

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



First published in Turkish in August, 1999

© Goodword Books, 2004

Goodword Books
I, Nizamuddin West Market,
New Delhi 110 013
Tel. 435 5454, 435 1128, 435 6666
Fax. 435 7333, 435 7980
e-mail: info@goodwordbooks.com
Website: www.goodwordbooks.com

ISBN

Printed in India

Goodword
B · O · O · K · S

www.harunyahya.com

OUR MESSENGERS SAY

**We recount to you the histories
of the messengers to put courage
in your hearts. Through this the Truth shall
be revealed to you, with precepts and
admonitions for true believers.**

(Surah Hud, 120)

Goodword
B · O · O · K · S

HARUN YAHYA

June, 2004

ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, he was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

His penname is a composite of the names *Harun* (Aaron) and *Yahya* (John), in memory of the two esteemed Prophets who fought against their people's lack of faith. The Prophet's seal on the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (peace be upon him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of godless ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet, who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's Existence and Unity and the Hereafter; and to expose godless systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

The works of the author include *The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, The Kabbala and Freemasonry, The Knight Templars, Templars and Freemasonry, Israel's Policy of World Domination, Islam Denounces Terrorism, The Black Clan, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand' in Bosnia, Holocaust Violence, Behind the Scenes of Terrorism, Israel's Kurdish Card, Communist China's Policy of Oppression in East Turkestan, Palestine, Solution: The Values of the Qur'an, The Winter of Islam and The Spring to Come, Islam and Buddhism, The Philosophy of Zionism, Articles 1-2-3, Romanticism: A Weapon of Satan, The Light of the Qur'an Has Destroyed Satanism, Signs From the Chapter of the Cave in the Qur'an to the Last Times, The End Times and the Mahdi, Signs From the Qur'an, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, Idealism The Philosophy of Matrix and the True Nature of Matter, The Western World Turns to God, The Evolution Deceit, The Perfect Design in the Universe Is Not by Chance, Why Darwinism Is Incompatible with the Qur'an, Darwinism Refuted, New Research Demolishes Evolution, A Definitive Reply to Evolutionist Propaganda, The Quandary of Evolution I-II (Encyclopedic), The Error of the Evolution of Species, The Blunders of Evolutionists, The Collapse of the Theory of Evolution in 50 Steps, The Errors of The NAS: A Reply to the National Academy of Sciences Booklet Science and Creationism, Confessions of Evolutionists, Perished Nations, For Men of Understanding, Love of Allah, Allah's Art of Affection, The Glad Tidings of the Messiah, The Prophet Musa (as), The Prophet Yusuf (as), The Prophet Muhammad (saas), The Prophet Sulayman (as), The Prophet Ibrahim (as) and the Prophet Lut (as), Maryam (as) The Exemplary Muslim Woman, The Golden Age, Allah Exists, Allah's Artistry in Colour, Magnificence Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name*

for Illusion, The Little Man in the Tower, Islam and Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, Consciousness in the Cell, Biomimetics Technology Imitates Nature, The Engineering in Nature, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Mosquito, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormones, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Human Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Miracle of the Microworld, The Secrets of DNA, The Miracle in the Molecule, The Miracle of Creation in DNA, The Miracle of Talking Birds.

The author's childrens books are: *Wonders of Allah's Creation, The World of Animals, The Glory in the Heavens, Wonderful Creatures, Let's Learn Our Islam, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Constructors: Beavers, Tell Me About Creation, The Miracle in Our Body, A Day in the Life of a Muslim, Children This is for You I-II*

The author's other works on Quranic topics include: *The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, Paradise: The Believers' Real Home, Learning from the Qur'an, An Index to the Qur'an, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Commonly Disregarded Qur'anic Rulings, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, Perfected Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties for Life in the Qur'an, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, Real Wisdom Described in the Qur'an, The Struggle Against the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Zeal and Enthusiasm Described in the Qur'an, Seeing Good in All, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Hopefulness in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Heed the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity Described in the Qur'an, The Happiness of Believers, Those Who Exhaust Their Pleasures During Their Wordly Lives, A Sly Game of Satan, Passivism in Religion, The Religion of Worshipping People, Agonies of a Fake World, How a Muslim Speaks, The Silent Language of Evil, The Ruses of the Liar in the Qur'an, Loyalty in the Qur'an, The Solution to Secret Torments.*

**OUR
MESSENGERS
SAY**

Goodword
B O O K S

HARUN YAHYA

TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's Existence—over the last 140 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the chance to read only one of our book, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensure that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at a one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

CONTENTS

- INTRODUCTION	11
- THE PROPHET NUH (as)	15
- THE PROPHET HUD (as)	28
- THE PROPHET SALIH (as)	34
- THE PROPHET IBRAHIM (as)	39
- THE PROPHET LUT (as)	55
- THE PROPHET YA'QUB (as)	60
- THE PROPHET YUSUF (as)	63
- THE PROPHET SHU' AYB (as)	70
- THE PROPHET LUQMAN (as)	78
- THE PROPHET MUSA (as)	81
- THE PROPHET HARUN (as)	93
- THE PROPHET DAWUD (as)	95
- THE PROPHET SULAYMAN (as)	99
- THE PROPHET 'ISA (as)	104
- THE PROPHET MUHAMMAD (saas)	108
- CONCLUSION	139
- THE DECEPTION OF EVOLUTION	141

INTRODUCTION

To every nation that has passed on, Allah sent a messenger who summoned them to His true path. Messengers are those who communicate the existence and oneness of Allah, spread His religion, and inform them about what Allah demands from them, in other words, things that they should do and things that they should abstain from. They also warn them against the punishment of Hell and give them the glad tidings of Paradise.

The lives and struggles of the messengers are abundant in lessons for believers who think and are inclined to learn from them. In the Qur'an, Allah describes in detail the subjects they communicated to their peoples, the methods they employed to persuade them and many other aspects of the messengers themselves.

There is instruction in their stories for people of intelligence... (Surah Yusuf, 111)

Believers should not differentiate between any of the messengers and should take their virtuous manners and behaviour as described in the Qur'an as their model. They should follow their advice, and act on it and hold in very high regard their warnings. Again, in accordance with Allah's command, the Prophet (saas) revealed that we should not discriminate be-

tween the prophets sent by Allah, and in one hadith, said, *"Don't give superiority to any prophet amongst Allah's prophets."* (Sahih Bukhari)

That is because Allah narrates the stories of these distinguished servants of His in the Qur'an not merely as historical facts, but also in order to encourage believers to reflect on, and pay heed to these superior people so that they may take them as their models.

The stories and actions of the messengers as described in the Qur'an contain examples and lessons for believers. This is a fact that is particularly stated in the Qur'an. For instance, it is stated that there is a good example for the believers to follow in Ibrahim (as), and those who adhered to him and their exemplary attitudes are described in the following verses:

You have an excellent example in Ibrahim and those who followed him, when they said to their people, "We wash our hands of you and all that you worship apart from Allah, and we reject you. Between us and you there will be enmity and hatred for ever unless you believe in Allah alone." But do not emulate Ibrahim's words to his father: "I will ask forgiveness for you, but I have no power to help you in any way against Allah." "Our Lord, we have put our trust in You and have repented to You. You are our final destination. Our Lord, do not make us a target for those who disbelieve. Forgive us, our Lord; You are the Almighty, the All-Wise." There is an excellent example in them for you to follow, that is for those whose hope is in Allah and the Last Day. But if anyone turns away, he shall know that Allah is the Rich Beyond Need, the Praiseworthy. (Surah Mumtahana, 4-6)

Introduction

In the same way, all other messengers are also chosen servants of Allah; they should be taken as models by the believers in every respect. Those who believe make no distinction between any of the messengers and believe in what has been revealed to each of them. This is a command of Allah which should be carried out meticulously as all other commands:

Say, "We believe in Allah and what has been sent down to us and what was sent down to Ibrahim and Isma'il and Ishaq and Ya'qub and the tribes, and what Musa and 'Isa were given, and what all the prophets were given by their Lord. We do not differentiate between any of them. We are Muslims who have submitted to Him." (Surat al-Baqara, 136)

All messengers have called people to accept the true religion and the most upright way. This call, as well as being for their peoples, is also for us. The basic religious and moral facts that they all invited others to accept, and the characteristics of virtue that they displayed should be followed and taken as a model by us too as in ages past.

As a matter of fact, Allah sets forth in the Qur'an the facts which messengers have invited their people to accept, and provides a detailed account of the excellent character traits they possessed. He commanded all believers in the personality of our Prophet (saas) to submit themselves to the true path:

They are the ones to whom We gave the Book, judgement and prophethood. If these people reject it, We shall entrust it to others who will not. They are the ones Allah has guided, so be guided by their guidance. Say, "I do not

ask you for any wage for it. It [the Qur'an] is simply an admonition to all mankind." (Surat al-An'am, 89-90)

That being so, the responsibility of believers is to give careful consideration to the life stories of messengers related in the Qur'an, and make their best efforts to follow the path they indicate, and comply with their admonitions and warnings. The purpose of this book is to assist such efforts on the part of believers.

THE PROPHET NUH (AS)

The Prophet Nuh (as) is mentioned and praised in many verses of the Qur'an:

You are the descendants of those We carried in the Ark with Nuh. He was a truly grateful servant. (Surat al-Isra', 3)

Nuh called out to Us, his prayers were graciously answered. We rescued him and his family from the terrible plight and made his descendants the sole survivors; and We bestowed on him the praise of later generations. Peace be upon Nuh among all beings! (Surat as-Saffat, 75-79)

Allah chose Adam and Nuh and the family of Ibrahim and the family of 'Imran over all other beings. (Surah Al 'Imran, 33)

We sent Nuh to his people: "Warn your people before a painful punishment comes to them." (Surah Nuh, 1)

Allah sent the Prophet Nuh (as) to his people as a messenger. In order to make the Prophet Nuh (as) and those who obeyed him swerve from the true path, the ruling circle of those of his people who disbelieved plotted against them, tried to defame

them through aspersions and dared to mock at them. In return for what they did, Allah punished this people in the life of this world and sent a raging flood upon them.

The Prophet Nuh (as) Declared To His People That He Was A Messenger Worthy Of Trust

Those who do not fear Allah do not trust each other in the true sense. This is because in a society of such people, one can possibly be harmed even by whom one considers to be the closest to oneself. In such a society, its members always act guardedly, trying not to show any of their weaknesses to others. This is why people mostly want to have real friends upon whom they can rely.

Messengers, on the other hand, go in fear of Allah and are thus utterly reliable people. The recognition of messengers' trustworthiness is of great importance, for which reason the messengers particularly stress this quality while communicating Allah's message to others:

The people of Nuh denied the Messengers. Their brother Nuh said to them, "Will you not guard against evil? I am a Messenger to you worthy of all trust. So fear Allah and obey me." (Surat ash-Shu'ara', 105-108)

Concerns like greed for leadership, longing for wealth and property, and expectation of esteem hold people back from trusting others—to such an extent that people do not expect others to do another a favour unless a personal interest is in question. The prophets, however, expect their recompense from Allah alone and stress that they do not demand anything from people. As the

Prophet Nuh (as) said to his people:

“I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.”

(Surat ash-Shu‘ara’, 109)

“If you turn your backs, I have not asked you for any wage. My wage is the responsibility of Allah alone. I am commanded to be one of the Muslims.” (Surah Yunus, 72)

The Prophet Nuh (as) Called His People To Worship Allah Alone

The Prophet Nuh (as) invited his people to abandon the falsehood in which they had been mired and to worship Allah. He reminded them that there was no god besides Allah and warned them that if they failed to grasp this fact in the world, they would meet a terrible punishment in the future. Thus he admonished them and provided various explanations in order for them to believe. Some of the relevant verses are as follows:

We sent Nuh to his people and he said, “My people, worship Allah. You have no god other than Him. So will you not guard against evil?” (Surat al-Muminun, 23)

We sent Nuh to his people: “I am a clear warner to you. Worship none but Allah. I fear for you the punishment of a painful day.” (Surah Hud, 25-26)

The Prophet Nuh’s advice to his people is also stated by our Prophet (saas) in one of his hadiths: *“When the death of Nuh, the Messenger of Allah, approached, he admonished his tribe: ‘Indeed I would give you far reaching advice, commanding you to do two things, and warning you against doing two things as well. I charge you to be-*

lieve that there is no god but Allah and that if the seven heavens and the seven earths were put on one side of a scale and the words "there is no god but Allah" were put on the other, the latter would outweigh the former. I warn you against associating partners with Allah and against pride.'" (Sahih al-Bukhari)

The Prophet Nuh (as) Called His People To Turn To Allah And To Ask For Forgiveness From Him

After reminding them that Allah is the one and only god, the Prophet Nuh (as) urged his people to ask for the forgiveness of Allah, and gave them the good news of the blessings that Allah would bestow upon them if they turned to Him:

[Nuh said, "My Lord,] I said, 'Ask forgiveness of your Lord. Truly He is Endlessly Forgiving. He will send down abundant rain from the sky for you and bestow upon you more wealth and sons, and grant you gardens with running brooks.'" (Surah Nuh, 10-12)

In many verses of the Qur'an, Allah promises that He will grant those who believe a beautiful life. Therefore, while calling their people to turn to Allah, the messengers have also related that Allah would grant them blessings. They have also given detailed accounts and Allah's blessings with a view to enable people to grasp His magnanimity and to realise Allah's favour and compassion for them. The Prophet Nuh (as) addressed his people as follows:

[Nuh said, "My Lord, I said to my people,] 'What is the matter with you that you do not hope for honour from Allah, when He created you by successive stages? Do you

not see how He created seven heavens in layers, and placed the moon as a light in them and made the sun a blazing lamp? Allah caused you to grow from the earth like a plant, and to the earth He will restore you. Then He will bring you back afresh. Allah has spread the earth out as a carpet for you so that you could use its wide valleys as roadways.” (Surah Nuh, 13-20)

What the believers should do is to give thanks to Allah and to urge other people to be thankful too by remembering Allah's blessings as the prophets did.

In Reply To The Aspersion Cast Upon Him, The Prophet Nuh (as) Provided The Most Rational Answers By Reminding His People Of Allah

Throughout the world's history, all messengers of Allah have been slandered in similar ways. This is an immutable command of Allah that all messengers have experienced throughout the ages.

The people of the Prophet Nuh (as) also refused to obey their prophet and cast numerous aspersion upon him to intimidate him in their own way. One of their aspersion was to call him erroneous:

The ruling circle of his people said, “We see you in flagrant error.” (Surat al-A’raf, 60)

One of the distinctive characteristics of the messengers is their unending perseverance, firm resolution and adherence to high moral standards, regardless of the circumstances. In the face of the accusations and the difficulties they encountered, they acted ma-

turely and put their trust in Allah. How the Prophet Nuh responded to this aspersion by his people is a good example for all believers:

He [Nuh] said, "My people, I am not in error at all but rather am a Messenger from the Lord of all the worlds, transmitting my Lord's Message to you and giving you good counsel, and I know from Allah what you do not know." (Surat al-A'raf, 61-62)

The Prophet Nuh (as) responded to those who accused him of being a liar as follows:

The ruling circle of those of his people who disbelieved said, "We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, who are rash and undiscerning. We do not see you as superior to us. On the contrary, we consider you to be a liar." He [Nuh] said, "My people! What do you think? If I were to have clear evidence from my Lord and He had bestowed upon me His grace, but you were blind to it, could we force it on you if you were unwilling? My people! I do not ask you for any recompense for this; for none but Allah can reward me. Nor will I chase away those who believe, for they are surely going to meet their Lord. However, I can see that you are ignorant people." (Surah Hud, 27-29)

The Prophet Nuh (as) Pointed Up The Insincerity Of Those Who Asked For Miracles As A Condition For Believing

Throughout history, those who disbelieved made up various

pretexts to avoid obeying their messengers. They claimed that the messengers should have possessed more wealth than themselves or should have worked miracles. They even claimed that the messengers should not have been human beings, but angels. The Prophet Nuh (as) responded to such expectations as follows:

“I do not say to you that I possess Allah’s treasures; nor do I know the Unseen; nor do I say that I am an angel; nor do I say to those who are vile in your eyes that Allah will not be bountiful to them—Allah knows best what is in their hearts. If I did, I would certainly become a wrongdoer.”
(Surah Hud, 31)

It is typical of the unbelievers to expect the messengers to be wealthy, and to be able to perform miracles. However, what the messengers are superior in is piety and fear for Allah. They are superior to other people because they turn to Allah in every deed and at every instant of their lives; they are submissive to Allah, put their trust in Him and never fail in perseverance and steadfastness. Allah may give wealth, properties, highly regarded positions, knowledge and all other worldly values to many people. These are not, however, a measure of superiority but only a means of trial. Only those who have distanced themselves from the religion consider such worldly values as a sign of superiority in the eyes of Allah.

Has news not reached you of those who came before you, the peoples of Nuh and ‘Ad and Thamud, and those who came after them? Allah alone knows their number. Their messengers came to them with clear signs, but they put their hands to their mouths saying, “We reject your message. We have grave doubts about the faith to which you

are calling us to." Their messengers answered, "Is there any doubt about Allah, the Bringer into Being of the heavens and the Earth? He summons you to forgive you for your wrong actions and to reprieve you until your appointed time." They said, "You are nothing but human beings like ourselves, who want to turn us away from the goals our fathers worshipped; so bring us a clear proof." Their messengers replied, "We are indeed nothing but human beings like yourselves. But Allah shows favour to any of His servants He wills. It is not for us to bring you proof except by Allah's permission. So let the believers put their trust in Allah." (Surah Ibrahim, 9-11)

The Prophet Nuh (as) Employed Every Possible Way To Spread Allah's Message

Like all messengers, the Prophet Nuh (as) tried all courses to make his people believe. As well as summoning them openly to the religion, he also tried to approach them in different ways. Despite his efforts, however, his people insisted on disbelief and insolence. The Prophet Nuh (as) has related this obstinate conduct of his people as follows:

He [Nuh] said, "My Lord, I have pleaded with my people night and day, but my pleas have only added to their aversion. Indeed, every time I called on them to ask Your forgiveness, they put their fingers in their ears, wrapped themselves up in their cloaks, persisting in sin, and were overweeningly arrogant. Then I called upon them openly. Then I appealed to them in public and in private." (Surah Nuh, 5-9)

As can be understood by the above words of the Prophet Nuh (as), the Prophets have unceasingly called people to Allah's path and employed various methods to arouse people's conscience. It is an important responsibility of the true believers, as well as of the prophets, to be resolute in face of all the reactions of the people and to strictly obey the command of Allah He formulates as "commanding the right and forbidding the wrong":

Let there be a community among you who call for righteousness, enjoin justice, and forbid evil. They are the ones who will have success. (Surah Al 'Imran, 104)

Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate themselves, those who command the right, those who forbid the wrong, those who observe the commandments of Allah shall be richly rewarded: give the good news to the believers. (Surat at-Tawba, 112)

The Firm Resolution Of The Prophet Nuh (as) Towards His People

Being aware of the fact that the possessor of everything on the face of the Earth is Allah and that nobody is able to harm or benefit them except with Allah's permission, the messengers have never been daunted by the threats of their people. In face of the difficulties they encountered, they have always put their trust in Allah, just like the Prophet Nuh (as), who carried on a dauntless struggle with the ruling circle of the unbelievers and insisted that he would never be disheartened by their slanders and assaults:

[Recount to them the story of Nuh when he said to his peo-

ple,] “My people, if my standing here and reminding you of Allah’s Signs has become too much for you to bear, know that I have put my trust in Allah. So decide, you and your gods, on what you want to do and be open about it. Do with me whatever you decide and do not keep me waiting.” (Surah Yunus, 71)

In like manner, the believers who take the prophets as their models, are also steadfast in the face of difficulties and never yield to their enemies. They know that Allah's help is with them and that absolute victory always comes to those who believe. This is guaranteed in the Qur'an as follows:

Do not give up and do not be downhearted. You shall be uppermost if you are believers. (Surah Al ‘Imran, 139)

... Allah will not let the disbelievers triumph over the believers. (Surat an-Nisa', 141)

The Prophet Nuh (as) Warned His People Against A Dreadful Punishment

Many nations have been destroyed with punishments that Allah has sent down on them in retribution for their opposition to the messengers and the struggle they waged against those who believed. The messengers warned their people before the punishment and summoned them to follow Allah's path, as the Prophet Nuh (as) warned his people:

[We sent Nuh to his people and he said,] “My people, worship Allah! You have no other god than Him. I fear for you the punishment of a dreadful Day.” (Surat al-A’raf, 59)

The Answer That The Prophet Nuh (as) Gave To His People Who Mocked At The Believers

In numerous verses of the Qur'an, Allah makes mention of those who try to ridicule the believers. However, throughout history, Allah has made a mockery of those who dared to heap scorn on the believers. The humiliation of these people will be much worse in the Hereafter. Allah has related in the Qur'an that, believers lodged in Paradise will be mocking these people while they are being exposed to punishment in Hell. (Surat al-Mutaffifin, 34)

When his people jeered at him and the believers, the Prophet Nuh (as) replied to them as follows:

... **“Though you ridicule us now, we will certainly ridicule you as you do us. You will soon know who will receive a punishment which disgraces him and find unleashed against himself an everlasting punishment.”** (Surah Hud, 38-39)

The Prophet Nuh (as) Asked For Allah's Help When His People Persisted In Disbelief

As we have seen in the quoted verses of the Qur'an so far, the Prophet Nuh (as) warned his people all his lifetime about Allah's punishment. When his people who were lured into error persisted in disbelieving, despite all his efforts, he prayed to Allah as follows:

Nuh said, “My Lord! Do not leave a single one of the disbelievers on Earth! If You leave any they will misguide Your servants and spawn nothing but more dissolute disbelievers.” (Surah Nuh, 26-27)

This is what the believers who follow the example of the messengers should do: communicate the message of the religion by every means—in verbal or written form—, demonstrate the signs of Allah's existence and spread awareness of the closeness of the Day of Judgement, of Paradise and of Hell... Should there be people who still refuse to believe, the believers pray that Allah will requite them justly both in this world and in the Hereafter.

The Prophet Nuh's (as) Son Was Among Those Who Disbelieved

Allah sent down a great calamity on the people of Nuh (as) who well deserved punishment in retribution for their disbelief, mockery and assaults. Thus those who denied the messenger perished, whereas the believers who adhered to the Prophet Nuh (as) boarded the Ark and were saved from punishment. Among those who were destroyed was the Prophet Nuh's (as) son; being the son of a prophet did not save him from punishment.

Today certain people take pride in the piety of their relatives, although they themselves are not devout. One man's father may be a pilgrim or another's grandfather may have been a scholar in religion. Yet, man will be held responsible in the Hereafter only for his own actions and how he has discharged his religious duties. The merits and devoutness of his relatives will not be of any help to him. This is related in the Qur'an as follows:

Allah has set an example for those who disbelieve in the wife of Nuh and the wife of Lut. They were married to two of Our servants who were righteous, but they betrayed them and were not helped at all [by their husbands] against

Allah. They were told, "Enter the Fire along with all who enter it." (Surat at-Tahrim, 10)

The Prophet Nuh (as) warned his son until the last moment against being one of the disbelievers, but his warnings were of no avail.

It [the Ark] sailed with them through mountainous waves, and Nuh called out to his son, who had kept himself apart, "My son! Come on board with us. Do not stay with the disbelievers!" He said, "I will take refuge on a mountain; it will protect me from the flood." He said, "There is no protector from Allah's command today but He Who has mercy." The waves surged in between them and he was among the drowned. (Surah Hud, 42-43)

The Prophet Nuh (as) Prayed For Those Who Believed

The Prophet Nuh (as) also prayed for forgiveness of the believers' sins:

[Nuh said,] "My Lord! Forgive me and my parents and all who enter my house as believers, and all the men and women of the believers, and hasten the destruction of the wrongdoers!" (Surah Nuh, 28)

This prayer of the prophet is another example that all believers should follow. Those who believe in Allah are each other's sole friends and helpers. Therefore, it is a sign of their faith to pray for one another's well-being in the Hereafter.

THE PROPHET HUD (AS)

Allah sent the Prophet Hud (as) to the 'Ad people as a Messenger. He, too, first made clear to his people that he was a reliable messenger of Allah and that he did not expect anything in return for his services, and then called upon his people to fear Allah.

The Prophet Hud (as) was also verbally assaulted and aspersions were cast on him, like the messengers preceding him. For instance, his people claimed that he was a “fool”. The way he responded to this ugly accusation was very mature and compassionate, an indication of his moral excellence:

He [Hud] said, “My people, I am by no means a fool, but rather am a Messenger from the Lord of all the worlds, transmitting my Lord’s Message to you, and I am a faithful counsellor to you.” (Surat al-A’raf, 67-68)

The Prophet Hud (as) Stated That He Did Not Ask For Any Wage In Return For Spreading The Message

[Hud said,] “My people! I do not ask you for any wage for it. My wage is the responsibility of Him Who brought me

into being. So will you not use your intellect?" (Surah Hud, 51)

[Hud said,] "I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds." (Surat ash-Shu'ara', 127)

As we have seen in the lives of the messengers narrated so far, it is an important characteristic of the believers to communicate to people the message of religion throughout their lives and not to expect any return for it. Regardless of the age he lives in and regardless of the people among whom he lives, a believer is responsible for calling upon others to accept the moral standards of which Allah approves and for reminding them of the approaching Day of Judgement. Therefore, he does not expect any rewards from people, but tries to do his duty to the fullest extent and to earn Allah's approval.

While Calling His People To Worship Allah, He Warned Them Of A Terrible Punishment

Like other messengers, the Prophet Hud (as) told his people to worship Allah alone and said that he feared they would incur punishment if they failed to do this:

Remember the brother of 'Ad when he warned his people in the Valley of the Sand Dunes—and warners passed away before and after him—saying, "Worship no one but Allah. I fear for you the punishment of a terrible Day." (Surat al-Ahqaf, 21)

He also reminded them that the things they valued in the life of this world were of an ephemeral nature. His words are

recorded as follows:

[Hud said to his people,] “Do you build a tower on every hilltop, just to amuse yourselves, and construct great fortresses, hoping to live for ever?” (Surat ash-Shu‘ara’, 128-129)

Then he told them to fear Allah, to obey His commands and not to tyrannise other people. He also warned them that they might be punished if they did so:

[Hud said,] “When you exercise your powers, you act like cruel tyrants. So fear Allah and obey me. Fear Him Who has given you all the things you know. He has given you livestock and children, and gardens and clear springs. I fear for you the punishment of a terrible Day.” (Surat ash-Shu‘ara’, 130-135)

The Prophet Hud Reminded His People Of Allah's Blessings

Allah's blessings on people are too numerous to be counted, as stated in the 18th verse of the Surat an-Nahl. However, many people forget that it is Allah Who gave them these blessings and that they should be grateful to Him for all of them. They do not think that Allah is well able to take them back if He wills. This is why the messengers told their people to turn to Allah and reminded them that everything they had was a blessing of Allah, for which they should give thanks to Him. Likewise, the Prophet Nuh (as) reminded his people of the blessings Allah had given them and told them to fear Him:

[Hud said to his people,] “Or are you astonished that an ad-

monition should come to you from your Lord through a mortal like yourselves in order to warn you? Remember when He appointed you successors to the people of Nuh, and endowed you with greater power than He has given to other men. Remember Allah's blessings, so that hopefully you will be successful." (Surat al-A'raf, 69)

The Prophet Hud (as) also called his people to ask forgiveness from Allah. He said that Allah would increase His blessings if they repented and took refuge in Him:

[Hud said,] "My people! Ask forgiveness of your Lord and then turn to Him in repentance, He will send down to you abundant rain from the sky and He will add strength to your strength. Do not turn away as evil-doers." (Surah Hud, 52)

The Prophet Hud (as) Warned His People Against Being Ignorant

The concept of "ignorant" as defined in the Qur'an comes to mean those who do not know religion and are remote from it. In other words, even one who may have had further education is ignorant according to the Qur'an unless he acknowledges Allah, knows His book and lives by it. One who does not reflect on who he is and on why he has been created, who does not acknowledge his Creator and therefore does not perform as Allah demands is one of the ignorant, even if he possesses great knowledge.

When ignorant people are questioned, they usually say that they act in accordance with religion. However, the religion that they refer to is in fact nothing but the religion of ignorance that

they inherited from their forefathers or learnt from those around them. The truth is that this religion has nothing to do with Allah's book.

As Allah relates in the stories of messengers in the Qur'an, messengers have communicated the true religion to such people throughout history. However, because of their ignorance, most of these people grew arrogant, although they may have recognised the truth as a matter of conscience. Despite all the warnings, all but a very few of them held on to their false religion.

The people of the Prophet Hud (as) also refused to abandon the state of ignorance that they had been used to and to obey the messenger. Therefore, the Prophet Hud (as) told his people that they were in a state of ignorance:

He [Hud] said, "Allah alone knows when it [His scourge] will come. I only convey to you the message I have been sent with. But I can see that you are a people who are ignorant." (Surat al-Ahqaf, 23)

The Prophet Hud (as) Told Those Of His People Who Disbelieved That He Was Not Afraid Of Them And That He Put His Trust In Allah

Despite all his urging, the Prophet Hud's (as) people opposed him and refused to follow the path that he encouraged them to follow. Just as all unbelievers have done throughout history, they said that they wanted to see miracles and that they would not believe otherwise:

They said, "Hud, you have not brought us any clear sign [miracle]. We will not forsake our gods at your behest. We

do not believe you.” (Surah Hud, 53)

The Prophet Hud (as) stated that he was free from what they ascribed as partners to Allah and that he was not afraid of their plots:

... He [Hud] said, “I call on Allah to be my witness, and you also bear witness, that I am free of all the gods you have apart from Him. So scheme against me, if you will, and then grant me no respite.” (Surah Hud, 54-55)

The Prophet Hud (as) was a prophet of Allah and was well aware that Allah had created all things and that He would protect His sincere servants. Being certain of the ultimate failure of the aspersions and plots against him, he expressed his trust in Allah as follows:

“I have put my trust in Allah, my Lord and your Lord. There is no living creature on Earth whose destiny He does not control. My Lord is on a Straight Path.” (Surah Hud, 56)

THE PROPHET SALIH (AS)

Allah sent the Prophet Salih (as) to the Thamud as a Messenger. It is narrated in the Qur'an that he told his people to worship Allah alone:

To the Thamud We sent their brother Salih telling them to worship Allah, and straightaway they divided themselves into two discordant factions. (Surat an-Naml, 45)

Like all messengers, the Prophet Salih (as) made clear to his people that he was a faithful messenger and called them to fear Allah:

The Thamud denied the messengers, when their brother Salih said to them, "Will you not guard against evil? I am a faithful Messenger to you so fear Allah and obey me." (Surat ash-Shu'ara', 141-144)

While calling his people to Allah's religion, the Prophet Salih (as) also said that he did not ask for any recompense from them in return.

The Prophet Salih (as) Told His People Allah's Greatness, And Called Them To Ask For Forgiveness

While communicating the message of religion to their peo-

ple, the messengers of Allah pointed to the signs of Allah's existence and reminded people of the flawless balance and systems in the universe and the outstanding features in the living beings that Allah created.

In like manner, the Prophet Salih (as) was one of the messengers who encouraged his people to remember Allah by telling them about the signs of Creation. With a view to enabling them to comprehend Allah's infinite knowledge, wisdom and greatness, he reminded his people of man's creation:

To the Thamud We sent their brother Salih. He said, "My people, worship Allah! You have no god apart from Him. He brought you into being from the earth and made you its inhabitants. So ask His forgiveness and then turn to Him in repentance. My Lord is Close and Quick to Respond." (Surah Hud, 61)

The Prophet Salih Called His People To Obey Him As The Messenger Of Allah

The Prophet Salih (as) instructed his people to fear Allah, Who is the real owner of their possessions, not to make mischief in the land and to obey him. He warned them that Allah would not let them live in security unless they followed him:

"Are you going to be left secure amid what is here, amid gardens and clear springs, and cultivated fields and palm trees laden with fine fruit? Will you continue hewing houses from the mountains and leading a wanton life? Fear Allah and obey me. Do not do the bidding of the profligate, those who corrupt the Earth and do not put things

right.” (Surat ash-Shu‘ara’, 146-152)

Allah charged His messengers with calling people to accept the true religion and set things right in the land. The above warnings of the Prophet Salih (as) serve the purpose of performing this duty.

The Prophet Salih (as) Told His People To Remember Allah’s Blessings And Not To Corrupt The Earth

And to the Thamud We sent their brother Salih, who said, “My people, worship Allah! You have no other god than Him. A Clear Sign has come to you from your Lord. This is the She-Camel of Allah as a Sign for you. Leave her alone to eat on Allah’s earth and do not harm her in any way or a painful punishment will afflict you. Remember when He appointed you successors to the ‘Ad and settled you in the land. You built palaces on its plains and carved out houses from the mountains. Remember Allah’s blessings and do not go about the Earth, corrupting it.” (Surat al-A’raf, 73-74)

The Prophet Salih (as) Reminded His People Of The Desperate Outcome Of Disobedience To Allah

However, the Thamud did not obey the Prophet Salih (as) and opposed him, saying, “Salih, we had great hopes in you before this happened. Do you forbid us to worship what our fathers worshipped? We have grave doubts about the faith

that you are urging us to accept.” (Surah Hud, 62) In reply, the Prophet Salih (as) said to his people that there was no being to help him if he disobeyed Allah:

He [Salih] said, “My people! What do you think? If I were to possess a Clear Sign from my Lord and He bestowed on me His grace: Who would help me against Allah if I disobeyed Him? You would surely aggravate my ruin.” (Surah Hud, 63)

There is certainly no power to protect those who refuse to obey Allah, and as is made clear in the above words of the Prophet Salih (as), one who follows the disobedient will himself find that it is to his detriment.

The Prophet Salih (as) Advised His People To Take Heed Of Allah’s Punishment

Since the true religion brought by the messengers conflicted with the interests of the unbelievers, the latter declined to believe in the messengers. They were seriously discomfited by being reminded of Allah and the Hereafter. This has been a common trait of almost all disbelieving nations throughout history. The same applied to the Thamud who had no fear of Allah. They turned away from all warnings of the Prophet Salih (as), who then addressed to them as follows:

He [Salih] turned away from them, saying, “My people, I conveyed my Lord’s message to you and gave you good counsel. However, you had no love for good counselors!” (Surat al-A’raf, 79)

Although the Prophet Salih (as) struggled hard to lead his

people to the path of truth, they persisted in their disbelief. Allah tried them by sending them a she-camel, commanding them not to approach her to cause her any harm. He warned them that they would be punished if they did not follow this command. Disobeying the command of Allah, they hamstrung the camel and were destroyed by a severe punishment like all the other nations who refused to obey Allah. Some of the relevant verses of the Qur'an are as follows:

Then when Our judgement came to pass, We rescued Salih and those who believed along with him through Our special mercy from the disgrace of that day. Mighty is your Lord and All-Powerful. The Great Blast seized hold of those who did wrong and morning found them lying flattened in their homes. It was as if they had never lived and prospered there at all. Yes indeed! The Thamud rejected their Lord. Gone are the people Thamud! (Surah Hud, 66-68)

Just as the Prophet Salih (as) did, the messengers of Allah communicated to their people the message of religion, letting them know that the world is a place of trial and that only those who act on the commands of Allah will be saved from punishment. They made it clear that Allah would certainly send down a punishment to them if they persisted in disbelieving.

Yet these serious endeavours of the messengers yielded positive results only in a minor group, while the majority of people turned a deaf ear to their advice. As a result of their persistent disbelief, however, they themselves were the ones to suffer great loss as they received their punishment. Their punishment in the Hereafter will be even much more severe.

THE PROPHET IBRAHIM (AS)

Who could have a noble religion than someone who submits himself completely to Allah, does what is right, and follows the religion of the Saintly Ibrahim whom Allah took to be His intimate friend? (Surat an-Nisa', 125)

The Prophet Ibrahim (as) was a messenger whom Allah “took as an intimate friend”. In numerous verses of the Qur’an, Allah praises the high moral qualities of the Prophet Ibrahim (as). He, whose decent character has been an example to all believers, was a tenderhearted, forbearing, brave and true person who sincerely turned to Allah. Allah thus describes his character in a verse as follows:

Ibrahim a paragon of piety, an upright man, obedient to Allah. He was no idolater. He rendered thanks for His blessings, so that Allah chose him and guided him to a straight path. We blessed him in this world and in the Hereafter he shall dwell among the righteous. (Surat an-Nahl, 120-122)

The Prophet Ibrahim (as), whose moral excellence is praised in the Qur’an, was sent to a people who worshipped idols that they

themselves had made and were obstinate and persistent in worshipping them. He was charged with calling his people to worship Allah alone, but they declined to accept the true religion, as they believed that it conflicted with their worldly interests, and plotted against the Prophet Ibrahim (as) to kill him. Allah, however, thwarted the plot they devised and saved him from the wrongdoing of his people:

They [his people] said, "Burn him [Ibrahim] and avenge your gods if you must punish him." We said, "Fire, be coolness and peace for Ibrahim!" They desired to trap him, but We made them the losers. We delivered both him and Lut to the land which We had blessed for all beings. And in addition to that We gave him Ishaq and then Ya'qub [for a grandson] and made both of them righteous. We made them leaders, guiding by Our command, and revealed to them how to do good and perform prayer and give alms, and they worshipped none but Us. (Surat al-Anbiya', 68-73)

As is seen in the story of the Prophet Ibrahim (as), as a reward for his sincerity, Allah put an end to the cruelty of his people towards him. Then He inflicted a punishment on those who desired to hatch plots against him and laid them low. He settled the Prophet Ibrahim (as) and the believers who followed him in a better place than before and showed them His mercy by granting various blessings in abundance.

The Prophet Ibrahim (as) Turned To Allah With Sincere Reflection And Advised His People That He Was Not An Idolater

Although he lived among a people who worshipped idols,

by the workings of his own conscience, the Prophet Ibrahim (as) comprehended that Allah was the one and only god. He believed in and turned to Allah alone. In the following verses of the Qur'an, how he became a certain believer in Allah is set forth:

Because of that We showed Ibrahim the dominions of the heavens and the Earth so that he might become a firm believer. When night drew its shadow over he saw a star and said, "This is surely my Lord!" But then, when it faded in the morning light, he said, "I will not worship gods that fade." Then when he saw the moon come up, he said, "This is my Lord!" But then when it set, he said, "If my Lord does not guide me, I shall surely go astray." Then when he saw the sun come up, he said, "This must be my Lord! It is greater than the other two!" But then, when it set he said, "My people, I am done with your idols!" (Surat al-An'am, 75-78)

Certainly there is an important lesson for the believers to learn from the story of the Prophet Ibrahim (as): One can easily grasp the existence of Allah. Everywhere one looks, one can readily see the innumerable signs of creation. Even if he does not have any knowledge or has not been given any advice, one who is governed by his conscience can clearly conclude that there is a Creator of the universe just by giving the matter his earnest consideration even if it is only for a few minutes. He can grasp the power and greatness of Allah and the fact that He rules over everything. This is how the Prophet Ibrahim (as), who had probably not been communicated with earlier, grasped the existence and sublimity of Allah through sincere and conscientious reflection. He told his people that he separated himself from the false

gods they worshipped:

“I have turned my face to Him, Who brought the heavens and Earth into being, and will live a righteous life. I am no idolater.” (Surat al-An’am, 79)

The Prophet Ibrahim (as) Summoned His People To Worship Allah

As will also be seen in the following pages, the messengers try by every means to guide their people to the path of Allah. Messengers who communicate the message of the religion to their people, explain the same topic with different examples to urge people to ponder, give a detailed account of the morals of which Allah approves, forbid them wrong actions, communicating the wickedness of these actions and the loss that they will suffer on account of them. In short, they try to show them the truth and appeal to their conscience in various ways.

Likewise, the Prophet Ibrahim (as), first summoned his people to the path of truth and instructed them to abandon their idols and to turn to Allah. In many verses of the Qur’an, his communication of the message of religion to his father and to his people is related. The Prophet Ibrahim (as) summoned his people, who worshipped idols, to worship Allah alone and to fear Him:

Ibrahim said to his people: “Worship Allah and fear Him. That would be best for you if you but knew it. Instead of Allah you worship only idols. You are inventing a lie. Those you worship besides Allah have no power to provide for you. So seek the beauty of Allah and worship

Him. Give thanks to Him for it is to Him you shall be returned.” (Surat al-’Ankabut, 16-17)

As seen in the above verses, the Prophet Ibrahim (as) explained to his disbelieving people the supreme power of Allah with a number of examples. He made comparisons to make this truth clear to them, reminded them of the fact that it was Allah Who gave them all the things they possessed and warned them of their meeting with Him. As well as his people, he also warned his relatives, and told his father, Azar, that he was mistaken:

Remember when Ibrahim said to his father, Azar, “Do you take idols as gods? I see that you and your people are clearly misguided.” (Surat al-An’am, 74)

The Prophet Ibrahim (as) Warned His People Against Obeying Satan

Man’s worst enemy is Satan. When Allah created the Prophet Adam (as) as the first man, He commanded Satan to prostrate himself before him, yet Satan became arrogant and disobeyed Allah’s command. On account of this, Allah cursed him and expelled him from Paradise. After being driven out, Satan asked to be reprieved till the Day of Judgement. His aim was to hinder mankind, whom he considered to be the cause of his expulsion from Paradise, from treading the path of which Allah approved and thus to guide them to Hell.

Consequently, Satan has tried to approach every person since the Prophet Adam (as) and to deflect them from the true path by hatching various plots. It is only over those who have unshakeable faith in Allah and who put their trust in Him, that

he does not hold any sway. However, as Allah has stated in the Qur'an, such people form only a minor group. For this reason, the Prophet Ibrahim (as) warned his father and his people, who were remote from the path of Allah, against following Satan and told them to obey him, saying:

“Father, knowledge which never reached you has come to me, so follow me and I will guide you to the right path. Father, do not worship Satan. Satan was disobedient to the All-Merciful. Father, I am afraid that a punishment from the All-Merciful will afflict you, and turn you into a comrade of Satan.” (Surah Maryam, 43-45)

The Prophet Ibrahim (as) Advised His People Not To Take Each Other As Gods And Not To Associate Any Partners With Allah

Characteristically, idolaters attach more importance to other beings than Allah, and they fear them more than they fear Allah. One would be mistaken in limiting the beings valued by these people merely to the statues they carved out of wood or stone.

Loving and valuing another person more than Allah, preferring that person's contentment over the approval of Allah or fearing that person more than Allah is also idolatrous. There were also those who loved and prized some other beings more than Allah among the people of the Prophet Ibrahim (as). On the Day of Rising, however, such people will understand that there is no power other than Allah and will see that the beings they valued higher than Him are merely weak servants before His might and do not actually deserve to be valued at all. For this

reason, the Prophet Ibrahim (as) instructed his people not to adhere to any gods other than Allah, and warned them that they would curse these gods on the Day of Rising and would be thrown into Hell if they did not obey this command:

He [Ibrahim] said, "You have adopted idols instead of Allah but your love of them will last only in this life. But then on the Day of Rising, you will reject and curse one another. The Fire will be your shelter. You will have no helpers." (Surat al-'Ankabut, 25)

The Prophet Ibrahim (as) Communicated To People The Greatness And Might Of Allah

The Prophet Ibrahim (as) gave various examples to his people in order to enable them to grasp the existence and greatness of Allah. When one who boasted of his wealth, forgetting that it was Allah Who granted him all his possessions, disputed with the Prophet Ibrahim (as) about Allah, he gave him a reply which emphasised both this person's weakness and the power of Allah as follows:

"My Lord is He Who has power to give life and to cause death." The other said, "I too have the power to give life and to cause death." Ibrahim said, "Allah makes the sun come from the East. Make it come from the West." And the disbeliever was dumbfounded. Allah does not guide the wrongdoers. (Surat al-Baqara, 258)

As is pointed out in the verse, the disbeliever had nothing to say in reply to this wise and sound explanation offered by the Prophet Ibrahim (as). It is appropriate for believers to follow the Prophet Ibrahim's (as) example, to emphasise the greatness and

infinite might of Allah, and to explain the faulty reasoning of the disbelievers to them while communicating the message of the religion.

The Prophet Ibrahim (as) Stated That The Only Power To Trust Is That Of Allah

The Prophet Ibrahim's sincere advocacy of the truth, his people, who persisted in worshipping their idols, disputed with him, desiring to deflect him from the right path and to hinder his preaching. Thereupon, the Prophet Ibrahim (as) told his people that he feared only Allah and that the real security and salvation could be attained only by being submissive to Allah:

... He [Ibrahim] said, "Are you arguing with me about Allah when He has guided me? I have no fear of any partner you ascribe to Him unless my Lord should will such a thing to happen. My Lord encompasses all things in His knowledge, so will you not pay heed? Why should I fear what you have associated with Him when you yourselves apparently have no fear of serving idols not sanctioned by Allah? Which of us is more deserving of salvation? Tell me if you have any knowledge. Those who believe and do not taint their faith with any wrongdoing, shall surely earn salvation for they follow the right path." (Surat al-An'am, 80-82)

The possessor of everything in the world is Allah. No one can either do good or cause harm to another without Allah's permission. The powers that one may rely on, hoping for help from them, can be of help only if Allah permits. For real salvation and safety,

however, what one should do is to submit oneself to Allah. Allah has informed us in the Qur'an that He will protect His servants who turn to Him. Therefore, as the Prophet Ibrahim (as) did, all believers should know that those who believe in Allah will be safe and should inform others of this.

In Response To His Father's Hostile Manner, The Prophet Ibrahim (as) Answered In The Best Way

Despite all the methods of communication he employed, his father opposed the Prophet Ibrahim (as) and became hostile towards him saying:

... **"Do you dare renounce my gods, Ibrahim? Desist from this folly or, I will stone you. Begone from my house this instant!" (Surah Maryam, 46)**

But the Prophet Ibrahim (as), who did not lose his temper under any circumstance, responded to his father's threatening attitude in a very respectful and wise way:

... **"Peace be upon you. I will implore my Lord to forgive you. He has always honoured me. I will separate myself from you and all you call upon besides Allah. I will call upon my Lord and it may well be that, in calling on my Lord, I will not be disappointed." (Surah Maryam, 47-48)**

The Prophet Ibrahim (as) Declared To His People That The Idols They Worshipped Could Not Be Real Gods

The Prophet Ibrahim (as) asked his people a number of ques-

tions about their idols in order to lead them to reflect that the idols they worshipped could not have any independent power and that the only god was Allah. This method of communication is influential in terms of making the unbelievers themselves witnesses to the unfounded nature of their system. In this way, the Prophet Ibrahim (as) made them verbally acknowledge the falseness of their own system. A part of the dialogue between the Prophet Ibrahim (as) and his people is as follows:

When he [Ibrahim] said to his father and his people, "What do you worship?" They said, "We worship idols and we remain constantly in attendance on them." He said, "Do they hear you when you call or do they help you or do you harm?" They said, "No, but this is what we found our fathers doing." He said, "Have you really thought about what you worship, you and your forefathers?" (Surat ash-Shu'ara', 70-76)

Allah informs us in the Qur'an that everybody is aware of the mistakes he makes. That is, every self, even if he wants to avoid thinking by making up excuses, in fact "testifies" against himself, inwardly knowing what is right and wrong. If he conscientiously considers, one who worships and hopes for help from beings other than Allah will readily comprehend that in reality his idols cannot benefit him. He will realise that the beings he associates as partners with Allah cannot hear his prayers and do not have the power to harm or benefit him. But he may not want to reflect on these facts for certain sentimental reasons. However, this still remains an evident fact.

By the questions he posed to his people, the Prophet Ibrahim (as) tried to make them reflect on what they worshipped and see

how misguided they were.

Again while advising his people to abandon the idols they worshipped, the Prophet Ibrahim (as) reminded them that these idols were merely some “figurative statues” that they themselves had made and did not have any independent power. How the Prophet Ibrahim (as) instructed his people to abandon the false gods they worshipped and to turn to their real God is related as follows:

When he [Ibrahim] said to his father and his people, “What are these statues you are clinging to?” they said, “We found our fathers worshipping them.” He said, “You and your fathers are clearly misguided.” They said, “Have you brought us the truth or is this but a fest?” He said, “Far from it! Your Lord is the Lord of the heavens and the Earth, He Who brought them into being. I am one of those who bear witness to that.” (Surat al-Anbiya’, 52-56)

He [Ibrahim] said, “Do you worship something you have carved with your own hands, when Allah created both you and all that you have made?” (Surat as-Saffat, 95-96)

The Prophet Ibrahim (as) Declared That Everything Is Under Allah’s Control And That Everything Takes Place By Allah’s Will

As seen in the above verses, like many other disbelieving nations, the people of the Prophet Ibrahim (as) used to worship idols, not because they thought it was right and proper, but merely because that was what they found their fathers doing. In

other words, this false system was an evil heritage to them bequeathed by their forerunners. The Prophet Ibrahim (as) explained to them in detail that the system which they had been following was erroneous and detrimental to them. He informed them that their idols had no power at all and that everything was under Allah's complete control. The above quoted speech of the Prophet Ibrahim (as) continues as follows:

"They [the idols that you worship] are all my enemies—except for the Lord of all the worlds, Who created me and guides me; Who gives me food and drink; and when I am ill, Who heals me; Who will cause my death, then give me life; Who, I sincerely hope, will forgive my mistakes on the Day of Reckoning." (Surat ash-Shu'ara', 77-82)

By Means Of Wise Methods, The Prophet Ibrahim (as) Aroused People's Conscience

When his people, despite all his calls, persisted in worshipping their idols, the Prophet Ibrahim (as) tried new methods to urge them to reflect and thus to arouse their conscience. He waited until his people had departed from their idols and then broke them into pieces, except for the biggest one, in order to reveal to his people how imprudent they actually were. When his people asked him **"Did you do this to our gods, Ibrahim?"** (Surat al-Anbiya', 62), he answered:

"No, this one, the biggest of them, did it. Ask them if they are able to speak!" (Surat al-Anbiya', 63)

This strategy of the Prophet Ibrahim (as) caused his people to appeal to their consciences and then they realised that they had

been seriously mistaken. However, since the truth conflicted with their personal interests, traditions and their established order, they denied the truth, although they had approved of it as a matter of conscience. The relevant verses of the Qur'an read:

Then they turned to themselves and said, "It is you yourselves who are wrongdoers." But then they relapsed back into their disbelief: "You know full well these idols cannot talk." He [Ibrahim] said, "Do you then worship, instead of Allah, what cannot help or harm you in any way? Shame on you and what you worship besides Allah! Will you not use your intellect?" They cried, "Burn him and avenge your gods, if you must punish him." We said, "Fire, be coolness and peace for Ibrahim!" They desired to trap him, but We made them the losers. (Surat al-Anbiya', 64-70)

The Prophet Ibrahim (as) Set An Example For The Believers By Putting His Trust In Allah And Being Submissive To Him, Even Under The Most Difficult Conditions

The struggle that the Prophet Ibrahim (as) bravely and prudently carried out alone against his people set an example for the believers. At such a difficult time, when he was threatened by his people with being thrown into a fire and when plots had been hatched against him, he, whose trust in and submissiveness to Allah had never been undermined, replied to his people:

**... "I am going towards my Lord; He will be my guide."
(Surat as-Saffat, 99)**

These words of the Prophet Ibrahim (as) remind all believers of

an important fact: that it was Allah Who created all human beings, and that every single one of them will return to Allah at a time that He has predetermined. By saying "I am going towards my Lord", the Prophet Ibrahim (as) reminded his people that death is one's return to Allah. Therefore, what Muslims should do is express their unswerving trust in Allah on every occasion and summon others to do the same.

Allah Has Shown The Prophet Ibrahim (as) And His Companions As A Model For Believers

The moral excellence of the Prophet Ibrahim (as) set an example both to his own people and to succeeding nations. Allah informs us that there is a good example for the believers in him, "who submitted to his Lord with an unblemished heart", and those with him:

You have an excellent example in Ibrahim and those with him, when they said to their people, "We wash our hands of you and all that you worship apart from Allah, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you believe in Allah alone." But do not emulate Ibrahim's words to his father: "I will ask forgiveness for you but I have no power to help you in any way against Allah." "Our Lord, we have put our trust in You and have repented to You. You are our final destination." (Surat al-Mumtahana, 4)

Verses Of The Qur'an Relating To The Superiority And High Morality Of The Prophet Ibrahim (as)

Who could have a noble religion than someone who sub-

mits himself completely to Allah, does what is right, and follows the religion of the saintly Ibrahim, whom Allah took to be His intimate friend? (Surat an-Nisa', 125)

... Ibrahim was tender-hearted and forbearing. (Surat at-Tawba, 114)

Ibrahim was neither a Jew nor a Christian, but a man of pure natural belief—a Muslim. He was not one of the idolaters. (Surah Al 'Imran, 67)

Ibrahim was a community in himself, exemplary, obedient to Allah, a man of pure natural belief. He was not one of the idolaters. He was thankful for His blessings. Allah chose him and guided him to a straight path. We gave him good in this world and in the Hereafter he will be one of the righteous. (Surat an-Nahl, 120-122)

One of his [Nuh's] followers in faith was Ibrahim when he came to his Lord with an unblemished heart. (Surat as-Saffat, 83-84)

You shall also recount in the Book the story of Ibrahim. He was a saintly man and a prophet. (Surah Maryam, 41)

Ibrahim was forbearing, compassionate and penitent. (Surah Hud, 75)

... We bestowed on him the praise of later generations. Peace be upon Ibrahim. That is how We recompense the righteous. He truly was one of Our believing servants. (Surat as-Saffat , 108-111)

Who would deliberately renounce the religion of Ibrahim except someone who reveals himself to be a fool? We chose him in this world and in the Hereafter he shall abide among the righteous. When his Lord said to

OUR MESSENGERS SAY

him, "Surrender!" he said, "I have surrendered to the Lord of all the worlds." (Surat al-Baqara, 130-131)
We gave Ibrahim his right guidance early on, and We had complete knowledge of him. (Surat al-Anbiya', 51)

THE PROPHET LUT (AS)

We gave right judgement and knowledge to Lut and rescued him from the city which committed disgusting acts. They were evil people who were deviators. We admitted him into Our mercy. He was one of the righteous. (Surat al-Anbiya', 74-75)

The people of the Prophet Lut (as) are among the most depraved people mentioned in the Qur'an. As related in the following verses, these people were sexually deviant and used to waylay and attack people.

Lut said to his people, "You are committing an obscenity not perpetrated before you by any other nation. You lie with men and waylay them on the road and commit depravities within your gatherings". His people's only reply was: "Bring down upon us Allah's punishment, if you are telling the truth." (Surat al-'Ankabut, 28-29)

And Lut, when he said to his people, "Will you persist in committing an obscenity not perpetrated before you by any other nation? You come with lust to men instead of women. You are indeed a depraved people." (Surat al-A'raf, 80-81)

[Lut said to his people,] “Of all beings, do you lie with males, leaving the wives Allah has created for you? You are a people who have overstepped the limits.” (Surat ash-Shu’ara’, 165-166)

Lut said to his people: “Do you approach depravity with open eyes? Do you come with lust to men instead of women? You are a people who are deeply ignorant.” (Surat an-Naml, 54-55)

The Prophet Lut (as) called his people, who were deviant in all senses, to live for the cause of Allah and be people of moral excellence. However, they obstinately insisted on disobedience and did not agree to desist from the wicked deeds they were wont to commit. Despite the obstinate disbelief of his people, however, the Prophet Lut (as), like all messengers of Allah, tried hard to guide them and summoned them to the path of Allah without ever becoming disheartened by the attacks and aspersions of these corrupt people.

As Allah relates in the above quoted verses, the Prophet Lut (as) described to his people the evil deeds they did and called upon them to adopt a virtuous life style which would please Allah. However, as many disbelievers have done throughout history, Lut’s people did not obey their prophet and tried to deflect him from the true path by casting aspersions on him.

These insolent people threatened him with expulsion from their land and dared to mock at the physical and spiritual purity of the prophet and the believers who obeyed him. The Prophet Lut (as) expressed his reaction to these people who insisted on disbelief and disobedience although he repeatedly called upon them to tread the true path:

He [Lut] said, "I am someone who detests the deed you perpetrate." (Surat ash-Shu'ara', 168)

As this verse maintains, despite the persistence and excessiveness of his people, the Prophet Lut (as) acted according to the commands of Allah and called upon people to do the same resolutely. He said that he would not be pleased with any act displeasing to Allah, and that he would do anything to prevent such acts.

The Prophet Lut (as) Summoned His People To Fear Allah

The Prophet Lut (as) first informed his people that he was a faithful messenger whom Allah entrusted with communicating His message and that he did not want any wage in return for doing so. He also admonished them to fear Allah:

... "I am a faithful Messenger to you. So fear Allah and obey me. I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds." (Surat ash-Shu'ara', 161-164)

One needs to fear Allah in the true sense in order to be able to fully comply with the kind of morality with which Allah is pleased. One who fears Allah does not knowingly persist in anything which would displease Allah. If such a person makes a mistake unintentionally, he corrects his wrong action as soon as he sees the truth. He spends his life in a way that would please Allah and can, therefore, hope for a good life both in this world and in the Hereafter. Therefore, all messengers, including the Prophet Lut (as), warned their people to fear Allah.

The Prophet Lut (as) Warned His People To Act Rightly And To Be Ashamed Of Their Behaviour

When his people persisted in their disbelief, Allah sent angels to the Prophet Lut (as) to give him the news of the punishment that He would inflict on them. His people, who took the angels for men, ran to the Prophet Lut (as), and he had a dialogue with his people as follows:

When Our messengers came to Lut, he was distressed for them, for he was powerless to offer them protection. He said, "This is indeed a dreadful day." His people came running to him excitedly—they were long used to committing evil acts. He said, "My people, here are my daughters. They are purer for you. So fear Allah and do not shame me by insulting my guests. Is there not one rightly-guided man among you?" They replied, "You know we have no claim on your daughters. You know very well what it is we want." (Surah Hud, 77-79)

As seen in the above quoted dialogue, the people of Lut, who did not fear Allah, had lost their sense of shame to such an extent that they could openly express their depraved desires. This is certainly a natural outcome of irreligion. This distorted pattern of behaviour is prevalent also in today's societies which have distanced themselves from religion, and it is not regarded as odd. That is because it is religion that instructs man in what constitutes good morals, and what is regarded as right or evil. The conscience of people who have no fear for Allah and are out of touch with religion, becomes deadened. Such people are partly or entirely deprived of such attributes of moral excellence as

The Prophet Lut (as)

shame. Aware that this ignoble suggestion of his people was a consequence of irreligion, the Prophet Lut (as) advised them to fear Allah and told them not to dishonour him before his guests.

The verses below convey the conversation between the Prophet Lut (as) and his people, when the messengers came to the family of Lut:

The people of the city came, exulting at the news. He said, "These are my guests, so do not put me to shame. Fear Allah and do not dishonour me." They said, "Did we not forbid you to play host to strangers?" He said, "Here are my daughters: Take them if you are bent on evil." By your life! They were wandering blindly in their drunkenness! So the Great Blast overtook them at the break of day. We laid their turn in ruin and rained down on them stones of hard-baked clay. There are certainly Signs in that for the discerning. They were beside a road which still exists. There is certainly a Sign in that for true believers. (Surat al-Hijr, 67-77)

As we have seen, those who did not answer the calls of the Prophet Lut (as) and persisted in their perverted morality were afflicted by a terrible scourge in this world. This is only the punishment they received in this world; the requital they will face in the Hereafter will be even more severe.

THE PROPHET YA'QUB (AS)

And remember Our servants Ibrahim, Ishaq and Ya'qub, men of true strength and vision. We purified their sincerity through sincere remembrance of the Hereafter. They shall dwell with Us among the righteous whom We have chosen. (Surah Sad, 45-47)

The Prophet Ya'qub (as) was of the descendant of the Prophet Ibrahim (as). Allah made the Prophet Ibrahim (as) and each one of his sons leaders. They summoned the people to accept what was good and right guidance. This is related in the Qur'an as follows:

We made them leaders, guiding them by Our command, and revealed to them how to do good actions and perform prayer and give alms, and they worshipped Us. (Surat al-Anbiya', 73)

The Prophet Ya'qub (as) Dedicated His Sons To Complying With The Just Religion And To Being Among The Good

In the Qur'an, we find the verses relating to the Prophet Ya'qub's (as) communication of Allah's message in the Surat al-

Baqara. The Qur'an mentions the Prophet Ya'qub's (as) will (as) follows:

Ibrahim directed his sons to accept the true faith, as did Ya'qub: "My sons! Allah has chosen this religion for you, so do not die except as Muslims." (Surat al-Baqara, 132)

Breathing one's last as a Muslim is one of the important prayers of people who fear Allah. An individual may well one day swerve from his faith and return to evil,—although he had faith and engaged in good deeds until then—and thereby become one doomed to Hell. While the Prophet Ya'qub (as) advises his sons "not to die except as Muslims", he warns them against this danger and recommends that they keep their faith intact, without changing their sincere intentions and resoluteness. His sons, who complied with their father's will, declared that they would worship Allah and submit themselves to Him:

Ya'qub said to his sons, "What will you worship when I have gone?" They replied, "We will worship your God, the God of your forefathers, Ibrahim, Isma'il and Ishaq—the one God. We are Muslims who have submitted to Him." (Surat al-Baqara, 133)

The Prophet Ya'qub Advised His Sons To Trust In Allah

He said, "My sons! You must not enter through a single gate. Go in through different gates. In no way can I save you from the might of Allah, for judgement comes from no one but Allah. In Him I put my trust, and let all the faithful put their trust in Him alone." But when they en-

tered as their father said, it did not save them from the might of Allah at all, yet a need in Ya'qub's soul had been satisfied. He had knowledge which We had taught him, but most of mankind simply have no knowledge. (Surah Yusuf, 67-68)

When the Prophet Ya'qub (as) advised his sons to be cautious while entering the city, he also reminded them of a very important fact: that they should put their trust in Allah rather than in precaution. That is because, unless otherwise willed by Allah, a man can neither harm himself nor do himself any good. He can neither prevent anything that is fated to happen to him nor can ensure his own well-being. A believer does everything that needs to be done in order to earn Allah's approval and takes every sort of measure that needs to be taken. However, he definitely knows that the result is ultimately at the will of Allah and He trusts only in Him.

THE PROPHET YUSUF (AS)

... He was Our chosen servant. (Surah Yusuf, 24)

... And thus We established Yusuf in the land and taught him to interpret dreams. Allah is in control of all His affairs. However, most of mankind do not know this. And then when he became a full-grown man, We gave him knowledge and right judgement too. That is how We reward all doers of good. (Surah Yusuf, 21-22)

Surah Yusuf, the 12th surah of the Qur'an, comprises 111 verses and is almost entirely devoted to the Prophet Yusuf's (as) life.

From a very early age, the Prophet Yusuf (as) was put to the test by Allah through various incidents. He was a very patient prophet who was sincere in his faith and always told of Allah's existence and His superiority to those around him. His trust in Allah, his devotion and his loyalty to Him, his moderate attitude in the face of events set an example to all of the faithful.

Through a dream he had when he was still a child, Allah gave the Prophet Yusuf (as) the good news that He would give him knowledge and many blessings. The Prophet Yusuf (as) told his dream to his father, the Prophet Ya'qub (as), who interpreted it for him:

Yusuf told his father, "Father! I saw eleven bright stars, and the sun and moon as well. I saw them all prostrate themselves in front of me." He replied, "My son, don't tell your brothers of your dream lest they devise some scheme to injure you: Satan is the sworn enemy of man. Accordingly, your Lord will pick you out and teach you to interpret visions and will perfectly fulfil His blessing on you as well as on the family of Ya'qub, as He fulfilled it perfectly before upon your forebears, Ibrahim and Ishaq. Most certainly, your Lord is All-Knowing and Wise." (Surah Yusuf, 4-6)

The Prophet Yusuf (as) Declared That Allah's Approval Was Above And Beyond Everything Else

When he was still very young, the Prophet Yusuf's (as) brothers wanted to get rid of him, for they were jealous of the love their father felt for him. They finally threw him into a well. The brothers left Yusuf (as) to die at the bottom of the well and, returning to their father, they lied to him and said, "**A wolf appeared and ate him up.**" (Surah Yusuf, 17) After being left in the well, Yusuf was found by a caravan whose members rescued him from the depths of the well and sold him to an Egyptian Aziz (Treasurer). The Prophet Yusuf (as) remained in his house for many long years. However, when he reached maturity, the lady of the house, the Aziz's wife, wanted to seduce him. But the Prophet Yusuf (as), who had fear for Allah, sought refuge in Allah and reminded the wife of the Aziz, that he had looked

after him and treated him well. This is related in the Qur'an as follows:

“Allah is my refuge! He is My Lord and has been good to me and treated me with kindness. Those who do wrong will surely never prosper.” (Surat Yusuf, 23)

Unable to have her way, Aziz's wife slandered the Prophet Yusuf (as). Although Yusuf's (as) innocence had been proven through the testimonies of the witnesses and tangible evidence had been produced, he was thrown into a dungeon. However, the Prophet Yusuf (as), who was aware that he was being tested by Allah in every situation, always adopted the attitude that would most please Him. In this incident too, Yusuf (as) expressed that being in dungeon was dearer to him: He said, **“My Lord, the prison is preferable to me than what they call on me to do. Unless You shield me from their guile, it may well be that I will fall for them and so lapse into folly.”** (Surah Yusuf, 33)

As we see in this incident too, one who has an assured faith in Allah, should never lose his moderate attitude when faced with difficulties. He should put his trust in Allah and never forget that the outcome will definitely be auspicious, for Allah promises to help his sincere servants both in this world and beyond. Indeed, regarding this matter, the Prophet Yusuf's (as) life has been recounted in the Qur'an as a striking example.

The Prophet Yusuf (as) Reminded His Cell Mates That It Was Allah Who Granted Everything

The Qur'an informs us that two other young men were thrown into the dungeon along with the Prophet Yusuf (as), and that they

asked him to interpret their dreams. As was true of all the other messengers, the Prophet Yusuf (as) first told them of the existence of Allah and that the knowledge he possessed, in actuality, belonged to Allah:

He said, "No meal to feed you will arrive before I have informed you of what its meaning is. That is part of what my Lord taught me. For I have left the religion of a people who clearly have no faith in Allah and deny the life to come." I hold fast to the creed of my forebears, Ibrahim and Ishaq and Ya'qub. We don't associate anything with Allah. And that is how Allah has favoured us and all mankind, but most men do not give thanks." (Surah Yusuf, 37-38)

This reminder of the Prophet Yusuf (as) calls attention to a fact that believers need to keep in mind: Allah grants to human beings all the attributes they possess, their material benefits and their knowledge and reason. And whenever He wills, He could give more of these blessings or take them back. Keeping this in mind, it is of great importance that people should not feel proud of any of their qualities or possessions.

The Prophet Yusuf (as) Informed His Cell Mates That The Only God Is Allah, And That They Should Worship Him Alone

Then the Prophet Yusuf (as) went on to tell them that there was no god but Allah and summoned his cell mates to be servants to Him alone:

"My fellow-prisoners, are many lords better, or Allah, the only One, the Conqueror? What you serve apart from Him

are only names which you and your forefathers have made up. There is no mandate for them from Allah. Allah alone is qualified to judge. His order is to worship none but Him. That is in truth the straight and upright religion, but most of mankind simply do not know it.” (Surah Yusuf, 39-40)

As we have seen, the Prophet Yusuf (as) did not immediately react to his cell mates, who were obviously ascribing partners to Allah. Instead, he first summoned them to believe in Allah and advised them not to ascribe partners to Him. Not aware of the abject situation he is in, a disbeliever is often unable to decide what his priorities are and he trifles with matters of secondary importance. In this situation, it falls to the believer to identify the attributes of the particular disbeliever and to admonish him in a way to benefit him. It is faith alone which will benefit all people. That is why the Prophet Yusuf (as) first told his cell mates about faith.

Irrespective of the circumstances, the Prophet Yusuf (as) never lost his moderate attitude or his commitment in fulfilling Allah’s commands; he communicated Allah’s religion even in the dungeon. This attitude is exemplary for all believers.

The Prophet Yusuf (as) Declared That The Lower Self Enjoins To Evil

The Aziz’s wife confessed the truth and thereby Yusuf’s (as) innocence was proven. However, despite the truth being out in the open, the Prophet Yusuf (as) did not attempt to deny the vulnerability of his own lower self and revealed another most important truth:

“In this way he may know at last that I did not dishonour

him behind his back and that Allah most surely does not guide the deviousness of the dishonourable. Not that I am free from sin: Man's soul is prone to evil—except for those on whom my Lord has mercy. My Lord is Forgiving and Merciful.” (Surah Yusuf, 52-53)

In order to understand why the Prophet Yusuf (as) did not want to defend his lower self, we need to dwell upon the meaning of “lower self.” We can define the “lower self” as the power within the soul that enjoins to evil. When the wishes of the lower self incur Allah’s disapproval, believers never give in to their lower selves. At all times, they strive to earn Allah’s approval. Aware of this attribute of the lower self, the Prophet Yusuf (as) said that it would be wrong to nurture it.

The Prophet Yusuf (as) Is Grateful To Allah For The Blessings He Grants

After his acquittal, the Prophet Yusuf (as) was entrusted as a reliable person with the treasures of the country. He thereupon also made his family reunite and told them about his trust in Allah and that he always remembered that He held control over everything:

He raised his parents up on to the throne. All the others fell prostrate in front of him. He said, “My father, truly this is now the interpretation of the dream I had. My Lord has made it all come true; and He was kind to me by letting me out of prison and brought you from the desert when Satan had caused dissent between me and my brothers. My Lord is kind to anyone He wills. He alone is All-Knowing and Wise.” (Surah Yusuf, 100)

The Prophet Yusuf (as)

The Prophet Yusuf (as), who trusted in Allah when encountered with difficulty, likewise turned to our Lord when he received blessings, and prayed thus:

“My Lord, You have granted power to me on Earth and taught me to interpret dreams. Originator of the heavens and Earth, You are my Friend in this world and the Next. So take me as a Muslim at my death and admit me among the righteous.” (Surah Yusuf, 101)

As seen, the Qur’an describes of the attitudes the Prophet Yusuf (as) assumed in the face of the events he went through. This narrative clearly reveals the Prophet Yusuf’s (as) moral excellence, his faith, his submission to Allah and his loyalty to Him. Irrespective of the conditions, he never swerved from moral excellence and never gave up his submissive attitude: he told people around him of Allah’s existence and His infinite might.

Despite being a prophet, the Prophet Yusuf’s (as) wish to die as a Muslim and to be among the righteous is also a subject upon which to reflect. No one can guarantee his being worthy of being granted Paradise. Aware of this fact, believers fear Allah and, following the example of the Prophet Yusuf (as), they pray to Allah to die as Muslims.

THE PROPHET SHU'AYB (AS)

Allah sent the Prophet Shu'ayb (as) to Madyan as a messenger. The Qur'an informs us that this was another nation that had no faith in Allah and caused corruption upon the Earth. Until the very last moment, the Prophet Shu'ayb (as) called upon this nation, which perished out of its insolence by a terrible scourge, to be the servant of Allah.

The immorality of non-God fearing people manifests itself at every moment of their lives. If we remember the nations we discussed in the previous pages, their peoples were such as had no feelings of shame; they had no fear of Allah, committed perverted deeds, sinned at every turn,—threatening and diverting people from the way of Allah—violated others' rights and indulged themselves in their own personal interests. People in our day deserve to be censured for the same evils, for such perverted attitudes are common in the societies today. It follows that, everyone in modern times should benefit from these reminders.

One of the greatest shortcomings of the Prophet Shu'ayb's (as) people was their lack of probity in their commercial practices. The Prophet Shu'ayb (as) warned them and reminded

them that it would be more befitting to comply with his admonitions:

... "My people, worship Allah! You have no other god than Him. A Clear Sign has come to you from your Lord. Give full measure and full weight. Do not defraud others of their possessions. Do not cause corruption in the land after it has been purged of evil. That is better for you if you are true believers." (Surat al-A'raf, 85)

These reprehensible attributes of the Madyan people are not unknown in the societies of today which are far removed from Allah's religion. Furthermore, deceit has become a common factor in business, dealings, for which reason the Prophet Shu'ayb's (as) warnings to his people still apply to our day. Indeed, people nowadays need to conduct their business honestly, be ethical, keep order in the world and keep away from corruption. Otherwise, they should fear meeting an end similar to those of past nations. It follows that, the duty of believers is,—taking the example of Allah's messengers—, to warn the societies in which they live.

The Prophet Shu'ayb (as) Declared To His People That He Was A Messenger Worthy Of Trust

Shu'ayb said to them, "Will you not fear Allah? I am indeed a faithful Messenger to you, so fear Allah and obey me. I do not ask you for any recompense for this. My reward is the responsibility of no one but the Lord of all the worlds." (Surat ash-Shu'ara', 177-180)

The Prophet Shu'ayb (as) Told His People That What They Earn From Business Is Better If It Is Halal (Lawful) Than If It Is Haram (Unlawful)

The Prophet Shu'ayb addressed his people as follows:

“My people! Give full measure and full weight with justice; do not defraud your fellow men of their possessions; and do not go about the Earth, corrupting it. Allah’s reward is better for you if you are true believers. I am not set over you as your keeper.” (Surah Hud, 85-86)

An individual may well make a fortune through means that Allah has decreed unlawful. However, wealth and possessions acquired through such unlawful means never bring any good, happiness or peace to their owner. Moreover, he loses the benefit of what he has and can never attain what he aims at. More importantly however, the one who ignores Allah’s approval and commits what is unlawful is punished with the torment of Hell for all eternity, unless he changes this attitude before death comes upon him. Gains acquired through *halal* means, on the other hand, always bring good, for the path shown by Allah to people is the most beneficial and straightest one. For this reason, those who lead a life in compliance with Allah’s religion and live on *halal* transactions always benefit from doing so. Both in this world and the Hereafter, Allah grants believers bountiful blessings in return for their being meticulous in obeying His commands. In one verse, Allah describes the difference between lawful and unlawful gains:

What you give with usurious intent, aiming to recover a greater amount from others’ wealth, will not be blessed by Allah. But anything you give as alms for His sake shall be repaid to you many times over. (Surat ar-Rum, 39)

**He Told His People Who Failed To Obey Him
That He Only Intended To Set Things Right**

They said, "Shu'ayb, did your prayers instruct you that we should abandon the gods our fathers worshipped or stop doing whatever we wanted to with our wealth? You are clearly a forbearing, and rightly-guided man!" (Surah Hud, 87)

As was the case with all other messengers, aware that he was only assigned to communicate Allah's message and that it was Allah alone Who gave guidance, the Prophet Shu'ayb (as) answered his people as follows:

He said, "My people! What do you think? If I do possess a Clear Sign from my Lord and He has bestowed on me a gracious gift, I would clearly not want to go behind your backs and do something I have forbidden you to do. I seek only to reform you as far as I am able. Nor can I succeed without Allah's help. I have put my trust in Him and I turn to Him in repentance." (Surah Hud, 88)

The Prophet Shu'ayb (as) reminded them once again that he was Allah's messenger. He called his people's attention to the fact that the commands of the religion he brought were, in actuality, Allah's commands and that his sole purpose was to summon them to the right path. Indeed, as a messenger who fulfilled his duty, he was aware that success could not be attained unless specifically willed by Allah. He also reminded his people of this fact and declared that everything happened by Allah's Will.

The Prophet Shu'ayb (as) Warned His People Against Allah's Scourge

The Prophet Shu'ayb (as) reminded his people about the blessings they enjoyed and commanded them to feel grateful to Allah for them. Moreover, he warned them that they would be punished unless they followed Allah's commands:

And to the people of Madyan we sent their brother Shu'ayb. He said, "My people, worship Allah! You have no god but Him. Do not give short measure or short weight. I see you prospering, but I fear for you the punishment of a fateful Day." (Surah Hud, 84)

This aside, Prophet Shu'ayb (as) also reminded these people about the end of those past nations who insisted on disbelief and stressed that they had also faced affliction, for they resisted their messengers, and warned them against a similar error:

"My people! Do not let your breach with me provoke you into doing wrong so that the same thing happens to you as happened to the people of Nuh, Hud and Salih; nor is it long since the tribe of Lut was punished. Ask your Lord for forgiveness and then repent to Him. My Lord is Most Merciful and Most Loving." (Surah Hud, 89-90)

The Prophet Shu'ayb (as) Made His People Aware Of Their Cruelty And Tyranny And Stressed His Loyalty And Commitment To Allah

The haughty elders of his tribe said, "We will drive you out of our city, Shu'ayb, you and all your followers, unless you return to our religion." He replied, "What, even

though we are unwilling?" (Surat al-A'raf, 88)

Throughout history, all messengers of Allah were exposed to similar attacks by their disbelieving people. These nations denounced their messengers and their adherents for their devotion to Allah's religion and made efforts to make them revert to their false religion. They even threatened them with exile unless they complied with them. The Prophet Shu'ayb's (as) answer was clear:

"We would be false to Allah if we returned to your religion after Allah had saved us from it. We could never return to it unless Allah our Lord so willed. Our Lord encompasses everything in His knowledge. We have put our trust in Allah. Our Lord, judge rightly between us and our people with truth. You are the best of judges."
(Surat al-A'raf, 89)

The words of Allah's messenger quoted in the above verse are a clear sign of his resoluteness, which is exemplary for all believers. As the Prophet Shu'ayb (as) says, believers know that "Allah encompasses everything in His knowledge." They are certain that no one can harm another or take advantage of them unless Allah wills, and therefore they put their trust in Allah whenever they are attacked. More importantly, they do not make the slightest compromise in complying with Allah's commands.

The Prophet Shu'ayb (as) Declared That It Was Allah Alone Whom One Needed To Fear

One of the most evident shortcomings of the idolatrous nations is that they fear other people or beings more than they fear

Allah. They love them more than Allah or prefer their approval over Allah's. The people of the Prophet Shu'ayb (as) were also the kind of people who failed to appreciate Allah's grandeur. They felt no fear of Allah, yet they stood in awe of other people. For example, they even stated their wish to murder the Prophet Shu'ayb (as) but it was only their fear of the people around him which prevented them from doing so:

They said, "Shu'ayb, we do not understand much of what you say and we see you are weak among us. Were it not for your clan, we would have stoned you. We do not hold you in high esteem!" (Surah Hud, 91)

Indeed, it is Allah alone Who is Exalted in Might. He is also the sole One of Whom one needs to feel fear. Allah keeps control over every being and every occurrence. In the face of the threat made by his people, the Prophet Shu'ayb (as) also reminded them that Allah reigns Supreme.

He said, "My people! Do you esteem my clan more than you do Allah? Dare you turn your backs on Him? My Lord has knowledge of everything that you do! My people! Do as you think best, and so shall I. You will certainly come to know who will be punished and held up to shame and who is a liar. Wait if you will! I too am waiting." (Surah Hud, 92-93)

As is the case with all other nations who rejected Allah's messenger and His commands, the people of Madyan brought Allah's wrath upon themselves while they were still in this world. This is related in the Qur'an as follows:

When Our judgement was carried out, We rescued Shu'ayb through Our mercy and those who believed

The Prophet Shu'ayb (as)

along with him. A Great Blast overtook the evil-doers, and morning found them lying flattened in their homes as if they had never prospered there at all. Like the Thamud, gone are the people of Madyan. (Surah Hud, 94-95)

THE PROPHET LUQMAN (AS)

We gave Luqman wisdom saying: “Give thanks to Allah.” Whoever gives thanks has much to gain. But if anyone is ungrateful, Allah is Rich Beyond Need, and Glorious. (Surah Luqman, 12)

The Qur’an mentions the Prophet Luqman (as) as a prophet who had been given wisdom. The Qur’an records the admonitions he gave to his son. For this reason, they are of great importance for us.

The Prophet Luqman (as) Admonished His People To Shun From Idolatry

In the 48th and 116th verses of the Surat an-Nisa, Allah states that idolatry is a sin He will never forgive. The Prophet Luqman (as) also told his son that he should avoid idolatry, for it is a terrible wrong.

Luqman said to his son, counselling him, “My son, do not associate anything with Allah. Associating others with Him is an abominable sin.” (Surah Luqman, 13)

The Prophet Luqman (as) Declared That Allah Is All-Pervading And That Man Will Be Confronted With Every Deed He Does, However Insignificant

“My son, even if something weighs as little as a mustard-seed and is inside a rock or anywhere else in the heavens or Earth, Allah will bring it out. Allah is All-Pervading, All-Aware.” (Surah Luqman, 16)

The Prophet Luqman (as) Admonished to Comply With Allah’s Commands, to Exercise Patience and to be Resolute

“My son, say your prayers and enjoin what is right and forbid what is wrong and be steadfast in the face of all that happens to you. That is certainly the most resolute course to follow.” (Surah Luqman, 17)

The Prophet Luqman (as) Admonished To Avoid Haughtiness

Do not avert your face from people out of haughtiness and do not strut about arrogantly on the Earth. Allah does not love anyone who is vain or boastful. Be moderate in your tread and lower your voice. The most hateful of voices is the donkey’s bray. (Surah Luqman, 18-19)

The Prophet Luqman (as) warned his son against growing arrogant, for Allah is the One Who is the Almighty and the All-Wise. Man is a weak and imperfect being, who is in need of

Allah. Despite this fact, assuming arrogant manners, as if one possesses might and superiority of one's own, and showing arrogance in one's manner of walking and speaking is a reprehensible trait. One who adopts an ostentatious or arrogant manner becomes sinful in Allah's sight and thus will be considered within the context of the following verse:

I will turn away from My Signs all those who are arrogant and unjust so that if they see each and every Sign, they shall not believe in it. If they see the path of right guidance, they shall not walk upon it. But if they see the path of error, they shall take it as their path. That is because they denied Our Signs and paid no attention to them. (Surat al-A'raf, 146)

Arrogant people rely on their intelligence on every matter; they esteem their own principles and value judgements more than anything else. They resist one who communicates to them Allah's message, and treat him disrespectfully, although he may be a prophet. Indeed, from the Qur'an we know that one of the major common features of the prominent people who challenged the prophets was arrogance.

The Prophet Luqman (as) stressed two subjects in his admonitions about arrogance: the tone of voice and the manner of walking. What is striking here is that Allah has communicated one of His commands by means of one of His messengers, the Prophet Luqman (as).

THE PROPHET MUSA (AS)

The prophet most frequently mentioned as an example in the Qur'an is the Prophet Musa (as). Many verses offer detailed accounts of his difficulties with his people and Pharaoh, his struggle in communicating the message to his people, his moral excellence, his faith in and submission to Allah and his sincerity.

Reading these verses about the Prophet Musa (as) ensures following this messenger whom Allah made superior in many ways, and adopting what he preached to his people.

The Prophet Musa (as) Told Pharaoh That He Was A Messenger Of Allah And That If He Adhered To Him, He Would Be Guided

At the behest of Allah, the Prophet Musa (as) first communicated Allah's message to Pharaoh. Pharaoh was an extremely insolent man who declared himself a deity and his people simply submitted themselves to him because of the material power which he possessed. Allah wanted Musa (as) to go to Pharaoh. This is related in a verse as follows:

Go to him and say, "We are your Lord's Messengers so send the tribe of Israel away with us and oppress them no

more. We have brought you a Sign from your Lord. Peace be upon those who follow the right guidance. It has been revealed to us that the scourge will fall on those who deny His signs and give no heed to them.” (Surah Ta Ha, 47-48)

In another verse, Allah gave the Prophet Musa (as) the following command:

Go to Pharaoh—he has overstepped the limits and say: ‘Do you resolve to purify yourself? I will guide you to your Lord so that you may fear Him.’” (Surat an-Nazi’at, 17-19)

Upon Allah’s revelation, the Prophet Musa (as) went to Pharaoh in the company of his brother Harun (as) and conveyed the message to Pharaoh:

Musa said, “Pharaoh! I am truly a Messenger from the Lord of all the worlds, and am duty-bound to say nothing about Allah except the truth. I have come to you with a Clear Sign from your Lord. So send the tribe of Israel away with me.” (Surat al-A’raf, 104-105)

The Prophet Musa (as) Told Pharaoh That Allah Created Everything And He Had Knowledge Of Everything

The following conversation between the Prophet Musa (as) and Pharaoh is related in the Qur’an:

Pharaoh said, “Who then is your Lord, Musa?” He said, “Our Lord is He Who gives each thing its created form and then guides it.” He said, “What about the previous generations?” He replied, “He alone has knowledge of them, recorded in a Book. My Lord does not err nor does He for-

get.” (Surah Ta Ha, 49-52)

As the verses above relate, the Prophet Musa (as) answered Pharaoh’s questions about the existence of Allah very wisely. He told of Allah’s existence and grandeur first by saying that He is the Creator of everything and then elaborating on His names.

The Prophet Musa (as) Declared That Allah Is The Lord Of Everything

The Prophet Musa (as) told Pharaoh of Allah’s infinite might as follows:

Pharaoh said, “Who is the Lord of all the worlds?” He replied, “The Lord of the heavens and the Earth and everything between them, if only you had faith!” Pharaoh said to those around him, “Are you listening?” Musa went on, “He is your Lord and the Lord of your forefathers.” (Surat ash-Shu’ara’, 23-26)

Musa said, “He is the Lord of the East and the West and everything between them, if only you could understand!” (Surat ash-Shu’ara’, 28)

The Prophet Musa (as) Warned Pharaoh And His Magicians Against Allah’s Wrath

Like all other disbelievers, upon the Prophet Musa’s (as) declaration that Allah is the sole deity, Pharaoh resorted to cruelty. He threatened the Prophet Musa (as), saying that he would be sent to prison. The conversation between the Prophet Musa (as) and Pharaoh is related in the Qur’an as follows:

Pharaoh said, “If you take any god other than me, I will

certainly throw you into prison.” Musa said, “Even if I were to bring you an undeniable sign?” (Surat ash-Shu’ara’, 29-30)

Then the Prophet Musa (as) performed miracles, for which reason Pharaoh, with his unswerving insistence on denial, accused him of sorcery. Believing that Musa’s (as) magic could be undone by sorcery, he called magicians from all over the country to confront Musa (as) and promised them a reward in return for defeating Musa (as).

Musa said to them, “Woe to you! Do not fabricate lies against Allah or He will annihilate you with His scourge. Impostors are bound to fail.” (Surah Ta Ha, 61)

The Prophet Musa (as) Told The Magicians That Allah Would Render Their Magic Void

As we saw in the life histories of the previous messengers, Allah gave the good news that He would always protect men of faith, and disbelievers would never be able to harm them against His Will. When the time of confrontation came, the Prophet Musa (as) told the magicians that their performance was mere sorcery, which would be rendered void by the Will of Allah:

... When they had thrown, Musa said, “What you have brought is magic. Allah will certainly prove it false. Allah does not uphold the actions of corrupters.” Allah confirms the Truth by His words, even though the evil-doers may hate it. (Surah Yunus, 81-82)

Despite this, the magicians insisted on struggling against the Prophet Musa (as) and employed all their means to defeat him.

The related verses read:

Musa said to them, "Throw whatever it is you are going to throw!" They threw down their ropes and staffs and said, "By the might of Pharaoh we are the winners." (Surat ash-Shu'ara', 43-44)

At this, Allah revealed to the Prophet Musa (as) the following: **"Throw down what is in your right hand. It will swallow up their devices for their devices are just magicians' tricks. Magicians shall not prosper whatever they do." (Surah Ta Ha, 69)**

Indeed, Allah's promise came true and the Prophet Musa (as) worked a real miracle by his staff:

But Musa threw down his staff and at once it swallowed up what they had fabricated. The magicians prostrated themselves in adoration, saying, "We now believe in the Lord of all the worlds." (Surat ash-Shu'ara', 45-47)

At Pharaoh's Threat Of Murder, The Prophet Musa (as) Declared That He Trusted In Allah Alone

No doubt, the violation of the established system infuriated Pharaoh, for it conflicted with his personal interests. This was the main reason for his threatening Musa with murder, saying, **"... Let me kill Musa and then let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." (Surah Ghafir, 26)**

At Pharaoh's threat, the Prophet Musa (as) showed great resoluteness, as did other messengers, and answered thus:

... "I seek refuge in my Lord and in your Lord from every tyrant who does not believe in the Day of Reckoning."
(Surah Ghafir, 27)

The Prophet Musa (as) Declared That Pharaoh And His Inner Circle Would Never Attain Salvation

Pharaoh and his inner circle considered Musa's (as) miracles granted to Him by Allah as sorcery. Musa (as) answered these people, who accused him of being a magician saying, "...we have not heard of this [religion] among our forefathers:"

"... My Lord knows best who has come with guidance from Him and who will have the best Home in the end. The wrongdoers will certainly not be successful." (Surat al-Qasas, 37)

In the Qur'an, Allah tells us about the existence of people who reject Allah's signs, while in their inner beings they are convinced thereof. Pharaoh was one of the most insolent of such people. Despite the clear evidence brought by Prophet Musa (as), he ignored them. Furthermore, when Allah inflicted upon the followers of Pharaoh a number of calamities, they asked Musa (as) to pray to Allah for them—although they stated that they disbelieved—, declaring that they would believe if their wish was granted. (Surat al-Araf, 130-135)

The Prophet Musa (as) addressed Pharaoh, who arrogantly ignored the truth, as follows:

We gave Musa nine Clear Signs. Ask the tribe of Israel about when he came to them and Pharaoh said to him,

“Musa, I think you are bewitched.” He replied, “You know that no one sent these down but the Lord of the heavens and Earth as clear proofs. Pharaoh, I can see that you are doomed.” (Surat al-Isra’, 101-102)

The Prophet Musa (as) Enjoined Patience And Trust In Allah

The Prophet Musa (as) told believers to remain patient in the face of Pharaoh’s accusations and attacks, and gave the good news that Allah would grant absolute victory to believers over disbelievers:

They said, “We were oppressed before you came to us and oppressed we shall remain.” He said, “It may well be that your Lord is going to destroy your enemy and make you the successors in the land, so that He can see how you behave.” (Surat al-A’raf, 129)

In yet another verse, the Prophet Musa (as) admonished his people to trust in Allah:

Musa said, “My people! If you believe in Allah, then put your trust in Him, if you are Muslims.” (Surah Yunus, 84)

When people face a difficulty, acting with patience and trusting in Allah, as the Prophet Musa (as) advised his people to do, and, owing to this sound mindset, taking rational decisions and being moderate always bring success to believers.

The Prophet Musa (as) Set An Example To His People With His Patience

In compliance with Allah’s command, the Prophet Musa (as)

and his people secretly left Egypt. Pharaoh thereupon mobilised his soldiers and set out after the children of Israel.

By the time the children of Israel had reached the banks of the Red Sea, Musa's (as) people said they had no place to escape: **"... Indeed, we are to be overtaken..."** (Surat ash-Shu'ara', 61)

At that very moment, the way Musa (as) conducted himself is an example for all believers. He remembered that he should never lose faith in Allah's help:

Musa said, "Never! My Lord is with me and He will guide me." (Surat ash-Shu'ara', 62)

This committed attitude, assumed by the Prophet Musa (as) at such a time of difficulty, no doubt sets an example to all Muslims. No matter what a person encounters, he should never forget that Allah has control over everything and that everything happens as He wills.

Indeed, in return for this profound faith, Allah divided the waters of the sea, leaving a dry path in the middle, which the children of Israel immediately followed. When Pharaoh and his soldiers blindly set foot on the path that divided the sea, the waters suddenly began to close in on them and they all drowned. This event is surely clear evidence that Allah's help and support is always with believers.

Reminding his people about Allah's blessings upon them, the Prophet Musa (as) warned his people about not being ignorant. After Pharaoh and his soldiers were drowned in the sea, Musa (as) set off with his tribe to a safer place where they met some people who practised a polytheistic religion. They thereupon asked the Prophet Musa (as) to give them a god just like those people had and thereby displayed their deviant understanding of faith. The

Prophet Musa (as) described the situation of people who worship beings other than Allah, and reminded them about the blessings they enjoyed, so as to prevent them from displaying ingratitude:

Musa said, "You are indeed an ignorant people. What these people are doing is destined for destruction. What they are doing is purposeless." Then he asked, "Should I seek something other than Allah as a god for you when He has favoured you over all other beings?" [And he reminded them of this word of Allah.] "Remember when We rescued you from Pharaoh's people who oppressed you cruelly, killing your sons and letting your women live. In that there was a terrible trial from your Lord." (Surat al-A'raf, 138-141)

Allah grants countless blessings: being able to think, speak, see, the beauties surrounding one, the way the world is created in a way to meet all one's needs and hundreds and thousands of other blessings that are impossible to count here... Feeling grateful for these blessings is a form of worship for believers. One who ponders upon them and is able to see Allah's mercy to him becomes more devoted to our Lord and can never dare to be ungrateful towards Him. For this reason, messengers reminded their people about Allah's blessings and, in compliance with Allah's commands, reminded them to remember them, as the Prophet Musa (as) did:

Remember when Musa said to his people, "My people! Remember Allah's blessing to you when He appointed prophets among you and made you kings, and gave you what He had not given to any other nation!" (Surat al-Ma'ida, 20)

The Prophet Musa (as) Warned His

People Against Being Ungrateful To Allah

After saving the Children of Israel from Pharaoh's cruelty, Allah granted them many material and spiritual blessings. In the Qur'an, the blessings given to them are enumerated as follows:

And We shaded you with clouds and sent down manna and quails to you: "Eat of the good things We have provided for you." They did not wrong Us; rather it was themselves they were wronging... Remember when We said, "Go into this town and eat from it wherever you like, freely. Make your way reverently through the gates and say, 'We repent!' Your mistakes will be forgiven. We will bestow abundance on the righteous among you." (Surat al-Baqara, 57-58)

And when Musa was looking for water for his people, We said, "Strike the Rock with your staff." Then twelve fountains gushed out from it and each tribe knew their drinking place. "Eat and drink of Allah's provision and do not go about the Earth corrupting it." (Surat al-Baqara, 60)

However, his people turned ungrateful; they told Musa (as) that they would no longer put up with a monotonous diet and asked him to implore Allah for green vegetables, grains, lentils and onions. In return for this ungrateful attitude of his people, Prophet Musa (as) said the following:

... And when you said, "Musa, we will not put up with just one kind of food, so ask your Lord to supply to us some of what the earth produces—its green vegetables, cucumbers, grains, lentils and onions," he said, "Do you

want to replace what is better with what is inferior? Go to any town, then you will have what you are asking for.” Shame and misery were stamped upon them. They incurred the wrath of Allah. That was because they rejected Allah’s Signs and killed His prophets without any right to do so; and because they rebelled and went beyond the limits. (Surat al-Baqara, 61)

As we see in this story about the Prophet Musa (as), Allah’s messengers always reminded their peoples to feel grateful for the blessings they had and warned them against a terrible scourge if they failed to carry out divine worship. Those assuming a contrary attitude should fear facing the end that befell those ungrateful nations of the past. The Prophet Musa (as) reminded his people who swerved from the right path about Allah’s promise and His punishment, and summoned them to ask for repentance.

Upon Allah’s command, the Prophet Musa (as) left his people behind and headed for Mountain of Tur, leaving his people in the care of Harun (as). However during his absence, his people were lured away from the remembrance of Allah by a man named Samiri who built a statue of a calf for them to worship. When Musa (as) returned to his tribe, he asked them:

“My people, did not your Lord make you a handsome promise? Did the fulfilment of the promise seem too long to you in coming, or was it to incur your Lord’s anger that you failed me?” (Surah Ta Ha, 86)

The Prophet Musa (as) summoned his people to repent one by one. After explaining to them their wrongdoing, he told them that it would be better for them if they repented:

And when Musa said to his people, "My people, You wronged yourselves by adopting the calf, so turn towards your Maker and kill your own [guilty] selves. That is the best thing for you in your Maker's sight." And He turned towards you. He is the Ever-Returning, the Most Merciful. (Surat al-Baqara, 54)

The Prophet Musa (as) Humiliated the Samiri Who Forced His Tribe into Idolatry, and Glorified Allah

"Begone!" cried Musa. "An outcast shall you be in this life, nor shall you escape your appointed doom. Look at your god which you served with such devotion. We will burn it to cinders and then scatter its ashes far and wide over the sea." (Surah Ta Ha, 97)

As seen in the above verse, the Prophet Musa (as) took a definitive precaution against a hypocrite who had led his people astray. He drove Samiri away, so as to hinder him from causing further corruption among his people. To this end, Musa (as) burnt the idol Samiri had built and then scattered its ashes in the sea. Thus, nothing remained of this statue. This attitude of the Prophet Musa (as) also gives a hint about how believers should take action in such situations. This aside, the Prophet Musa (as) told Samiri about the kind of torment he would face both in this world and beyond. Then, the Prophet Musa (as) reminded his people that their god was Allah alone:

"Your god is Allah alone, there is no god but Him. He encompasses all things in His knowledge." (Surah Ta-Ha, 98)

THE PROPHET HARUN (AS)

When Allah commanded the Prophet Musa (as) to communicate His message to Pharaoh, Musa (as) asked for his brother Harun (as) to accompany him. Musa's (as) wish was granted by Allah. Allah declared that Harun (as) had been allowed to accompany Musa (as) in order to support him in his mission to Pharaoh as well as during his struggle with his people. After Allah rescued the Prophet Musa (as) and his adherents from Pharaoh and his soldiers, Musa (as) left his people for some time, leaving them in the care of Harun (as). However, disbelievers among the tribe of the Prophet Musa (as) took advantage of his absence; under the leadership of a hypocrite called Samiri, they made an idol in the shape of a calf and began to worship it.

Harun (as), In An Effort To Save His People From Corruption, Reminded His People That Their Real God Was Allah

Harun had earlier said to them, "My people! It is just a trial for you. Your Lord is the All-Merciful, so follow me and obey my command!" (Surah Ta Ha, 90)

However, saying that they would worship the calf until the Prophet Musa (as) returned, his people insisted on denial:

They said, "We will not stop devoting ourselves to it until Musa returns to us." (Surah Ta Ha, 91)

During his stay on the Mountain of Tur, the Prophet Musa (as) was informed by Allah about his people's situation. Musa (as) thereupon returned to his people. The conversation between the Prophet Musa (as) and Harun (as) is quoted in the Qur'an as follows:

When Musa returned to his people in anger and great sorrow, he said, "What an evil thing you did in my absence! Did you want to hasten your Lord's retribution?" He threw down the Tablets and seized hold of his brother's head, dragging him towards him. "Son of my mother," said Harun, "the people overpowered me and almost killed me. Do not give my enemies cause to gloat over me. Do not include me with the wrongdoers." He [Musa] said, "My Lord, forgive me and my brother and admit us to Your mercy. You are the Most Merciful of the merciful." (Surat al-A'raf, 150-151)

THE PROPHET DAWUD (AS)

One of the messengers to whom Allah revealed a book was the Prophet Dawud (as). At every moment of his life and upon every incident he encountered, the Prophet Dawud (as) was one who remembered Allah and called upon Him. As stated in a verse, he was a person “who repeatedly turned back to Allah.” Allah gave him wisdom and discernment in speech, and he was a servant of Allah who was made superior to the majority of people. In the Qur’an, Allah informs us that He granted great power to the Prophet Dawud (as), both spiritually and materially. Indeed, Allah made the mountains and birds join the Prophet Dawud (as) in exalting Him (Allah). (Surat al-Anbiya’, 79) As this verse states, the Prophet Dawud (as) possessed the kind of knowledge that could be possessed by very few people. In one verse, Allah states that He made the Prophet Dawud (as), whom He made superior in many ways, a master (*khalif*) in the land.

“Dawud! We have made you a master [*khalif*] in the land, so rule with justice among men and do not yield to your own desires, lest they turn you away from the Path of

Allah. Those who stray from the Path of Allah will receive a harsh punishment, because they forgot the Day of Reckoning.” (Surah Sad, 26)

The Prophet Dawud (as) Commanded His People Not To Violate One Another’s Rights

The Prophet Dawud (as), to whom Allah granted true strength and vision, summoned his people to believe in Allah, as all other messengers had done. Allah gives believers the Prophet Dawud’s (as) justice and judgement without swerving from righteousness as an example. The Prophet Dawud’s (as) judgement between two litigants is exemplary for all believers:

Has the story of the litigants reached you? How they climbed up to the Upper Room and came in on Dawud who was alarmed by them. They said, “Do not be afraid. We are two litigants, one of whom has acted unjustly towards the other, so judge rightly between us and do not be unjust and guide us to the Right Path. This brother of mine has ninety-nine ewes and I have only one. He said, ‘Let me have charge of it,’ and got the better of me in the dispute.” (Surah Sad, 21-23)

The Prophet Dawud’s (as) answer to these litigants was as follows:

... “He has certainly wronged you by asking for your ewe to add to his flock. Truly, many partners are unjust to one another—except those who believe and do good works, and how few they are! ...” (Surah Sad, 24)

As all other prophets, the Prophet Dawud (as) also sum-

moned people to live by Allah's commands. The verse above is an example. After admonishing the litigants that they should not violate one another's rights, he reminded them that this is a kind of morality peculiar to believers.

The Prophet Dawud (as), who frequently turned to Allah, also turned to Him after this judgement. This is related in the Qur'an as follows:

... Dawud realised that We had put him to the test. He begged forgiveness from his Lord and fell down prone, prostrating himself in penitence. So We forgave him his sin, and in the world to come he shall be honoured and well received. (Surah Sad, 24-25)

This attitude of the Prophet Dawud (as), who was aware that Allah tested him in every deed in which he engaged, and that he had to seek His pleasure in every deed, sets an example for all believers. Every person of faith should take this attitude as an example and remember that Allah witnesses everything and that everyone will give an account of his deeds to Allah on the Day of Judgement.

Other Verses Relating To The Prophet Dawud (as) In The Qur'an

Be steadfast in the face of what they say and remember Our servant Dawud, who possessed true strength. He truly turned to his Lord. (Surah Sad, 17)

We made his kingdom strong and gave him wisdom and discriminating judgement. (Surah Sad, 20)

We forgave him his sin and in the world to come he shall

OUR MESSENGERS SAY

be honoured and well received. (Surah Sad, 25)

**We gave knowledge to Dawud and Sulayman who said,
"Praise be to Allah Who has favoured us over many of
His servants who are believers." (Surat an-Naml, 15)**

**We bestowed on Dawud Our great favour: "O mountains
and birds! Echo his songs of praise!" And We made iron
malleable for him. (Surah Saba, 10)**

THE PROPHET SULAYMAN (AS)

We gave Dawud Sulayman. What an excellent servant! He truly turned to his Lord. (Surah Sad, 30)

In the world to come he shall be honoured and well received. (Surah Sad, 40)

We gave Sulayman insight... (Surat al-Anbiya', 79)

The Prophet Sulayman (as), the heir of the Prophet Dawud (as), was also a prophet who had been exalted by the material and spiritual blessings given to him by Allah. For the cause of Allah, he asked Allah for unprecedented wealth, which no soul had ever had on Earth and Allah answered this prayer. The wind that blew in the form of storm, molten brass and the jinn were dedicated by Allah to his service. Some of the verses that inform us about the blessings granted to Sulayman (as) are as follows:

And We gave Sulayman power over the wind—its stride was a month's journey in the morning and a month's journey in the afternoon. And We made a fount of molten brass flow out for him. And some of the jinn served him by his Lord's permission. And if a single one of them deviated at all from Our command, We let him taste the punishment of

the Searing Blaze. They made for him anything he wished: high arches and statues, basins as large as watering troughs and great built-in cauldrons. We said “Work, family of Dawud, in thankfulness!” But very few of My servants are thankful. (Surah Saba, 12-13)

Aware that everything given to him was a blessing bestowed on him by Allah, the Prophet Sulayman (as) said that he had asked for these blessings so as to earn Allah’s approval. The relevant verses read:

When his swift horses, champing at the bit, were displayed before him in the afternoon, he [Sulayman] said, “Truly do I love the love of good, with a view to the glory of my Lord”—[repeating these words as the Steeds raced away,] until they were hidden by the veil [of distance—where upon he would command], “Return them to me!” And he set about stroking their shanks and necks. (Surah Sad, 31-33)

These words of the Prophet Sulayman (as) are an example for all. Every person of faith knows that everything on the Earth belongs to Allah and that everything he owns is a blessing granted by Allah. For this reason, at the sight of every kind of beauty, he remembers Allah and gives thanks to Him. Meanwhile, he never forgets that everything in this world is transitory and that he will possess its original in the Hereafter for all eternity.

The Prophet Sulayman (as) Summoned His People To Believe In Allah

The Qur’an informs us about the methods the Prophet

Sulayman (as) used to communicate Allah's message to the Queen of Sheba, an idolatrous nation that worshipped the sun. When the hoopoe, who was subject to the Prophet Sulayman (as), brought news from this nation, Prophet Sulayman (as) sent them a letter and summoned them to accept Allah's religion. When the Queen of Sheba received the letter, she disclosed its contents—a summons to Allah's religion—to the prominent people of her land, saying:

“Council! A noble letter has been delivered to me. It is from Sulayman and says: ‘In the name of Allah, the Compassionate and Most Merciful. Do not rise up against me, but come to me in submission.’” She said, **“Council! Give me your opinion about this matter. It is not my habit to make a final decision until I have heard what you have to say.”** They said, **“We possess strength and we possess great force. But the matter is in your hands, so consider what you command.”** (Surat an-Naml, 29-33)

The might and commitment of the Prophet Sulayman (as) are evident from the style of the letter. The inner circle of the Queen of Sheba grasped that they would be defeated if they opposed Sulayman (as), however, they first sent the Prophet Sulayman (as) a gift to see how he would react.

The Prophet Sulayman (as) Stated That What Was Granted By Allah To Him Was Better Than Any Gift From Them

The Prophet Sulayman (as), a man of might and honour, re-

jected the gifts sent by the Queen of Sheba and assumed a very resolute attitude on this matter. The Qur'an gives an account of this event as follows:

... "Would you give me wealth when what Allah has given me is better than all the riches He has given you? No, rather it is you who delight in your gift." (Surat an-Naml, 36)

With these words, the Prophet Sulayman (as) made it clear that nothing could ever be above and beyond Allah's approval. This attitude of the Prophet Sulayman (as), showing that he did not condescend to any worldly value, is an important point of superiority and an attribute of faith that believers should embrace.

The Prophet Sulayman (as) Tried Various Methods To Guide People To Allah's Religion

The Prophet Sulayman (as) wanted the people of Sheba to convert to Islam. He employed a different method to show the might Allah had granted him and thereby to guide the people of Sheba to faith. For this purpose, the Prophet Sulayman (as) asked his assistants to bring Sheba's throne to him:

[When the messenger left] He [Sulayman] said, "Council! Who among you will bring me her throne before they come to me in submission?" (Surat an-Naml, 38)

He who possessed knowledge of the Book said, "I will bring it to you in a twinkling." (Surat an-Naml, 40)

The Prophet Sulayman (as) thereupon saw the throne right beside him. Aware that everything he possessed was given as a

test from Allah, Sulayman (as) described this as a trial:

“... This is part of my Lord’s favour to test me to see if I will give thanks or show ingratitude. Whoever gives thanks has much to gain. Whoever is ungrateful... my Lord is Rich Beyond Need, and Generous.” (Surat an-Naml, 40)

When the Queen of Sheba came, she felt deeply impressed by this miracle and the glory she witnessed in Sulayman’s (as) palace. She immediately repented and turned to the faith. The conversation between her and Prophet Sulayman (as) is related in the Qur’an:

He said, “Disguise her throne. We shall see whether she is someone who is guided to the truth or not.” Then when she came, she was asked, “Is your throne like this?” She said, “It is exactly like it.” He said, “We were given knowledge before her and were already Muslims,” but what she worshipped besides Allah impeded her. She comes from an unbelieving people. She was asked to enter the lofty palace, but when she saw it she supposed it to be a pool and bared her legs. But Sulayman said, “It is a palace paved with glass.” She said, “My Lord, I have wronged myself but now I submit with Sulayman to Allah the Lord of all the worlds.” (Surat an-Naml, 41-44)

As the Prophet Sulayman’s (as) message to the people of Sheba reveals, messengers employed all their might and resources for the purpose of guiding people to faith in Allah.

THE PROPHET ‘ISA (AS)

And We sent ‘Isa son of Maryam following in their footsteps, confirming the Torah that came before him. We gave him the Gospel [Injil] containing guidance and light, corroborating what was revealed in the Torah that came before it, and as guidance and admonition for those who fear Allah. (Surat al-Ma’ida, 46)

The Prophet ‘Isa (as) was one of the messengers to whom Allah revealed a book. He (as) was born to the world without a father. This is one of the miracles in his life. Right from the time of his birth on, the Prophet ‘Isa (as) was given a number of miracles to perform. The Qur’an informs us about the creation of the Prophet ‘Isa (as):

‘Isa is like Adam in the sight of Allah. He created him from earth and then He said to him, “Be!” and he was. This is the truth from your Lord so do not be among the doubters. (Surah Al ‘Imran, 59-60)

The Prophet ‘Isa (as) Informed Us That He Was A Servant Of Allah And His Messenger When He Was Still In The Cradle And Spoke Of The Blessings Given To Him

While he was still in the cradle, the Prophet ‘Isa (as) worked

a great miracle by starting to speak. The Prophet 'Isa (as) communicated to the people around him his status as a messenger:

He said, "I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to be steadfast in prayer and give alms to the poor as long as I live, and to show devotion to my mother. He has not made me insolent or arrogant. Peace be upon me the day I was born, and the day I die and the day I am raised up again alive." Such was 'Isa, the son of Maryam. That is the whole truth about which they are still in doubt. (Surah Maryam, 30-34)

The Prophet 'Isa (as) Informed His People About The Purpose Of His Being Sent As A Messenger

One of the most important features of the societies living distant from Allah is that they are unable to come to terms with one another; they are in constant conflict and fail to reach a consensus.

Because their moral understanding is not based on fear of Allah, this conflict applies to almost all issues. Allah sent His messengers to these nations in order to settle the conflicts between them and to guide them to His religion. The Prophet 'Isa (as) also made known the purpose of his being sent as a messenger to his people. This is related in the Qur'an as follows:

And when 'Isa came with the Clear Signs, he said, "I have come to give you wisdom and to clarify for you some of the things about which you have differed. Therefore fear Allah and obey me." (Surat az-Zukhruf, 63)

The Prophet 'Isa (as) Admonished His Disciples To Fear Only Allah

The Prophet 'Isa's (as) disciples were those who declared that they had faith in Allah and that they were with Allah's messengers. However, they later asked the Prophet 'Isa (as) to work miracles and asked, **"Isa, son of Maryam! Can your Lord send down to us from heaven a table spread with food?"** (Surat al-Maida, 112) No one should need a miracle to believe, for Allah's existence is an obvious fact. Prophet 'Isa (as) therefore, answered this wish of his disciples as follows:

... "Fear Allah if you are believers!" (Surat al-Ma'ida, 112)

However, when they said they needed it so that their hearts could be at peace, the Prophet 'Isa (as) then called upon Allah and asked for a table:

They [the disciples] said, "We want to eat from it so that our hearts may be at peace and to know that you have told us the truth and to be among those who witness it." 'Isa son of Maryam said, "Allah, our Lord, send down to us from heaven a table spread with food to be a feast for us, and for those who will come after us, and as a Sign from You. Provide for us! You are the Best of Providers!" (Surat al-Ma'ida, 113-114)

The Prophet 'Isa (as) Gave The Good Tidings Of A Messenger Who Would Come After Him

As is known, the prophet who was sent after the Prophet 'Isa (as) was the Prophet Muhammad (saas), whose other name was

Ahmad. The Prophet 'Isa (as) gave the good news of this succeeding prophet:

“Tribe of Israel, I am the Messenger of Allah to you, confirming the Torah which came before me and giving you the good news of a Messenger after me whose name is Ahmad...” (Surat as-Saff, 6)

The Prophet 'Isa (as) Summoned His People To Believe In Allah And Be Servants To Him

As with all the other prophets, the Prophet 'Isa (as) also told his people about Allah's existence, that He was the Creator of everything, that He was exalted above anything associated with Him, that He was the Possessor of all beautiful names, and that He was the All-Powerful and All-Just. And like all other prophets, he summoned his people to fear Allah and to worship Him.

“I come confirming the Torah I find already revealed, and to make lawful for you some of what was previously forbidden. I have brought you a Sign from your Lord. So fear Allah and obey me. Allah is my Lord and your Lord so worship Him. That is the straight path.” (Surah Al 'Imran, 50-51)

“Allah is my Lord and your Lord, so worship Him. This is a straight path.” (Surat az-Zukhruf, 64)

THE PROPHET MUHAMMAD (SAAS)

Muhammad is not the father of any of your men, but the Messenger of Allah and the final seal of the prophets. Allah has knowledge of all things. (Surat al-Ahzab, 40)

As is stated in the above verses, the Prophet Muhammad (saas) is the last prophet. Through the verses that begin with "Say", Allah conveyed to our Prophet (saas) what needed to be said to people. Through these verses, our Prophet (saas) communicated Allah's message.

The Prophet Muhammad (saas) said that those who fear Allah and seek to be forgiven, should follow him:

Say, "If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions. Allah is Ever-Forgiving, Most Merciful." (Surah Al 'Imran, 31)

This call of the Prophet Muhammad (saas) still applies universally. Allah enjoined strict obedience on the messengers He sent, and in many verses, states that obedience to the messengers is, in actuality, obedience to Allah.

The Prophet (saas) also stressed the importance of obedience in the hadiths:

“Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.” (Sahih Bukhari)

For this reason, obedience to the messenger is at the heart religion and showing this obedience surely comes about through strict submissiveness to the issues conveyed by messengers.

The Prophet Muhammad (saas) Made It Clear That He Did Not Ask For Any Wage In Return For His Services

As all other messengers, the Prophet Muhammad (saas), stated first and foremost that he did not ask for any recompense in return for his communicating Allah’s message. He stated that he did everything to earn Allah’s approval and that he awaited his reward from Allah alone. Some of the verses through which Allah commanded the Prophet Muhammad (saas) to tell people that he did not ask for any rewards from them are as follows:

They were the ones whom Allah guided, so follow their guidance. Say, “I do not ask you for any recompense for this. It is simply a reminder to all mankind.” (Surat al-An’am, 90)

Say: “I have not asked you for any recompense: Keep it for yourselves. My reward is the responsibility of Allah alone. He is the witness of all things.” (Surah Saba’, 47)

In another verse, on the other hand, the Prophet Muhammad (saas), who told his people that he did not expect any rewards, made his main goal clear, saying:

“I do not ask you for any recompense for it—only let any-

one who will, take the right path to his Lord." (Surat al-Furqan, 57)

The Prophet Muhammad (saas) Stated That Those Who Wanted To See Miracles To Believe Would Still Fail To Believe, Even If They Did See Miracles

Although the signs of Allah's existence are obvious, disbelievers find pretexts not to believe and ask for miracles from Allah. The Prophet Muhammad's (saas) people also asked him to work miracles in order not to adhere to him; the reason why such people asked for miracles was not to have faith or to deepen their faith; it was simply a pretext for their unwillingness to submit themselves to Allah. Allah commanded the Prophet Muhammad (saas) to say the following to these people:

They have solemnly sworn by Allah that if a Sign be given them, they will believe in it. Say: "The Signs are vouchsafed by Allah alone." How can you tell that even if a Sign be given them, they will indeed believe in it? (Surat al-An'am, 109)

Every man is destined to die on a certain day, which is decided in Allah's sight. When that time comes, angels assigned by Allah descend on man to take his soul. If it is the death of a faithful person, then angels greet him, giving him the good news of Paradise and take his soul with ease. If it is the death of a disbeliever, on the other hand, then angels inform him that he will be exposed to a degrading torment. At that very moment, seeing what should have been obvious to them, those who disbelieve

will submit themselves. However, after that point, nothing, not even having faith, will avail the disbeliever, for the time granted to him is already up. Allah conveyed this fact to those seeking excuses for their disbelief and commanded the Prophet Muhammad (saas) to address the people as follows:

Are they waiting for the angels to come to them or for your Lord Himself to come, or for one of your Lord's Signs to be given to them? On the day that one of your Lord's Signs does come, faith shall not avail the soul that had no faith or did not put its faith to good uses. Say: "Wait, then if you will; we too are waiting." (Surat al-An'am, 158)

The Prophet Muhammad (saas) Reminded His People That He Was Only A Human Being

Out of pride, non-God fearing people decline to obey a human being or accept that he could be superior to them, in spite of their own certainty about him. As we have also seen in the case of the past nations to whom messengers were sent, such people believe that messengers should possess attributes beyond ordinary human ability and power; in order not to obey them, they offer many excuses, saying that he could not have been a Prophet, for he was an ordinary person "walking in the market place."

The Prophet Muhammad (saas) told people who had such expectations that he was only a human being and that those who had any intention of attaining salvation should turn to Allah alone.

Say: "I am only a human being like yourselves. It is revealed to me that your god is One God. So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord." (Surat al-Kahf, 110)

Say: "Had the Earth been safe enough for angels to dwell in, We would have sent down to them an angel from heaven as a messenger." Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra', 95-96)

Again, in the face of such expectations on the part of his people, the Prophet Muhammad (saas) told them that he was only a reminder, that he only fulfilled his Lord's commands and that those following him would find salvation:

Say: "Obey Allah and obey the Messenger. Then if they turn away, he is responsible only for what he is charged with just as you are responsible for what you are charged with. If you obey him, you shall be rightly guided." The Messenger is responsible only for giving a clear warning. (Surat an-Nur, 54)

"I have simply been ordered to worship the Lord of this land which He has declared sacred—everything belongs to Him—and I have been ordered to be one of the Muslims and to recite the Qur'an." Whoever is guided is only guided for his own good; if someone is misguided, just say, "I am only a warner." Then say: "Praise be to Allah. He will show you His Signs and you will recognise them. Your Lord is not unaware of what you do." (Surat an-Naml, 91-93)

The Prophet Muhammad (saas) Told His People That He Was Submissive To Allah

As with all disbelieving nations, the Prophet Muhammad's (saas) people also attempted to argue about Allah. Against his nation who assumed such an ugly attitude, the Prophet Muhammad (saas) communicated them that he submitted himself to Allah:

Say, "Do you argue with us about Allah when He is our Lord and your Lord? We shall both be judged by our actions. To Him alone we are devoted." (Surat al-Baqara, 139)

If they argue with you, say, "I have submitted myself completely to Allah, and so have all who follow me." Say to those given the Book and those who have no Book, "Will you surrender yourselves to Allah?" If they become Muslim, they shall be rightly guided. If they give no heed, you are responsible only for warning them. Allah is watching all His servants. (Surah Al 'Imran, 20)

The Prophet Muhammad (saas) Told His People That He Had Faith In Allah Alone And That He Would Not Ascribe Any Partners To Him

The Prophet Muhammad (saas) explained his people that Allah is the only god and summoned them to believe in Allah. He warned against a grievous torment. Some of the relevant verses are as follows:

Say: "This is my path. With inner sight, I call on you to believe in Allah, I and all who follow me. Glory be to

Allah! I am not one of the idolaters!" (Surah Yusuf, 108)

Say: "I call only upon my Lord and do not associate anyone else with Him." Say: "I have no control over any good or evil that befalls you." Say: "No one can protect me from Allah and I will never find any refuge apart from Him. My mission is only to make known His Messages." "As for one who disobeys Allah and His Messenger, he shall abide in the Fire of Hell, remaining in it timelessly, for ever and ever." (Surat al-Jinn, 20-23)

Say: "I am commanded to serve Allah, and to worship none besides Him. And I am commanded to be the first of the Muslims." Say: "I fear, were I to disobey my Lord, the punishment of a Terrible Day." Say: "It is Allah I serve, and Him alone I worship. As for yourselves worship anything you will apart from Him!" Say: "The real losers are those who will lose themselves and their families on the Day of Rising. That shall be the ultimate loss." (Surat az-Zumar, 11-15)

Surely worthier is He Who originates creation and then regenerates it and provides for you from the Earth and sky. Is there another god besides Allah? Say: "Bring your proof if you are being truthful." (Surat an-Naml, 64)

The Prophet Muhammad (saas) Stated That He Would Never Follow Disbelievers

To his people, who strove to divert him from the straight path, slandered him, threatened him with murdering and exiled him, the Prophet Muhammad (saas) conveyed the following

message:

Say: "I am forbidden to worship those you invoke besides Allah." Say: "I will not yield to your whims and desires. If I did, I would go astray and cease to be on the right path." Say: "I have received veritable proofs from my Lord and yet you deny Him. I have no power to hasten that which you challenge. Jurisdiction over this is Allah's alone. He tells the truth and He is the Best of Arbiters." (Surat al-An'am, 56-57)

The Prophet Muhammad (saas) Told His People That None Of The Partners They Ascribed To Allah Had Any Might

The Prophet Muhammad (saas), who reminded his people that Allah was one God, also conveyed in various ways that none of the things which they ascribed as partners to Allah, would harm anyone or do any good. Some of the relevant verses are as follows:

Say: "Pray if you will to those whom you deify besides Him. They cannot relieve your distress nor can they change it." (Surat al-Isra', 56)

Say: "Have you pondered on those you invoke besides Allah? Show me what part of the Earth they have created. Or do they have a share in the heavens? Produce a Book for me revealed before this one or some other shred of divine knowledge, if you are telling the truth." (Surat al-Ahqaf, 4)

Say: "Call on those whom you deify besides Allah. They

have no power over even the smallest particle, either in the heavens or on Earth. They have no share in them. Nor has He any helpers among them." (Surah Saba', 22)

Say: "Show me those you have appointed to Him as associates. No indeed! Allah alone is the Almighty, the All-Wise." (Surah Saba', 27)

Say: "Have you seen your partner gods, those you call upon besides Allah? Show me what part of the Earth they have created, or do they have a share in the heavens?" Have We given them a Book whose Clear Signs they follow? No indeed! The wrongdoers promise each other nothing but delusion. (Surah Fatir, 40)

The Prophet Muhammad (saas) Reminded His Followers To Trust In The Destiny Ordained By Allah

Every event in the eternal past was predetermined by Allah. A man is also bound by a destiny ordained for him. The Prophet Muhammad (saas) told his people that they would not encounter anything other than what was predestined for them, for which reason they need to trust in Allah moment by moment and earn the rewards of such an attitude:

Say: "Nothing can happen to us except what Allah has ordained for us. He is our Guardian. It is in Allah that the believers should put their trust." (Surat at-Tawba, 51)

The Prophet (saas), by his submission to Allah, was an example to all Muslims, and he warned people that they would never have the power to change anything that came from Allah:

"Everything is by decree—even incapacity and ability." (Malik's

Muwatta)

*“... When you ask for anything ask it from Allah, and if you seek help seek it from Allah. Know that if the people were to unite to do you some benefit, they could benefit you only with what Allah had recorded for you, and that if they were to unite to do you some injury, they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry.”
(Tirmidhi)*

The Prophet Muhammad (saas) Declared That The Unseen Of The Heavens And Earth Could Be Seen Only By Allah

The word “unseen” in the Qur’an means everything beyond one’s perceptions and knowledge, everything concealed from the eyes. Knowledge of the unseen is Allah’s alone. And Allah informs us that He grants this knowledge only to those He wills. The Prophet Muhammad (saas) stated that it was Allah alone Who knew the “unseen”:

Say: “Allah knows best how long they stayed. His are the secrets of the heavens and the Earth. How perfectly He sees, how well He hears! Man has no protector apart from Him. Nor does He share His rule with anyone.” (Surat al-Kahf, 26)

Say: “No one in the heavens and on Earth knows the Unseen except Allah.” Men shall never be aware of when they will be raised to life. (Surat an-Naml, 65)

Say: “My Lord hurls forth the Truth—the Knower of all unseen things.” (Surah Saba’, 48)

The Prophet Muhammad (saas) Explained That Allah Possessed Infinite Might

It is Allah Who creates every condition that people need to survive. The location of the Earth in the solar system, the atmosphere that provides the required environment for life, water, an essential part of life that covers a great part of the Earth, the movements of the Earth that enables the rise of the Sun every morning and its sinking every evening and many such other happenings take place by Allah's Will.

The Prophet Muhammad (saas) reminded his people about Allah's superior might:

Say: "Think! If Allah made it permanent night for you till the Day of Rising, what god is there other than Allah to bring you light? Do you not then hear?" Say: "Think! If Allah made it permanent day for you till the Day of Rising, what god is there other than Allah to bring you the night to rest in? Do you not then see?" (Surat al-Qasas, 71-72)

The Prophet Muhammad told his people to look at the signs of creation in this world and to take lessons from them. Seeing these flawless signs of creation, people should grasp another important fact. Allah, Who is able to create all these things, will surely create their exact counterparts in the Hereafter. The Prophet Muhammad (saas) explained this important fact to his people:

Say: "Travel about the Earth and see how He brought creation out of nothing. Then later Allah will bring about the Second Creation. Allah has power over all things." (Surat al-'Ankabut, 20)

He Declared That Allah Was Exalted Above All Things And That He Was The Creator Of Everything

Man is a weak being with many inadequacies. He can only lead his life if Allah wills. However, Allah, Who is the Owner of everything, is far removed from all sorts of inadequacies and is exalted above all weaknesses. He is not in need of anything. The Prophet Muhammad (saas) was commanded to speak thus to his nation:

Say: "Am I to take anyone other than Allah as my Protector, the Creator of the heavens and the Earth, He Who feeds and is not fed?" Say: "I was commanded to be the first of the Muslims," and, "You shall serve no other god besides Him." Say: "I will never disobey my Lord, for I fear the punishment of a dreadful Day." (Surat al-An'am, 14-15)

The Prophet Muhammad (saas) told his people that Allah is the One and that He is the sole Possessor of everything.

Say: "Who is the Lord of the heavens and the Earth?" Say: "Allah." Say: "So why have you taken protectors apart from Him who possess no power even to help or harm themselves?" Say: "Are the blind and seeing equal? Or are darkness and light the same? Or have they assigned partners to Allah who create as He creates, so that all creating seems the same to them?" Say: "Allah is the Creator of everything. He is the One, the All-Conquering." (Surat ar-Ra'd, 16)

No One Can Do Any Good Or Harm To Another Unless Allah Wills

One of the most important attributes of the societies who are ignorant of the morality of the Qur'an is their faith in Allah despite their failure to appreciate His Might and grandeur. The Prophet Muhammad (saas) told his people—those who said that Allah created them in reply to the question, “Who created you?” yet failed to appreciate Him—that Allah had everything under His control and that ascribing partners to Him would bring no benefit to them:

If you ask them, “Who created the heavens and the Earth?” They will say, “Allah.” Say: “So what do you think? If Allah desired harm for me, could those you call upon besides Allah relieve my affliction? Or if He desired mercy for me, could they withhold His mercy?” Say: “Allah is enough for me. In Him let the faithful put their trust.” (Surat az-Zumar, 38)

Say: “Who is going to shield you from Allah if it is His will to scourge you? And who can prevent Him from showing you mercy?” They will find no one to protect or help them besides Allah. (Surat al-Ahzab, 17)

The Prophet Muhammad (saas) Asked His People How They Remained Unheeding Despite Their Knowing About Allah’s Grandeur And That He Is The Possessor Of Everything

The Prophet Muhammad (saas) made his people—who knew about Allah’s existence but did not think about His supe-

rior might and thus failed to appreciate His grandeur—admit Allah’s existence and grandeur. Then, he summoned them to take warning and to have fear in Him:

Say: “To whom does the Earth belong, and everything and everyone in it? Tell me if you know the truth.” They will reply: “To Allah.” Say: “So will you not pay heed?” Say: “Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?” They will reply: “Allah.” Say: “So will you not fear Allah?” Say: “In Whose hands is the dominion over everything, He Who gives protection and from Whom no protection can be given? Tell me, if you know the truth.” They will reply: “Allah’s.” Say: “So how have you been so bewitched?” (Surat al-Muminun, 84-89)

The Prophet Muhammad (saas) Gave The Good News That Allah Would Forgive The Sins Of Those Who Repented

Allah is the most compassionate of all. When Allah’s sincere servants make any mistake, they should not be seized by pessimism, for upon making a mistake, they should not be depressed but turn to Allah and ask His forgiveness. Allah commanded the Prophet Muhammad (saas) to say the following about this issue:

Say [from Me]: “My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly, Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful.” (Surat az-Zumar, 53)

He Declared That Allah's Path Is The Sole Straight Path

The only way to lead an honourable and beautiful life is to tread the path to which Allah summons man. Those who associate partners with Allah and seek the approval of other beings, will be punished by a great humiliation both in this world and in the Hereafter. For this reason, the Prophet Muhammad (saas) told his people that the main way to salvation both in this world and beyond is the way of Allah:

Say: "Are we to call on something besides Allah which can neither help nor harm us, and to turn on our heels after Allah has guided us, like someone the devils have bewitched, leaving him confused and stupefied, despite the fact that he has companions calling him to the right path, saying, 'Come with us'?" Say: "Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds." (Surat al-An'am, 71)

He Declared That Allah Knew What Was Hidden Deep Inside

While engaging in a hidden wicked deed, there are those who assume that nobody sees them and thus feel relieved. The fact is, however, that Allah sees everything in the heavens and on the Earth. Moment by moment, He witnesses everything a man does. People will give an account of everything they do on the Day of Judgement, when everyone congregates in Allah's presence. The Prophet Muhammad (saas) called attention to this

important fact, and reminded his people that, whether one is open or secretive, Allah knows everything. Some of the verses about this issue are as follows:

Say, "Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on the Earth. Allah has power over all things." (Surah Al 'Imran, 29)

Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra', 96)

If they turn their backs, then say: "I have warned you all alike, though I do not know if the scourge you have been threatened with is near or far. He knows what is said openly and He knows what you hide." (Surat al-Anbiya', 109-110)

Say: "Allah is a sufficient witness between me and you. He knows everything in the heavens and on the Earth. Those who believe in falsehood and reject Allah shall have much to lose." (Surat al-'Ankabut, 52)

Say: "Do you presume to teach Allah your religion when Allah knows everything in the heavens and everything on the Earth? Allah has knowledge of all things." (Surat al-Hujurat, 16)

He Explained In Various Ways That There Is No Protector Other Than Allah

The sole friend and protector of man is his Creator, Allah. Those who are not God-fearing, however, refuse to accept this fact. They condition themselves to ignore Allah's existence and

His superior might. However, there are such moments when man very well grasps that no one but Allah can help him.

This is the fact of which the Prophet Muhammad (saas) reminded his people. For instance, when something harmful afflicts man, he has no one but Allah on Whom He can call. When faced with such an experience, he understands that those partners he ascribes to Allah can offer no benefit to him. This being the case, while there is still time, the individual should reflect upon this fact, and remember that he has no one from whom to seek help. About this issue, the Prophet Muhammad (saas) gave the following reminder:

Say: "What do you think? If Allah's punishment were to smite you or the Hour of Doom overtook you, would you call on any but Allah to help you? Answer me, if you are truthful!" No, on Him alone you call on and, if He wills, He will relieve your affliction; and you will forget what you associated with Him. (Surat al-An'am, 40-41)

He Reminded His Hearers To Feel Grateful To Allah, Who Had Imbued Them With Faith

Allah states in the Qur'an that the number of believers on Earth would be always very few and that only this minority of believers would attain Paradise. For this reason, faith is one of the favours that could be granted to a person. However, during our Prophet's (saas) time, once having faith, certain people attempted to lay our Prophet (saas) under obligation, as if they had done him a favour. In order to explain this very erroneous logic—"They think they have done you a favour by becoming

Muslims!”—our Prophet (saas) was commanded to speak thus:

Say: “Do not consider your Islam a favour to me. No indeed! It is Allah Who has favoured you by guiding you to faith, if you are telling the truth.” (Surat al-Hujurat, 17)

He Declared That Allah Had Sent The Qur’an

Disbelievers who were unwilling to obey the Prophet Muhammad (saas) put forth many pretexts to deny the Qur’an. One of the most outrageous of these claims was that the Qur’an had been written by the Prophet Muhammad (saas). However, the Qur’an reveals countless miracles, thus confirming that it could not be the work of a human being. The Prophet Muhammad (saas) reminded his people about this fact and reaffirmed that Allah had sent it. Some of the relevant verses are as follows:

Say: “The One Who sent it down is He Who knows all hidden secrets in the heavens and Earth. He is Ever-Forgiving, Most Merciful.” (Surat al-Furqan, 6)

Say: “Do but consider: If this Qur’an is indeed from Allah and you reject it, who could be more misguided than one who openly defies Him?” (Surah Fussilat, 52)

The Qur’an is the just book through which Allah communicates to His servants the demands. He makes upon them the purpose of their existence, the way of living they have to adopt both in this world and beyond and many other facts man needs to know. The Prophet Muhammad (saas) also said the following about the Qur’an, the word of Allah:

Say: “This is momentous news, yet you ignore it!” (Surah

Sad, 67-68)

In a hadith, our Prophet (saas) stated that the Qur'an was the word of Allah:

"Honesty descended from the Heavens and settled in the roots of the hearts of men [faithful believers], and then the Qur'an was revealed and the people read the Qur'an, [and learned from it] and also learned it from the Sunnah. Both the Qur'an and Sunnah strengthened their [the faithful believers'] honesty." (Sahih Bukhari)

**He Stated That No Other Being Could Possess
The Power To Reveal The Qur'an**

Those who claim that the Qur'an is the work of a man are aware neither of the miracles it reveals nor of Allah's Words of infinite wisdom. The fact is, however, that the Qur'an is a Book that no one, not even all the people and jinni in the world, could ever write. The Prophet Muhammad (saas) stated the following about this subject to his people:

Say: "If both men and jinn banded together to produce the like of this Qur'an, they could never compose anything like it, even if they helped one another as best they could." (Surat al-Isra', 88)

If they say, "He has invented it himself," say: "Then produce a sura like it and call on anyone you can besides Allah to help you, if you are telling the truth." (Surah Yunus, 38)

He Stated That The Qur'an Was Good News And Guidance For Muslims

A relevant verse reads:

Say: "The Holy Spirit brought it down from your Lord in truth, to reassure the faithful, and to give guidance and good news for the Muslims." (Surat an-Nahl, 102)

Again, the Prophet Muhammad (saas) stated that the Qur'an led man to guidance as follows:

Say: "If I am misguided, it is only to my detriment. But if I am in the right, it is thanks to what my Lord has revealed to me. He is All-Hearing, Close-at-hand." (Surah Saba', 50)

He Stressed The Importance Of Prayer And Summoned Them To Pray To Allah

One of the forms of worship that is a means to draw man closer to Allah is prayer. Man should call upon Allah for anything he wants. And Allah assures man that He will answer all prayers of His servants, for which reason every individual who hopes to be forgiven, who desires to live as a sincere believer in this world and attain Paradise, which is the abode of eternal salvation in the Hereafter, performs this form of worship: prayer. The Prophet Muhammad (saas) declared to Muslims the worth of prayer in Allah's sight:

Say: "Little cares My Lord if you do not invoke Him? But you have denied His revelations, so punishment is bound to overtake you." (Surat al-Furqan, 77)

The Prophet (saas) Revealed That On The Day Of Judgement No One Would Be Burdened With Anyone Else's Sins

Many people who are willing to live by religion may have heard the words, "I will accept that sin myself" from people around them, in an effort to relieve others of a religious obligation. On the Day of Judgement, however, the truth is that everyone will stand all alone in Allah's presence. On that day, everyone will be held responsible only for their own deeds. Nobody will be asked about the sins of others, and nobody's sins will be attributed to anyone else. Prophet Muhammad (saas) told this fact as follows:

Say: "Should I seek any but Allah as my Lord, when He is the Lord of all things? Each man shall reap the fruits of his own deeds. No soul shall bear another's burden. In the end you shall all return to your Lord, and He will resolve for you your disputes." (Surat al-An'am, 164)

The Prophet's (saas) words, "*no soul will bear another's burden,*" (Sahih Bukhari) also explains the truth about this prevalent superstition.

He Told His People That The Benefits Of The Life Of This World Are Much Less Than Those Of The Hereafter

One of the trials through which Allah put the Prophet Muhammad's (saas) people to the test was war. When it was time to wage war, some of them were afraid of being harmed by

others and wished to lag behind. No doubt, fear of death and love for the life of this world lay behind this. However, the life of this world is rather short. Each human being will die on a certain day, whether it be during a war or at some other time. And this time will certainly be the time predetermined by Allah. For this reason, fearing death or anything else and disregarding Allah's approval is a great loss in terms of one's eternal life. This being the case, telling his people that the life of this world is too short, the Prophet Muhammad (saas) commanded them to work for the Hereafter, the eternal abode of man:

Mark those to whom it has been said: "Lay down your arms; recite your prayers and give the alms levy." Then when they are ordered to fight, some of them fear man as Allah should be feared, or even more than that. They say, "Our Lord, do You bid us fight? If only You would give us just a little respite!" Say, "Trifling are the pleasures of this life. The Hereafter is better for those who would keep from evil. You shall have to suffer the least injustice." (Surat an-Nisa', 77)

The same is true of every issue concerning Allah's command. To make known to others the morality that pleases Allah—reaping lasting benefits for Muslims—dedicating oneself to religion may sometimes conflict with one's lower self. A Muslim may from time to time make sacrifices. However, for a true believer, whose main goal is to earn Allah's approval, such moments are great opportunities to seize, for in this short life, sacrifices, that are represented as losses by Satan, will bring great benefits to man.

He Reminded Those Who Valued Worldly Goods More Than Allah's Approval Of Allah's Wrath

This world is a place where human beings are put to the test by Allah and everything a man possesses is given to test him. Aware of this fact, a man should feel grateful to Allah and strive solely to earn Allah's approval. The fact is however, that many people ascribe whatever they possess to partners of Allah. The Prophet Muhammad (saas) warned such people against a grievous torment:

Say: "If your fathers, your sons, your brothers, your wives, your tribe, any wealth you have acquired, any commerce in which you fear a decline, or any dwelling which pleases you, are dearer to you than Allah, His Messenger and the struggle for His cause, then wait until Allah shall fulfil His decree. Allah does not guide the evil-doers." (Surat at-Tawba, 24)

He Declared That Disbelievers Would Certainly Be Defeated

Throughout world history, disbelievers have waged an inconclusive war against believers. This struggle has added to the faith of believers and increased their worth in Allah's sight while it has turned out to be a great loss for disbelievers. Allah has never let any disbelieving society harm believers. If disbelievers ever seem to gain a victory, Allah definitely reverses this to the benefit of believers. As Allah states in the Surat al-Maida, **"It is**

the party of Allah who are victorious.” This is a defeat that disbelievers will meet in this world. In the Hereafter, however, these people will be requited with the torment of Hell. Allah commanded the Prophet Muhammad (saas) to say the following:

Say to those who are disbelievers: “You will be overwhelmed and crowded into Hell. What an evil resting-place!” (Surah Al ‘Imran, 12)

He Reminded His People To Learn Their Lesson From The End Of The Disbelieving Nations Of The Past

As is evident from the life stories of the prophets, throughout world history, all nations who opposed Allah’s messengers faced great torment, unless they repented and atoned for their actions. No doubt, latter-day deniers should fear their end and learn lesson from them. For this reason, the Prophet Muhammad (saas) summoned his people to ponder upon what had happened to the nations of the past and enjoined them to take warning from it:

Say: “Travel about the Earth and see the final fate of the evil-doers.” (Surat an-Naml, 69)

Say: “Travel about the Earth and see the final fate of the deniers.” (Surat al-Anam, 11)

Say: “Travel about the Earth and see the final fate of those who flourished before. Most of them were idolaters.” (Surat ar-Rum, 42)

One thing our Prophet (saas) said in the light of the above

verses was: *“Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.”* (Sahih Bukhari) In so saying, he warned people of the disasters that had come upon others because of their indulgence.

He Reminded His People That There Is No Flight From Death

One of the greatest fears of those who do not believe in the Hereafter is the fear of death. Unbelieving people try in every way to ward off death. However, for every human being, there is a time of death determined in Allah’s sight and, when that time comes, nobody can postpone it. For this reason, the Prophet Muhammad (saas) reminded his people that they would die no matter how much they strove not to:

Say: “Flight will not benefit you. If you try to run away from death or slaughter, you will only enjoy a short respite.” (Surat al-Ahzab, 16)

Say: “You have a promised appointment on a Day which you cannot delay or advance by a single hour.” (Surah Saba’, 30)

He Reminded His People That Death Is Not An End And That It Is A Return To Allah

Many people in societies where ignorance prevails, assume that death will end everything. The fact is, however, that death is the moment when real life begins. Contrary to what is assumed,

it is not an end but a beginning. Following death, people will give an account of their deeds in Allah's presence and after that they will be led to the abode where they will live for all eternity. The Prophet Muhammad (saas) reminded his people of this fact as follows:

Say: "The Angel of Death, who has been given charge of you, will take you back and then you will be sent back to your Lord." (Surat as-Sajda, 11)

He Declared That Nobody But Allah Knew The Time Of The Day Of Judgement

One of the things about which people wonder most is the time of the Day of Judgement. However, Allah tells us that it is He alone Who knows its time: He commanded the Prophet Muhammad (saas) to answer the questions posed to him as follows:

People will ask you about the Last Hour. Say: "Only Allah has knowledge of it. What will make you understand? It may be that the Last Hour is very near." (Surat al-Ahzab, 63)

Say: "I do not know whether the scourge you are threatened with is imminent or whether my Lord has set for it a far-off day." (Surat al-Jinn, 25)

If they turn their backs, say: "I have warned you all alike, though I do not know whether the scourge you have been threatened with is imminent or far-off." (Surat al-Anbiya', 109)

He Told Disbelievers That They Would Be Resurrected

Disbelievers who assume that the real life is the one they have in this world told the Prophet Muhammad (saas) that they did not believe in the fact that they would be resurrected. Allah thereupon commanded our Prophet (saas) to answer as follows:

They say, "What! When we are bones and crumbled dust, shall we then be restored to life!" Say: "It would not matter if you were rock or iron or indeed any created thing which you may think unlikely to be given life!" They will say, "Who will restore us?" Say: "He Who brought you into being in the first place." They will shake their heads at you and ask, "When will this happen?" Say: "It may well be that it is very near at hand." (Surat al-Isra', 49-51)

He Declared That Those Who Become Arrogant To Allah's Messenger And Deny The Hereafter Would Be Resurrected On The Day Of Judgement And Be Submissive To Allah

Disbelievers deny Allah's existence and refuse to be subject to the messenger, for they find it hard to submit themselves to a being other than themselves. However, on the Day of Judgement, they will be resurrected and witness Allah's grandeur, might and the torment they will undergo. For this reason, Allah commanded that those disbelievers who asked: **"When we are dead and turned to dust and bones, will we then be raised up again alive? And our earlier ancestors as**

well?" be answered thus: **"Yes, and you will be in a despicable state."** (Surat as-Saffat, 16-18)

He Warned Those Who Disbelieved In Allah's Verses, Saying That They Would Go To Hell

Disbelievers feel great hatred and resentment on being told about the morality of the Qur'an. In the Qur'an, Allah makes us aware of the great grudge disbelievers feel towards believers. Allah commands the Prophet Muhammad (saas) to say the following to these people:

When Our Signs are recited to them—Clear Signs—you will detect denial in the faces of those who are disbelievers. They all but assault those who recite Our Signs to them! Say: "Shall I inform you of something worse than that? The Fire which Allah has promised those who are disbelievers. What an evil fate!" (Surat al-Hajj, 72)

As the verses reveal, the Prophet Muhammad (saas) told disbelievers that their grudges would take them nowhere and that they would be requited with great torment. In another verse, He also stated that those who revolt against Allah and His messenger would remain in Hell for all eternity:

My mission is only to make known Allah's Messages. Those who disobey Allah and His Messenger shall abide forever in the Fire of Hell. (Surat al-Jinn, 23)

He Declared That Hell Was A Place Where Disbelievers Would Remain For All Eternity

Disbelievers among his people claimed that after serving for

some time in Hell, they would go to Paradise. The Prophet Muhammad (saas), however, said that those who deserve to be in Hell will remain there for all eternity:

They say, "The Fire will only touch us for a few days." Say, "Did Allah make you such a promise—Allah will not break His promise—or are you rather saying about Allah what you have no means of knowing?" No indeed! Those who commit evil and become engrossed in sin are the heirs of the Fire, remaining in it timelessly, forever; whereas those who believe and do good works, are the heirs of the Garden, remaining in it timelessly, forever. (Surat al-Baqara, 80-82)

The Prophet (saas) also had this to say about life in Heaven and Hell:

"When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between Paradise and the Hell and then slaughtered and then the announcer would announce: 'Inmates of Paradise, no death; Inmates of Hell-Fire, no death.' And it would increase the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire." (Sahih Muslim)

He Declared That Those Who Fear Allah Would Attain Paradise

Say, "Shall I tell you of better things than these, with which the righteous shall be rewarded by their Lord? Theirs shall be gardens with rivers flowing under them,

where they shall dwell forever; and wives of perfect chastity, and the Grace of Allah. Allah is watching over His servants.” (Surah Al ‘Imran, 15)

The Prophet Muhammad (saas) Commanded His People To Be Just

Say: “My Lord has commanded justice...” (Surat al-A’raf, 29)

He Said That It Was Allah Alone Who Rescued Man From All Sorts Of Plights

Say: “Who rescues you from the perils of the land and sea, when you call out to Him humbly and secretly saying: ‘If You rescue us from this, we will be truly thankful.’” Say: “Allah rescues you from them and from all afflictions. Yet you associate others with Him.” (Surat al-An’am, 63-64)

The Prophet Muhammad (saas) Summoned His People To Worship Allah Alone Without Ascribing Partners To Him

Say, “People of the Book! Let us come to an agreement: that we should worship none but Allah and not associate any partners with Him and not set up mortals as gods besides Allah.” If they refuse, say, “Bear witness that we are Muslims.” (Surah Al ‘Imran, 64)

**He Said That The Most Beautiful Names Belong
To Allah And That We Should Glorify Allah
With These Names**

Say: "Call on Allah or call on the All-Merciful, whichever you call upon, the Most Beautiful Names are His." Neither be too loud in your prayer nor too quiet in it, but try to find a middle course. And say: "Praise be to Allah Who has never begotten a son; Who has no partner in His Kingdom and Who needs no one to protect Him from abasement." And proclaim His Greatness repeatedly! (Surat al-Isra', 110-111)

CONCLUSION

In this book, we examined how some of Allah’s messengers communicated Allah’s message to the communities to which they were sent. The purpose is to remind readers of the moral excellence of these honourable messengers of Allah, and of the sincerity, effort and commitment they displayed in spreading the message, to refresh our respect and love for them and call attention to the importance of the issues they conveyed. Moreover, by remembering what these messengers communicated to their peoples, we are inclined to reconsider our deficiencies and errors and to atone for them. Indeed, all the information and stories related in the Qur’an are meant primarily for believers, so that they may learn lessons from them and reflect and thereby find the right path.

The life stories of the prophets furnish us today—as much as they did the people who lived in those times—with lessons in faith. In the future too, they will remain a source of guidance. Allah reminds this attribute of the Qur’an with the verse: **“This Qur’an guides men to that which is most upright and gives the good news to the believers who do good works that they will have a rich reward.”** (Surat al-Isra’, 9) For this reason, as is the

case with every verse of the Qur'an, the life stories of messengers comprise information that "guide to the most upright way." As is stated in our Lord's address to our Prophet (saas), "... **Allah has sent down the Book and Wisdom to you and taught you what you did not know before. Allah's favour to you is indeed immense.**" (Surat an-Nisa', 113) This clarifies that every verse of the Qur'an contains "what one did not know before" and "guidance."

This book calls for believers to see the divine purpose in the stories of the messengers, to ponder over them and to embrace them.

THE DECEPTION OF EVOLUTION

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of creation, but is in truth nothing but failed, unscientific nonsense. This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of clear “design” in the universe and in living things. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that the theory of evolution is the greatest deception in the history of science has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and

paleontology recognize the invalidity of Darwinism and employ the concept of intelligent design to account for the origin of life. This “intelligent design” is a scientific expression of the fact that Allah created all living things.

We have examined the collapse of the theory of evolution and the proofs of creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

THE SCIENTIFIC COLLAPSE OF DARWINISM

Although this doctrine goes back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin’s *The Origin of Species*, published in 1859. In this book, he denied that Allah created different living species on Earth separately, for he claimed that all living beings had a common ancestor and had diversified over time through small changes. Darwin’s theory was not based on any concrete scientific finding; as he also accepted, it was just an “assumption.” Moreover, as Darwin confessed in the long chapter of his book titled “Difficulties of the Theory,” the theory failed in the face of many critical questions.

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.

2) No scientific finding shows that the “evolutionary mechanisms” proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

THE FIRST INSURMOUNTABLE STEP: THE ORIGIN OF LIFE

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: How did this “first cell” originate?

Since the theory of evolution denies creation and any kind of supernatural intervention, it maintains that the “first cell” originated coincidentally within the laws of nature, without any design, plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

“LIFE COMES FROM LIFE”

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since

medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."¹

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

INCONCLUSIVE EFFORTS IN THE TWENTIETH CENTURY

The first evolutionist who took up the subject of the origin of

life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.³

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁴

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?⁵

THE COMPLEX STRUCTURE OF LIFE

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have incredibly complex structures. The cell of a living thing is more complex than all of our man-made technological products. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is an incredible databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids,

both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁶

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was “created” in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

IMAGINARY MECHANISM OF EVOLUTION

The second important point that negates Darwin’s theory is that both concepts put forward by the theory as “evolutionary mechanisms” were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of “natural selection.” The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to

state this in his book *The Origin of Species*:

Natural selection can do nothing until favorable individual differences or variations occur.⁷

LAMARCK'S IMPACT

So, how could these “favorable variations” occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

NEO-DARWINISM AND MUTATIONS

In order to find a solution, Darwinists advanced the “Modern

Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they are always harmful.

The reason for this is very simple: DNA has a very complex structure, and random effects can only harm it. The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁹

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms liv-

ing things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

THE FOSSIL RECORD:

NO SIGN OF INTERMEDIATE FORMS

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.¹⁰

DARWIN'S HOPES SHATTERED

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, no transitional forms have yet been uncovered. All of the fossils, contrary to the evolutionists' expectations, show that life appeared on Earth all of a sudden and fully-formed.

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find—over and over again—not gradual evolution, but the sudden explosion of one group at the expense of another.¹¹

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that all living things are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary

ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹²

Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that “the origin of species,” contrary to Darwin’s supposition, is not evolution, but creation.

THE TALE OF HUMAN EVOLUTION

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that modern man evolved from ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some “transitional forms” between modern man and his ancestors are supposed to have existed. According to this completely imaginary scenario, four basic “categories” are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call man’s so-called first ape-like ancestors *Australopithecus*, which means “South African ape.” These living beings are actually nothing but an old ape species that has be-

come extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹³

Evolutionists classify the next stage of human evolution as “homo,” that is “man.” According to their claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century’s most important evolutionists, contends in his book *One Long Argument* that “particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation.”¹⁴

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another’s ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.¹⁵

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.¹⁶

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from

Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution, although he is an evolutionist himself:

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁷

Put briefly, the scenario of human evolution, which is “upheld” with the help of various drawings of some “half ape, half human” creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but a tale with no scientific foundation.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied *Australopithecus* fossils for 15 years, finally concluded, despite being an evolutionist himself, that there is, in fact, no such family tree branching out from ape-like creatures to man.

Zuckerman also made an interesting “spectrum of science” ranging from those he considered scientific to those he considered unscientific. According to Zuckerman’s spectrum, the most “scientific”—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most “unscientific,” are “extra-sensory perception”—concepts such as telepathy and sixth sense—and finally “human evolution.” Zuckerman explains his reasoning:

We then move right off the register of objective truth into

those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible—and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁸

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

DARWINIAN FORMULA!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "Darwinian formula":

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in

this mixture as many amino acids—which have no possibility of forming under natural conditions—and as many proteins—a single one of which has a formation probability of 10^{-950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, unconscious atoms cannot form the cell by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of tevolutionists discloses this reality, just as in the above example.

TECHNOLOGY IN THE EYE AND THE EAR

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have

been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain

is insulated from sound just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place. However, were the sound level in your brain was measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

TO WHOM DOES THE CONSCIOUSNESS THAT SEES AND HEARS WITHIN THE BRAIN BELONG?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose. To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For this consciousness is the spirit created by Allah, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

A MATERIALIST FAITH

The information we have presented so far shows us that the

theory of evolution is incompatible with scientific findings. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the required intermediate forms have never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.¹⁹

These are explicit statements that Darwinism is a dogma kept

alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as “not to allow a Divine Foot in the door.”

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise, and All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

THE THEORY OF EVOLUTION IS THE MOST POTENT SPELL IN THE WORLD

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the sci-

entists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as “the most potent spell in history.” Never before has any other belief or idea so taken away peoples’ powers of reason, refused to allow them to think intelligently and logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of Prophet Ibrahim (pbuh) worshipping idols they had made with their own hands, or the people of the Prophet Musa (pbuh) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur’an. In many verse, He reveals in many verses that some peoples’ minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 2: 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A`raf, 7: 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: “Our eyesight is befuddled! Or rather we have been

put under a spell!" (Surat al-Hijr, 15: 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, the Qur'an relates the incident of Prophet Musa and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told Prophet Musa to meet with his own magicians. When Musa did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A`raf, 7: 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from Musa and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as the verse puts it.

We revealed to Musa, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be

false. (Surat al-A`raf, 7: 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge also stated this:

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²⁰

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on the theory of evolution as the worst deceit and the most terrible spell in the world. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

NOTES

1 Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W.H. Freeman and Company, San Francisco, 1972, p. 4.

2 Alexander I. Oparin, *Origin of Life*, Dover Publications, New York, 1936, 1953 (reprint), p. 196.

3 "New Evidence on Evolution of Early Atmosphere and Life", *Bulletin of the American Meteorological Society*, vol 63, November 1982, p. 1328-1330.

4 Stanley Miller, *Molecular Evolution of Life: Current Status of the Pre-biotic Synthesis of Small Molecules*, 1986, p. 7.

5 Jeffrey Bada, *Earth*, February 1998, p. 40.

6 Leslie E. Orgel, "The Origin of Life on Earth", *Scientific American*, vol. 271, October 1994, p. 78.

7 Charles Darwin, *The Origin of Species by Means of Natural Selection*, *The Modern Library*, New York, p. 127.

8 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.

9 B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988, p. 7.

10 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 179.

11 Derek A. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, vol 87, 1976, p. 133.

12 Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983. p. 197.

13 Solly Zuckerman, *Beyond The Ivory Tower*, Toplinger Publications, New York, 1970, pp. 75-14; Charles E. Oxnard, "The Place of

Notes

Australopithecines in Human Evolution: Grounds for Doubt",
Nature, vol 258, p. 389.

14 "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?"
Scientific American, December 1992, p. 20.

15 Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.

16 Jeffrey Kluger, "Not So Extinct After All: The Primitive Homo Erectus May Have Survived Long Enough To Coexist With Modern Humans", *Time*, 23 December 1996.

17 S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.

18 Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.

19 Richard Lewontin, "The Demon-Haunted World," 71 Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.

20 Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.

*They said, "Glory be to You! We have no
knowledge except what You have taught us.
You are the All-Knowing, the All-Wise."*

(Surat al-Baqara, 2: 32)

