-19). It also tells us that Allah gave the Torah to Moses (see 2:53, 2:87, 6:154), the Gospel to Jesus (see 3:3-4, 5:46), the psalms to David (see 17:55) and the great Qur'an to Muhammad (see 15:87). This however does not mean that God revealed only these four books. God might have revealed books in hundreds or thousands for the guidance of mankind but only four have been mentioned by name in the Qur'an, as He had sent thousands of Prophets to various nations, but has mentioned twenty six only in the Qur'an by name. In fact the Qur'an has informed us "for every nation there is a messenger"; similarly for every age (or period) there is a book (13:38).

The fact is that Allah requires all those who believe in Him to believe in His Messengers and in His books also. The Qur'an tells this thing to us in its verses 136,177,285 of its Surah al-Baqarah, Verse 84 of Surah Ale-Imran and Verse 136 of Surah an-Nisa.

**I – The Torah**

1- The Torat or the Torah, as stated above, is the book revealed by Allah, which was given to Prophet Moses according to the Qur'an. The Qur'an mentions this book in its many verses like: 2(53), 2(87), 3(3), 3(48), 3(65), 3(78), 3(93), 4(44), 5(43-44), 5(66), 5(68), 5(110), 6(92),

6(155), 7,(157), 9(111), 11(17), 21(105), 48(29), 61(6), and 62(5).

2- The Qur'an has mentioned the Torah in very beautiful words and has admired it as a book of guidance. The Qur'an says: "Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests also judged ...."(5:44). Again, the Qur'an tells:...."We gave the scripture unto Moses, complete for him who would do good, and explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord"(6:154).

3- The Qur'an confirms the previous Revealed Books including the Torah and the Gospel as it states: He (Allah) hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel aforetime, for a guidance to mankind.... (3:3-4).

4- However the history tells us that the previous revealed books like Torah and Gospel have been subjected to many alterations and much of tampering since their revelation. Sometimes they were lost, sometimes they were destroyed or put to fire by the enemies, sometimes they were deliberately changed by their followers for personal or communal benefits, sometimes they lost their original shape during their reconstruction or their re-writing after destruction. And even during their translations from the one to the other language, they lost their original meanings. The Qur'an itself highlights this fact that the Torah and the Gospel have been changed and distorted by their followers. Please refer to the Verses of the Qur'an 2(59), 2(75), 2(79) 4(46). So the Qur'an does not confirm, of course, all the contents of the Torah and the Gospel, it only confirms those teachings of these books

which were really revealed by Allah and which have remained safe from the alterations. Since Allah has made the Qur'an a 'Mohamon' or a watcher (5:48) over these books, and a 'Furqan' or a criterions (3:3-4), it can make distinction between right and wrong. So it would confirm only the true facts and words in these books. It would not approve or confirm those stories or tales which were concocted, and those beliefs or rituals which were fabricated and added in these books.

5- According to the Jews and their religious sources, The first and foremost among the sacred writings of Judaism is the Bible which may be called the Hebrew Bible and which is the same as the Christian's Old Testament. There are three major divisions of the Hebrew Bible and it contains 39 books in all. First such division is represented by Torah which comprises the five books of Moses.

6- The Torah means 'teaching'. The Torah, Judaism holds, was divinely revealed to Moses on Mount Sinai soon after the exodus of the Israelites from Egypt 1250 B.C) It consists of Five books, sometimes, called the Pentateuch, which are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Genesis means beginning. The Book Genesis deals with many beginnings of the universe, beginning of the human race, the beginning of the relationship between God and the Nature and between God and His people. It records the stories of Iblees and Adam, and their expulsion from Paradise. It relates human history from the beginning of the time to about 1700 B.C., the probable time of Joseph. The book of Exodus begins with the story of birth of Moses and records dramatic confrontation of Moses and Pharaoh, exodus of the Israelites under the leadership of Moses from Egypt the House of Bondage to Sinai, the giving of law and construction of the tabernacle.

Leviticus means "things pertaining to Levi". Levi was the third son of Jacob and at Mount Sinai his descendants (through Aaron) were appointed priests to be in charge of the tabernacle and the religious life of Israel. The book of Leviticus, accordingly, is a manual for priests, detailing the religious rules and procedures which priests had to observe and enforce for the covenant Nation of Israel. The book of Numbers records the counting (census) of the Israelites, once at Mount Sinai and a second time after the forty years of travel in the wilderness. Moreover, this book is a travel diary telling the story of Israelites' departure from Mount Sinai after the two year encampment till they finally arrived to the eastern side of Jordan River before entering the Promised Land of Canaan. Deuteronomy means "second Law" In this book Moses was providing guidance to the young generations of Israelites, not to repeat the mistakes and sins of the past and to keep diligently all the laws of God. In this book the Israelites who just east of the Jordan River were making preparations for crossing into Canaan, are reminded God's love and favour to them and His giving of Land of Canaan to them.

All Jews are encouraged to study Torah. It is regularly read each year in the synagogues, a portion on each Sabbath. Traditions further tell that God Himself spoke the Ten Commandments to Prophet Moses on Mount Sinai which are found in the twentieth Chapter of Exodus. There were more commandments than these, to be sure over six hundred in all. The commandments deal with a wealth of subjects: diet, crime and punishment, religious practices, holy days, and human relationships. Torah forms the basic source of Jewish law covering every aspect of social and religious behaviour.

7- The second section or division of the Jewish Bible is called "The Prophets" which contains the books of Joshua, Judges, I and II Samuel, and I and II Kings, known as the Early Prophets as well as Isaiah, Jeremiah, and Ezekiel and the 12 Minor Prophets, known as the Later Prophets.

Many people believe that the height of Jewish thought and understanding was reached in the teachings of the prophets. The Prophets were spokesmen for God, who warned of dire consequences if God's will were not followed.

8- Still third section of the Jewish Bible is known as "The Writings" which comprises in all 13 Books. It includes books of history recounting the adventures of the Hebrew-Jewish people and their growing understanding of their world. It includes the Psalms and the other books of poetry. While these are not considered to be the basic Law, as the first five books are, they are still in the spirit of the Law.

The Bible was composed over a period of more than 1,000 years, from the 12th to the 2nd centuries B.C. Not until the 2nd century A.D. was the Canon closed, excluding the books that became the Apocrypha. The original text of the Old Testament is in the Hebrew language, with a few brief passages in Aramaic.

Syed Abul 'Ala Maududi, one of the greatest scholars of Islam, makes very useful comments about the contents of the Torah and the history of its writing through which it has passed. He writes:-

"The Taurat consists of those commandments and injunctions which were given to Prophet Moses (Allah's peace be upon him) during his Prophethood, which lasted for about forty years. Of these were the Ten



commandments which were inscribed on stone tablets and delivered to Moses on Mount Sinai. As regards the remaining Commandments and injunctions he himself had put down in writing. Then he handed one copy of the Torah to each of the twelve tribes of Israel for guidance. One copy was entrusted to the Levites for safe custody, which along 'with the stone tablets, was deposited in the Ark. The Taurat remained quite safe and sound as an entire book up to the first destruction of Jerusalem, but when Nebuchadnezzar sacked Jerusalem and destroyed the Temple for ever, even the very few copies of the Torah which the Jews had were lost."

"The Old Testament was then compiled by Ezra, when the Israelites returned home to Jerusalem after their captivity in Babylon and built the Temple anew. Ezra gathered together some prominent men of his community, and with their help compiled the whole history of Israel which now comprises the first 17 books of the Bible. Of these Exodus, Leviticus, Numbers and Deuteronomy tell the life history of Prophet Moses and include those verses of the real Taurat which became available to Ezra and his 'assistants, who 'incorporated them in those books at appropriate places in the chronological order of their revelation."

## **II – The Gospel**

The Qur'an, as already stated above, tells us that Injeel (called Gospel in English) was revealed by God to Prophet Jesus. The Qur'an mentions this book in many of its verses such as follows: 3(3), 3(30), 3(48), 3(65), 5(46), 5(68), 5(110), 7(157), 9(111) and 48(29).

Alongwith Torah, the Qur'an calls the Gospel a book of guidance to the mankind (3:3-4) and admires it in these beautiful words: "And we caused Jesus, son of Mary, to follow in their footsteps, confirming that which was revealed before him, and We bestowed on him the Gospel wherein is guidance and a light, and which confirms that which was revealed before it in the Torah...." (5:46).

The Qur'an as we have already been told by its various verses (see 3:34, 5:48 etc.), confirms all the books which were revealed before it like Torah and Gospel. But as we have already discussed in the section of this Chapter relating to Torah, the Qur'an confirms only those contents of these books which have not been altered or tempered with or fabricated and added in these books.

2- According to the Christians and their religious sources, New Testament is the name given to the collection of 27 sacred writings that supplement the Jewish Scripture in the Christian Bible. The Jewish Scriptures accordingly are called the Old Testament. The English word "Testament" is, however, an inadequate translation of the Greek word *diatheke*, which was meant to convey the idea of covenant rather than of a document governing inheritance (that is, "last will and testament"). Thus the title of the Revised Standard Version (1946) reads: "The New Covenant commonly called the New Testament of our Lord and Saviour Jesus Christ."

The New Covenant was viewed not only as the supplement to the Old but also as its real climax: from the beginning of the long course of divine revelation God had intended to proclaim this final and complete "covenant," "new law," or "way of salvation" (Hebrews 1:1-4, John 1:1-18). Hence the Christian Scriptures include both Old and New Testaments: the New does not supplant the Old but completes it.

As mentioned above the Christian Bible contains 27 books that constitute the New Testament. Among these are the following four Gospels: Gospel of Mathew, the Gospel of Mark, the Gospel of Luke, the Gospel of John.

It is known that Jesus himself did not write down his teachings, but relied upon his disciples to go about preaching what he taught, from memory. It is generally assumed by historians that, after his death, some of them did write down his sayings, with occasional notes of the historical setting, before they should be forgotten, and that, thus a document, or group of documents, came into being, which the scholars call "Q" (from the German word Quelle "source"). It is generally considered that, 'Q' was coloured by the prepossessions of the early Christians, and had sayings added to it, which were mistakenly ascribed to Jesus. It is from Q and other oral traditions which formed primary source material for the Gospels.

The earliest of these, Mark, comes from Rome, about 68, and was designed to encourage the persecuted Christians under Nero to stand fast and die rather than renounce Christ (see especially 8:34-38; 13:35-37).

A few years later, perhaps about 85-95, Luke wrote his Gospel (based on Mark and Q) and Acts, a two-volume work designed as an apology for Christianity, to show that the new religion was the true Judaism (or 'true Israel') and therefore entitled to religious freedom like the Judaism of the Jews and that it was not inimical to law and order. The work was dedicated (presented) to Theophilus (Luke 1:1-4; Acts 1:1-3), perhaps a Roman official.

Later still, perhaps a little later than 100, the Gospel of Matthew was compiled, a didactic, perhaps even a liturgical arrangement of Jesus' deeds and words (based

on Mark and O) in five divisions for use in the church's teaching and worship.

Finally, the Gospel of John was written (about 100-125?) to repudiate and to repel the Gnostic or Docetic interpretation of Christ's life and teaching which represented him as a divine phantom.

Syed Abul'Ala Maududi, one of the greatest scholars of Islam writes about the history and authenticity of present Injeels as follows:

Likewise, the Injil is the name of those inspired discourses and sayings which Jesus (Allah's peace be upon him) uttered as a Prophet during the last couple of years of his life. We have no means now of ascertaining whether these pious utterances were recorded and compiled during the lifetime of Jesus. In the introduction to his translation of the Bible, Moffat says, "Jesus wrote nothing and for a time his immediate disciples felt no impulse to write any account of him. The data of the historical Jesus, therefore is based on the vivid recollections and traditions of the primitive Palestinian disciples. How soon their materials took written shape we cannot tell, but at least one written record of them was probably in existence by about A.D.50." Anyhow, when, long after his recall, the stories of Jesus were compiled in the shape of four Gospels, (the period of the composition of Mark, the first to be composed was 65-75 A.D.), some of his written or inspired sayings were also inserted at appropriate places in the historical sketches.' Thus it is obvious that the first four Gospels are not the Injil, the discourses and sayings of Jesus, but they contain it. We have no means of recognizing them from the works of the authors except this: Wherever the authors say "Jesus said so or taught so and so," there the Injil begins and where they resume the narration, there.., it ends. According to the Qur'an, only

such portions are the Injil and these alone are confirmed by it. If these portions are compiled together and compared with the Qur'an, one will find no serious difference between the two, and, if somewhere a trivial difference appears, it can be removed very easily with unbiased thinking.

### **III – The Psalms**

It has already been brought to our knowledge that the book Zabur (The Psalms) was given by God to His Prophet David. The Holy Qur'an says: "And thy Lord is best aware of all who are in the heavens and the earth. And We preferred some of the Prophets above others, and unto David We gave the Psalms" (17:55) The name of this book is mentioned in some other verses of the Qur'an also like 4(163), 21(105), etc. Like other revealed books, this book is also confirmed by the Qur'an but only to the extent to which it has saved itself from alterations and omissions and commissions made by its followers.

2- Psalms in fact was a book of songs of Praise and Glory of Almighty Allah, the only God of the whole universe. God had gifted very sweet voice to Prophet David. When he used to sing, the birds and the mountains used to join him.

However, the Psalms has also been tempered with and only few songs are available. The book has not found its due importance and place in the Judo-Christian Bible.

### **IV – Al-Quran**

Al-Qur'an is the name of the last revealed book of Allah which forms the holy or religious scripture of Islam. It was revealed to Prophet Muhammad (PBUH), the last messenger of Allah to mankind, in parts in a span of twenty two and half years between 610 A.D. to 632 A.D.

i.e. from his appointment as apostle at the age of forty till his death at the age of sixty three. The first revelation was made on 23<sup>rd</sup> or 27<sup>th</sup> of Ramadan 13 years before Hijrah and the last on 9th of Zil Hijah of 10th A.H. The period comprises 12.5 years of Prophet's life at Makkah during which 86 Surahs (chapters) were revealed and last 10 years of Prophet's life at Madinah during which 28 Surahs are reported to have been revealed. The Surahs revealed during Prophet's Makkan period i.e. between the first revelation to migration are called Makki Surahs, and the Surahs revealed during Prophet's Madinan period i.e. from migration in 622 A.D. till his demise in 632 A.D. are called Madni Surahs. The Madani Surahs are longer and mostly contain instructions regarding socio economic system, law and justice, political order and war. The Makki Surahs are shorter ones and generally contain instructions regarding belief, prayer, patience, Hereafter, reward and punishment, resurrection after death, Hell and Paradise.

### **Its Division**

The Qur'an comprises 114 Surahs (chapters) divided into 6236 (if Bismillah is included then 6349) 'Ayahs' (Verses). The Surahs are of various lengths, the largest (Surah No 2) comprising one twelfth of the entire book has 286 Ayahs, and the smallest (Surah 108) only 3 verses. Each Surah bears a name taken from something mentioned in it, e.g. the second Surah is called "Baqarah" (the 'cow') because of the mention of a cow which the children of Israel were required by the Lord to sacrifice. In every case (except Surah nine) all the Surahs are introduced by "Bismillaahir-Rahmaanir-Rahim", which means "in the name of Allah, the Beneficent, the Merciful." For the convenience of reader or reciter, the Qur'an is also divided into 30 paras (or parts) and 7 manazal (or portions). The arrangement of Ayahs and Surahs is not in

order in which they were revealed, but in accordance with a plan sanctioned by the Prophet himself under guidance of Allah. Most of the verses which embody rules of law were revealed to settle questions that actually arose for decision. That may be one of the reasons why the book was revealed in stages and not in one round.

### **Its Names**

The term Qur'an is used in two ways: as participle it means to read; as an object, it means a thing which is read. The Qur'an calls itself by the following additional names; Al-Kitab 2:2; Al-Furqan 25:1 (a criterion of right and wrong); Al-Zikr 15:9 (the reminder); Al-Hakim 36:2 (the wise); Al-Mauizah 10:57 (the admonition); Al-Hukm 13:37 (the judgement); Al-Shifa 10:57 (that which heals); Al-Huda 72:13 (the guidance); Al-Tanzil 26:192 (the revelation); Al-Rahmat 17:82 (the mercy); Al-Bayan 3:137 (statement); Al-Nimat 93:11 (the blessing); Al-Khair 2:105 (the goodness); Al-Burhan 4:175 (the clear argument); Al-Qayyim 18:2 (the maintainer); Al-Muhaiman 5:48 (the guardian of previous revelations); Al-Nur 7:157 (the light); Al-Haqq 17:81 (the Truth). Some qualifying epithets have also been attached with its name such as Al-Mubin 12:1, Al-Karim 56:77, Al-Majid 50:1, Al-Hakim 36:2, Al-Aziz 41:41, Mubarak 6:93, Musaddiq 6:93, Al-Azeem 15:87 etc.

### **It is Word of Allah and revealed in Arabic**

Quran is the word of God Himself and it was revealed to Prophet of Islam in pure Arabic language "And verily, this (Qur'an) is a revelation from the Lord of the worlds which the Trustworthy Spirit (Angel Gibriel) has brought down upon your heart, that you may be one of the warners, in a plain Arabic language". (26:192-195)

"Muslims consider the Qur'an", says the Encyclopedia Americana," to be the very words of God Himself. The messages given to Muhammad by the angel were taken from Heavenly Book, uncreated and eternally coexistent with God that is called the Mother of the Book or the Well-Preserved Tablet. This eternal book represents the eternal Speech of God, the expression of His truth and His will for the universe. Books of previous prophets, such as the Gospel of Jesus or the Torah of Moses, were also taken from this source. The Qur'an is but another yet the highest and final instance, of God's offering guidance to straying men through Scripture brought by His chosen messengers. Followers of previous prophets like the Christians and the Jews had corrupted their messages, thereby necessitating the sending down of the Qur'an to restore the purity of divine guidance."

### **Its Collection**

It is proved by Ijma and continuity that the collection, arrangement and compilation of the Qur'an were complete during the life-time of the Prophet Muhammad (PBUH). The present arrangement of the Qur'an is the same and there has been no change since then. The Holy Prophet had appointed an efficient team of expert calligraphists. They are known as writers of revelation (Katiban Wahi) whose number was 26, but according to some they were 42. The most illustrious among scribes were: Abu Bakr, Umar, Uthman, Ali, Zaid Bin Thabit, Abi bin Kaab, Muadh bin Jabbal, Abdullah bin Masud, Abu Zaid, Abu Darda and Aamer bin Fahira. The companions of the Holy Prophet used to write and learn the Holy Qur'an by heart. Since paper was scarce, they used to write it on the palm leaves, the epitaph of stones, and the broad shoulder-bones of the camels and on pieces of skins. It may not have been in a single volume at that time due to the difficulty in the



consolidation of such scattered material, yet it was committed to memory by many reciters (Hafaaz) in arranged form. It was also available in written form in complete shape.

During the caliphate of Abu Bakr, almost 70 reciters (Hafaaz) were martyred, so Umar persuaded Abu Bakr to have the Qur'an compiled in a single volume. Thus, under the orders of Abu Bakr, Zaid bin Thabit compiled a volume of the Qur'an and from this volume copies were prepared. One copy was retained by Abu Bakr, and after his death by Umar, who before his death, entrusted it to his daughter Hafsa, widow of the Prophet. By the time of the third caliph Uthman, many countries had been conquered and various non-Arab nations had been converted to Islam who were not familiar with the various dialects in which the Qur'an was read. Uthman, assembled Ummah on a single dialect (Qir'at) of Quraish. He got the volume of Abu Bakr from Hafsa and ordered Zaid bin Thabit to prepare copies on the dialect of Quraish which was the pronunciation of Prophet Muhammad (PBUH). One copy was sent to each province for facility of the newly converted Muslims. The punctuation marks (A'rab) were applied to the words of the Qur'an during the times of the Ummayyad caliphs. (by Hijjaj-bin-Yousaf, according to a report)

### **It confirms previous Scriptures**

The Holy Qur'an, the revealed book of Islam, confirms the previous revealed books like Torah which was given to Prophet Moses, Zabur (Psalms) which was revealed to Prophet David and Injeel (the Gospel) which was revealed to Prophet Jesus. "He has revealed unto you (Muhammad) the book (the Qur'an) with truth which confirms what was revealed before it and even He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind "says the

Qur'an" (3:3-4) It again affirms this fact: "And unto you (O Muhammad) We have revealed the Book (the Qur'an) with the truth confirming whatever from the Scripture was before it, and a watcher over it." (5:48)

The Qur'an not only confirms the basic teachings of these books but is also watcher over the previous revealed books. It means that the authenticity of these books can be judged by reference to the Qur'an. It is an established fact that previous revealed books have not been preserved properly in original form by their followers. These holy books have been subjected to many alterations, modifications and corruptions. The Qur'an only confirms those contents of the said books which have remained safe from corruption. The confirmation of the previous scriptures by the Qur'an proves, beyond shadow of doubt, that the author of all these books is the same. All have been revealed by God, the Almighty Lord of the Universe, for guidance of man in different languages, in different ages, at different places.

Besides confirming the preserved teachings of the previous Scriptures, the Holy Qur'an explains, expounds and clarifies controversies and differences which have arisen among the followers of previous Prophets.

### **None can change it as God is its Protector**

Qur'an is a book which is very well-preserved. Unlike books of previous Prophets, the book revealed to Muhammad (PBUH) is in its hundred percent original form in which it was given to the Prophet. Books of previous Prophets were destroyed, reconstructed with the aid of human memory and suffered from omissions or commissions, additions or deletions. Sometimes they were deliberately corrupted or altered for a small material gain. Thus these previous Scriptures lost most of their original

teachings. But this is not the case with the Qur'an. The Qur'an, as history is witness to it, has maintained its text, its language, its words, its arrangement, its teachings absolutely in original form. Not a single letter or a single word or a single punctuation mark has been changed in it what to speak of any major corruption. None could change it nor even prophet Muhammad (PBUH). In fact Almighty God has taken upon Himself the responsibility to safeguard His last revealed book from any corruption. God is the guardian of Qur'an and so it would maintain itself in its original position up to Doomsday. The Qur'an says:

- And when Our clear verses are recited to them, those who do not hope to meet Us say: Bring us a Qur'an other than this or change it. Say (O Muhammad to them): It is not possible for me to change it myself. (10:15)
- Verily, We, even We, have revealed the Reminder (the Qur'an), and surely We are its Guardian. (15:9)

### **It provides guidance in all fields of life**

It is the fundamental belief of the Muslims that their religious book, Al-Qura'n, is complete code of human life. Al-Qur'an provides guidance to human beings in all spheres of human activity starting from individual to socio-political, from family life to national and international relations, and from religious to mundane affairs. The following verses of the Qur'an are cited to confirm that the Holy Book of Islam provides guidance to mankind in all fields of life:- "And We have not revealed the Book to you except that you may explain to them those things in which they differ," (16:64). "And We have revealed the Book (the Qur'an) to you as an exposition of everything, and a guidance and mercy and a good news" (16:89).

Mainly the Qur'an lays down guidelines in the following fields or in other words its teachings cover the following subjects of human life:

- 1) Religious duties, worship of Allah and devotional matters.
- 2) Family laws-marriage, dower, divorce, Iddah, etc.
- 3) Inheritance and will.
- 4) Social reforms: gambling, infanticide and drinking have been prohibited while polygamy is limited. Status of woman and slaves raised.
- 5) Penal laws: Murder, adultery, theft, gambling, etc.
- 6) Civil laws: contract, mortgage, etc.
- 7) Law of evidence.
- 8) Administration of Justice.
- 9) Political system and good governance.
- 10) Law of war and Jihad.
- 11) Economic laws: Zakat, interest, trade, sale and purchase, hoarding, embezzlement, weights, measures, robbery, etc.
- 12) International relations.
- 13) Halal and Haram (permitted and forbidden food and other things).
- 14) Do's and Don'ts. Rules of conduct and manners
- 15) Human rights and rights of minorities.

## **Its appeal to human reason**

The Qur'an, the revealed book of Islam, does not command blind following. It does not say that one must follow the Qur'an and believe in and act upon its teachings without applying one's mind. Rather it appeals to human reason to see, to think, to reflect, to meditate and ponder over the portraits and signs of God and then believe in Him and follow the prophet and his teachings. The Qur'an severely condemns those who do not think and ponder over the creations of God and over the Qur'an. It says:-

- This is a book (the Qur'an) which We have revealed to you (O Muhammad) full of blessings that they may ponder over its verses. (38:29)
- Will they then not ponder upon the Qur'an or are there locks upon their hearts? (47:24)

Those who remember God and ponder over His creations and do not follow blindly the revelations of God have been praised in the Holy Qur'an:

- Those who remember Allah standing, and sitting and lying down on their sides, and meditate about the creation of the heavens and the earth (and say): Our Lord! You have not created all this as useless. Glory be to you. (3:191)
- And those who, when they are reminded of the revelations of their Lord, do not fall thereat deaf and blind. (25:73)

**CHAPTER 13****Message of the Prophets**

According to the Qur'an, all the Prophets of God from Adam (the first) to Muhammad (the last Prophet) have given message to the mankind that they should believe in Allah, the God of the mankind, worship Him only as He is the Only One God of the Universe, and should not associate partners with Him. They should believe in and obey and follow the Prophets, act upon their teachings and do good deeds which lead to Paradise and success. They should not follow the Satan (Iblees who rejected God's command to prostrate before Adam) as the Satan is their eternal enemy who misleads them to do evil deeds and to Hell, a place of painful punishment in the life after death. The Qur'an, in hundreds of its verses, provides us detailed message and teachings of God's Prophets, which it is not possible for us to reproduce here for lack of space. However, we would reproduce below some of these verses which provide some glimpses of the teachings of Allah's messengers:

**Qur'an on teachings of all the Prophets**

1) O mankind! Worship your Lord (Allah), Who has created you and those before you, So that you may ward off (evil), Who has appointed the earth a resting place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not setup rivals to Allah when you know (2:21-22).

2) How disbelieve you in Allah, when you were dead He gave life to you! Then He will give you death, then the

life again, and then unto Him you will return. He it is Who created for you all that is in the earth. Then turned He to heaven, and fashioned it as seven heavens. And He is knower of all things (2:28-29).

3) Establish worship, pay Zakah (poor-due), and bow your heads with those who bow (2:43).

4) And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped (2:48)

5) Lo, those who believe (Muslims), and those who are Jews and Christians, and Sabaeans – who ever believes in Allah and the Last Day and does right – surely their reward is with their Lord and there shall no fear come upon them neither shall they grieve(2:62).

6) Nay, but whoever has done evil and his sin surrounds him, such are rightful owners of the fire (of Hell); they will abide therein. And those who believe and do good works, such are rightful owners of the Garden (of Paradise). They will abide therein (2:81-82).

7) And (remember) when We made a covenant with the children of Israel (saying): Worship none save Allah (only) and be good to parents and speak kindly to mankind; and establish worship (prayer) and pay the poor due (zakat). Then, after that, you slid back, save a few of you, being averse (2:83)

8) Say (O believers): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael and Isaac, and Jacob, and the tribes and that which Moses and Jesus received, and that which Prophets received from their Lord. We make no

distinction between any of them, and unto Him we have surrendered (2:136).

9) O you who believe! Seek help in steadfastness and prayer Lo! Allah is with the steadfast. And say not of those who are slain in the way of Allah "dead". Nay they are living, only you perceive not (2:153-154).

10) Your God is one God; there is no God save Him, the Beneficent, The Merciful (2:163).

11) O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom you worship. He has forbidden you only carrion, and blood, and swine flesh, and that which has been slaughtered in the name of other than Allah..... (2:172-173).

12) It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah and the Last Day and the Angels and the Scripture and the Prophets, and gives his wealth for Love of Him (Allah) to kinsfolk, and to orphans and the needy and the wayfarer, and to those who ask, and to set free the slaves, and observe worship (prayer) and pay poor due (Zakat), and those who keep their treaty (promise) when they make one, and the patient in tribulation and adversity and times of stress. Such are those who are sincere. Such are the Godfearing. (2:177).

13) O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off evil (and be pious). (2:183).

14) And when my servants question you concerning Me, then surely I am nigh. I answer the prayer of the suppliant when He cries unto Me. So let them hear My call



and let them trust in Me, in order that they may be led aright (2:186).

15) And eat not up your wealth among yourselves in vanity (by wrong ways), nor seek by it to gain the hearing of judges that you may knowingly devour a portion of the property of others wrongfully (2:188).

16) Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors (2:190).

17) Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrong-doing folk (2:258).

18) The likeness of those who spend their wealth in Allah's way is as the likeness of grain which grows seven ears, in every year a hundred grains. Allah gives increase manifold to whom He will. Allah is All-embracing. All-knowing (2:161).

19) Lo! Religion with Allah is only submission to Allah's will (i.e. Islam)..... (3:19).

20) Lo! Allah is my Lord and your Lord, so worship Him. That is the right path. (3:51) – (Jesus said to the Jews)

21) O you who believe! Devour not usury, doubling and quad upling (the sum lent). Fear Allah that you may be successful. (3:130)

22) And serve (worship) Allah (Only), and ascribe, nothing as partner unto Him. Show kindness unto parents, and unto your near kindred, and orphans, and the needy, and unto the neighbor who is of kin and who is not of kin, and the fellow traveler and the way farere and the slaves whom your right hands possess Lo! Allah loves not such as are proud and boastful (4:36).

23) Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives all save that to whom He will. Whoso ascribes partner to Allah, he has indeed invented a tremendous sin (4:48).

24) We sent no messenger save that he should be obeyed by Allah's leave..... (4:64).

25) O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Do justice that is nearer to piety. Fear Allah. Lo! Allah is Informed of what you do. (5:8)

26) For that cause we decreed for the children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind..... (5:32).

27) They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Isreal, worship Allah (only) my Lord and your Lord. Lo! Whoso ascribes partners to Allah, for him, Allah has forbidden Paradise. His abode is the Fire (of Hell). For evil-doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; When there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve (5:72-73).

28) O You who believe! Strong drink and gambling and Idols and divining arrows are only on infamy of satain's handiwork. Leave it aside in order that ye may succeed (5:90).

29) Say: The evil and the good are not alike even though the plenty of the evil attract you.....(5:100).

30) And when Allah (on the Day of Judgement) would say: O Jesus, son of Mary! Did you say unto mankind: take me and my mother for two gods beside Allah? He would say: Be glorified! It was not for me to utter that to which I had no right. If I used to say it, then you may be knowing it. You know what is in my mind, and I know not what is in your mind. Lo! Only you, only you are the Knower of things hidden "I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord..." (5:116-117).

31) Yet they ascribe as partners unto Him the Jinn, although He did create them, and impute falsely, without knowledge sons and daughters unto Him. Glorified be He and high exalted above all that they ascribe. The Originator of the heavens and the earth! How can He have a child, when there is for Him no wife? And He created all things and is Aware of all things. (6:100-101).

32) Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents and that ye slay not your children because of penury – We provide for you and for them – and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not except in course of justice. This He hath commanded you, in order that ye may discern. And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure

and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto even though it be (against) a kinsman; and fulfil the Covenant of Allah. This He commandeth you that haply ye may remember (6:151-152).

33) Whoso brings a good deed will receive tenfold the like thereof while whoso brings an ill deed will be awarded but the like thereof; and they will not be wronged (6:160).

34) Say: Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the worlds: He has no partner. This am I commanded and I am first of those who submit (are Muslims) (6:162-163)

35) We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day (7:59).

36) And unto (the tribe of) 'Aad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)? (7:65)

37) And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other God save Him Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers. Lurk not on every road to threaten (way-farers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, When ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters! (7:85-86)

38) And (remember) when your Lord brought forth from the children of Adam, from their reins their seed, and made them testify of themselves (saying): Am I not your Lord? They said: Yes, verily. We testify. (That was done) Lest you should say on the Day of Resurrection: Lo! Of this we were unaware (7:13).

39) Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne (9:129).

40) And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo, my Lord is Nigh, Responsive.(11:61)

41) O my two fellow-prisoners! Are divers lords better, or Allah-the One, the Almighty? Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the Right religion, but most men know not (12:39-40).

42) Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprove you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant (14:10).

43) Allah has said: Chose not two Gods. There is only One God. So of Me only, be in awe (16:51).

44) Set not up with Allah any other God (O man) lest you sit down reprov'd, forsaken. Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents. If One of them or both of them attain to old age with you, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy and say: My Lord! Have mercy on them both as, they did care for me when I was little! Your Lord is best Aware of that what is in your minds. If you are righteous then He is ever forgiving unto those who turn (unto Him). Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. Lo! The squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. Lo! Thy lord enlargeth the provision for whom He will, and straiteneth it (for whom He will). Lo, He was ever Knower, Seer of His slaves. Slay not your children fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin. And come not near unto adultery. Lo it is an abomination and an evil way. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked. Fill the measure when ye measure and weigh with a right balance; that is meet, and better in the end. (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked. And walk not in the earth exultant. Lo! thou

canst not rend the earth, nor canst thou stretch to the height of the hills. The evil of all that is hateful in the sight of thy Lord. This is (past) of that wisdom wherewith thy Lord has inspired thee. And set not up with Allah any other God lest you be cast into Hell, reprov'd, abandoned (17:22-39).

45) And to warn those who say: Allah has chosen a son. A thing where of they have no knowledge, nor had their fathers. Dreadful is the word that comes out of their mouths. They speak not but a lie (18:4-5).

46) He (baby Jesus) spoke: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest (19:30-32).

47) He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord (19:55).

48) And they say: The Beneficent has taken unto Himself a son. Assuredly you utter a disastrous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, that you ascribe unto the beneficent a son. When it is not meet for (the majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but comes unto the Beneficent as slave (19:88-93).

49) Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish worship for My remembrance. (20:14)

50) And We sent no messenger before thee but We inspired him, (saying): There is no God save Me (Allah), so worship Me (21:25) .

51) And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone): (21:73).

52) O mankind! A similitude is coined, so pay heed to it: Lo! Those on whom you call beside Allah (like idols, dead persons and other living or non-living things) can never create (even) a fly though they combine together for this purpose. And if the fly takes something from them, they cannot rescue it from it. So weak are both the seeker and the sought (22:73).

53) Recite unto them the story of Abraham when he said unto his father and his folk: What worship you? They said: We worship idols and are ever devoted to them. He said. Do they hear you when you call on them? Or do they benefit or harm you? They said: Nay but we found our fathers acting on this (26:69-74).

54) And Lot! (Remember) when he said unto his folk: Lo! You commit lewdness such as no creature did before you. Do you not come in unto males (instead of women for sex)? And cut you not the road (for travelers), and commit you not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if you are a truthful person (29:28-29).

55) Say (Muhammad to disbelievers): O disbelievers! I worship not that which you worship; nor worship you that which I worship. And I shall not worship that which you



worship. Nor will you worship that which I worship. Unto you your religion, and unto me my religion (109:1-6)

56) Say: He is Allah, the One! Allah the eternally besought of all! He begets not nor was begotten. And there is none comparable unto Him (112:1-4).

### **Torah on Teachings of Moses**

It would be very interesting for the reader if we reproduce an extract from Torah of Moses regarding the Ten commandments given by God to Moses on Mount Sinai. Chapter 20 (verses 1 to 17) of the Book of Exodus read as under:

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
- Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.
- And showing mercy unto thousands of them that love me, and keep my commandments.
- Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
- Remember the sabbath day, to keep it holy.

- Six days shalt thou labour, and do all thy work:
- But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
- For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
- Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

### **Gospel on Teachings of Jesus**

Now we reproduce some extracts from chapter 5 and 6 of the Gospel of Mathew regarding the famous sermon on the Mount of Prophet Jesus.

1- Extracts from Chapter 5,

- And Seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- And he opened his mouth, and taught them, saying,
- Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Blessed are they that mourn: for they shall be comforted.
- Blessed are the meek: for they shall inherit the earth.
- Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- Blessed are the merciful: for they shall obtain mercy.
- Blessed are the pure in heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called the children of God.
- Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

- Ye are the light of the world. A city that is set on an hill cannot be hid.
- Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- For verily I say unto you, Till heaven and earth pass; one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth:
- But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

- And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
- And whosoever shall compel thee to go a mile, go with him twain.
- Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- For if ye love them which love you, what reward have ye? do not even the publicans the same?
- And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
- Be ye therefore perfect, even as your Father which is in heaven is perfect.

## 2- Extracts from Chapter 6

- Take heed that ye do not give your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have

glory of men. Verily I say unto you, They have their reward.

- But when thou doest alms. let not thy left hand know what thy right hand doeth:
- That thine alms may be in secret: and thy Father which seeth in secret himself, shall reward thee openly.
- And when thou prayest thou shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

**CHAPTER 14****Why the Institution of Prophethood was Closed?**

According to verse 40 of Chapter 33 of the Holy Qur'an, Prophet Muhammad (PBUH) is the last of the prophets and is the final messenger of God to mankind. No messenger would be raised after him till the Day of Resurrection. Al-Qur'an is the last revealed book, his religion al-Islam is the last religion and his Ummah the Muslims are the last Ummah. With him prophethood has come to an end.

The doctrine of finality of Prophethood with Muhammad (PBUH) is supported and approved by the following Verses of the Holy Qur'an and Traditions (Ahadith) of the Prophet of Islam:

- 1) Verily the religion with Allah is only Islam (submission to His will)..... (3:19).
- 2) And whosoever seeks a religion other than Islam it will not be accepted from him, and he will be among the losers in the Hereafter. (3:85).
- 3) ..... And We have sent you (O Muhammad) as a messenger to the whole mankind and Allah is Sufficent as witness (to this fact). (4:79).
- 4) And We have sent you not (O Muhammad) but as a mercy for all the worlds. (21:107).
- 5) Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal

(i.e the last) of the Prophets. And Allah is knower of everything. (33:40).

- 6) Abu Hurairah reported God's Messenger as saying: "The way in which I may be compared with the prophets is by a castle which was beautifully constructed, but in which the place of one brick was left incomplete. Sight-seers walk round admiring the beauty of its construction with the exception of the place for that brick. Now I have filled up the place of that brick, in me the building is completed and in me the messengers are complete." A version has "I am the brick and I am the seal of the prophets." (Bukhari, Muslim).
- 7) Abu Hurairah reported God's Messenger as saying: "I have been given superiority over the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror in the hearts of enemies; spoils have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to all mankind; and the line of prophets is closed with me." (Muslim).
- 8) The Holy Prophet said: The children of Israel were guided by the Prophets. When a prophet died, another succeeded him. However, there will be no prophet after me: there will be only caliphs. (Bukhari).
- 9) The Holy Prophet said: The line of Prophethood and Apostleship has come to an end: after me there will neither be a prophet nor an apostle. (Tirmizi).



- 10) The Holy Prophet said: "I am Muhammad, I am Ahmad, I am the effacer: disbelief will be effaced through me. I am the assembler: after me the people will be assembled in the Plain of Resurrection. (That is, after me now only Resurrection is to take place). And I am the Last: after me there is no prophet." (Bukhari, Muslim, Tirmizi, Mu'wata, Al-Mustadrak).
- 11) The Holy Prophet said: "Allah has sent no Prophet who did not warn his people of the coming of the Dajjal (the Antichrist, but he did not come in their times). Now I am the last of the Prophets and you are the last community. Therefore, he is about to appear among you now." (Ibn Majah).
- 12) 'Abdur Rehman bin Jubair says: "I heard 'Abdullah bin 'Amr bin 'As say that the Holy Prophet one day came out to us in a manner as though he were taking his leave. He said: I am Muhammad, the unlettered Prophet, thrice; then said: and no prophet will come after me." (Ahmad).
- 13) The Holy Prophet said: There is no prophethood after me; there are only harbingers of good news. It was asked: "What are the harbingers of good news, O Messenger of Allah?" He replied: "A true vision," or said, "a righteous vision." (That is, there is no possibility of Divine Revelation now. At the most a person may receive an inspiration, which will be in the form of a true vision). (Ahmed, Nisai, Abu Daud).
- 14) Thauban says that the Holy Prophet said: "... And those 30 impostors will appear in my community each one of whom will claim to be a prophet,

whereas I am the last Prophet; there is no prophet after me.” (Abu Daud).

- 15) The Holy Prophet said: “There is no prophet after me, and there is no Ummah (of any other prophet) after my Ummah.” (Baihaqi, Tabrani).

Keeping in view the above mentioned verses of the Qur’an and Traditions of Prophet Muhammad (PBUH), there has been a consensus of opinion among the jurists and scholars of Islam and also among the common Muslims about the finality of Prophethood with Muhammad (PBUH) who is the last messenger of Allah. According to Imam Ghazzali, anyone who doubts the doctrine of Finality of Prophethood with Muhammad is out of Islam. According to Fatawa Alimigiri, which is a famous book of Fiqh, anybody who claims to be Prophet or Messenger of Allah after Muhammad (PBUH) is a liar and an imposter.

Thus the institution of Prophethood which started with Adam has been finalized and concluded with Muhammad (PBUH). This institution has served its purpose and is no longer needed. Hence it has been closed for ever. The reason is discussed as under:

Logically and rationally there is no need of any new Prophet. Generally there are three things which necessitate the advent of a new messenger and these are:

- a) Teachings of the previous Prophet have been lost with the passage of time or the same have been intentionally or unintentionally corrupted and changed that they have lost their original and true form, so a new Prophet is needed to purge the religion of its impurities and restore its original glory; or

- b) That the teachings of the previous Prophet were incomplete and, therefore, a new Prophet is sent to improve upon his teachings to provide broad based guidance to the people to meet the new socio-economic challenges posed by the time; or
- c) That the previous Prophet was raised for a particular tribe, nation, people, place or country, and so a new Prophet is required for the guidance of some other tribe or nation or country.

However, none of the above three things exists after the advent of Muhammad (PBUH) as a universal messenger to all mankind with a complete and only acceptable religion to Allah i.e. Islam (Al-Qur'an 3:19). The teachings of Muhammad (PBUH) are alive and have been fully preserved in the Qur'an, the responsibility of whose protection has been undertaken by the Almighty God Himself (Al-Qur'an 15:9). Not even a single letter or word has been changed in the book given to Muhammad during the last fourteen centuries nor it would be changed up to the Doomsday. Every saying of the Prophet, his every action, his every instruction is preserved in Hadith and history. Teachings of Prophet Muhammad (PBUH) live today in their original form and they would continue to live up to the Last Day. Moreover, Islam is a perfect and complete religion (Al-Qur'an 5:3) which provides full guidance to its followers in every field of human life, i.e., religious, moral, social, political, economic, legal, constitutional, education, war, etc. It gives guidance not only for leading an ideal and pious life in this world but also makes man eligible for God's bounty in the next world. And it is also a fact that Muhammad (PBUH) was not sent to any particular tribe or nation or country but to

all nations of the world, indeed to all humanity. Since the whole humanity has been guided by a universal Prophet with a perfect and complete religion, of which not even a letter or a word has been changed, hence there is no need of any other Prophet to come after Muhammad (PBUH).

Some critics of the Doctrine of Finality of Prophethood with Muhammad contend that this Doctrine is contradicted by the belief of the Muslims themselves that Prophet Jesus Christ was raised alive and he would come back to the world one day to kill Dajjal, the enemy of Islam. Thus Jesus would be the last Prophet and not Muhammad. However, this contention is absolutely ill-founded. Second coming of Jesus does not contradict the doctrine of finality of Prophethood with Muhammad (PBUH) because Jesus would come as follower of Muhammad (PBUH) and not as new Prophet. He would offer prayer behind Muslim Imam. He would perform Hajj and Umrah. He would practice Shariah of Muhammad (PBUH). He will not receive any revelation nor he would preach any religion other than Islam nor he would introduce any new Shariah. He would kill the swine and break the cross. He would put an end to Christianity and Judaism and would convert all the Christians and the Jews to Islam. He would then end the Jizyah as it would no longer be required. Thus the concept of his second coming rather supports the doctrine of finality of Prophethood with Muhammad (PBUH).