Prophets of God (uwbp)

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# Opening: *Knowledge of God*

**Three universal sources which make known to us our Sustainer:**

1. The Qur’an of Mighty Stature
2. The Seal of the Prophets (upon whom be blessings and peace)
3. The supreme sign of the book of the universe

And also our conscience!

Now we must become acquainted with **the Seal of the Prophets** (uwbp) and must listen to him.

Indeed, look at the collective personality of this proof:

* **The face of the earth** has become *his mosque*.
* **Mecca**, *his mihrab*.
* **Medina**, *his pulpit*.

Our Prophet (peace and blessings be upon him) is **leader** to all the believers, **preacher** to all mankind, the **chief** of all the prophets, **lord** of all the saints, the **leader** of a circle for the remembrance of God comprising all the prophets and saints.

He is **a luminous tree** whose living roots are all the prophets, and fresh fruits are all the **saints**; whose claims all the prophets relying on their miracles and all the saints relying on their wonder-working confirm and corroborate.

For he declares and claims: *There is no god but God!* And all on left and right, that is, those luminous reciters of God's Names lined up in the past and the future, repeat the same words, and through their consensus in effect declare: *“You speak the truth and what you say is right!”*

*TAKE AWAY POINTS:*

* *Three major sources for the Knowledge of God:* 
  + *Qur’an, Our Prophet, and Universe.*
* *Our Prophet (uwbp) is a luminous tree*
  + *living roots are all the prophets*
  + *fresh fruits are all the saints*
* *Declares: There is no god but God!*

# Story: *Love of God necessitates and results in the following the Sunnah.*

*Now has come to you a Messenger from among yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers is he most kind and merciful*. (9:128)

*But if they turn away, say: “God suffices me, there is no god but He; in Him do I place my trust – He the Sustainer of the Throne [of Glory] Supreme!”* (9:129)

*Say: “If you do love God, follow me: God will love you and forgive you your sins; for God is Oft-Forgiving, Most Merciful.”* (3:31)

Imam-ı Rabbani, Ahmad Faruqi (May God be pleased with him) said: *“I saw while traversing the degrees in my spiritual journeying that the ranks of the saints that were most brilliant, splendid, subtle, and sound were those who made following the Prophet’s (UWBP) practices the basis of their way. Even ordinary saints of those ranks appeared more splendid than the highest saints of the other.”*

Yes, Imam-ı Rabbani, the Regenerator of the Second Millennium (May God be pleased with him) speaks the truth. One who takes the Prophet’s (uwbp) practices as his guiding principles rises to the station of being beloved of God under the shadow of God’s Beloved (uwbp).

The sublime verse,

*Say: “If you do love God, follow me: God will love you*” (3:31)

proclaims in definite fashion just how necessary and important it is to follow **the Prophet’s (uwbp) practices**. Yes, among the syllogisms of logic, this verse is the most powerful and certain of the sort called hypothetical or conditional syllogisms. It is as follows:

To exemplify a hypothetical syllogism it is said in logic: *“If the sun comes out, it will be daytime.”* For a positive result it is said: *“The sun has come out. One may therefore conclude that it is daytime.”* For a negative result, it is said: *“It is not daytime. One therefore draws the conclusion that the sun has not come out.”* According to logic, these two conclusions, negative and positive, are definite.

In just the same way, the above verse says: *“If you love God, you will follow God’s Beloved (uwbp). If you do not follow him, it points to the conclusion that you do not love God.”* If a person loves God, it entails following the practices of God’s Beloved (uwbp). Yes, the person who believes in Almighty God will certainly obey Him. And the most acceptable, the most direct, and **the shortest among the ways of obeying Him is without doubt the way God’s Beloved (uwbp) showed and followed**.

**In short:** Love of God necessitates and results in following the Prophet’s (uwbp) practices. How fortunate the person who follows them to a large extent! And woe on the person who does not appreciate the practices and adopts innovations!

* PRAYER:
  + *Hasbiyellahu la ilahe illa huve a’leyhi tevekkeltu ve huve rabbul a’rşil a’ziym.*

# Reading Circle A: *The Seal of the Prophets*

1. **Solves the mystery of the universe.**

If you wish, come! Let us go to Arabian Peninsula, to **the Era of Bliss**! In our imaginations we shall see him at his duties and visit him. Look! We see a person distinguished by his **fine character** and **beautiful form**. In his hand is **a miraculous book** and on his tongue, a truthful address; he is delivering a pre-eternal sermon to all mankind, indeed, to man, jinn, and the angels, and to all beings. He solves and expounds the strange riddle of the mystery of the world’s creation; he discovers and solves the abstruse talisman which is the mystery of the universe; and he provides convincing and satisfying answers to the three awesome and difficult questions that are asked of all beings and have always bewildered and occupied minds*: “Where do you come from? What are you doing here? What is your destination?”*

1. **Mourning has been transformed into joy and ecstasy.**

**See!** He spreads such **a Light of truth** that if you look at the universe as being outside the luminous sphere of his truth and guidance, you see it to be like **a place of general mourning**, and beings strangers to one another and hostile, and inanimate beings to be like ghastly corpses and living creatures like orphans weeping at the blows of death and separation. **Now look!** Through the Light he spreads, that place of **universal mourning has been transformed** into a place where Allah’s Names and praises are recited in joy and ecstasy. The foreign, hostile beings have become friends and brothers. While the dumb, dead inanimate creatures have all become familiar officials and docile servants. And the weeping, complaining orphans are seen to be either reciting Allah’s Names and praises or offering thanks at being released from their duties.

1. **Movement of the universe has been transformed into the mirrors to the Divine Names.**

**Also, through his Light**, the motion and movement of the universe, and its variations, changes and transformations **cease being meaningless**, futile, and the playthings of chance; they rise to being dominical missives, pages inscribed with the signs of creation, **mirrors to the Divine Names**, and the world itself becomes a book of the Eternally Besought One’s wisdom. Man’s boundless weakness and impotence make him inferior to all other animals and his intelligence, an instrument for conveying grief, sorrow, and sadness, makes him more wretched, yet when he is illumined with that Light, he rises above all animals and all creatures. Through entreaty, his illuminated impotence, poverty, and intelligence make him a petted monarch; due to his complaints, he becomes a spoiled vicegerent of the earth. That is to say, if it was not for his Light, the universe and man, and all things, would be nothing. Yes, **certainly such a person is necessary in such a wondrous universe**; otherwise the universe and firmaments would not be in existence.

1. **Proclaimer of the infinite mercy, discloser of the treasures of the Divine Names.**

Thus, that Being brings and announces **the good news of eternal happiness**; he is the discoverer and proclaimer of an infinite mercy, the herald and observer of the beauties of the sovereignty of dominicality, and the discloser and displayer of the treasures of the Divine Names. If you regard him in that way, that is in regard to his being a worshipful servant of Allah, you will see him to be the model of love, the exemplar of mercy, the glory of mankind, and the most luminous fruit of the tree of creation. While if you look in this way, that is, in regard to his Messengership, you see him to be **the proof of Allah**, **the lamp of truth**, **the sun of guidance**, and **the means to happiness**. And look! His Light has lighted up from east to west like dazzling lightning, and half the earth and a fifth of mankind has accepted the gift of his guidance and preserved it like life itself. So how is it that our evil-commanding souls and satans do not accept with all its degrees, the basis of all such a Being claimed, that is, *There is no Allah but Allah?*

1. **Beloved of the hearts, the teacher of minds, the trainer of souls, the ruler of spirits.**

**Now, consider** how, eradicating in no time at all their evil, savage customs and habits to which they were fanatically attached, he decked out the various wild, unyielding peoples of that broad peninsula with all the finest virtues, and made them teachers of all the world and masters to the civilized nations. See, it was not an outward domination, he conquered and subjugated their minds, spirits, hearts, and souls. He became the **beloved of hearts**, the **teacher of minds**, the **trainer of souls**, the **ruler of spirits**.

1. **Removed numerous ingrained habits.**

You know that a small habit like cigarette smoking among a small nation can be removed permanently only by a powerful ruler with great effort. **But look!** This Being removed numerous **ingrained habits** from intractable, **fanatical large nations** with slight outward power and little effort **in a short period of time**, and in their place he so established exalted qualities that they became as firm as if they had mingled with their very blood. He achieved very many extraordinary feats like this. Thus, we present the Arabian Peninsula as a challenge to those who refuse to see the testimony of the blessed age of the Prophet. Let them each take a hundred philosophers, go there, and strive for a hundred years; would they be able to carry out in that time one hundredth of what he achieved in a year?

1. **Undertook a tremendous task with great ease, and without fear, hesitation, and anxiety.**

Also, you know that an insignificant man of small standing among a small community in a disputed matter of small importance cannot tell a small but shameful lie brazen-faced and without fear without displaying anxiety or disquiet enough to inform the enemies at his side of his deception. **Now look at that Being**; although he undertook **a tremendous task** which required an official of great authority and great standing and a situation of great security, can any contradiction at all be found in the words he uttered among a community of great size in the face of great hostility concerning a great cause and matters of great significance, with **great ease and freedom**, **without fear, hesitation, diffidence, or anxiety, with pure sincerity, great seriousness, and in an intense, elevated manner** that angered his enemies? Is it at all possible that any trickery should have been involved? Allah forbid! *“It is naught but Revelation inspired.”* (53:4) **The truth does not deceive, and one who perceives the truth is not deceived.** His way, which is truth, is free of deception. How could a fancy appear to one who sees the truth to be the truth, and deceive him?

1. **Speaks truly of curiosity-arousing, awesome truths, a wondrous future.**

**Now, look!** What curiosity-arousing, attractive, necessary, and awesome truths he shows, what matters he proves! You know that what impels man most is curiosity. Even, if it was to be said to you: *“If you give half of your life and property, someone will come from the Moon and Jupiter and tell you all about them. He will also tell you the truth about your future and what will happen to you,”* you would be bound to give them if you have any curiosity at all. Whereas that Being tells of a Monarch Who is such that in His realm, the Moon flies round a moth like a fly, and the moth, the earth, flutters round a lamp, and the lamp, the sun, is merely one lamp among thousands in one guest-house out of thousands of that Monarch. Also, he speaks truly of a world so wondrous and a revolution so momentous that if the earth was a bomb and exploded, it would not be all that strange. Look! Listen to Suras (Chapters) like, *When the sun is folded up*. (81:1) *When the sky is cleft asunder*; (82:1) *[The Day] of Noise and Clamor*; (101:1) which he recites.

Also, he **speaks truly about a future** in comparison with which the future in this world is like a tiny mirage. And he tells most seriously of a happiness in comparison with which all worldly happiness is but a fleeting flash of lightning in relation to an eternal sun.

1. **Decisive proof for the resurrection and a majestic prayer for eternal happiness.**

Thus, just as this Being is an articulate proof and true evidence at the degree of the truth of the Unity of the Creator of beings, so too is **he a decisive proof and clear evidence for the resurrection of the dead and eternal happiness.** Indeed, just as with his guidance he is the reason for eternal happiness coming about and is the means of attaining it, so too, through his prayers and supplications, he is the cause of its existence and means of its creation.

**See!** This Being prays with **a prayer so supreme** that it is as if the Arabian Peninsula and indeed the earth performs the prayers through his majestic prayer, and offers entreaties. See, he also entreats in a congregation so vast that it is as if all the luminous and perfected members of mankind from the time of Adam till our age and until the end of time, are following him and saying *“Amen”* to his supplications. And see! He is beseeching for a need so universal that not only the dwellers of the earth, but also those of the heavens, and all beings, join in his prayer, declaring: *“Yes! O our Sustainer! Grant it to us! We too want it!”* And he supplicates with such want, so sorrowfully, in such a loving, yearning, and beseeching fashion that he brings the whole cosmos to tears, making them join in his prayer.

**And see!** He prays for such a purpose and aim that it raises man and the world, and all creatures, **from the lowest of the low**, from inferiority, worthlessness, and uselessness **to the highest of the high**; that is, to having value, permanence, and exalted duties. And see! He seeks and pleads for help and mercy in a manner so elevated and sweet that it is as if he makes all beings and the heavens and the earth hear, and bringing them to ecstasy, to exclaim: *“Amen, O our God! Amen!”* And see! He seeks his needs from One so Powerful, Hearing, and Munificent, One so Knowing, Seeing, and Compassionate, that He sees and hears the most secret need of the most hidden living being and its entreaties, accepts them, and has mercy on it. For He gives what is asked for, even if through the tongue of disposition. And He gives it in so Wise, Seeing, and Compassionate a form that it leaves no doubt that that nurturing and regulation is particular to the All-Hearing and All-Seeing One, the Most Generous and Most Compassionate One.

1. **Seeking eternal happiness, wants all the Sacred Divine Names 🡪 Construction of Paradise.**

What does he want, this pride of the human race, who taking behind him all the eminent of mankind, stands on top of the world, and raising up his hand, is praying? What is this unique being, who is truly the glory of the cosmos, seeking? **Listen! He is seeking eternal happiness.** He is asking for eternal life, and to meet with God. He wants Paradise. And he wants **all the Sacred Divine Names,** which display their beauty and decrees in the mirrors of beings. Even, if it were not for reasons for the fulfillment of those countless requests, like **Mercy, Grace, Wisdom, and Justice**, a single of that Being's prayers would have been sufficient for **the construction of Paradise**, the creation of which is as easy for Divine Power as the creation of the spring. Yes, just as his Prophethood was the reason for the opening of this place of examination and trial, so too his worship and servitude to God was the reason of the opening of the next world.

Would the perfect order observed in the universe, which has caused scholars and the intelligent to pronounce: *“It is root possible for there to be anything of greater originality in existence than what exists,”* and would the faultless beauty of art within mercy, the incomparable beauty of Dominicality, permit the ugliness, the cruelty, the lack of order of its hearing and responding to the least significant, the least important desires and voices, and its considering unimportant the most important, the most necessary wishes, and it’s not hearing, understanding, and carrying them out? God forbid! A hundred thousand times, God forbid! Such a beauty would not permit such an ugliness; it would not become ugly.

And so, my imaginary friend! That is enough for now, we must return. For if we remain a hundred years in this age in the Arabian Peninsula, we still would only completely comprehend one hundredth of the marvels of that Being's duties and the wonders that he carried out, and we would never tire of watching him.

**Now, come!** We shall look at the centuries, which will turn above us. See how each has opened like a flower through the effulgence it has received from that Sun of Guidance! They have produced millions of enlightened fruits like *Abu Hanifa, Shafi'î, Abu Bayezid Bistamî, Shah Gilanî, Shah Naqshband, Imam Ghazzali and Imam Rabbanî.* And postponing the details of our observations to another time, we must recite some benedictions for that displayer of miracles and bringer of guidance, which indicate a number of his certain miracles:

*Peace and blessings be upon our master Muhammed thousands and thousands of times, to the number of good deals of his community, to whom was revealed the All-Wise Criterion of Truth and False hood, from One Most Merciful, Most Compassionate, from the Sublime Throne; whose Prophethood was foretold by the Torah and Bible, and told by wondrous signs, the voices of jinn, saints of man, and soothsayers; at whose indication the moon split; our master Muhammad!*

# Reading Circle B: *The Miracles of the Prophets*

Just as the All-Wise Qur’an sends the prophets to man’s communities as **leaders** and vanguards **in respect of spiritual and moral progress**, so too it gives each of them **some wonders** and makes them the masters and foremen in regard to mankind’s material progress. It commands men to follow them absolutely. Thus, just as by speaking of the spiritual and moral perfections of the prophets, it is encouraging people to benefit from them, so too in discussing their miracles it is **hinting encouragement to attain to things similar to them** and to imitate them. It may even be said that like spiritual and moral attainments, material attainments and wonders also were first given mankind as a gift by the hand of miracles. Thus, what first gave man the gift of the ship, which was a miracle of Noah (Upon whom be peace), and the clock, a miracle of Joseph (Upon whom be peace), was the hand of miracles. It is a subtle indication to this truth that most craftsmen take a prophet as the patron of their craft. For example, seamen take Noah (Upon whom be peace), watchmakers take Joseph (Upon whom be peace), tailors take Idris (Upon whom be peace), and so on.

Indeed, since exact scholars and the science of rhetoric have agreed that each of the Qur’an’s verses contains numerous aspects of guidance and instruction, then the verses of the miracles of the Prophets, which are the most brilliant of the Qur’an of Miraculous Exposition’s verses, are not each historical stories, but comprise numerous meanings of guidance. Yes, through mentioning the Prophets’ miracles, it traces the final limit of man’s science and industry. It points the finger at his furthest aims. It specifies his final goals. And by striking the hand of encouragement on man’s back, it urges him forward towards them. Just as the past is the store of the needs of the future and mirror to its attributes, so too the future is the arable field of the past and mirror to its states. Now we shall explain only a few examples of that most extensive source as examples:

1. **The subjugating of the air: Solomon’s (uwbp) miracle.**

For example, the verse:

*To Solomon [We made] the wind [obedient]: its early morning [stride] was a month’s [journey], and its evening [stride] was a month’s [journey],* (34:12)

which describes **one of Solomon’s (Upon whom be peace) miracles**, the subjugating of the air, says: *“Solomon’s traversed the distance of two months in one day by flying through the air.”* Thus, it is suggesting in this that the road is open for man to cover such a distance in the air. In which case, O man! Since the road is open to you, reach this level and draw close to it! And in meaning Almighty God is saying through the tongue of this verse: *“O man! I mounted one of my servants on the air because he gave up the desires of his soul. If you too give up the soul’s laziness and benefit thoroughly from certain of my laws in the cosmos, you too may mount it..”*

1. **Treasuries under the earth with tools: Moses’ (uwbp) miracle.**

And the verse,

*So We said “Strike the rock with your staff.’ Then gushed forth there-from twelve springs, (2:60)*

which explains **a miracle of Moses (Upon whom be peace)**. This verse indicates that the treasuries of Mercy concealed under the earth may be profited from with simple tools. In places hard as rock even, the water of life may be attracted with a staff. Thus, through this meaning the verse says to man: “You may found the sublets effulgence of Mercy, the water of life, with a staff. In which case, come on, work and find it!’ And in meaning Almighty God says through the verse’s allusive tongue: *“O man! Since I gave to the hand of one of my servants who trusted in Me such a staff that it draws the water of life from wherever he wishes, if you too rely on the laws of My Mercy, you may obtain an implement resembling it or close to it . So, come on and do so!”*. Thus one of the most important contributions to man’s progress is the creation of an implement that causes water to gush forth from most of the places it is struck. This verse traces farther goals and limits, and ends beyond that. Just as the previous verse specified final points far ahead of today’s airplanes.

1. **Remedies for the ill: Jesus’ (uwbp) miracle.**

And for example,

*I shall heal the blind and the leper and I shall quicken the dead, by God’s leave, (3:49)*

which concerns **a miracle of Jesus (Upon whom be peace)**. Just as the Qur’an explicitly urges man to follow Jesus’ (Upon whom be peace) high morals, so too its allusively encourages him towards the elevated art and Dominical medicine of which he was the master. Thus, this verse indicates this: *“Remedies may be found for even the most chronic ills. In which case, O man! And O calamity-afflicted sons of Adam! Don’t despair! Whatever the ill, its cure is possible. Search for it and you will find it. It is even possible to give a temporary tinge of life to death.”* And in meaning Almighty God is saying through the figurative of this verse: *“O man! I gave two gifts to one My servants who abandoned the world for Me. One was the remedy for spiritual ills, and the other the cure for physical sicknesses. Thus, dead hurts were raised to life through the light of guidance. And sick people who were as though dead found health through his breath and cure. You too may find the cure for every ill in the pharmacy of My wisdom. Work and find it! If you seek, you will certainly find.”* Thus, this verse traces the limit which is far ahead of man’s present progress in regard to medicine. And it hints at it, it urges him towards it.

1. **The softening the iron and copper: David’s and Solomon’s (uwbp) miracles.**

And for example, the verses:

*And We made the iron soft for him (34:10), And We gave him wisdom and sound judgment in speech and decision, (38:20)*

which are about **David (upon whom be peace)**, and,

*And We made a font of molten copper to flow for him, (34:12)*

which is about **Solomon (Upon whom be peace)**. These indicate that the softening of iron is one the greatest of Divine bounties, through which is shown the virtue of one of the greatest Prophets. Indeed, softening iron, that is, making it soft like dough, smelting copper, and finding minerals and extracting them is the origin and the source, and basis, and foundation of all man’s material industries. And so, this verse indicates: *“A great bounty bestowed on great Prophet and Divine Vicegerent on Earth in the form of a great miracle was the softening of iron. And making it soft like dough and fine like a thread and smelting copper are the means to most of the general industries.”* Since wisdom was given to the tongue of one who was both Prophet and Vicegerent, that is to one who was both a spiritual and material leader, and craft and industry were given to his hand, just as it is explicitly urging towards the wisdom on his tongue, so too there is a sign that it is also encouraging towards the craft in his hand. Through the allusive tongue of this verse, in meaning Almighty God is saying:

*“O Sons of Adam! I gave such wisdom to the tongue and heart of one of My servants who obeyed my commands and obligations that he passed judgment on everything with perfect clarity and displayed the truth. And I gave him such art that he could turn iron into every shape in his hand like wax. It obtained important power for his vicegerency and kingship. Since it was possible, it was given. It is both important, and you are in much need of it in your social life. If you too obey my commands in creation, that wisdom and craft will be given you too. In the course of time you will reach it and draw close to it.”* Thus, man’s greatest progress in regard to industry, and his achieving greatest power in regard to strength, is through the softening of iron and smelting of copper. In the verse, the word *qitr* is used to describe copper. These verses direct mankind’s sight towards this truth, and they sternly warned the people of former times who did not appreciate how important it was, as well as those are lazy in modern times...

1. **Attraction of things from distance: Solomon’s (uwbp) miracle.**

And for example, the verse,

*Said one who had the knowledge of the Book: “I will bring it to you in the twinkling of an eye!’ Then when [Solomon] saw it placed firmly before him..., (27:40)*

which points to this wondrous event: in order to attract Belkis’ throne to him, one of Solomon’s (Upon whom be peace) ministers who was versed in the science of attraction said: *“I’ll have the throne here before you can blink your eyes.”* Thus the verse suggests that is possible to make things present from long distances, either themselves or their forms. And it is a fact that Almighty God bestowed this on Solomon (Upon whom be peace), who was honored with kingship as well as prophethood, in the form a miracle so that as a means to his innocence and justice he might himself in person be informed of all the regions of his extensive realm and see the state of his subjects and hear of their ills. That means, if man relies on Almighty God, and asks it of Him with the tongue of his abilities like Solomon (Upon whom be peace) asked for it with the tongue of his chasteness, and if he conforms to His laws in the universe and of His favor, the world nay become like a town for him. That is to say, while Belkis’ throne was in Yemen, it was itself present in Damascus, or its form was present, it was seen. And for sure the forms of the man around the throne were present and their voices heard. Thus, it indicates in magnificent fashion to the attraction of forms and sounds from long distances, and in effect says:

*“O Kings and Rulers! If you wish to act with pure justice, try to see and understand the face of the earth in all its details, like Solomon. For, by rising to the level of being informed whenever he wishes about every part of his realm, a just ruler and king who cherishes his subjects his saved from being made answerable, and may act with complete justice.”* And Almighty God in effect says through the allusive tongue of the verse:

*“O Sons of Adam! I gave one of My Servants a broad realm, and in order to act completely justly within it, I allowed him to know personally of all situations and events that occurred there. And since I have given all men, by their natures, the ability to be vicegerent of the earth, I gave them also the capacity to see, consider, and understand the face of the earth in accordance with that ability, since My wisdom required it. If individuals do not attain to that point, as a race man may attain to it. And if they do not reach it physically, the saint may reach it in meaning. In which case, you may benefit from this great bounty. Come on, let’s see you do it! On condition you do not neglect your duties of worship, work to turn the face of the earth into a garden every part of which you may see, and the sounds of every corner of which you may hear. Heed the decree of the Most Merciful:*

*It is He Who has made the earth manageable for you, so traverse its tracts and enjoy of the sustenance which He furnishes, but unto Him is the Resurrection.’ (67:15)*

Thus, the above mentioned verse alludes to the farthest limit in much further advances in the attraction of forms and sounds, one of man’s finest arts, and hints encouragement.

1. **Subjugating the jinn, satans: Solomon’s (uwbp) miracle.**

And, for example, the verses,

*And also others bound together in fetters...(38:38), And of the evil ones were some who dived for him, and did other work besides.....,(21:82)*

state that Solomon (Upon whom be peace) subjugated the jinn, satans, and evil spirits, and preventing their evil, employed it beneficial matters, and they say: the jinn, the most important inhabitants of the earth after man who are conscious, may serve man. Contact may be made with them. Devils too may be compelled to give up their enmity and whether they want to or not made to serve. Thus, Almighty God made them subject to one His servants who was obedient to His commands. And through the allusive tongue of the verses, in meaning Almighty God is saying: *“O man! I made the jinn, evils, and their evil obey one of My servants, who obeyed me. If you too are subjugated to my commands, numerous beings, and even jinns and devils, may be subjugated to you.”*

Thus, these verses trace the final limits of this, like spiritualism, the attraction of sprits, and conversing with jinn, which have been strained from the blending of art and science, and have appeared out of their extraordinary material and spiritual sensitivity. And the verses specify the most beneficial form of these and open up the way to them. But it is not, like nowadays, to be subjugated to jinns, devils, and evil spirits, who sometimes call themselves the spirits of dead, and to become their playthings, and a laughing-stock, but to subjugate them through the talisman of the Qur’an, and be saved from their evil.

Also, verses about Solomon (Upon whom be peace) alluding the sprits assuming forms, and his attracting demons and subjugating them, and certain other verses like,

*Then We sent to her Our Angel, and he appeared before her as man in all respects,* (19:17)

indicate both attraction of spirits, and spirit beings assuming forms. But the attracting of good spirits alluded to here, is not in the manner of “the cultured”, to be disrespectful to sprits in that most utterly serious world and attract them to their own places and to certain playthings, but like one group of the saints like Muhyiddin al-Arabi, who, most seriously and for a serious purpose, met with sprits when they wanted, it is to be attracted to them and to form a relation, and by going to their place and to a degree drawing close to their world, to benefit from their spiritually. It is this that the verse allude to, and within the allusion, make it understood that they are encouraging towards it. And they trace the furthest limit of hidden arts and sciences of this sort, and show them in the best form.

1. **Attraction of things from distance: David’s (uwbp) miracles.**

And for example, the verses about David’s (Upon whom be peace) miracles,

*It was We that made the hills declare in unison with him Our praises, at eventide, and at break of day. (38:18) “O you mountains! Sing you back the Praises of God with him! and you birds!*

*And We made the iron soft for him. (34:10) We have been thought the speech of birds, (27:16)*

indicate that Almighty God gave to David’s (Upon whom be peace) praises and glorification such a strength and a sound so loud and agreeable that they brought the mountains to ecstasy, which, each like a huge gramophone or a man, formed a circle on the horizon around the chief reciter and also declared the glorifications. Is this possible, I wonder? Is it the truth?

Yes, it is the truth. Every mountain with caves can speak with man in man’s language like a parrot. By means of an echo. You say: *“All praise be to God!”* to the mountain before you, and the mountain will say: *“All praises be to God!”,* exactly the same as you. Since Almighty God has given this ability to mountains, for sure it can be made to develop, and that seed may sprout.

Thus, since He gave to David (Upon whom be peace) the Vicegerency of the earth together with his Prophethood in exceptional form, He so made the seed of that ability unfold as a miracle worthy of his extensive Prophethood and broad kingship that huge mountains followed him like soldiers, students, or followers, and at his command and in his tongue declared the praises and the glorifications of the All-Glorious Creator. Whatever David (Upon whom be peace) said, they repeated. Now at the present time, because the means of communication have multiplied and developed, a powerful commander can make his large army dispersed in the mountains say: *“God is Most Great!”*, and can make the mountains speak and bring them to tumult. Since a commander of men can make the mountains speak metaphorically in the tongue of those present in the mountains, for sure, a magnificent commander of Almighty God can make them speak actually, and can make them recite His praises. In addition, I have explained in the former of Words that all mountains have a collective personality and corporate identity, and offer glorifications and worship in a way suitable to it. That is to say, just as all mountains recite glorifications in the tongue of men through the mystery of echo, so too they glorify the All-Glorious Creator in their own particular tongues.

1. **Tongues of the bird species: David and Solomon’s (uwbp) miracles.**

Also, the sentences,

*And the birds gathered [in assemblies] (38:19) We have been taught the speech of birds,(27:16)*

show that Almighty God bestowed on David and Solomon (Upon whom be peace) knowledge of the tongues of the bird species, and of the tongues of their abilities, that is, of the things for which they would be useful. Yes, since it is the truth and since the face of the earth is a laden table of the Most Merciful which was set up in honor of man, most of the other animals and birds who benefit from the table may be subjugated to man and serve him. Man employs some of the smallest of them, the honey bee and silk worm, and through Divine inspiration has opened up a mighty way of benefit, and by employing pigeons in various tasks, and making birds like parrots speak, he has added fine things to the virtues of human civilization. In the same way, if the tongues of ability of other birds and animals were known, there are many species which could be employed in the important tasks like their brothers, the domesticated animals.

For example, against plagues of locusts: if the tongue of starlings was known, who eat and destroy locusts, and their movements could be regulated, in what a valuable service they could be employed free of charge. Thus, this verse traces the furthest limit in subjugating birds and benefiting from them in this way, and in making lifeless beings speak like a telephone or gramophone, and in profiting from birds. It specifies the most distant goal. It points a finger at it in most august fashion and in a way urges towards it. Thus through the allusive tongue of these verses, Almighty God is saying in meaning:

*“O men! In order to be the means to the honor of his Prophethood and the complete justice of his kingship, I subjugated to one of your fellow men who was totally submissive to me the huge creatures in my dominions and made them speak, and I made most of my troops and animals servants for him. In which case, since I have entrusted to each of you the Supreme Trust from the bearing of which the sky, earth, and mountains held back, and I gave you the ability to be My vicegerent on earth, you should yield to the One in Whose hand are the reins of these creatures, so that the creatures in His dominions may yield also to you, and you may obtain in the name of the One Who holds them, their reins, and rise to a position worthy of your abilities.”*

*Since the truth is this, rather than playing the gramophone, playing with pigeons and making them deliver letters, and making parrots speak, work towards the most agreeable, highest, most elevated amusement. Then the mountains may be huge gramophones for you like David’s, and at the touching of the breeze the harmonious recitations of Divine praises may reach your ears from the trees and plants, and the mountains may show their true nature as wondrous creatures who recite the Divine praises in thousands of tongues, and the most birds may be clothed in the form of an intimate friend or obedient servant, like Solomon’s Hoopoe. And then they may entertain you and drive you with eagerness towards the perfections and attainments of you are capable, and not make you fall from the position required by being a human being, like other amusements.”*

1. **Protection from fire: Abraham’s (uwbp) miracle.**

And, for example, in the verse,

*We said: “O fire! Be cool and [a means of] safety for Abraham, (21:69)*

which is about **one of Abraham’s (Upon whom be peace) miracles**, are three subtle indications:

*The First:* Like other natural causes, fire does not act according to its own wishes and nature, blindly, but it performs a duty under a command. Thus it did not burn Abraham (Upon whom be peace), for it was commanded not to burn him.

*The Second:* There is a degree of heat which burns through its coldness. That is, it has effect like burning. Through the word, *Be cool!*[[1]](#footnote-1), Almighty God is saying to the coldness: “Do not burn with your coldness, the same as your heat!’ That is to say, through its coldness, fire at that degree displays an affect like burning. It is both fire, and cold. Indeed, in natural science, there is a degree of fire, the state of ’white heat’, the heat of which does not spread to its surroundings. Since it attracts the heat around it to itself, with this sort of cold it freezes surroundings liquids like water, and in effect burns them through its cold. Thus, intense cold is a category of fire which burns through its cold. In which case, there must surely be in Hell, which contains all the degrees and sorts of fire, this intense cold.

*The Third:* Like there is an immaterial substance like belief, which is an obstacle to the effects of Hellfire and affords security from it, an armor like Islam, so too there is a physical substance which prevents the effects of worldly fire. For as is required by the Name of All-Wise, since this world is the abode of wisdom, Almighty God carries out His works under the veil of causes. Therefore, like the fire did not burn Abraham’s body, neither did it burn his garments; He gave them a state which resisted fire. Thus, through this allusion, in meaning the verse is saying: *“O Nation of Abraham! Be like Abraham, so that your garments may be your armor against the fire, your greatest enemy, both here, and there. Clothe your spirit in belief in God, it will be your armor against Hellfire. So too there are certain substances which Almighty God has hidden in the earth for you which will protect you from fire’s evil. Search for them, extract them, and clothe yourselves in them!”* Thus, one of man’s discoveries and steps in progress was his finding a substances which fire does not burn; and he clothed himself in garments resistant to fire. And see how elevated, subtle, and fine a garment this verse weaves on the loom of *Hanifen Muslimen*, which will not be rent in all eternity.

1. **Teaching of the Names: Adam’s (uwbp) miracle.**

And, for example, the verse,

*And He taught Adam the Names, all of them, (2:31)*

which says: *“Adam’s (Upon whom be peace) greatest miracle in the question of the supreme vicegerency was the teaching of the Divine Names.”* Thus, like the miracles of the other Prophets each allude to a particular human wonder, the miracle of Adam, who was the father of all the prophets and the Opening of the Office of Prophethood, indicates almost explicitly to the final points of all human attainment and progress, and their final goals. Through the tongue of allusion, Almighty God (May His glory be exalted) is saying in meaning with this verse:

*“O Sons of Adam! Since as a proof of their superiority over the angels in the question of the vicegerency, I taught your forefathers all the Names, you too, since you are his sons and the inheritors of his abilities, should learn all the Names and show your worthiness before all creatures in the degree of the Supreme Trust. For the way is open to you to rise to exalted rank like the highest positions over all creatures in the universe, and for vast creatures like the earth to be subjected to you. Come on, step forward, adhere to each of the Names, and rise! But your forefather was deceived one time by Satan, and temporarily fell to the earth from a position like paradise. Beware! In your progress, do not fallow Satan and make it the means of falling into the misguidance of “Nature’ from the heavens of Divine wisdom. Continuously raising your head and studying carefully My Most Beautiful Names, make your sciences and your progress steps by which to ascend to those heavens. Then you may rise to My Dominical Names, which are the realities and sources of your sciences and attainments, and you may look to your Sustainer with your hearts through the telescope of the Names.”*

# Appendix A: *Prayers and Supplications of the Seal of the Prophets*

* *O God, put between me and errors a distance as great as that which you have put between East and West. O God, cleanse me of my errors as a white garment is cleansed of dirt.*
* *God, I ask You for all good, including what is at hand and what is deferred, what I already know and what I don't know. I take refuge in You from every evil, including what is at hand and what is deferred, what I already know and what I don't know.*
* *God, nothing hinders what You grant, nor is anything granted that You hinder. No wealthy one can do us good, as wealth belongs to You.*
* *God, I have not told anything, taken an oath, made a vow, or done anything that You did not previously will. Whatever You willed is, and whatever You didn't will is not. There is no strength or power save with You, and You are indeed All-Powerful over everything.*
* *God, whatever prayer I have said, let it be for whomever You have mercy, and whatever curse I have called down, let it be for whomever You have cursed. Surely You are my Guardian in this world and the Hereafter. Make me die as a Muslim, and include me among the righteous.*
* *God, I ask You for contentment after misfortune, a peaceful life after death, the pleasure of observing Your Face, and a desire to meet You. I take refuge in You from wronging others and from being wronged, from showing animosity and being subject to animosity, and from erring or committing unforgivable sins. If You leave me to myself, you leave me in weakness, need, sinfulness and error. I depend only on Your Mercy, so forgive all my sins, for only You can do so. Accept my repentance, for You are the Oft-Relenting, All-Compassionate.*
* *God, You deserve most to be mentioned, and none but You deserve to be worshipped. You are more helpful than anyone whose help may be sought, more affectionate than every ruler, more generous than anyone who may be asked for something, and more generous than anyone who gives. You are the Monarch without partners, and the Unique One without like. Everything is perishable except You. You are never obeyed but by Your permission, and never disobeyed but within Your knowledge. When somebody obeys You, You reward them; when someone disobeys You, You forgive them. You witness everything, being nearer to it than any other witness; and protect everything, being nearer to it than any other protector. You ordained the acts of all people and determined their time of death. You know what is in every mind, and all secrets are manifest to You. The lawful is what You have made lawful; the forbidden is what You have forbidden. Religion is what You have laid down; the commandment is what You have decreed. The creation is Your creation, and the servants are Your servants. You are God, the All-Clement, All-Compassionate. I ask You, for the sake of the light of Your Face, by which the Heavens and Earth were illuminated, for the sake of every right belonging to You, and for the sake of those who ask of You, to forgive me just in this morning and just in this evening, and to protect me, by Your Power, from Hellfire.*
* *God, I seek refuge in You from all knowledge that gives no benefit, from a heart that does not fear You, from an unsatisfied soul, and from prayer that cannot be answered.*
* *God, I ask You for steadfastness in my affairs, resolution in guidance, gratitude for Your bounties and acceptable service to You, and a truthful tongue and a sound heart. I seek refuge in You from the evil of what You know. I ask You for the good of what You know, and Your forgiveness for what You already know. Surely You are the Knower of the Unseen.*
* *God, I ask You to enable me to do good, to refrain from vice, to love the poor, and to forgive me and have mercy on me. When You will people's deviation and dissension and disorder in public life, make me die before taking part in that disorder. I ask You for Your love and for the love of whom You love, and the love of the acts that will make me nearer to Your love.*
* *God, I ask You for the good in the beginning and in the end, in its most comprehensive form with its beginning and result, its manifest and secret kinds, and for the highest rank in Paradise.*
* *God, help me remember and mention You, thank You, and worship You most properly.*
* *God, I ask You for guidance, fear of You, chastity, and independence of others.*
* *God, bring all of our affairs to a good conclusion, protect us from disgrace and ignominy in the world, and from being tormented in the Hereafter.*
* *God, we ask You for all of the good for which Your Prophet Muhammad asked You, and seek refuge in You from every evil from which Your Prophet Muhammad sought refuge in You.*

Prayer was a fundamental part of the Prophet's life. All the supplications quoted, together with many, have become keys in the hands of such great saints as Abu Hasan al-Shadhili, Ahmad al-Badawi, Ahmad al-Rifa'i, and 'Abd al-Qadir al-Jilani, who used them to knock on the door of God's Mercy.

# Appendix B: *Life of the Seal of the Prophets*

### **The Abyss of darkness - Arabic peninsula**

If one were to close one's eyes and imagine oneself in the world of 1400 years ago, one would find that it was a world completely different from ours. How few and far between the opportunities for the exchange of ideas! How limited and undeveloped were the means of communication! How meager was man's knowledge! How narrow his outlook! How enveloped was he in superstition and wild ideas!

In that benighted era, there was a territory where darkness lay even heavier than elsewhere. The neighboring countries of Persia, Byzantium and Egypt possessed a glimmer of civilization and a faint light of learning. But Arabia stood isolated, cut off by vast tracks of desert.

Arab traders traveling great distances, which took them months, carried their wares to and from these countries, but they had little chance to find out anything about them. In their own country, they did not have a single educational institution or library. Although they did possess a highly developed language capable of expressing the finest shades of human thought in a remarkable manner, a study of the remnants of their literature reveals how limited was their knowledge, how saturated were their minds with superstitions, how barbarous and ferocious were their thoughts and customs, and how decadent were their moral standards.

It was a country without a government. Each tribe considered itself to be an independent sovereign unit. There was no law except the law of the strongest. Whatever notions they had of morals, culture and civilization were primitive in the extreme. They could hardly discriminate between pure and impure, lawful and unlawful.

As regards their religious beliefs, they suffered from the same evils which were playing havoc with the rest of the world. They worshipped stones, trees, idols, stars and spirits; in short, everything conceivable except God. They knew nothing about the teachings of the Prophets of the old.

### **The Savior is born**

In such a dark age and in such benighted country a man is born. His parents die when he is very young and a few years later the sad demise of his grandfather occurs. Consequently, he is deprived even of that scant training and upbringing which an Arab child of his time could get. In his boyhood he tends flocks of sheep and goats in the company of Bedouin boys. When of age, he takes to commerce. All his associations and all his dealings are with the Arabs alone, whose condition has just been described.

He is completely illiterate and unschooled. He never gets the chance to sit in the company of learned men, for such men were non-existing in Arabia. He does have a few opportunities to go out of his country, but those journeys are confined to Syria and are nothing more than the usual business trips undertaken by the Arab trade caravans. These journeys cannot have given him those conceptions and principles of religion, ethics, culture and civilization: they were non-existing in the world of those days. And they cannot have created that sublime and perfect human character which was nowhere to be found in those days.

### **Diamond in a heap of stones**

This noble man is totally different from the people among whom he is born and passes his youth and early manhood and attains finally his full stature. Even his worst enemies never accuse him of telling a lie. The entire nation calls him ‘**Al-Amin**’ (the Truthful and the Trustworthy). Even his enemies deposit their valuable belongings with him for safe custody.

He is the embodiment of modesty in the midst of a society which immodest to the core. His people were uncouth, uncultured and unclean, but he personifies the highest culture and most refined aesthetic outlook.

Surrounded on all sides by cruelty, he himself has a hearth overflowing with the milk of human kindness. He helps orphans and widows. He is hospitable to travelers. He harms no one; rather, he suffers hardship for others' sakes. Brought up in an idolatrous race, he regards nothing in the heavens and the earth worth worshipping except the One True God. He does not bow before any created thing and does not partake of the offerings made to idols, even in his childhood.

### **The first revelation**

Hadrat Muhammad, *may peace and blessings of Allah be upon him* (pbuh), when he retired to the Cave of Hira from time to time, used to ponder over the basic questions about the man, the universe, its Creator, and man's relationship to Him. To God, the only Supreme and Powerful One, Hadrat Muhammad directed his meditation and his worship.

One night in the month of Ramadan -‘The Night of Power and Excellence’ (Lailat ul-Qadr)- when the Prophet (pbuh), then in fortieth year, was meditating in the Cave of Hira over the ultimate realities, he heard a mighty voice twice ordering him: ‘Read’ (Iqra). He was frightened and overawed, and finally he answered the voice, saying, ‘I cannot read.’ But the order was repeated until at last Muhammad (pbuh) tremblingly asked, ‘What shall I read?’ The voice came:

*“Read, in the name of your Lord Who created, created man from a clot. Read, for your Lord is Most Bountiful, He Who taught (the use of) pen-taught man that which he knew not.”* (96:1-5)

This was the first revelation of the Qur'an, brought by the Angel Gabriel. Hadrat Muhammad (pbuh), shaking with fear, immediately rushed home and told his wife Khadijah what had happened. She lovingly reassured him, saying that it could not have been anything harmful to him, for as he was an upright man God would protect him. A little later Khadijah was the first person to embrace Islam.

Shortly after this first revelation, God revealed to Muhammad (peace be upon him), through the Angel Gabriel, that he was chosen to spread God's message and to show misled humanity the right path. He now quietly began his mission, preaching the Oneness of God, the path submission to Him, the folly of idolatry, and the inevitable coming of the Day of Judgment.

Religion in those times had become a matter of belief only, but Islam proclaimed without any qualification that belief without action is meaningless and ineffective.

The Qur'an declares the Oneness of God in these words:

*“Say: God is One, Unique; God, the Source (of everything); He has not fathered anything nor is He fathered; And there is nothing comparable to Him.”* (112)

This message, though simple and basic, was the greatest possible challenge and treat to the idol-worshippers of Mecca. They did not wish to change their ways of living and they were afraid of losing their power if idolatry was given up, so they began to insult and humiliate the Prophet (pbuh) in the most cruel and persistent manner. But nothing can really harm one who is protected by God.

### **Preaching and opposition**

Hadrat Muhammad (pbuh) patiently and quietly started preaching to friends and family members. This period of preaching lasted for three years, and the total number of people who embraced Islam during this time was less than thirty. Among them were Khadijah (Prophet's (pbuh) wife), 'Ali (Prophet's cousin and ward), Zaid (a slave freed by Prophet (pbuh), as slavery and equality cannot go hand in hand), Abu Bakr, 'Uthman and Talha (Prophet's (pbuh) close friends and life-long companions).

After three years, God's command came to preach openly. Muhammad (peace be on him) then went up to the mount of Safa near Mecca and declared the Oneness of God, warning the Meccans of God's judgement. He invited them to believe and to act on this belief by following God's commandments and living righteous lives. This infuriated the Meccans, for such a message threatened to destroy all their power and all the interest they had vested in the idols of Ka’aba. They threatened him with dire consequences if he did not cease this open preaching. As if in answer to their threats, a few days later the Prophet (pbuh) went to Ka'aba and declared:

*‘There is no deity but God, and Muhammad (pbuh) is his Messenger.’*

The non-believers were more startled and disturbed. Threatening had failed, so now they tried to bribe him with riches, honor, women and even kingship. The Prophet's (pbuh) simple answer to this was:

*“If they place the sun in my one hand and the moon on the other, even then I shall not desist from performing my sacred mission.”*

Since both bribery and threats had failed, the non-believers now began the most cruel persecution of the Prophet (pbuh) and his followers, whose only ‘crime’ was that they believed in One God, avoided evil, practiced goodness, kindness, justice, love and brotherhood. Some of these Muslims were thrown on the burning desert sand in the heat of the sun and heavy stones were laid on their chests. Some were beaten so mercilessly that they died. It was daily custom of the Meccans to throw rubbish on him and they strewed thorns on his path. On one occasion when our beloved Prophet (pbuh) went to Taif, a nearby town, to preach the message of God, he was mercilessly attacked and stoned by the people. While suffering these tortures, Prophet Muhammad (pbuh) would say, ‘O God, show them the right path because they do not understand.’ Thus did he carry out his mission as the bringer of peace and love to all mankind.

For five years the sufferings of the Muslims multiplied day by day. In spite of these trials, however, more persons joined the believers each day. On the sixth year of the Prophet's (pbuh) mission, two very important persons embraced Islam: Hamza and 'Umar. 'Umar's conversion is a landmark in the history of Islam, for 'Umar immediately started praying in the Ka'aba. It was a great challenge, which infuriated and alarmed the Quraish. So they decided that they must deal with Muhammad (pbuh) directly, but when they asked his family to hand him over to them, the Banu Hashim would not give him up. As a result, the Banu Hashim was obliged to flee to a nearby hillock. The Quraish boycotted the Banu Hashim completely for three years. They were often without food. At the times Prophet (pbuh) and others had to cook and chew on their leather shoes because there was nothing else with which to satisfy the pangs of hunger.

But soon after this Abu Talib, Prophet's (pbuh) uncle, and Khadijah, his beloved wife, his two greatest supporters, died. The Quraish, now finding Mohammed (pbuh) left without this support, increased their persecutions.

By this time the people of the city of Medina, who used to visit Mecca each year, had heard of the Prophet's (pbuh) message. Many of them embraced Islam and they urged the Prophet (pbuh) to come to Medina, sincerely pledging to stand by him at the cost of their lives if necessary.

### **Me'raj or Ascension**

At this time the Holy Prophet (pbuh) was honored by God Most High in a most beneficent and glorious manner. God showed him all that was in heaven and the universe in a vision. He met all the earlier prophets and led them in prayer. He saw the Glory and the Light of God. This was the greatest favor that God could bestow upon any human being. The Prophet (pbuh) received forgiveness for sinners if they repent and do good. This most radiant vision, physical, as well as spiritual, is known as *me’raj*, which means ‘having reached the highest point’, or as the ‘Vision of ascension’. It gave strength to the Prophet (pbuh) at the darkest moment of his mission when he most needed it.

### **Hijrat or Emigration**

It was in the thirteenth year after the Prophet (pbuh) received the message that the Quraish became desperate enough to decide to assassinate him and end his mission permanently. But God revealed their evil design to the Prophet (pbuh), and he was able to escape unharmed.

On the night the Quraish planned to murder the Prophet (pbuh), when the house was surrounded by assassins, the Prophet (pbuh) asked his cousin Ali to lie down in his bed. The Prophet (pbuh), even at the time of greatest danger, was careful to confide to Ali's care to all things which has been entrusted to him by different persons, to be returned to their owners. This is a great example to us of honoring the trust and faith which had been placed in him by persons who were, in fact, mostly non-believers. The Prophet (pbuh) slipped out his house, passing among the waiting assassins, but by the grace of God, they didn't see him go through. When they finally discovered that it was Ali instead of the Prophet (pbuh), they were beside themselves with anger and frustration. The Holy Prophet (pbuh), with his trusted friend Abu Bakr, was by then well on the way to Medina.

An alarm was sounded, and the Quraish went in pursuit of the Prophet (pbuh). The two hunted men traveled during the night but went into a cave when day broke to rest and also to hide from their outraged pursuers. When a party of the Quraish reached the mount of the cave in their search, Abu Bakr was despondent and apprehensive in those critical moments, but the Prophet (pbuh) told him, ‘*Have no fear, For God is with us*’ (9:40). Then the cave seemed so utterly abandoned to the party of Quraish that they could not imagine that anyone might be there and did not even enter it.

The Quraish offered a reward of a hundred camels to anyone who captured the Prophet (pbuh) dead or alive; but no one could harm the Prophet (pbuh), for one whom God protects needs no other protection, and the two companions reached Medina safely.

### **The Muslim community in Medina**

When the Prophet (pbuh) and Abu Bakr arrived in Medina, they were welcomed with great joy by the Muslims, both the Medinites and the many emigrants from Mecca, who, prior to the Prophet's (pbuh) departure, had slipped away to Medina. In order that no one would feel slighted, the Prophet (pbuh) allowed his camel free reign to go where it would through the city. Guided, perhaps, by the God of all Creation, the camel stopped and began to graze on a piece of vacant land owned by two orphan brothers. Here, then, the Prophet (pbuh) decided to remain, and paying the brothers for the land, built the first mosque of Islam with a small house for himself attached.

The first need was to provide for the emigrants from Mecca. These Muslims had left behind them in Mecca almost everything they possessed and were in great need of help. The Muslims of Medina, who received the title ‘*Ansar*’ (helpers), shared everything they had with their emigrant Muslim brothers who had forsaken family ,ties, homes and property for the sake of God's religion.

In Medina the mission of the Prophet (pbuh) entered into its second and final phase, that of an organizer of a community based on the Divine law. While the revelations he received in Mecca were primarily concerned with the matters of faith, the revelations which were given to the Prophet (pbuh) at Medina cover a broad range dealing with all aspects of human conduct, pertaining to food and drink, marriage and family life, morals and manners, trade and commerce, peace and war, crime and punishment. The religion of Islam is not only a belief, nor is it merely a personal observance. It is a way of life for the individual and for the community, and every aspect of life is bound by its laws and practices.

While the Muslims were welded together into a solid brotherhood by their common belief and the way of life which it brought them, they still were threatened by the enemies of Islam. There were, both among them and among outlying tribes as well, people who wished evil to the Muslims and who tried in every way even trough treachery and collusion with the Quraish to destroy them. In addition, from time to time the Quraish brought their armies to fight the Muslims. In 2 AH (After Hijra), a strong, well-armed Quraishite force of 1000 men started toward Medina. They were met at Badr by an ill-armed, hastily gathered group of about 300 Muslims. With God's help the Quraish were routed. This victory gave moral and spiritual support to the Muslims. But about a year later the Quraish again advanced on Medina to destroy the Muslims. This time they were almost victorious in the battle, but the Muslims were able to recover and even chased the Quraishite army just after the battle. This encounter is called the Battle of Uhud. Later, the Quraish army surrounded Medina and held it under siege for several weeks. Supplies and water were cut off from the Muslims, and they suffered so severely from lack of food that they tied stones on their stomachs to stifle the pangs of hunger, but still they held out against the much stronger force which was laid out against them. God was with the Muslims, and in the end The Quraish withdrew.

Although toward the end of his life the Prophet (pbuh) was the head of a large nation, still his way of life was extremely simple and austere. At times he and his household lacked even basic necessities. In all his words and deeds he was a living example of the teachings of Islam, drawing men and fixing their hearts firmly on God through his teaching and his perfect upright life. We are fortunate that many of sayings and his actions have been recorded through his companions in the collections called *hadith* or the traditions of the Prophet (pbuh) to serve as a guide to us.

### **Re-entry into Mecca**

In 7 AH treaty, known as the Treaty of Hudaibiya, was signed with the Quraish, who had now begun to be afraid of the strength of the Muslims. In 8 AH, however, the Quraish violated the treaty and it was terminated. The Prophet (pbuh) with a large number of Muslims, set out for Mecca to end the hostility of Quraish permanently, without shedding blood if possible. The Quraish, seeing that resistance was now impossible, gave in, and the Prophet (pbuh) and his followers entered the city where he had first announced God's Message without bloodshed. He entered Ka'aba and pulled down the idols which had so long desecrated the house of the worship of the One God, who has no partner.

The Prophet's (pbuh) enemies, who had persecuted him and his followers relentlessly for so long, were now at his mercy, awaiting punishment. When the Prophet (pbuh) had humbly thanked God for the success which had been granted to the Muslims, he who came with the Message of mercy and salvation to all the world told them:

*“No blame is on you this day. Go to your homes, for you are all free.”*

Thus the Prophet (pbuh) underlined for all Muslims to come how to a treat a fallen enemy.

By 10 AH most of the people of Arabia, including many Jews and Christians, had become Muslims. Even those who did not accept Islam lived in peace, safety and protection, for the Qur'an clearly says, *‘There is no compulsion in the matter of faith’* (2:257)

### **The last Pilgrimage**

Prophet Muhammad (pbuh) performed his last pilgrimage (Hajj) in 10 AH. Although it had not been quite twenty-four years since he began his mission, there was now a band of more than 100,000 Muslims to accompany him to Mecca. Only eleven years earlier, the Prophet (pbuh) had been driven out of Mecca, a hunted man with a price on his head; now he has the leader of the whole Arabia.

The last *khutba* (sermon) which the Prophet (pbuh) delivered on this occasion was the fulfillment of his mission. He emphasized the Oneness of God, the sacredness of the Message, the coming of the Day of Judgment, *another. You are one brotherhood. I have left with you that which, if you take hold of and follow, your affairs will* respect for women and sanctity of life and property, saying, ‘*Know that all Muslims are brothers to one not go wrong, namely, the Book of God and the Practice of His Messenger...*’ At this time he received almost the last revelation from God:

*“This day have I perfected your religion for you and completed My favor upon you, and have chosen for you Islam as your religion.”* (5:4)

### **The Prophet (pbuh)**

The Prophet (pbuh) fell ill and, after rallying briefly, grew steadily worse, his strength failing rapidly. At noon on Monday, 12 Rabi Awwal, 11 AH (June 8, 632 AC), while he was praying earnestly in a whisper, the spirit of the Last Prophet (pbuh) took flight to the ‘*blessed Companionship on high.*’

*“...To God we belong, and to Him is our return.”* (2:156)

# Appendix C: *Stories of the Prophets of God*

All Prophets form one brotherhood. Their message is one, and their religion and teachings are one; they serve the One True God Who loves and cherishes them and they owe their duty to Him and Him alone. They were sent one after the other as warners to different people with the message of serving Allah and to obey His behests, to refrain from sins, to preserve their chastity and to do righteous acts and believe in the Day of Judgment.

The object of their mission was to establish that they had performed the duty entrusted to them by God so that no one could later take the plea that they were not fore-warned. It is generally believed that 124,000 prophets (God alone knows the actual number) were sent from time to time to every country of the world out of God’s universal Love for mankind, but the Holy Book mentions only the names of about 25. The Qur’an says:

*“We did aforetime send Apostles before thee: of them there are some whose story we have related to thee, and some whose story we have not related to thee.’* (15:78)

The first Prophet was Hadrat **Adam**, the original man. After his creation he was placed in Paradise along with his wife Eve and all that they were forbidden was to approach the Tree of Evil, but Satan beguiled them and they succumbed to it, and ate the forbidden fruit. Then they were both sent to the earth from the Garden of Bliss to make good their lost status of innocence. Thus started the spiritual history of mankind who are the children of Adam.

The next great Prophet was Hadrat **Noah** whose mission was to preach to a wicked world plunged in sin. They had contempt for the weak and the humble and treated them with arrogance. Noah pleaded with them in all humility and persuasiveness and taught them the truth of God but his message was ridiculed and rejected. His mission lasted for 950 years but it had no effect. They were warned of a great flood and God ordered Noah to construct a great Ark to save the righteous.

He was in a plain in the higher regions of the Mesopotamian basin far away from the sea and they did not believe him. Then God’s wrath came; there was a heavy downpour of rain from the sky, and the fountains of the earth gushed forth and all the disbelievers perished while the Ark of Noah was saved with peace and blessings. His son, a disbeliever, also perished with them as he deviated from the right path; God has no consideration even for the son of a Prophet when he goes astray.

Prophet **Hud** was the fourth in generation from Noah and was sent to the “Ad people. They occupied a large tract of country in Southern Arabia. The people were tall in stature and were great builders. They forsook the true God and oppressed the poor. The preachings of Hud had no effect. At first a three years’ famine visited them but they took no heed. At last a terrible blast of wind destroyed them and their land. A remnant of them were called Thamud. Their story also belongs to the Arabian tradition. They were the arrogant and privileged classes. As a sign a she-camel was sent and Prophet **Salih** warned them that the pasture and water which was a free gift from God should not be denied to that animal. This was a test case but the proud race slew the animal secretly. They were destroyed by a fearful earthquake. Similar was the fate of Hadrat **Shu’aib’s** people, the Midianites, who were warned against fraud and mischief but they reproached him and they were themselves destroyed.

Prophet **Abraham** was the next great prophet who was sent against Namrood, a ruler of Babylon. He was named lovingly by God as “Khalilullah’ or the “Friend of God’. He was given also the title of “Hanif’, “the True’. He and his son Hadrat **Isma’il** laid the foundations of the sacred house of Ka’ba, purified it and made it the center of worship:

*“And remember Abraham and Ismail raised the foundations of the House (with the prayer): “Our Lord! Accept this service from us; for Thou art the All-Hearing, the All-Knowing.”* (2:127)

The temple at Mecca was a far more ancient place of worship than the temple of Jerusalem. Arab tradition connects various places in and around Mecca with the name of Abraham and identifies the well of “ZamZam’ with the story of the child Ismail. He was one of the great Prophets of the universal religion “Islam’ which means “total submission to the Will of the Almighty’, and also conveys the idea of peace.

*“Abraham was not a Jew, nor a Christian; but he was true in faith and bowed his will to God’s (which is Islam) and he joined not gods with God.’*(3:67)

From his boyhood Abraham was in the quest of the reality of the True God. He at first wondered at nature’s creations, the stars, the moon and the sun and for a moment he felt they were his Lords, but when they set, he observed:

*“I love not those that set”*. (6:76)

He penetrated into the truth further and concluded that God is He Who created all these luminaries as well as the heavens and the earth. (6:79)

To make the people ashamed of worshipping senseless stocks and stones he entered their temple, broke all small idols to pieces and left the big idol untouched, to demonstrate that there was a fight between them, and the big one had smashed the others. He was suspected of mischief and when questioned, he coolly replied, “Why don’t you ask the big one who is in possession of the axe?’ By this grim practical joke he wanted them to realize the helplessness of the idols and the folly of worshipping them who could not answer nor protect themselves. He said: *“Do ye then worship besides God things that can neither be of any good to you nor do you harm.’* In anger they lit a fire and threw him into it, but he was saved by the mercy of God and they were humiliated.

Hadrat Abraham was granted a son in his 86th year and Hadrat Isma’il was born to him whom he loved. But as a test of self-sacrifice, God commanded that Isma’il should be sacrificed in His Name. Both father and son cheerfully agreed and while the act was going to be performed with the consent of Isma’il, God of His Mercy substitutes a sheep or ram and Isma’il was saved. God does not require the flesh or blood of animals, much less o human beings. The object was to test if Abraham was prepared to give up the thing which was most dear to him in the Name of God. The version of the Old Testament that it was Isaac the younger son and not Isma’il is incorrect, as the reference was to the only son of Abraham, and Isma’il remained the only son for fourteen years since Isaac was born fourteen years later. The Jewish tradition of Isaac was introduced to glorify the younger branch of the family, descended from Isaac, who was the ancestor of the Jews, while Isma’il was the ancestor of the Arabs.

One of the contemporaries of Abraham and his nephew was Hadrat **Lut** (Lot) who was a messenger sent to Sodom and Gomorrah, cities of the plain by the Dead Sea. The inhabitants were addicted to horrible crimes, one of which was sodomy. Lot’s preachings were unheeded; he was insulted and God destroyed these cities. Lot’s wife was also amongst those sinners.

Hadrat **Isaac** was the son of Abraham through Sarah and his son was Israel named **Ya’koob** (Jacob) meaning the one who followed, since he was one of the twin children who came later. Through Israel came the Bani-Israel or children of Israel. Hadrat Jacob’s brother was Esu and his son was another prophet named **Ayyub** (Job) who lived for 140 years, saw four generations of descendants and was blessed at the end of his life with large pastoral wealth although he had a number of calamities by way of trial. All this is recorded in the Book of Job in the Old Testament.

Jacob had twelve sons, the most renowned of whom was **Yusuf** (Joseph). Another of his sons was Judah whose descendants are the Jews.

The Qur’an relates the story of Joseph at length in Surah 12 and calls it the most beautiful of stories (Ahsan-ul-Qasas). Readers are advised to read the original for a detailed account. Here only a short gist could be given. Hadrat Joseph had ten half-brothers and one full brother Benjamin. They lived in Canaan thirty miles from Jerusalem. Hadrat Joseph was renowned for his beauty and since he was loved by his father most, the half-brothers became jealous of him and plotted to get rid of him. They took him out on a pretext and threw him in a dry well to die; and the wicked brothers reported to his father that he was killed by a wolf, and showed him his blood-stained shirt. The poor grieved father scented foul play, but what could he do against so many sons! He had simply to suffer grief, implore God’s assistance, and wait patiently till such time when Providence would help him. Some merchants who passed by the side of the well heard cries, rescued Joseph and finding him a handsome young lad of seventeen, sold him to Aziz, the Wazir of Egypt. There he grew into full manhood and Zulaikha, the wife of Aziz, fell in love with him. His virtue was tried through her beauty and passion but he remained steadfast and never yielded to temptation. Slighted love made her ferocious and she lost all sense of right and wrong. The consequence was her vengeance and landing of Joseph in prison. She had laid the blame on him that he had attempted to assault her which she had resisted. The righteous man receives disasters and reverses cheerfully and takes refuge in God.

At the same time two men came in the prison, of whom one was a cup-bearer and the other a baker. They had dreams and finding Joseph a man of God and of wisdom, sought interpretation from him of their dreams. He foretold the release of the cup-bearer and the execution of the baker, which happened; and the former was restored to the favor of the ruler. Sometime later, the ruler had a frightful dream and the cup-bearer remembered Joseph who was in prison, consulted him and gave out the interpretation as well as the remedy. The King was interested in meeting Joseph but he declined to come out of the prison until his honor was vindicated and the charges against him were investigated. Zulaikha admitted her guilt and Joseph was set free and made the Wazir (Aziz having died) and was given full powers to deal with the difficult times of depression and famine that were foretold by him. After a series of incidents there is the final touching reunion of the father and the son followed by repentance of the wicked brothers and forgiveness. There is the moral that through all dark plots and machinations finally truth and goodness triumph and evil fails. This incident happened somewhere between the l9th and the l 7th century BC.

Long after the age of Joseph, who had been a Wazir to one of the Pharaohs, there came on the throne of Egypt a Pharaoh who claimed to be God himself and hated the Israelites who believed in God. There was a prophecy amongst the Israelites that there would be born a child who would annihilate him. He therefore ordered all their male children to be killed when they were born. God had ordained that this child would be **Moses**. On his birth, the mother of Moses, according to God’s indication, put the child into a chest and floated it down the river Nile. It so happened that this chest passed through the stream which flowed through Pharaoh’s garden. He was found by Pharaoh’s wife who adopted him as her own child as he was lovely and attractive. They wanted a nurse and, in the search that followed, the mother of Moses offered her services which were accepted. This was brought about by God’s special providence and mercy in giving asylum to the child in the house of his deadliest enemy. Years passed and the child grew up to be a man. one day he went to the Israelite colony and found one of them oppressed and mercilessly beaten by an Egyptian. Hadrat Moses intervened and smote the Egyptian, not with the idea of killing, but his blow proved fatal. It was now impossible for him to stay there. So he fled out of Egypt to the Sinai Peninsula, to the land of the Midianites. There he married the daughter of a Midianite Chief.

After many years, one day in the valley of Tuwa and under the mountain called Tur, he saw a fire, and when he went near it he was addressed by God and chosen as His Messenger and deputed against Pharaoh. In those days the children of Israel were subjected to all sorts of oppression and indignities and groaned in bondage. They had to be liberated and the oppressor punished. At Moses’ request he was given the assistance of his brother **Harron** (Aaron). Two miracles were given to him to assist him in his mission, The *Rod*, and The *Radiant Hand*. When the rod was thrown, it became a serpent and when his hand was drawn from his breast it was white and shining as with divine light. These were days when magic and sorcery were at their height. The serpent also played a large part in Egyptian mythology and many of their gods and goddesses took the forms of snakes.

With these signs Hadrat Moses appeared in the court of Pharaoh and his demand was two-fold: Come to God and cease oppression, and allow the children of Israel to be taken out of Egypt. These demands were rejected by Pharaoh with scorn. To counteract the miracle of the serpent, the Pharaoh gathered all his magicians to show their tricks and they threw their ropes and rods which seemed to move like snakes, but when Moses threw his rod, it turned into a serpent which swallowed up all which they had faked. Falsehood could not prevail over truth. The sorcerers on seeing this were struck with terror and were converted, but not Pharaoh who was arrogant and stiff-necked. The curse of God descended on his followers and several signs followed as warnings, viz., **1**) years of draught or shortage of water, **2**) scanty crops, **3**) epidemics among men and beasts, **4**) falling of locusts, **5**) spreading of lice, **6**) and frogs and **7**) water turning into blood. Whenever these plagues came they begged Moses to intercede on their behalf to the true God to end these calamities, but every time it ceased, they went back to their evil doings until the final retribution came when they were drowned in the sea together with their ruler, and the children of Israel were saved from their tyranny. Pharaoh was given many chances by God to repent but he did not avail of them. The Pharaoh referred to here was probably, Thothmes I of 1540 BC. The book given to Moses was the Mosaic Law (Taurat) which was in the form of tablets, but this was later lost and is now not in existence.

The next great prophet was Hadrat **David** who was not only a shepherd, a warrior, a king, a wise man, but was also endowed with gifts of poetry and music. The book given to him was Zabur (Psalms) which is now extinct. David, though a mere shepherd’s boy, was chosen by God to liberate the Israelites from the giant Goliath (Jalut). His only implements were his shepherd’s sling and staff. He picked up five smooth pebbles from the stream and with his sling he was able to knock down Goliath and slay him with his own sword. With the death of their leader the Philistine army fled and David was victorious and was later crowned as King. The making of coats of mail is attributed to David which is a defensive armor.

Hadrat **Solomon** was the son of David and a Prophet. Both father and son were the real establishers of the Jewish monarchy. He inherited his father’s kingdom, his spiritual insight and the prophetic office. He had knowledge of birds, beasts and plants and could understand their speech. He was just and wise and endowed with many gifts; and with true gratitude he referred them to God, the Bestower of all gifts. He had birds in his army who flew and brought information to him from far and wide. One day he missed the Hoopoe (Hudhud). This bird brought him the information of the beauty of the Queen of Saba (identified with the Biblical Sheba) by name Bilqis, who possibly ruled over the Abyssinian people. The ancient religion of the people of Saba or Sabaeans was the worship of the sun, the planets and the stars. Solomon called her to the true religion and invited her also to his palace, to which she, after consulting her council, agreed. Before she arrived Solomon ordered one of the Jinns to carry her throne to his palace, made certain changes in it to test if Bilqis could recognize it. She was bewildered to find her throne there and recognizing Solomon as the Apostle of God, was converted to the true faith. Solomon’s reign of 40 years is usually believed to be between 992 & 952 BC.

In or about 800 BC the city of Nineveh was a great and glorious city and the seat of the Assyrian Empire. Prophet **Yunus** (Jonah) was sent to this city which was steeped in wickedness. He preached to them but they would not heed and he foretold God’s wrath on them within three days. The people in the meantime repented and obtained God’s forgiveness, Who is All-Merciful. But Jonah felt humiliated, as his denunciation had not been fulfilled and left Nineveh like a slave in captivity, instead of remaining at his post and submitting himself to God’s Will. He took a ship, but there was storm in the sea and the sailors who were superstitious wanted to find out who was responsible for their ill-luck. Lots were drawn which pointed out to Jonah who was thrown overboard. He was swallowed by a whale and would have perished there had he not repented. God forgave him and the fish cast him forth on the shore. The lesson given in this story is that no man can take upon himself the privilege of judging God’s wrath or mercy and His Will always prevails. The Qur’an nick-names him “Zun-Nun’ “the man of the fish or the whale’.

**Elias** is the same as Elijah whose story is found in the Old Testament in I Kings (BC 896-874).

Another Prophet, **Zakariyya** prayed for a son. He and his wife were past the age of parenthood but their prayers were answered and they were granted a son **Yahya** (John the Baptist) the precursor of Jesus. John the Baptist, did not live long. He was imprisoned by Herod, a ruler under the Roman Empire, whom he had reproved for his sins and eventually beheaded at the instigation of the woman with whom Herod was infatuated. Yahya’s mother Elisabeth was the cousin of Mary, the mother of Jesus and therefore John and Jesus were cousins by blood and there was a spiritual affinity in their birth and career.

Mary, the mother of **Jesus** was unique in that she gave birth to a son by a special miracle without the intervention of the customary physical means, i.e., of a husband. Nothing is impossible for God as He did create Adam and Eve without father and mother. But, unfortunately, the Christians, except the Unitarians, raised Jesus to the “sonship’ of God, and this blasphemous belief was endorsed by the Council of Ephesus in 431 AC. But, his mere miraculous birth could not elevate him from a mortal to godhood.

*“The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him “Be’ and he was’.* (3:59)

If this reason of birth is to be taken, then Adam should claim it more than Jesus. And remember that there is no divinity except God[[2]](#footnote-2). On account of this birth Mary’s chastity was suspected. The delivery took place in Bethlehem about six miles south of Jerusalem. People gathered to condemn her and by God’s grace the child came to her rescue. By a miracle he spoke, defended his mother’s honor and preached to an unbelieving audience. He, at the very outset, proclaimed himself as the “Servant of God’ (Innee Abdullah), thus negating the false notion that he was God or the Son of God. Begetting a son is a physical act depending on the needs of man’s animal nature, but God is independent of all such needs.

*“They do blaspheme who say God is Christ the son of Mary’.* (5:75) “*They do blaspheme who say, “God is one of three in a Trinity.’’* (5:76)

The end of the life of Jesus is as much shrouded in mystery as his birth. The orthodox Christian churches make it a cardinal point of their doctrine that his life was taken on the cross, that he died and was buried, that on the third day he rose physically with his wounds intact and walked about and conversed, and ate with his disciples and was afterwards taken up bodily to heaven. Some of the earlier Christian sects did not believe that Christ was killed on the cross. The Basilidians believed that some one else was substituted for him. The Gospel of St. Barnabas supported the theory of substitution on the cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, though some outward circumstances led to such an illusion, and that he was instead taken to God.

*“That they said (in boast), “We killed Christ Jesus, the son of Mary, the Messenger of God’; —but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for a surety they killed him not,—nay, God raised him up unto Himself; and God is Exalted in Power, Wise,* (4:157-158)

Our belief is that he is still living in the body, he will appear before the Final Day when the world will be purified of sin and unbelief, and then die before the final resurrection.

The last in the line of prophets is the Holy Prophet Hadrat **Muhammad** (May peace be upon him) who is termed “Khatimun Nabiyyeen’ or *the seal of the prophets*. When a document is sealed it is held to be complete and there can be no additions thereafter. He has closed the long line of Messengers and there will be no prophet after him, though there may be thinkers and reformers. Such is the Will of God to terminate this system and He therefore in His discretion had selected a person who was to be a World-Prophet and a mercy for all creations.(25:107) The Qur’an asserts that the appearance of the Holy Prophet was foretold by each one of the foregoing Prophets and the people were desired to accept him when he appeared. His distinguishing feature was that he confirmed the truth preached by all the Prophets that preceded him. Another distinction between him and the earlier Messengers was that while the others were sent to a chosen people or to a particular tribe or race, Muhammad (peace be upon him) was sent as a Messenger for all mankind. He conveys the message revealed to him and deliver it intact and God is witness to it. He not only delivers the message but instructs, explains its wisdom with discretion in an amiable manner, acts upon it himself and after demonstration urges you to follow it for your own benefit, thus sanctifying you in this new knowledge. He is a warner, and a bringer of glad tidings, to those who have faith. He is a man of exemplary character and a beautiful pattern of conduct.

His wife A’iysha, describing his character, said: “His morals are the Qur’an’, meaning thereby, that while the Qur’an was the precept, the Prophet’s life was an exponent thereof.

He was unlettered which enhances his prestige. Whatever wisdom was preached by him was truly God’s revelation and was not coming out of his own learning. It is noteworthy that the Almighty Himself has treated the personality of the Prophet with respect, for while all other Prophets were addressed in the Qur’an by their respective names, Prophet Muhammad (upon him be peace) was addressed not by name but as “The Prophet’ (nebi) or “The Messenger’ (rasul).He has further enjoined on believers to respect him as follows:—

*“O Ye that believe! send ye blessings on him, and salute him with all respect.’* (33:56)

The Qur’an compares his personality to the radiant sun while the previous prophets were like Divine lamps. The light of the sun cannot be supplanted by any other light and is universal and no other light is needed thereafter; so also after the advent of Prophet Muhammad no necessity of any other prophet following him.

The Qur’an again states, *“We have raised high the esteem in which thou art held’*. How true this is can be judged from the fact that no person can become a Muslim without reciting the Kalima which joins the name of the Prophet with the name of God. These very words are recited daily by believers in the Namaz (Prayers) and in the Azan (call for the prayers). It is to him alone that the “Kauthar’ (the “Fountain of Abundance’ in heavens) has been granted. He was the only Prophet who was taken to the heavens bodily and shown the beauties of the other world and conversed with his Creator. With all this praise lavished on him the Prophet in all humility says that he is a man like ourselves and admits that it is not in his power to cause anyone harm or to bring them to right conduct except with the guidance of God, and that if he disobeys God, no one can save him from His wrath.(72::21-22) As regards his character and morals they were spotless and exemplary and every action of his was characterized by simplicity and purity—simple in habits, simple in food, simple in dress and in living. The members of his household also led a simple life, to whom he gave the choice of living in the manner he lived, or to quit.

The above is a brief description by the Qur’an of the Holy Prophet who is unique in all respects.

# Appendix D: *The Prophets in the Qur’an*

The Prophets Whose Names Are Mentioned In The Qur’an:

Hadrat Adam: 25 times, Hadrat Idris: 2 times, Hadrat Noah: 43 times,

Hadrat Hud: 10 times, Hadrat Saleh: 8 times, Hadrat Abraham: 69 times,

Hadrat Lot: 27 times, Hadrat Ismail: 12 times, Hadrat Isaac: 15 times,

Hadrat Jacob: 16 times, Hadrat Joseph: 27 times, Hadrat Job: 4 times,

Hadrat Suayib: 11 times, Hadrat Moses: 136 times, Hadrat Aaron: 20 times,

Hadrat David: 16 times, Hadrat Solomon: 17 times, Hadrat Jonah: 4 times,

Hadrat Elias: 3 times, Hadrat Elisha: 2 times, Hadrat Zulkifl: 2 times,

Hadrat Zakariya: 7 times, Hadrat John: 5 times, Hadrat Jesus: 25 times,

Hadrat Muhammad: 4 times, May peace and blessings of God be upon them.

Topics related to the Prophets in the Qur’an[[3]](#footnote-3):

PROPHETS

1. Prophets, 2.253

2. continuous line, 3.33, 4.163, 5.21, 6.84, 23.23, 57.26

3. covenants from, 3.81, 33.7

4. never false to their trusts, 3.161

5. rejected, 3.184, 6.34, 25.37, 34.45, 51.52

6. slain, 3.183

7. all to be believed in, 4.150

8. to give account, 5.112

9. mocked, 6.10, 13.32, 15.11, 21.41

10. why sent, 6.48, 6.131, 14.4

11. had enemies, 6.112, 25.31

12. rehearse God's Signs, 7.35

13. sent to every people, 10.47, 16.36

14. had families, 13.38

15. human, but guided, 14.10, 16.43, 17.94, 21.7, 25.7, 25.20

16. persecuted and threatened, 14.13

17. witnesses against their people, 16.89

18. and Apostles, meaning, 19.51

19. one brotherhood, 23.52

20. some named, some not, 40.78

**1- ADAM** (*peace and blessings of God be upon him)*

1. creation, 2.30

2. fall, 2.35, 7.19

3. two sons (Abel and Cain), 5.30

4. tempted by Satan, 20.120

**2- IDRIS** (*peace and blessings of God be upon him)*

1. Idris, 19.56, 21.85

**3- NOAH** (*peace and blessings of God be upon him)*

1. Noah, 6.59, 10.71, 11.25, 21.76, 23.23, 25.37, 26.105, 29.14, 37.75, 51.46, 54.9, 69.11, 71.1

2. unrighteous son not saved, 11.45

3. wife unrighteous, 66.10

**4- HUD** (*peace and blessings of God be upon him)*

1. Hud, 7.65, 11.50, 26.123, 46.21

**5- SALEH** (*peace and blessings of God be upon him)*

1. Saleh, 7.73, 11.61, 26.141, 27.45

**6- ABRAHAM** (*peace and blessings of God be upon him)*

1. fulfilled God's Commands, 2.124

2. and Ka'ba, 2.125, 3.96

3. religion of, 2.130, 2.135

4. not Jew or Christian, 3.67

5. nor Pagan, 3.95

6. rejects worship of heavenly bodies, 6.75

7. argues with skeptic, 2.258

8. argues with his father against idols, 6.74, 19.41

9. argues with his people against idols, 21.51, 26.70, 29.16, 29.24, 37.83

10. on life to the dead, 2.260

11. preaches to his people, 6.80

12. prays for father, 9.113, 26.86

13. sacrifice of son, 37.99

14. angels visit him to announce son, 11.69, 15.51, 51.24

15. pleads for Lut's people, 11.74

16. his prayer, 14.35, 26.83

17. a model, 16.120

18. safe in fire, 21.69

19. Book of, 53.37, 87.19

20. his example in dealing with Unbelievers, 60.4

**7- LUT** (*peace and blessings of God be upon him)*

1. Lut (Lot), 6.86, 7.80, 11.77, 15.57, 21.74, 26.160, 27.54, 29.26, 37.133, 51.31, 54.33

2. his wife disobedient, 11.81, 15.60, 66.10

**8- ISMA’IL** (*peace and blessings of God be upon him)*

1. Isma'il, 2.125, 6.86, 19.54, 21.85

**9- ISAAC** (*peace and blessings of God be upon him)*

1. Isaac, 6.84, 21.72, 37.112

**10- JACOB** (*peace and blessings of God be upon him)*

1. Jacob, 2.132, 6.84, 19.49, 21.72

**11- JOSEPH** (*peace and blessings of God be upon him)*

1. Joseph, 6.84

2. his story, 12.4

3. his vision, 12.4

4. jealousy of his brothers, 12.7

5. their plot, 12.11

6. sold by his brethren, 12.19

7. bought by 'Aziz of Egypt, 12.21

8. tempted by 'Aziz's wife, 12.22

9. her ruse, 12.30

10. in prison, 12.35

11. interprets King's vision, 12.43

12. established in power, 12.55

13. his dealings with his brethren, 12.58

14. reunion of whole family, 12.94

**12- JOB** (*peace and blessings of God be upon him)*

1. Job, 6.84, 21.83, 38.41

**13- SHU’AIB** (*peace and blessings of God be upon him)*

1. Shu'aib, 7.85, 11.84, 29.36

**14- MOSES** (*peace and blessings of God be upon him)*

1. and his people, 2.51

2. advises Israelites, 5.23

3. guided by God, 6.84

4. and Pharaoh, 7.103, 10.75, 11.96, 17.101, 20.42, 20.56, 23.45, 25.35, 26.10, 28.4, 28.31, 40.23,

43.45, 51.38

5. resists idol, 7.138

6. sees the Glory on the Mount, 7.142

7. reproves his people for calf worship, 7.148

8. his people, 7.159

9. his Book, doubts and differences, 11.110

10. to teach his people gratitude, 14.5

11. nine Clear Signs, 7.133, 17.101

12. to the junction of the two Seas, 18.60

13. his call, 19.51, 20.9, 28.29

14. his childhood, mother, and sister, 20.38, 28.7

15. converts Egyptian magicians, 20.70, 26.46

16. indignant at calf, 20.86

17. and the mystic Fire, 27.7, 28.29

18. his mishap in the City, 28.14

19. in Madyan, 28.22

20. guided to straight way, 37.114

21. Books of, 53.36, 87.19

22. vexed by his people, 61.5

**15- AARON** (*peace and blessings of God be upon him)*

1. Aaron, 6.84, 20.29, 20.90, 37.120

**16- DAVID** (*peace and blessings of God be upon him)*

1. David, 6.84, 21.78, 34.10, 38.17, 4.163

2. fights Goliath, 2.251

**17- SOLOMON** (*peace and blessings of God be upon him)*

1. Solomon, 2.102, 6.84, 21.79, 21.81, 27.15, 34.12, 38.30

2. and the ants, 27.18

3. and the Hoopoe, 27.22

4. and the Queen of Saba, 27.22

**18- ELIJAH** (*peace and blessings of God be upon him)*

1. Elias (Elijah), 6.85, 37.123

**19- ELISHA** (*peace and blessings of God be upon him)*

1. Elisha, 6.86, 38.48

**20- ZULKIFL** (*peace and blessings of God be upon him)*

1. Zul-kifl, 21.85, 38.48

**21- JONAH** (*peace and blessings of God be upon him)*

1. Jonah (or Jonas, or Yunus), 4.163, 6.86, 10.98, 37.139

2. (Zun-noon), 21.87, 68.48

**22- ZAKARIYA** (*peace and blessings of God be upon him)*

1. Zakariya, 3.37, 6.85, 19.2, 21.90

**23- YAHYA** (*peace and blessings of God be upon him)*

1. (John the Baptist), birth, 3.39, 6.85

2. his character and position, 19.12

3. reverenced God, 21.90

**24- JESUS** (*peace and blessings of God be upon him)*

1. a righteous prophet, 6.85

2. birth, 3.45, 19.22

3. apostle to Israel, 3.49

4. disciples, 3.52, 5.114

5. taken up, 3.55, 4.157

6. like Adam, 3.59

7. not crucified, 4.157

8. no more than apostle, 4.171, 5.78, 43.59, 43.63

9. not God, 5.19, 5.75

10. sent with Gospel, 5.49

11. not son of God, 9.30

12. Message and Miracles, 5.113, 19.30

13. prays for Table of viands, 5.117

14. taught no false worship, 5.119

15. disciples declare themselves Muslims, 5.114

16. followers have compassion and mercy, 57.27

17. disciples as God's helper, 61.14

18. as a Sign, 23.50, 43.61

19. prophesied Ahmad, 61.6

**25- MUHAMMAD** (*peace and blessings of God be upon him)*

1. his mission, 7.158, 48.8

2. respect due to Apostle, 2.104, 4.46

3. no more than an apostle, 3.144

4. gentle, 3.159

5. sent as favor to Believers, 3.164, 4.170

6. and to People of the Book, 5.21

7. a mercy to Believers, 9.61

8. mercy to all creatures, 21.107

9. as a mercy from God, 28.46, 33.45, 36.6, 42.48

10. as a mercy from God (Contd ), 72.20, 72.27, 76.24

11. his work, 3.164, 4.70, 6.107, 7.156, 10.2, 52.29, 74.1

12. not mad or possessed, 7.184, 68.2, 81.22

13. warner, 7.184, 7.188, 15.89, 53.56

14. anxious for the Believers, 9.128

15. brings Message as revealed, 10.15

16. his teaching, 11.2, 12.108, 34.46

17. to deliver revelation entirely as it, 11.12, 46.9

18. God is witness to his mission, 13.43, 29.52, 46.8

19. heart distressed for men, 15.97, 16.127, 18.6, 25.30

20. to invite & argue, in ways most gracious, 16.125

21. inspired, 18.110, 53.2

22. mocked, 25.41, 34.7

23. asks no reward, 25.57, 34.47, 38.86, 42.23

24. his duty, 27.91, 30.30

25. his household (consorts), 33.28, 33.50, 33.55, 66.1

26. close to Believers, 33.6

27. beautiful pattern of conduct, 33.21

28. seal of the Prophets, 33.40

29. universal Messenger to men, 34.28

30. fealty to him is fealty to God, 48.10, 48.18

31. apostle of God, 48.29

32. resist him not, 58.20

33. foretold by Jesus, 61.6

34. foretold by Moses, 46.10

35. his Religion to prevail over all, 61.9

36. unlettered, 7.157, 62.2

37. leads from darkness to light, 65.11

38. to strive hard, 66.9

39. exalted standard of character, 68.4

40. not a poet or soothsayer, 69.40

41. devoted to prayer, 73.1, 73.20, 74.3

42. witness, 73.15

43. and the blind man, 80.1

44. saw the Angel of Revelation, 53.4, 81.22

45. to adore God and bring himself closer to, 96.19

46. rehearsing scriptures, 98.2

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*Congratulations! You’ve completed this unit.*

1. One Qur’anic commentary states: If He had not said: *Be cool!*, it would have burnt him with its coldness. [↑](#footnote-ref-1)
2. In the New Testament:

   1. *Then saith Jesus unto him, Get thee hence Satan: for it is written, thou shalt worship the Lord Thy God, and Him only shalt thou serve.* (ST. MATTHEW 4—10)

   2. *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, why callest thou me goods There is none good but one, that is, God.* (ST. MARK, 10—17 & 18)

   3. *And Jesus answered him, The first of all the commandments is, Hear, O Israel The Lord our God is one lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength that is the first commandment.* (ST. MARK, 13-29&30) [↑](#footnote-ref-2)
3. From Abdullah Yusuf Ali’s translation of the Qur’an [↑](#footnote-ref-3)