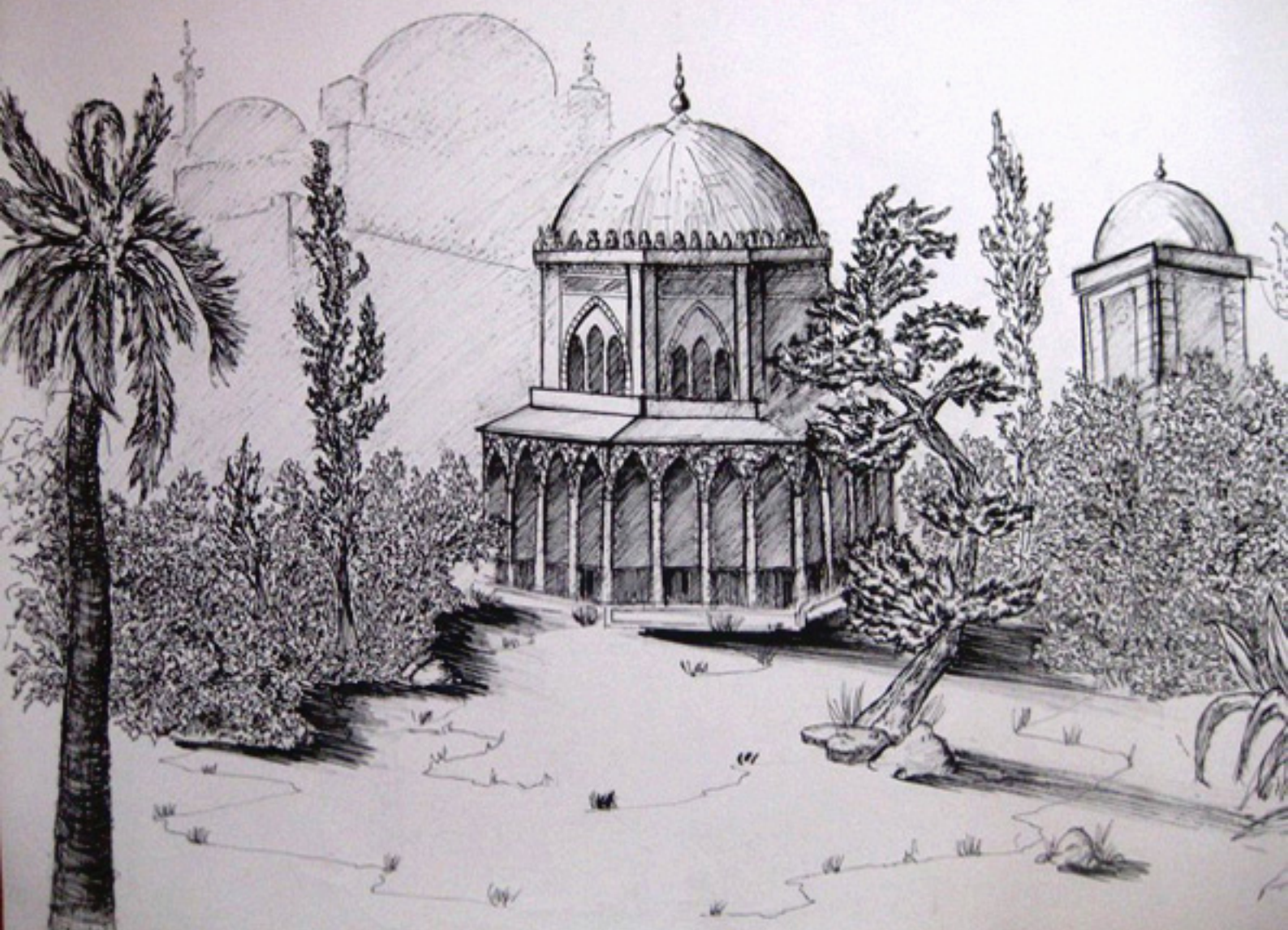


The Message of the Messengers



By Dr. Saleh As-Saleh

Edited By Islam Future

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi Alrahmani Alrahemi

*In the name of Allah, the most
Beneficent, the most Merciful*

The Message of the Messengers

By

Saleh As-Saleh

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Introduction

Allah could not have created this universe without a purpose. He is All-Wise, All-Knowledgeable, All-Merciful and All-Just. All of these attributes entail providing ways of guidance that would lead to the proper knowledge of Him, and thus the right way to worship Him:

{ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى } [القيامة، 36]

"Does man think that he will be left *Sudaa*¹ (without a purpose)?" (Qur'an 75: 36)

One of Allah's ways of guidance is the office of Messengership which involves the Message and the Messenger. The essence of the Message is to direct man to relate to His Creator through complete submission and obedience (*this is the meaning of Islam*).

Man does not possess the air he breathes. He does not create. He is not the creator of himself. He needs to know what benefits him and what harms him. The Message from Allah comprehends everything. It brings man to live for a noble purpose. That is why Allah called the Message of Islam, an *Inspiration and a Light*:

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا، مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ، وَلَكِنْ جَعَلْنَاهُ نَوْراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا } [الشورى، 52]

"And thus We have sent to you (O Muhammad) *Ruhan*² of Our command. You knew not what is the Book (the Qur'an), nor what is *Iman* (Faith)? But We have made it (the Qur'an) a *Light*, whereby We guide whom We will of Our bondsmen. And verily you are indeed guiding (mankind) to the Straight Path." (Qur'an 42: 52)

The Inspiration brings *Life*, and the Light brings *Light*. Allah gave a beautiful parable on the Message and its effects, saying:

{ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا ، فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ، وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ، ابْتِغَاءَ حُلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ، كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ، فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ } [الرعد، 17]

He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks,

¹*Sudaa*, has many meanings including, aimless, without a purpose, not to be held accountable, neglected etc.

²*Ruhan*, an inspiration and a mercy.

while that which is for the good of mankind remains in the earth. Thus Allah set forth parables (for the Truth and Falsehood, i.e. Belief and Disbelief)." (Qur'an 13: 17)

The Knowledge about the Message (*about Allah, the universe, the purpose of our existence, what is good and what is bad*) is like the water sent down from the sky. In the water there is life for our bodies and in the Message there is *life* for our hearts. The parable of the *light* was given in the heating fire which removes impurities (foam) from metals like iron, gold, and silver, and what remains is a pure and beneficial substance.

The valleys are our hearts. This is where knowledge flows to. Some valleys can hold more water flow than others; each has its own capacity. Some valleys have surfaces that will not hold any water. The same for hearts. Some holding more knowledge than others, while some comprehend and understand little. The foam produced during water flow passes away as scum upon the banks and what benefits mankind remains on the earth. Similarly, lust, uncontrolled desires, doubts about Allah and His true religion are just like foam; they shall pass away while belief in Him and in His Message will remain. This *life* links man to his *Creator* and to all that is created by Allah, and provides him with codes of conduct that distinguish him from the animal world. Those who think that man's presence on earth has no purpose are most certainly wrong:

{ وقالوا ما هي إلا حياتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر وما لهم بذلك من علم إن هم إلا يظنون } [الجمانية ، 24]

"And they say: "There is nothing but our life of this world, we die and we live, and nothing destroys us except the *Dahr* (time)³". And they have no knowledge of it, they only conjecture." (Qur'an 45: 24)

Those who are aimless about their purpose of existence search for all possible means of "enjoyment" and compete for it. Their life as explained by Allah:

{ لهم قلوب لا يفقهون بها ولهم أعين لا يبصرون بها ولهم آذان لا يسمعون بها أولئك كالأنعام بل هم أضل أولئك هم الغافلون } [الأعراف، 179]

"They have hearts (minds) wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the Truth). They are like cattle, nay even more astray; those! They are the heedless ones." (Qur'an 7: 179)

In the world of animals there is a struggle for survival! But in the human world there is a purpose:

³Everything is in the Hands of Allah, He is the disposer of everything. Time does not cause cheerful or disastrous events.

{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ } [الحجرات ، الآية 13]

"O mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily, the most honorable of you in the sight of Allah is that (believer) who is best in *At-Taqwa*: adhering to the religion of Allah and best in performing good deeds as prescribed by Allah." (Qur'an 49: 13)

The aim to achieve *At-Taqwa* is constructive and beneficial and it stands against mischief like "*might is right*," "*my Color is better*," "*worshipping of idols, lust, money, or other created entities*," and so forth:

This is part of man's purpose on earth. Man's whole life is related to His Creator:

{ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ } [الأنعام ،
الآيتان 162 و 163]

"Say (O Muhammad): "Verily, my prayer, my sacrifice, *my living and my dying* are for Allah, the *Rabb of the World*, He has no partner." (Qur'an 6: 162-163)

All deeds and utterances, open or hidden, and which Allah **loves and accepts**, constitute the meaning of worship. All forms of worship are explained in the Qur'an and by the Prophet (ﷺ: *sallallaahu 'alaihi was-sallam*⁴). Worship is not left for our limited minds to decide upon their ways. Worship is one's life according to Islam. Thus it can only be devoted to our Creator, Allah.

⁴ (ﷺ): *sallallaahu 'alaihi was-sallam*: This is an invocation meaning may Allah exalt his mention and render him and his message of Islam, safe from every derogatory thing.

The Message Leads to a Meaningful *life*

That is why Allah, the most High, says:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ } [الأنفال، 24]

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (ﷻ) calls you to that which will give you *life*⁵." (Qur'an 8: 24)

The Message carries a description of a *complete way of life*. The Messengers not only carry the Message but they explain it in accordance with the teachings revealed to them by the One Who had chosen them, Allah. He wanted His Message to be delivered by humans to humans. All of the Messengers directed man to know Allah, His Oneness, Uniqueness, Attributes, and Laws, what is permissible and what is not, what is good and what is bad, the Day of Judgment, Paradise and Hell, Reward and Punishment, Accountability, etc. The human mind cannot comprehend all the realities about these details. The patient knows he needs a Doctor to know the diagnosis of his illness and the right cure for it. The Messengers are needed to guide mankind through the details of what has preceded.

Some think that human intellect is sufficient to conduct a "beneficial" life on earth. Allah has honoured man with faculties that allow him to distinguish between good and bad. This is a distinction that elevates man above the animal kingdom. However, on its own, man's intellect⁶:

- 1- Cannot know about Allah and His Attributes.
- 2- Cannot know the details of Allah's religion.
- 3- Cannot know what pleases Allah and what angers Him.
- 4- Cannot know when Allah gives reward or sets a punishment nor the measure of reward or punishment.
- 5- Cannot know about the Unseen, unless Allah reveals it.

⁵In this world the disbeliever is "dead," and in the next one, he wishes to die:

{ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ } (ابراهيم، 17)

"And death will come to him from every side, yet he will not die and in front of him, will be a great torment." (Qur'an 14: 17)

{ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيموتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذٰلِكَ نَجْزِي كُلَّ كٰفِرٍ } (فاطر، 36)

"But those who disbelieve (in the Oneness of Allah) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!" (Qur'an 35: 36)

⁶*Ibn Qayyim al-Jawziyyah* in his book "*Muftah Daar-us-Sa'aadah: The Key to the Abode of Happiness (i.e. Paradise)*, V.2, P 117-Arabic Text".

6- Cannot decide about each and every action whether it is just or unjust. Man only knows "general" concepts about good and bad. In some cases certain deeds may seem to be good, yet they are bad, or at least, doubtful. The mind is unable to determine which side is more dominant. The Message brings details about what constitutes the successful approach in dealing with such situations.

7- Can reach certain conclusions that are basically hypothetical and open for opposing points of view. The Revelation is perfect. It does not negate the mind. On the contrary it directs it to contemplate the surrounding universe, inhabit the earth and invest the globe's resources **in a just way**. Revelation is the *light* by which the mind can search for all that comforts it. Man cannot benefit from his eyesight, if he is in darkness. When the light of the sun emerges it lights his way. Revelation takes man from the deepest darkness to *light*:

{ الر، كتاب أنزلناه إليك لتُخرجَ الناسَ مِنَ الظلماتِ إلى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صراطِ العزيزِ الحميدِ } [إبراهيم ، الآية 1]

"(This is) a Book which We have revealed unto you (O Muhammad-ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into true Light (of belief in the Oneness of Allah and Islamic Monotheism) by their *Rabb's* leave to the Path of the All-Mighty, the Owner of all Praise." (Qur'an 14: 1)

The Messengers: The Highest Rank⁷

The Message of *Tawheed*⁸ is of the highest rank in the Sight of Allah, the Exalted. The best of mankind and most close to Him are His chosen Messengers. They are the ones who received Allah's *Salaam* (Peace and Safety):

{ **وسلاماً على المرسلين** } [الصافات، 181]

"**And Salaam (Peace) be upon the Messengers.**" (Qur'an 37: 181)

{ **سلاماً على نوح في العالمين** } [الصافات، 79]

"**Salaam (Peace) be upon Noah among the 'Alameen (Mankind, Jinns, and all that exists).**" (Qur'an 37: 79)

{ **وإنهم عندنا لمن المصطفين الأخيار** } [ص، 47]

"**And they are in Our Sight, verily, of the Chosen and the Best.**" (Qur'an 38: 47)

- Sufficient in their honoring is the fact that Allah designated them as the recipients of His *Wahye* (Revelation).
- Allah, the Exalted, trusted them with His Message.
- Bestowed upon them various forms of Miracles.
- Amongst them are those whom He, the most High, took as *Khaleela* (chosen beloved), or Spoke to directly; He lifted some to ranks higher than others.
- They were tested more than the rest of mankind.
- All the good in this World and in the Hereafter which Allah favors on His slaves came by the way of the Messengers. They explained all that is good and how to attain it.
- Allah is known by the way of the Messengers. They informed us of Allah's Attributes and how one can worship Him properly.
- The highest in rank are the five ones foremost in their resolve (*Uloul 'Azm*). They are: Noah, Ibraaheem (Abraham), Mousa (Moses), 'Eesa (Jesus), and Muhammad (*'alaihimus-salaam*). The highest in rank is Muhammad (ﷺ):

{ **شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ**

وَمُوسَىٰ وَعِيسَىٰ } [الشورى، 13]

⁷Based upon *Ibn Qayyim's* essay on the "Ranks of *Al-Mukalafeen* (Those who should adhere to the Islamic Principles and Laws)" in his book *Tareequl Hijratayen wa babus-Sa'aadatayen* (The way to the Two Migrations (to Allah and to His Messenger) and the door (that leads to) the Two Homes of Happiness (one in this World and the other in the Hereafter), P 514, Published by *Daar Ibnul Qayyim*, Ad-Dammam, KSA. 2nd Edition, 1414 (1994)

⁸*Tawheed*: Oneness and Uniqueness of Allah as the One qualified with all Perfection in Himself, His Names & Attributes, and Actions, and the One singled out with Lordship and Divinity. Nothing is like unto Him. He is the True & Only God that deserves to be worshipped.

"He (Allah) has ordained for you the same Religion (Islam) which He ordained for Noah, and that which We have inspired in you (O Muhammad- ﷺ), and that which We ordained for Abraham, Moses and Jesus." (Qur'an 42: 13)

- They carried on the most honorable task of calling people to the Tawheed of Allah. They endured all kinds of hurt by their respective nations but never relinquished the Message of Tawheed.

The Duties & Assignments⁹ of the Messengers

The Qur'an and the *Sunnah* (legal ways) of the Prophet Muhammad (ﷺ) described the Duties and the Assignments of the Messengers as follows:

1-The Clear Conveyance of the Message

A) The Proclamation

The Messengers proclaim what they are commanded to reveal without omission or addition: Allah, the most High, says:

{ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ } [المائدة ، 67]

"O Messenger (Muhammad) proclaim the Message which has been sent to you from your Rabb. And if you don't then you have not conveyed His Message." (Qur'an 5: 67)

B) The Courage

The Messengers proclaim the Message having complete trust in Allah and fear none except Him:

{ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ } [الأحزاب، 39]

"Those who convey the Message of Allah and fear Him, and fear none save Allah." (Qur'an 33: 39)

C) Complete Recitation of Texts

{ ائْتِ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ } [العنكبوت ، 45]

"Recite (O Muhammad-ﷺ), what has been revealed to you of the Book (the Qur'an)." (Qur'an 29: 45)

The Messenger proclaims without any modifications and/or changes. This includes any explanation of the Revelation. The Messengers are the most qualified in their knowledge about the meaning of the Revelation. About this Allah (ﷻ) says:

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ } [النحل ، 44]

⁹Based upon Omar Suliman Al-Ashqar's Chapter in his Book: *Ar-Russul war-Rissalaat*, The Messengers and the Messages. PP 43-55, Published by *Daar An-Nafaa'is*, Amman, and *Daarul Falaah*, Kuwait, 1412 (1989) edition.

"And We have sent down unto you (O, Muhammad-ﷺ) the Reminder and the Advice (this Qur'an), that you may explain clearly to men what is sent to them and that they may give thought." (Qur'an 16: 44)

The Messenger may verbally clarify many matters of the Revelation and may also practically demonstrate several aspects of the Revelation. For example, Prophet Muhammad (ﷺ) clarified the meaning of the word "wrong" in the *Aayah* (Verse) No. 82 of *Sooratul 'An'aam* (the Cattle) as *Shirk* (offering worship to other than Allah), and not the "wrong" that means "sinful or bad deeds":

{ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ } [الأنعام، 82]

"It is those who believe (in the Oneness of Allah) and confuse not their belief with wrong¹⁰ (*Shirk: worshipping others besides Allah*) for them (only) there is security and they are the guided." (Qur'an 6: 82)

The Prophet Muhammad (ﷺ) practically demonstrated how to manifest the Revelations related to the prayers, pilgrimage, charity, and many other acts of worship.

D) What if people reject?

If people turn away:

{ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ } [آل عمران، 20]

"But if they turn away, your duty is only to convey the Message." (Qur'an 3: 20)

2- THEY CALL PEOPLE TO ALLAH

The duty of the Messengers does not stop at the clarification and proclamation of the Truth (Revelation), but they must also call mankind to adopt the Message, believe in it, and act upon it. The Messengers say to the people: "*You are the slaves of Allah, He is your Rabb (Unique Lord) and True God. He wanted us to tell you how to worship Him. Because we are Messengers assigned by Allah, then you must obey us and follow us*":

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ } [النحل، 36]

¹⁰Abdullah bin Mas'oud, may Allah be pleased with him, reported that: "When the *Aayah*:

{ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ } (الأنعام، 82)

"It is those who believe (in the Oneness of Allah) and confuse not their belief with wrong, for them (only) there is security and they are the guided," the companions of the Prophet (ﷺ) felt burdened by it and said: 'Who amongst us does not *wrong* himself?' The Prophet (ﷺ) said: "Its not as you think! It is (i.e. the wrong in this verse) is what Luqman (the righteous man whom a Qur'anic chapter carries his name) said to his son (advising him):

{ يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } (لقمان، 13)

"O my son! Join not others in worship with Allah. Verily! Joining others in worship with Allah is a great *Thulm (wrong)* indeed." (Qur'an 31: 13). This narration is reported by Muslim and others.

"And verily, We have sent among every *Ummah* (nation, community) a Messenger (proclaiming): "Worship Allah (alone)", and avoid (or keep away from) *Taghut* (all false deities)." (Qur'an 16: 36)

{ فَاتَّقُوا اللَّهَ وَأَطِيعُوا } [الشعراء ، الآيات 108 ، 136 ، 144 ، 150،163،179]

"So fear Allah (Keep your duty to Him), and obey me (i.e. the Messenger)." (Qur'an 26: 108, 136, 144, 150, 163, 179)

A Real Example: The Prophet Muhammad (ﷺ) said:

" إني رأيتُ في المنام كأنَّ جبريلَ عندَ رأسي ، وميكائيلَ عندَ رجلي ، يقولُ أحدهما لصاحبه: إضرب له مثلاً ، فقال: إسمع سمعتُ أدنُّكَ ، واعرقلَ عقلَ قلبِكَ ، إنما مثلكَ ومثَلُ أمَّتِكَ ، كمثلِ ملكٍ اتخذَ داراً ، ثم بنى فيها بيتاً ، ثم جعلَ فيها مائدةً ، ثم بعثَ رسولاً يدعو الناسَ إلى طعامِهِ ، فمنهم من أجاب الرسولَ ، ومنهم من تركهُ ، فاللهُ هو الملكُ ، والدارُ الإسلامُ ، والبيتُ الجنةُ ، وأنتَ يا محمدُ رسولُ الله ، من أجابكَ دخلَ الإسلامَ ، ومن دخلَ الإسلامَ ، دخلَ الجنةَ ، ومن دخلَ الجنةَ أكلَ ما فيها " [رواه البخاري والترمذي-صحيح الجامع 484/1]

"I have seen in my dream as if Gibreel (Gabriel) is by my head and Meeika'eel (the angel in charge of the rain and plant) by my feet. One of them tells his companion: give a similitude of him (i.e. Muhammad-ﷺ); the other replied: "Listen (i.e. O Muhammad), may your ears hear (by giving audience), and think, may your heart (mind) understand that the similitude of you and of your nation is that of a King who acquired for himself a piece of land; on it he built a house and furnished it with a dining place. He then sent a Messenger inviting people to his food. Some of them accepted the invitation, while others turned it down. Verily, Allah is The King, and the land is Islam, and the house is the **Jannah** (Paradise) and you Muhammad are the Messenger; whoever responds to you (by obeying you), will enter Islam, and whoever enters Islam will enter Jannah, and whoever enters Jannah shall eat from what is in it."¹¹

3 - GIVE GLAD TIDINGS AND WARNINGS

Allah, the One free of all Imperfection, the Most High, says:

{ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ } [الكهف،56]

"And We send not the Messengers save as bearers of good news and warners." (Qur'an 18: 56)

In this regard, the Prophet (ﷺ) gave an example about himself where he said:

قال صلى الله عليه وسلم:

" مثلي ومثل ما بعثني الله به ، كمثل رجل أتى قوماً ، فقال: يا قوم ، إني رأيت الجيش بعيني ، وإني أنا النذير العريان ، فالنجاء النجاء ، فأطاعه طائفة من قومه ، فأدلجوا ، وانطلقوا على

¹¹Related by Al-Bukhari and At-Tirmidhi. See *Saheehul Jami' (Arabic Text)* 1/484.

مهلم فنجوا ، وكذبته طائفة منهم ، فأصبحوا مكانهم ، فصبحهم الجيش ، فأهلكهم واجتاحهم، فذلك مثل من أطاعني فاتبع ما جئت به ، ومثل من عصاني وكذب بما جئت به من الحق " (متفق عليه)

"The similitude of me and the Message with which Allah has sent me is like that of a man who came to some people and said: "I have seen the enemy forces with my own eyes and I am a naked warner¹² (to you). So, save yourselves, save yourselves! A group of his people obeyed him and went out at night, slowly and stealthily and were safe; while another group belied him and stayed in their place until the morning when the army ran them and destroyed them. Such is the similitude of those who obey me and follow what I have brought (i.e. the Message), and of those who disobey me and belie the Truth which I have brought."¹³

The glad tidings and warnings brought by the Messengers are two fold: Worldly and for The Hereafter. For the worldly life, the glad tidings are for those who obey the Messengers: Allah (ﷻ) says:

{ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ } [النحل، 97]

"Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily to him We will give a good life (in this World) and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (Qur'an 16: 97)

{ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ } [طه، 123]

"Then whoever follows my Guidance, he will not go astray, nor fall in distress and misery." (Qur'an 20: 123)

{ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا } [النور، 55]

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion that He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything with Me." (Qur'an 24: 55)

¹²A truly naked person. To emphasize the truth about the coming danger, it was within the Arabian culture that the warner who sees the enemy forces would take off his clothes and use it as a signal of warning for his own people.

¹³Related by Al-Bukhari, Muslim, and others.

In addition, the Messengers warn those who decide to disobey and turn away from their Creator:

{ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى } [طه ، 124]

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.), verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Qur'an 20: 124)

Allah is all Merciful and all Just in His reward as well as in His punishment:

{ فَإِن أَعْرَضُوا فَأَنْذَرْتَكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ } [فصلت ، 13]

"But if they turn away, then say (O Muhammadﷺ): 'I have warned you of a *Sa'iqah* (a destructive awful cry, torment, hit, a thunder-bolt) like the *Sa'iqah* bolt which overtook 'Aad¹⁴ and Thamud¹⁵ (people)'." (Qur'an 41: 13)

For the Hereafter, the Messengers bring glad tidings to the obedient ones: Allah (ﷻ) says:

{ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ } [النساء ، 13]

"And whosoever obeys Allah and His Messenger (Muhammad-ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success." (Qur'an 4: 13)

And for those who disobey and transgress, The Messengers bring them the saying of Allah:

{ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ } [النساء ، 14]

"And whoever disobeys Allah and His Messenger, and transgresses His limits, He will cast him into the Fire, to abide therein, and he shall have a disgraceful torment." (Qur'an 4: 14)

¹⁴An ancient nation that lived after Noah in the curved sand-hills in the Southern part of the Arabian Peninsula. They were intelligent and prosperous but naughty and disobedient to Allah. The Messenger Hud was sent to them, and when they turned away from the Message of Tawheed, Allah destroyed them with violent destructive westerly winds. See Qur'an 7: 59, 65; 46: 21, and 69: 6.

¹⁵Another ancient people who lived to the north of Madinah in Arabia and on the way to greater Syria (*Ash Shaam*). They were called to believe in the Oneness of Allah by the Prophet Salih. Because of their rejection of the revelation, they were destroyed by an earthquake and a thunderbolt. See Qur'an 7: 73-79; 11: 61-68; 54: 23-31 as well as other *Aayaat* (verses).

The glad tidings and warnings brought by the Messengers are key elements that influence the human soul. Naturally, the soul aspires for what is good and likes to drive away evil. The Messengers enlighten the human soul by informing about the great good that can be achieved as a result of having the right belief and doing righteous deeds. The person will then be eager to acquire such good. On the other hand, when the soul is informed about the great harm that may be inflicted upon it if it rejects Allah and His Message, then it may refrain from committing what may be harmful to itself.

The glad tidings about the great Bounties of Allah, the Exalted, are something that brings steadfastness to the heart and satisfaction to the soul as well as pleasure to our innermost senses. Listen to what Allah, the most High, says about Paradise:

{ عَلَى سُرُرٍ مَّوْضُونَةٍ * مُتَّكِنِينَ عَلَيْهَا مُتَّقَابِلِينَ * يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ *
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَّعِينٍ * لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ * وَفَاكِهَةٍ مِّمَّا
يَتَخَيَّرُونَ * وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ * وَحُورٌ عِينٌ * كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ *
جِزَاءَ بِمَا كَانُوا يَعْمَلُونَ * لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلاً سَلَامًا سَلَامًا *
وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ * فِي سِدْرٍ مَخْضُودٍ * وَطَلْحٍ مَّنضُودٍ * وَظِلٍّ
مَّمْدُودٍ * وَمَاءٍ مَّسْكُوبٍ * وَفَاكِهَةٍ كَثِيرَةٍ * لَأَمْقُوعَةٍ وَلَا مَمْنُوعَةٍ * وَفُرْشٍ
مَّرْفُوعَةٍ * إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً * فَجَعَلْنَاهُنَّ أَبْكَارًا * غُرْبًا أَثْرَابًا * لِأَصْحَابِ
الْيَمِينِ } [الواقعة: 38-15]

"(They will be) on thrones woven with gold and precious stones * Reclining thereon, face to face* They will be served by immortal boys, with cups and jugs and a glass from the flowing wine * Wherefrom they will get neither aching of the head nor any intoxication * And fruit, that they may choose * And flesh of fowls that they may desire * And (there will be) *Houren* (fair females), '*Een* (with wide, lovely eyes: as wives for the pious) * Like unto preserved pearls * A reward for what they used to do * No vain speaking will they hear therein, nor any sinful speech (like backbiting etc.) * But only the saying of: *Salam! Salam!*" (greeting with peace)¹⁶. * And those on the Right Hand, who will be the companions of the Right Hand?* (They will be) among thornless lote-trees. * Among *Talh* (Banana-trees) with fruits piled one above another, * In shade long extended, * By water flowing constantly, * And fruit in plenty, * Whose season is

¹⁶Abu Hurairah, may Allah be pleased with him, narrated that Allah's Messenger said, "*The first group (of people) who will enter Paradise will be (glittering) like the moon on full-moon light. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers (a vessel in which incense is burned) the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh, out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hostility) amongst themselves: their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon.*" (Saheeh Al-Bukhari, V.4, Hadeeth # 468)

not limited and their supply will not be cut off, * And on couches or thrones, raised high. * Verily, We have created them (maidens) of special creation. * And made them virgins. * Loving (their husbands only), equal in age, * For those on the Right Hand." (Qur'an 56: 15-38)

And contemplate about the torture of those in the House of Misery: Hell:

{ وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ * فِي سَمُومٍ وَحَمِيمٍ * وَظِلٍّ مِّن يَحْمُومٍ * لَا بَارِدٍ وَلَا كَرِيمٍ * إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ } [الواقعة ، 41-45]

"And, those of the Left Hand, who will be the companions of the Left Hand? * In fierce hot wind and boiling water, * And Shadow of black Smoke. * (That Shadow) neither cool nor (even) good. * Verily, before that, they were indulged in luxury." (Qur'an 56: 41-45)

They preferred luxury, lust, and worship of other than Allah over their True *Rabb* and Creator. They set up rivals with Allah. This is the result of their under-estimation, ungratefulness and ill-opinion of Allah:

{ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكْذِبُونَ * لِأَكُلُونَ مِن شَجَرٍ مِّن زَقُّومٍ * فَمَالِئُونَ مِنْهَا الْبُطُونَ * فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ * فَشَارِبُونَ شُرْبَ الْهِيمِ * هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ } [الواقعة، 51-56]

"Then moreover, verily, you the erring, the deniers (of the Resurrection)!* You verily will eat of the trees of *Zaqqum* (terribly smelling tree in Hell. Its fruits have a terribly bitter taste!) * Then you will fill your bellies therewith,* And drink boiling water on top of it, * So you will drink (that) like thirsty camels!* That will be their entertainment on the Day of Recompense!" (Qur'an 56: 51-56)

4- Soul Correction & Purification

Allah, the One free of all imperfection, the Most High, is All-Merciful and by His Mercy He revives and enlightens the souls of His slaves. This enlightenment is the Revealed *light* (i.e. the Qur'an). Allah's Revelation leads man from the deepest of darkness, the darkness of *Shirk* and *ignorance* to the *light* of *Tawheed* and Islam:

{ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ } [البقرة ، 257]

"Allah is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light." (Qur'an 2: 257)

The Messengers were the ones who were sent with Guidance from Allah, the Exalted, to lead mankind from darkness to light:

{ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ } [إبراهيم ، 5]

"And indeed We sent Moses with Our *Aayaat* (Signs, Proofs, and Evidence) (saying) 'Bring out your people from darkness into light'." (Qur'an 14: 5)

The *light* is the Qur'an and Islam; it brings life to the hearts:

{ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا } [الأنعام، 122]

"Is he who was dead (without faith by ignorance and disbelief) and We gave him *Life* (by Knowledge and Faith) and set for him a *Light* (of belief) whereby he can walk amongst them, like him who is in the darkness (of disbelief and hypocrisy) from which he can never come out?"(Qur'an 6: 122)

Without this *light* the hearts are blind and even dead. Contemplate the *supplication* of the Prophet (ﷺ):

"أسألك بكل اسم هو لك ، إلى قوله : " أن تجعل القرآن ربيع قلبي ونور صدري"-جزء من دعاء -رواه أحمد، ابن حبان، الحاكم وغيرهم -وهو صحيح (الأحاديث الصحيحة، رقم 198)

"I ask You (Allah) by every Name that is Yours to "... make the Noble Qur'an the "spring" (nourisher) of my heart, and the light of my chest..."¹⁷

The "**spring**" is the rain that **brings life** to the earth. He (ﷺ) set it as a similitude to the Qur'an, since it (the Qur'an) brings life to the hearts Similarly Allah resembled it to the "rain". Here, the Prophet (ﷺ) combined the **rain** "spring" which brings life and the "**light**" which brings enlightenment and brightness. So he (ﷺ) invoked Allah to nourish his heart with the "spring" of the Qur'an and to enlighten with it his chest combining for it both life and light. Allah, the most High, says:

{ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا } [الأنعام، 122]

"Is he who was dead (without faith by ignorance and disbelief) and We gave him *Life* (by Knowledge and Faith) and set for him a *Light* (of belief) whereby he can walk amongst them, like him who is in the darkness (of disbelief and hypocrisy) from which he can never come out?"(Qur'an 6: 122)

And since the chest is wider than the heart, then the light that goes to it will dissipate to the heart. On the other hand, since the body and its parts live by the life of the heart whereby it originates from it to the chest then to the body parts, he (ﷺ) asked (in this invocation) for the Qur'an (spring: rain water) which is the substance of its life.¹⁸

¹⁷Part of a lengthy supplication of the Prophet (ﷺ) that was reported by Ahmad, Ibn Hibban, Al-Hakim, and others. See *As-Silsilah As-Saheehah*, the Chain of Authentic Narrations, by Shayekh Muhammad Nassir ad-Deen Al-Albani, # 198.

¹⁸From Imaam Ibn Qayyim al-Jawziyyah's explanation of this great supplication in his book *al-Fawaa'id* , P. 24, [Daar al-Bayaan, Damascus], with slight adaptation.

When the hearts are not enlightened by such nourishment they become blind:

{ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ } [الحج ، 46]

"Verily it is not the eyes that grow blind but it is the hearts which are in the breasts that grow blind." (Qur'an 22: 46)

The blindness of the heart represents its astray path. It turns away what is useful and goes after what is harmful:

{ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ } [الفرقان ، 55]

"Yet they worship besides Allah that which can neither profit them nor harm them." (Qur'an 25: 55)

The task of the Messengers cannot be achieved unless they teach men to know their *Rabb*, His Names and Attributes, making their nations knowledgeable about Allah's angels, His Books, His Messengers, and the right way to worship Him, the most High:

{ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ } [الجمعة، 2]

"He is Who has sent among the unlettered ones a Messenger (Muhammad-ﷺ) from among themselves, reciting to them His verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, and Islamic Laws) and the *Hikmah* (*Sunnah*: legal ways, orders, acts of worship, etc. of the Prophet Muhammad ﷺ)." (Qur'an 62: 2)

5- Correcting Deviant Ideas, False Beliefs, & Immorality

Man is born with an *innate nature* (*Fitrah*) of submission to his Creator, Allah alone. Mankind were one nation, on the *Fitrah*. When people started setting up rivals with Allah (ﷻ), He sent Messengers to remind people about their *Fitrah* and to call them to return to Him:

{ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ } [البقرة ، 213]

"Mankind were one community and Allah sent Prophets with Glad tidings and Warnings." (Qur'an 2: 213)

Every Messenger called his own nation to the straight path, **Islam**, and this is common among all the Messengers. Also each one of them called for the correction of any deviation within his own nation. **Noah** refused to acknowledge and accept the worship of Idols by his people, and so did **Ibraheem** (Abraham). **Hud** stood firm against his nation's arrogance and injustice. **Salih** battled corruption and malpractice, and **Lut** fought against the filth of homosexuality which took over his people. **Sho'aib** (Jethro) resisted his peoples' cheating with their scales and measures, and so on. All these crimes were deviations from the Straight Path and the Messengers clarified the Truth and fought against any dissent and disobedience

6- Establishing the Evidence

Allah, most Majestic and Exalted is He, sent the Messengers and His Books so that there can be no excuse for mankind on the Day of Recompense:

{ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ } [النِّسَاءُ ، 165]

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers." (Qur'an 4: 165)

And if Allah, the Exalted, did not send the Messengers, then on the Day of Recompense, mankind would come disputing with Allah, the most Magnificent:

{ وَكَلِمَاتُ اللَّهِ يُكَلِّمُ بِهِ مَن يَشَاءُ مِنْ رُسُلِهِ وَلَوْ أَنَّ أَهْلَ كِتَابٍ كَانُوا يَحْسَبُونَ أَنَّهُمْ مُؤْتَمَرُونَ بِآيَاتِهِ إِذْ جَاءَهُمْ رَسُولٌ مُّذْهِبٌ عَنْهُمُ الذُّكُورَ فَقُلُوبُهُمْ حَمِئَةٌ فَسَاءَ جَزَاءَ لِمَنْ أَكْفَرَ عَلَىٰ هَٰذَا بَعْدَ آيَاتِهِ } [طه، 134]

"And if We had destroyed them with torment before this (i.e. the Messenger-ﷺ & the Qur'an), they would surely have said: 'Our Rabb! if only You had sent us a Messenger, we should certainly have followed Your Aayaat (signs, proofs, verses, lessons, revelations, etc.) before we were humbled and disgraced.'" (Qur'an 20: 134)

On the Day of Recompense, each Messenger will be a witness for or against his nation testifying that he had indeed delivered the Message and established the evidence:

{ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا * يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا } [النِّسَاءُ: 41 و 42]

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad-ﷺ) as a witness against these people. * On that Day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah¹⁹." (Qur'an 4: 41-42)

In another part of the Qur'an, Allah, the most High, says:

{ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ }
[النحل ، 89]

"And (Remember) the Day We shall raise from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad-ﷺ) as a witness against these." (Qur'an 16: 89)

Those who reject the Messengers and turn away from their guidance cannot but confess to the truth once the punishment is inflicted upon them. Allah, the One free of all imperfection, the most High, says:

{ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ * فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ * لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَنْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْئَلُونَ * قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ * فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ } [الأنبياء ، 11-15]

"How many a town (community), that were wrong-doers have We destroyed and raised up after them another people! * Then, when they perceived (saw) Our torment (coming), behold, they (tried to) flee from it. * Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned. * They cried: 'Woe to us! Certainly! We have been *Thalimeen* (polytheists, wrong-doers, and disbelievers in Allah, etc.)' * And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead)." (Qur'an 21: 11-15)

On The Day of Judgment when they are shown their horrible end, and before they are thrown into Hell, they will be asked about their sins and they will bear witness against themselves:

{ تَكَادُ تَمَيَّرُ مِنَ الْعَيْظِ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ * قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ * وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ } [المك ، 8-10]

¹⁹It is obligatory to believe in the Messengership of the Prophet (ﷺ). He (ﷺ) confirmed this when he said: "By Him (Allah) in whose Hand is Muhammad's soul, there is none from amongst the Jews and the Christians (of these present nations) who hears about me, but does not believe in the Message with which I have been sent (i.e. *Tawheed*), and dies in this state (of disbelief), but he shall be one of the dwellers of the (Hell) Fire". *Saheeh Muslim*, the Book of Faith, Vol. 1, Hadeeth # 284.

"It almost bursts with fury: Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" * They will say: Yes indeed, a warner did come to us, but we belied him and said: "Allah never sent down anything (of revelation), you (warners) are only in great error." * And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the Blazing Fire!" (Qur'an 67: 8-11)

And when they are in the Hell Fire, surrounded by punishment, they will scream agonizingly. The keepers (angels) of Hell Fire will tell them:

{ قَالُوا أَوْلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دَعَاءُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ } [غافر، 50]

"They will say: "Did there not come to you, your Messengers with (clear) Evidences and Signs?" They will say: "Yes." They will reply, "Then call (as you like). And the invocation of the disbelievers is nothing but in error!" (Qur'an 40: 50)

7- The Legislative Policy of the Nation

Those who accept the Message and the Messengers form an *Ummah* (nation, community) need to be governed and their affairs disposed. The Messengers perform such a duty ruling and Judging by the Law of Allah:

{ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ } [المائدة، 48]

"So Judge between them by what Allah has Revealed." (Qur'an 5: 48)

Allah, the Exalted, called upon Prophet David (Dawoud) (ﷺ), saying:

{ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ }
[ص، 26]

"O David! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire." (Qur'an 38: 26)

The Prophets of *Bani Israel* (The Israelites) were Governors of their nation, as the Prophet (ﷺ) said:

" كانت بنو إسرائيل تسوسهم الأنبياء كلما هلك نبي قام نبي " (البخاري, مسلم, احمد وابن ماجه)

"The Israelites were ruled by their Prophets, whenever one of their Prophets die, another one arose (to govern)."²⁰

²⁰Bukhari, Muslim, Ahmad, and Ibn Majah.

The Prophets of *Bani Israel* were Muslims, who surrendered to Allah's will and obeyed His commands. This is the essence of Islam.

Allah, the most High, confirms that the Torah (in its original unaltered text) revealed to Mousa (Moses: ﷺ) was a source of Governorship and Guidance:

{ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا }
[المائدة ، 44]

"Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who surrendered to Allah's will, judged the Jews."
(Qur'an 5: 44)

In all matters of Judgment, the Messengers were obedient to Allah:

{ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ } [النساء، 80]

"He who obeys the Messenger (Muhammad-ﷺ) has indeed obeyed Allah."
(Qur'an 4: 80)

The slave of Allah will not attain the pleasure of Allah without the obedience to His Messenger:.

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ } [آل عمران ، 31]

"Say (O Muhammad-ﷺ-to mankind): "If you (really) love Allah, then follow me (i.e. accept Tawheed as explained in the Qur'an and Sunnah), Allah will love you and forgive you your sins." (Qur'an 3: 31)

That is why when they are called to Allah, the Muslims should always say: We hear and we obey:

{ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ } [التور ، 51]

"The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger-ﷺ, to judge between them, is that they say: "We hear and we obey". And such are the successful (who will live forever in Paradise)." (Qur'an 24: 51)

Knowing of Messengers and Their Nations

There was no nation left without a Messenger sent by Allah, the most High with a special prescribed law for his people, or a prophet sent to revive prescribed laws given previously. Allah, the most High, says:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ } [النحل، 36]

"And verily, We have sent among every *Ummah* (nation, community) a Messenger (proclaiming): "Worship Allah (alone)", and avoid (or keep away from) *Taghut* (all false deities)." (Qur'an 16: 36).

And He, the Exalted, said:

{ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ } [فاطر، 24]

Verily we have sent you (O Muhammad ﷺ) with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them. (Qur'an 35: 24).

Some of the Messengers whose names we know of by Textual Proofs from the Qur'an and (or) Authentic Sunnah are:

Messenger Name	Nation	Location	Benefit
1-Adam	First Nation from His Offspring	No authentic specification on earth	First prophet. In his time People were on <i>Tawheed</i> so there was no need for messengership.
2-Nuh (Noah)	Nations before the flood	-	First Messenger. The disbelievers in his times were destroyed by the flood, including his own son.
3-Hud	<i>Al-Arab Al-Baa'idah</i> (the extinct Arabs)	An ancient nation that lived after Noah in the curved sand-hills in the Southern part of the Arabian Peninsula. They were intelligent and prosperous but naughty and disobedient to Allah. When they turned away from the Message of <i>Tawheed</i> , Allah destroyed them with violent destructive westerly winds. See Qur'an 7: 59, 65; 46: 21, and 69: 6.	Said to be descendents of Irem (Aram), the son of Saam, the son of Noah.
4-Salih	<i>Al-Arab Al-Baa'idah</i> (the extinct Arabs)	An ancient nation that lived the after Noah in the rock tract in North-West part of the Arabian Peninsula.	As Hud, descendents of Irem etc. They rejected <i>Tawheed</i> and so were destroyed by a Saa'iqah (destructive awful cry, torment, hit, a thunderbolt, etc.) See Qur'an: 11:61-68 51:44; 41:13; 91:11.
5-Ibraaheem (Abraham)	<i>As-Saabi'ah</i>	An ancient nation who lived in ancient Iraq. They worshipped the planets (sun, moon, stars). Then he emigrated to Palestine in <i>Ash-Shaam</i>	Allah granted him Ishaaq (عليه السلام Isaac) and Ismaa'eel (عليه السلام Ishmail). He came with his son Ismaa'eel (عليه السلام) to Makkah, and from Ismaa'eel's side, the greatest of all the Prophets and Messengers, Muhammad (ﷺ), was born. See Qur'an: 6:74-84. 14: 37-39; 2: 125-132
6-Lut	Peoples of the towns of Sodom in Palestine.	These people ascribed partners to Allah and committed sodomy	Lut was a student of Ibraaheem (عليه السلام). He sent him to Sodom's people inviting them to <i>Tawheed</i> . They rejected the call and they were destroyed by violent storm of stones (<i>haasib</i>). See Qur'an 11:70,

			74, 81,89; 15:59, 61; 22: 43; 26: 160-161, 167; 27: 56; 29:26; 38:13; 50:13; 54: 33-34; 66:10.
7-Ismaa'eel	To the tribes of Al-'Amaliqah and Jurhum Yemeni tribes.	In the Mountains around Makkah.	He was born before his brother Prophet Isaac (عليهم السلام). Received revelation, but we don't know about its name.
8-Ishaaq		In Palestine	The father of Prophet Ya'qoob (Israa'eel). Received revelation but we don't know about of its name
9-23 Ya'qoob (Israa'eel) and his twelve sons (al-Asbaat) and from them is Yusuf (Joseph). From their descendents came the Prophets and Messengers of <i>Banee Israa'eel</i> (off spring of Israa'eel). Including:			The last Prophet sent to <i>Banee Israa'eel</i> was 'Eesa (Jesus: ﷺ). Yunus sent to Ninawa in Northern Iraq. Ayyoub and Thul Kifl sent to around Damascus, Syria. Idrees is wrongly stated by some historians to be before Noah. See Qur'an 2: 136; 4: 163; 6: 83-86; 21:85.
*Ayyoub (Job)	*Daawoud (David)	*Ilyas (Elias)	
*Thul Kifl (Isaiah)	*Sulaiman (Solomon)	*Al-Yasa' (Elisha)	
*Mousa (Moses)	*Zakariah	*Yunus (Jonah)	
*Haroun (Aron)	*Yahya (John)	*'Eesa (Jesus)	
*Idrees (Enoch)			
24-Shu'aib	Sent to the people of <i>Madyan</i>	Close to Ma'aan area, South-West of Jordan)	From the descendents of Madyan, son of Ibraaheem. See Qur'an 11:84.
25-Yousha' bin Noon	-	-	Reported by Imaam Ahmad, and authenticated by Ibn Hajar (al-Fath 6:255 and al-Albaani (<i>as-Silsilah 202</i>). The sun was delayed from setting following his invocation so that he can conclude his Jihaad on his way to Baitul Maqdis (Jerusalem)
26-Muhammad ﷺ	Sent to mankind and <i>jinn</i> s.	The Message was revealed to him in Makkah	The final and last Messenger.

