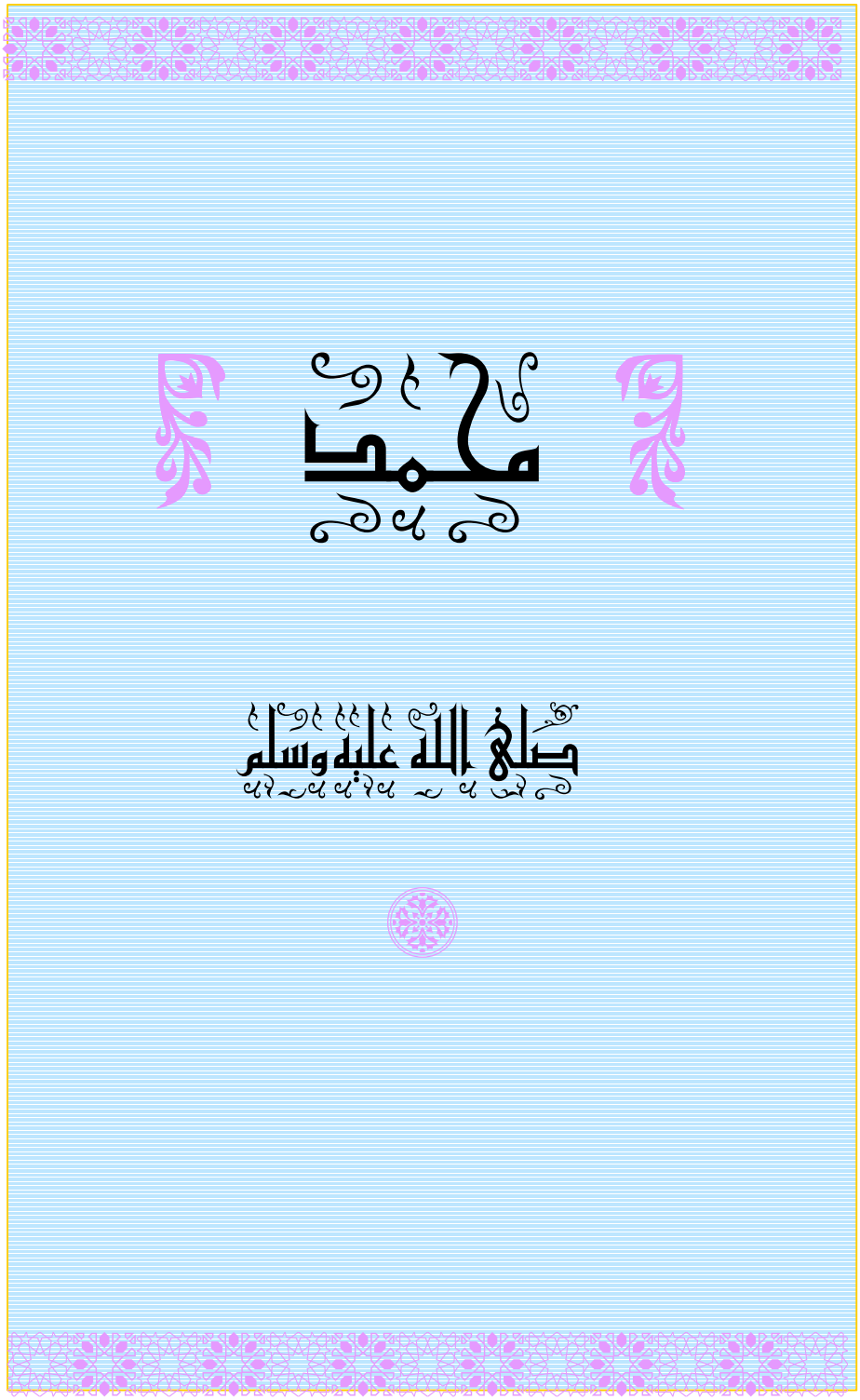

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The Messenger Of Allah Muhammad

May Allah bless him and grant him peace

By

Sheikh Muhammad Mitwaly Ash-Sha'rawy

O Allah,

Send Your Salât (Graces, Honours, Blessings, Mercy, etc.) on Muhammad and on the family of Muhammad, as You sent Your Salât on Abraham and on the family of Abraham, for You are the Most Praise-Worthy, the Most Glorious.

O Allah,

Bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham, for You are the Most Praise-Worthy, the Most Glorious.

This book is translated for the Love of Allah, the Prophet Muhammad (may Allah bless him and grant him peace) and Islam.

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بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

يَا أَيُّهَاالنَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا
إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

"O Prophet (Muhammad, صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light." (Al-Ahzâb, 33: 45-46).[1]

[1] *Ayat quoted by trans.*

Chapter One

Preparing The Universe For The Message Of Muhammad

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Ayat and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Al-Baqarah, 2: 129)

If we want to write about the Messenger of Allah, Muhammad (may Allah bless him and grant him peace), we will certainly need many tomes because the biography of the Messenger of Allah – may Allah bless him and grant him peace – and the aspects of grandeur in it are endless. But we will try in this book to offer glimpses or thoughts about his scented memoir followed by rays of light as Allah may bestow on us to say, while summoning the greatness of the man most nobly mannered.

Before we start talking about the Messenger of Allah (may Allah bless him and grant him peace) we shall discuss how the universe was prepared to receive the Message of Muhammad (may Allah bless him and grant him peace). Allah, all praise and glory be to Him, prepared the entire universe to receive the Message of the Last of the Prophets (peace be upon them all) and His Law, which His Messenger (may Allah bless him and grant him peace) would convey to mankind, as established by the glorious Ayah saying (what means):

"O Messenger (Muhammad, صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind." (Al-Mâ'idah, 5:67)

Since the beginning of creation and his name is Muhammad [*literally, the worthy of praise and the highly praised, may Allah bless him and grant him peace*] and then followed the preparation for his Message. Since Adam (peace be upon him) and Islam is the established Law; the doctrine that Adam came down to the earth with and he directly received from the Truth [*Al-Haqq*: one of the Beautiful Names of Allah], all praise and glory be to Him. Islam is the doctrine of totally submitting oneself and resigning one's affairs to Allah, Alone. It is the heavenly doctrine since time began till the Last Hour befalls. Enjoining that which blesses humanity and forbidding that which harms it has been the Law around which revolved all the Divine Messages as states the glorious Ayah saying (what means):

"And We said: O Adam! Dwell you and your wife in the Garden and eat you freely (of the fruits) thereof where you will; but come not nigh this tree lest you became wrongdoers." (Al-Baqarah, 2: 35)

All the Prophets who came with celestial Messages followed the course of '**Do and Do Not Do,'** and gave the glad tidings of the approaching Message of Muhammad (may Allah bless him and grant him peace) that gathers all the heavenly revealed values.

When we recite the Noble Qur'an we find that Almighty Allah, all praise and glory be to Him, says (what means):

"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad, صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this).'" (Âl-'Imrân, 3: 81)

Allah, all praise and glory be to Him, informs us through these glorious Ayat that He took the Covenant of all the Prophets that they should announce the glad tidings of the arrival of His Messenger, Muhammad (may Allah bless him and grant him peace), and that they should confirm his Message. And if Allah took that Covenant at one time from all the Prophets prior to birth on earth [i.e., when Allah extracted from Adam (peace be upon him) all of his descendants who would be born, generation after generation, until the end of the world and made them bear witness that He is their Lord], it is also confirmed that Allah took a Covenant from every Prophet that he should inform his followers and believers in his prophecy about the Message of Muhammad (may Allah bless him and grant him peace).

Allah, all praise and glory be to Him, brought forth from the loins of the Children of Adam (peace be upon him) their offspring, *one of the other*, that will continue to come till the Day of Resurrection, and made them testify that He is their Creator and the only true God worthy of worship, as says Allah in the following glorious Ayah (what means):

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify.' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.'" (Al-A'râf, 7: 172)

A hadith narrated on the authority of Ibn Sa'd said that a man asked the Messenger of Allah (may Allah bless him and grant him peace) saying, *"O Messenger of Allah! When were you a Prophet?"* The Messenger of Allah (may Allah bless him and grant him peace) replied, *"While Adam was between the soul and body, when the Covenant was taken from me."*

Thus, the Messenger of Allah (may Allah bless him and grant him peace) testified to the Oneness of the Lordship of the Supreme Creator together with all the creatures, while Adam was between the soul and body [meaning when Adam was in the state in which the soul was about to enter the body]. In the time between Adam (peace be upon him) and Muhammad (may Allah bless him and grant him peace) came the procession of the Prophets, guiding to the path of Truth; so that none would come on the Day of Resurrection arguing that there was not a reminder of the Law of Allah or givers of glad tidings and warners of what man would meet in the Hereafter.

When Does Heaven Intervene?

Adam (peace be upon him) conveyed the Doctrine of Allah to the earth by the Command of Allah, all praise and glory be to Him. It was the duty of Adam to teach his Children the Divine Doctrine, and in turn his Children would teach it to their posterity and so forth. But negligence came upon the Children of Adam, who strayed from the Law, forgot it or distorted it. They prostrated themselves to others than Allah, so Heaven had to intervene with a procession of Messengers so that man awakes from his inattention and remembers that Allah is the only worshipped God and is the Sole Creator.

Therefore, all the celestial Massages came in one procession heralding Islam. All had Islam as their doctrine: that mankind should worship the one and only True God, Who has no partner, and that they should adopt His Law as the course of their life to save them from torment. In Surat Al-A'râf, Almighty Allah says (what means):

"Indeed, We sent Nûh (Noah) to his people and he said: 'O my people! Worship Allah! You have no other God but Him. Certainly, I fear for you the torment of a Great Day!'" (Al-A'râf, 7: 59)

"And to 'Ad (people, We sent) their brother Hûd. He said: 'O my people! Worship Allah! You have no other God but Him. Will you not fear (Allah)?'" (Al-A'râf, 7: 65)

"And to Thamud (people, We sent) their brother Salih (Saleh). He said: 'O my people! Worship Allah! You have no other God but Him.'" (Al-A'râf, 7: 73)

Thus, all the processions of Messengers came agreeing upon the summit of Faith, that there is no God but Allah, Alone, Who has no partner, the one and only True God, and none should be worshipped but Him, then they conveyed the Divine Law.

Ibrahim's Glad Tidings Of Muhammad

When Ibrahim (Abraham, peace be upon him) stood raising the foundations of the Sanctified House (the Ka'bah at Mecca) he lifted his hands towards Heaven praying:

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Ayat and instruct them in the Book (this Qur'an) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Al-Baqarah, 2: 129)

Answering the supplication of Ibrahim was the announcement made to mankind about the Last of the Prophets, and the glad tidings of his arrival are given in every Book that preceded the Noble Qur'an.

The Truth, all praise and glory be to Him, informs in the Torah about Muhammad (may Allah bless him and grant him peace). The Almighty says, while addressing Musa (Moses, peace be upon him), what means:

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad, صلى الله عليه وسلم) whom they find written with them in the Torah and the Gospel, - he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So those who believe in him (Muhammad, صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful." (Al-A'râf, 7: 157)

Also, 'Issa (Jesus, peace be upon him) gave the glad tidings of the approaching Message of Muhammad (may Allah bless him and grant him peace), as states the glorious Ayah (which means):

"And (remember) when 'Issa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the Torah [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.'" (As-Saff, 61: 6)

Not only did the Prophet 'Issa (peace be upon him) give the glad tidings of the Messenger of Allah (may Allah bless him and grant him peace), but also his descriptions were accurately stated in the Torah and the Gospel, in a way that permitted the Jewish rabbis and Christian monks to easily know the Messenger of Allah (may Allah bless him and grant him peace) without a guide.

With regard to that, The Truth, Blessed and Exalted be He, says (what means):

"Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad, صلى الله عليه وسلم) as they recongise their own sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad, صلى الله عليه وسلم, which are written in the Torah and the Gospel]." (Al-Baqarah, 2: 146)

The Monk Bahira Identifies The Messenger

We thus can see that the Message of Muhammad (may Allah bless him and grant him peace), even his outward appearance, was known and heralded in the celestial Books. Furthermore, the Jewish rabbis and Christian monks recognized him even before his mission; they knew the time of his Message and were sure of his birth.

Abu Talib, the uncle of the Prophet (may Allah bless him and grant him peace), traveled with a trade caravan to Syria, having in his company the Messenger of Allah (may Allah bless him and grant him peace), who was still a boy. The caravan reached Busra [which was a part of Syria, in the vicinity of Howran under the Roman domain], where lived a monk called Bahira, who devoted himself to worship in his hermitage. Many a time the caravans passed by his place, but monk Bahira never talked or socialized with them.

But this time he prepared for them a banquet, and then he descended from his hermitage and said to them, *"I prepared food for you, O people of Quraish, and I would love to entertain you all,*

the young and old, the slaves and the free." So, the people wondered saying, *"We used to pass by often but you prepared for us nothing, so what has happened?"*

The monk replied, *"I liked to welcome you."*

So, all the people gathered around the table except the Messenger of Allah (may Allah bless him and grant him peace) who kept sitting under a tree. Monk Bahira asked, *"O People of Quraish, did any of you miss my banquet?"* They replied, *"None missed it except a boy, who is the youngest amongst the people."* He said, *"Call him."* Afterwards, Bahira went to the Messenger of Allah (may Allah bless him and grant him peace), embraced him and then kept looking for the sign (the seal) of Prophethood in his body (which is found between his shoulders).

After the people finished eating and parted, Bahira said to the Messenger of Allah (may Allah bless him and grant him peace), *"I ask you in the name of Al-Lat, and Al-'Uzza [two idols of the pagan Arabs], to tell me what I seek to know from you."* Bahira used to hear the Quraish swearing by *Al-Lat*, and *Al-'Uzza* in their talk, but the Messenger of Allah (may Allah bless him and grant him peace) said to him, *"Do not ask me in the name of Al-Lat, and Al-'Uzza, for by Allah, I have never hated anything more than them."*

Bahira said, *"Then in the Name of Allah, tell me what I seek to know from you."*

The Messenger of Allah (may Allah bless him and grant him peace) said, *"Ask me about whatever you like."* Bahira kept asking and the Messenger (may Allah bless him and grant him peace) answering, and Bahira finding all the statements of the Messenger (may Allah bless him and grant him peace) exactly as in the Book, then he looked at his back and saw the seal of Prophethood between his shoulders.

Upon concluding his questions, his uncle Abu Talib arrived, so Bahira asked him, *"What this boy is to you?"*

Abu Talib replied, *"He is my son."* Bahira said, *"He is not your son, and the father of this boy should not be alive."* Abu Talib said, *"He is my nephew."* Bahira asked, *"What happened to his father?'* Abu Talib replied*, "He died while his mother was pregnant with him."*

Bahira said, *"You told the truth and I have seen the clouds shading him while he was sitting in front of the hermitage and that is why I invited you. Return with your nephew to his country and guard him against the Jews, for by Allah if they saw him and learned from him what I did they would seek to harm him. This nephew of yours will be a person of great importance and influence."*

When Abu Talib heard these words he hurried back to Mecca with the precious child, Muhammad (may Allah bless him and grant him peace).

Another hadith, on the authority of Ibn Salam[2] – one of the Jewish rabbis – narrates that he came to the Messenger of Allah (may Allah bless him and grant him peace) after

[2] Abdullah bin Salam was from amongst these same Jews. His name was Al-Husayn bin Salam, (the Prophet, may Allah bless him and grant him peace, gave him the name 'Abdullah) and held the post as a Jewish Rabbi. Because of his piety, religious knowledge and good conduct, he was widely respected by both Jews and non-Jews. During his study of the Torah, he came across the verses which spoke of the coming of the final Prophet. He deeply studied this prophecy, and anxiously awaited his coming. He would

embracing Islam and said, *"Ashadu ana La ilah illa Allah, wana Muhammadan rasul Allah* [I testify that there is no God but Allah and Muhammad is the Messenger of Allah]. *By Allah I know that Muhammad is the Messenger of Allah as I know my own son and my knowledge of Muhammad is even greater."* Then he said to the Messenger of Allah (may Allah bless him and grant him peace), *"The Jews are a people (inclined to) slander and falsehood, and if they should come to know about my reversion to Islam before you ask them about me, they would tell a lie about me."*

When Messenger of Allah (may Allah bless him and grant him peace) asked the Jews, *"What kind of man is Ibn Salam amongst you?"* They replied, *"He is our master and the son of our master, and he is our venerable rabbi."* Then the Messenger of Allah (may Allah bless him and grant him peace) asked, *"What would you say if 'Abdullah bin Salam embraced Islam."* They replied, *"May Allah protect him from this!"* Whereupon, 'Abdullah came out and said, *"I testify that there is no God but Allah and Muhammad is the Messenger of Allah."* Thus, the Jews said, *"He is the evilest among us, and the son of the evilest amongst us,"* and disparaged him. On that 'Abdullah said, *"That is what I was afraid of, O Messenger of Allah."*

The Jews of Medina even knew the time at which Muhammad (may Allah bless him and grant him peace) would be commanded to deliver the Message. They used to tell Al-Aws and Al-Khazraj [two tribes in Medina, later two sections of the Ansar (Supporters)], *"There has come the time of a Messenger whom we shall follow, and we, along with him, shall exterminate you, just as the nations of 'Ad and Iram (people) were exterminated."*

Preparing The Universe For The Message Of Islam

We can see that the entire universe was spiritually being prepared to receive the Message of Muhammad (may Allah bless him and grant him peace). But some may ask, *"What good will it do to herald the arrival of the Message of Muhammad (may Allah bless him and grant him peace) to people who will die before his birth?"*

We say that Allah willed that none of the believers, who did not live during the lifetime of the Messenger of Allah (may Allah bless him and grant him peace), should die without being given the glad tidings of his arrival and being trustful of his coming. That spiritual preparation of the universe to welcome the Message of Muhammad (may Allah bless him and grant him peace) also mirrors the honorable status of the Last of the Prophets in the Sight of The Lord, be ever gloried His Majesty and Might.

That spiritual preparation was part and parcel of preparing the entire universe for receiving the Message of Muhammad (may Allah bless him and grant him peace). The last act in preparation came on the birth year of the Messenger of Allah (may Allah bless him and grant him peace). Allah, all praise and glory be to Him, willed by it to inform the entire earth that the last of all Prophets would be born and He Himself would guard his Message. That this Prophet would knock down the pillars of injustice in the entire universe, and if his doctrine is justly followed, it would leave no trace of oppression and bring about absolute justice.

There was a sign in the year of his birth and another on the day of his birth. As for the sign that happened in the year of his birth, it was the Elephant Incident. Abrahah – one

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continually convey the characteristics of this Prophet to his family and prayed that he would one day meet him. [Trans. n.]

of the Abyssinian leaders – wanted to destroy the Ka'bah, the Sacred House of Allah in Mecca. It is narrated that Abrahah was a powerful tyrant who invaded Yemen. When he heard that people made pilgrimages to the Sacred House of Allah, he wanted to build a house in Yemen that people would visit instead of Mecca.

It happened that an Arabian came and threw garbage in that house, which wildly enraged Abrahah. He decided to retaliate by destroying the Ka'bah and Satan adorned that heinous deed in his eyes. For that is the diabolic stratagem in adoring falsehood, which the Noble Qur'an illustrates to us through the glorious Ayah saying (what means):

"Remember Satan made their (sinful) acts seem alluring to them, and said: no one among men can overcome you this day, while I am near to you: but when the two forces came in sight of each other, he turned on his heels, and said: Lo I am clear of you; lo I see what you see not; Lo I fear Allah; for Allah is severe in punishment.' (Al-Anfâl, 8: 48)

Satan And Abrahah

The Noble Qur'an shows us through this glorious Ayah how the devil adorns evil to mankind, a solemn warning to us against him. The devil whispered to Abrahah saying, *"You are strong and brave, and those are merely nomad Arabs, with neither might nor power. Go and destroy the Sacred House, you will find no one to defend it."* So, Abrahah prepared a powerful army built of elephants and mighty men, and he marched on to destroy the Sacred House of Allah, filled with pride at his strength.

When they arrived at Mecca and its people saw that mighty army and its force of elephants they fled to the mountains, deserting the House, undefended. There was a Divine wisdom behind this desertion, because if the people of Mecca surrounded the House to defend it and defeated Abrahah, it would have been said that a heroic minority defeated Abrahah's army. Furthermore, if only one defender remained in front of the House, legends would have been fabricated about him.

But Allah, all praise and glory be to Him, wanted that all people leave His House unprotected. Thus, Abrahah stood with his huge army and no human rose to defend the Sacred House.

There the miracle happened and the sky was covered with birds, and suddenly the birds started to cast small stones that annihilated Abrahah's army and crushed it. Thus, the mighty army perished in no time. The Truth, all praise and glory be to Him, relates this event saying (what means):

"Have you (O Muhammad, صلى الله عليه وسلم) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Mecca]. Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjîl (baked clay). And made them like an empty field of stalks and straw, (of which the corn) has been eaten up." (Al-Fîl, 105: 1-5)

Some scientists tried to account for the destruction of the elephant and Abrahah's army by hypothesizing that the birds might have been carriers of infectious diseases that caused the destruction of the marauding army, which is absolutely false! Because the

mission of the Prophet (may Allah bless him and grant him peace) started when he was forty and the Elephant Incident happened in the year of his birth. If Surah Al-Fîl [The Elephant: 105] was revealed without the real occurrence of this incident, the people of Mecca who were fifty, sixty, seventy years old or more, amongst whom were disbelievers who heatedly desired to impugn Islam, those would have said, *"We have lived the year of the Elephant Event, but we neither saw flocking birds nor stones of perdition."*

But the birds did come and threw stones of clay, baked with Hellfire, and none could deny what the glorious Ayat narrate. We have to believe that Allah is mightily Able to do anything, so we should neither introduce interpretations that belittle the Might or Power of Allah, Whose Majesty reigns supreme, nor subject the Divine Miracles to the worldly principles of cause and effect, nor to what is within our limited reasoning power for they are enormously higher above it.

The Straight Course

But what is the meaning of that incident? It clearly signifies that Almighty Allah wants us to carefully bear in mind that His Messenger (may Allah bless him and grant him peace) who would be born in that year would bring a doctrine mightily guarded by Heaven, even if all mankind deserted him. No human would be able to remove, change, replace or conceal anything from the Noble Qur'an…the doctrine of the Messenger of Allah (may Allah bless him and grant him peace). Because it is a doctrine mightily guarded by the Power of Allah, The Most Exalted and Ever-Majestic, and what Allah guards can never be within reach of humans.

With real wonder, we ourselves witness that at the time the strength of faith is in decline the curve of preserving the Noble Qur'an is rising up. We even find that Almighty Allah is subjecting to the service of preserving the Noble Qur'an those who do not believe in it. So, we may find a Japanese scholar writing the whole Qur'an in one page, and a Japanese institution producing luxurious Copies of the Noble Qur'an. All over the world are non-Muslims serving the Noble Qur'an, who do not offer the same as to their books.

We also find that some of those who are rivaling for enhancing the Copies of the Noble Qur'an and publishing them in beautiful designs only memorize few Ayat from the Noble Qur'an. This upward curve of faith is from Allah Who will guard His Noble Book against the abuse of mankind till the Day of Resurrection, as declared by the glorious Ayah saying (what means):

"Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption)." (Al-Hijr, 15: 9)

The Birth Of The Light

Now we move to the birthday of the Messenger of Allah (may Allah bless him and grant him peace). On that day the strongholds of injustice were shaken all over world, and all of a sudden the sacred fire that the Magi worshipped died down; Lake Sawa, which the Persians sanctified, sank down; and Kisra's palace, the fortress of oppression and disbelief, cracked and its balconies fell down.

Was there an operating hand behind these events? Or did they happen by the Power of Allah, Alone?

Of course, they happened by the Power of Allah, Alone, for us to learn that the truth whose Prophet was born on that day would destroy the strongholds of injustice in the whole world. And the Law that this Noble Messenger would be sent with, if followed truthfully and out of sincere faith, would leave no trace of injustice on the earth. They served as universal signs to the monotheistic religion, and the sublime message it bears to this universe.

And marvels truly happened, for at the time of the revelation of the Noble Qur'an the Arabs were a disunited nation, warring tribes with neither might nor power, killing one another and feuds were unabating between them. They lived in a barren desert, coveted by none. Then, Islam came to make the Arabs master the whole world and defeat the greatest two powers at that time: the Persians and the Romans.

But how was all this realized? Did the Noble Qur'an give the Arab an atomic bomb, or a new secret weapon? Or a scientific discovery that none has ever known before?

Nothing of that, but the Noble Qur'an brought a Law from Allah, be ever gloried His Majesty and Might, if man follows it, he will surely govern the whole world and be the master of this universe. The Arabs followed the Law of Allah; therefore, in a few years they became the masters of the earth, owners of civilization and power. Their word obeyed and their force feared, pioneers of progress and civilization in all domains.

That is the Law of Allah, whoever truthfully follows it will be superior, and whoever abandons it will miserably fail.

The Universality Of The Message

After the spiritual preparations that Allah has made in His Universe to receive His Messenger (may Allah bless him and grant him peace), through the glad tidings given by all the Prophets (peace be upon them all) about his arrival, and after stating his full description in the celestial Books that preceded the Noble Qur'an, and after the Elephant Event that captured and directed the attention of the Arabs at the time of its occurrence, to the Mighty Power of Allah, all praise and glory be to Him, and the entire world as well by depicting it in the Noble Qur'an, and after the highest strongholds of injustice on the face of the earth were mightily shaken, we must answer two important questions:

The first question: Why was the Message of the Prophet Muhammad (may Allah bless him and grant him peace) sent to the worlds or to the entire universe, and was not sent particularly to his people? Because, the Prophets who came before the Messenger of Allah (may Allah bless him and grant him peace) were sent to their own people in order to remedy certain vices in the world. Moreover, at one time there was more than a Prophet. Ibrahim (Abraham, peace be upon him), the father of the Prophets, and Lut (Lot, peace be upon him), both of them were sent at the same time: Ibrahim to remedy the vice of idolatry and Lut to remedy sodomy that spread among his people.

Communities during the times of the preceding Prophets lived in isolation from one another. In addition, means of transportation were slow and difficult, almost nonexistent. People living anywhere, knew nothing about those living in other distant places.

The Wisdom of Heaven dictated that every Messenger was sent to his own people to remedy a certain vice or vices in a particular community. Surely, Allah, all praise and glory be to Him, eternally possesses absolute knowledge about His universe and how it would be unified. How the Most Exalted would reveal to mankind from the secrets of His Universe what would render transportations easy and distances short, in a way that unifies the problems of the world, and that is exactly what we now see.

In seconds the whole world knows about any incident that takes place in whatever spot on the earth. A disease that appears in America is quickly transmitted to Europe, and in a quicker pace to Africa, Asia and the rest of countries, until the problems from which the world suffers became almost one. For instance, the entire world suffers from violence and terrorism. Drugs not only threaten the youth of a certain country, but their evil also extends to all the countries of the world. Diseases became one in the whole world, which necessitated the appliance of one remedy. Because the problems of the world are one, it follows that the medicine should be one.

Therefore, Islam, the Message of the Last of the Prophets and Messengers, came to remedy the diseases of the entire world. After all these preludes people should have appreciated the value of Islam, and the Law brought by the Noble Qur'an. Regretfully, instead of that many people on the earth, who hear about Islam and the Noble Qur'an, never seek an enlightening reading about them that may shine within and show the way before them.

Any tourist is so caring about the trip he will undertake, reading the smallest details about the country he is going to visit and asking those who have visited it before, but he never tries to learn about his religion (Islam) or understand the teachings of Islam on which life is established.

Allah, all praise and glory be to Him, created this universe and prepared it for man before creating him. He made man the master and made the entire universe serve him, and subjected it to him. But many never question themselves about He, The God, Who has subjected and created.

The second question: Why was Muhammad (may Allah bless him and grant him peace) the Last of the Prophets? Because, his mission (may Allah bless him and grant him peace) is the completion of all Messages and the perfection of all blessings, and in these two lies utmost contentment. For by their grace the canopy of Islam flies over the Worlds. Allah, the Almighty, has perfected the religion, completed His grace and Favour upon those who follow guidance, and the Prophet (may Allah bless him and grant him peace) has conveyed the Message. Allah says in the Noble Qur'an (what means):

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Al-Mâ'idah, 5: 3)

The Messenger of Allah (may Allah bless him and grant him peace) said, *"My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for the place of one brick in a corner. The people go about it and wonder at its beauty,*

but say, 'Would that this brick be put in its place!' So I am that brick and I am the last of the Prophets.'"

Allah, all praise and glory be to Him, made the miracle of His Messenger (may Allah bless him and grant him peace) his very doctrine, to keep the doctrine guarded by the power of the miracle till the Day of Judgment. In the past, Allah entrusted His servants with the duty of guarding the previous celestial Books, but what did they do with them? They forgot them, and the parts unforgotten were distorted, and those undistorted were hidden and those unhidden were substituted and changed.

Therefore, mankind was untrustworthy of guarding the Law of Heaven, because whims and caprice interfered and worldly greed changed and substituted the Divine Law. Hence, it is Almighty Allah Himself Who guards the Noble Qur'an against any change or corruption.

The Noble Qur'an… A Miracle Ever-Renewing

Allah, all praise and glory be to Him, made the doctrine of His Messenger (may Allah bless him and grant him peace) an everlasting miracle. To every generation the Noble Qur'an has something new to offer. There are matters that the Messenger of Allah (may Allah bless him and grant him peace) has accurately clarified, explained and detailed, which are the matters connected with worship. The Messenger of Allah (may Allah bless him and grant him peace) left no rule related to worship without explaining it in detail.

But there are Ayat that were beyond the grasp of the contemporaries of the Messenger of Allah (may Allah bless him and grant him peace), which the Messenger (may Allah bless him and grant him peace) left as Qur'anic miracles to every generation. Thus, no time passes without the manifestation of a new Qur'anic miracle, which we have not known before.

Almighty Allah says (what means):

"Say (O Muhammad ﷺ to mankind). 'If the sea were ink for (writing) the Words of my Lord, sooner would the sea be exhausted than would the words of my Lord, even if we brought (another sea) like it for its aid." (Al-Kahf, 18: 109)

When they discovered that the earth is globe-shaped, it became evident how the Noble Qur'an was the first to clearly indicate that truth in the creation of the night and day. The Noble Book indicates the spherical shape of the earth and its rotation on its axis in one glorious Ayah, in which The Most Exalted says (what means):

"And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude." (Al-Furqân, 25: 62)

A thing that succeeds another means to exactly follow close upon it like patrols, one after another; or as work shifts in a factory, each succeeding the other. But there is always a beginning in all this, where the first night patrol does not have a preceding one, and the first shift upon start of work in a factory, does not come after another shift, simply because it is the beginning of work at the factory. But The Truth, all praise and glory be to Him, says (what means):

"And it is He Who made the Night and the Day to follow each other." (Al-Furqân, 25: 62)

Night must follow day from the moment of creation, which cannot be unless night and day were together created on the face of the earth, which also cannot be unless the earth is globe-shaped. At the moment of creation, night and day both existed on the earth at the same instant, so that each becomes the successor of the other. Night and day cannot succeed one another unless the earth rotates on its axis. Had the earth been still, the part subjected to light would have remained day forever and the dark part would have remained night forever. Therefore, the axial rotation of the earth is a must-be fact. Another marvel found in the Noble Quran about the rotation of the earth, is the glorious Ayah in which Almighty Allah says (what means):

"And you see the mountains and think them firmly fixed; but they pass along as the clouds pass: (such is) the Artistry of Allah, Who perfected all things." (An-Naml, 27: 88)

After the revolution witnessed in science, scientists became able to film the baby within its mother's womb, but the Noble Qur'an has already scientifically depicted the phases of embryonic development with amazing accuracy. Then medicine discovered that the sensory-perception in man is the skin, because nerve endings (receptors) lie directly beneath the skin, and again they find the Noble Qur'an stating that truth, in the glorious Ayah speaking about the eternal torment that the inhabitants of Hellfire will taste:

"As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment." (An-Nisâ', 4: 56)

The Noble Qur'an is richly plenteous in miracles, some Allah has willed to be unveiled, and many others are to be revealed to the future generations. All this serves to keep the Noble Qur'an an everlasting rejuvenating miracle, in a way that offers to every age a new miracle.

The whole universe rejoiced at the birth of the Messenger of Allah (may Allah bless him and grant him peace), because he came with a doctrine that would bring back the harmony man lost with the universe and with his own self. Although, the whole universe is made to obey, except mankind and the jinns who are given free will, none should think that Allah, all praise and glory be to Him, imposed such subjection on the universe. But the Justice of Allah dictated that such subjection be of its own choice. Had it been a compulsory matter, Allah would not have given the universe the freedom to choose.

In this regard, The Truth, all praise and glory be to Him, says (what means):

"Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)." (Al-Ahzâb, 33: 72)

Thus, we see that Almighty Allah offered the trust or freedom of choice to all His creatures, but these creatures, other than mankind and jinns, feared lest they should not be able to fulfill and honor the trust and said, *"O Lord! We have chosen to be subjected."* But as for man he was misled by his reason and asked for free choice.

The Universe And Mankind

So, the whole universe is a glorifier of Allah except mankind, as some are glorifiers and others are not. In this regard, The Truth, all praise and glory be to Him, says (what means):

"See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâb* (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified." (Al-Hajj, 22: 18)

The glorious Ayah shows that upon mentioning mankind obedience varied, but as for the rest of creatures they are all glorifiers. True indeed, for the Messenger of Allah (may Allah bless him and grant him peace) heard the glorification of the pebbles; and the longing of the date-palm trunk on which he used lean while preaching, and the moan it uttered when a pulpit was built for him to deliver sermons from, instead of it. Also, the clouds that used to shade him and the camel that complained to him of man's cruelty and the water gushing forth from his fingers.

All these glorifiers rejoiced at the Message of Muhammad (may Allah bless him and grant him peace), but man whom Allah made the master of this universe and created for him all these blessings, is the one who opposed and disbelieved. Therefore, all what exist in the universe from inanimate beings, plants and animals curse the disbeliever, even the human body that Allah has subjected to serve man, whether an obeyer or a disobeyer.

The tongue can utter the *Shahadah* **[The Testimony of Faith: There is no God but Allah and Muhammad is the Messenger of Allah)]** or the word of disbelief, Allah forbid. Similarly, the hand obeys its owner when it assaults people and also obeys him when helping someone rise on his feet, or helping a cripple or a blind man cross the road.

But on the Day of Resurrection all the organs of the human body will come to testify against the sinner and curse him, as substantiated by the glorious Ayah saying (what means):

"On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do." (An-Nûr, 24: 24)

The Truth, all praise and glory be to Him, willed that the Islamic Message should be send down in Mecca, that blessed stretch of land, which Allah has chosen as His House. Although it is a small spot from the spacious land that Allah has created, man with his disbelief stubbornly insisted on defiling that Sanctified House and worshiping in it others than Allah. Within the House of Allah, chosen by Allah Himself, man set up idols that were worshipped instead of The Most Exalted.

The Truth, all praise and glory be to Him, willed that Islam starts with purifying His House and that the first Call of Faith be cried within the ears of the chiefs of the Quraish, to whom the House had given mastery over all the Arabs; those chiefs who were the leaders of disbelief and the establishers of the idols within the Sacred House of

Allah; who tyrannized over the world. Their society was widely estranged from the Worship of Allah, a society that approbated sins, disbelief and polytheism. Then came the Cry of Faith to mightily shake them all and restore to life the eternal values springing from this very blessed place that is connected with the continents of the earth by land and sea, for it constituted the outset and from its land the Message was conveyed to the Worlds.

Before discussing the Message, we have to talk about the Prophet Muhammad (may Allah bless him and grant him peace), and his descriptions as given by his contemporaries, and why was he of superb manners? And why did Allah, Blessed and Exalted be He, chose him a human? And why illiterate? And why an orphan?

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

"And verily, you (O Muhammad, صلى الله عليه وسلم) are on an exalted standard of character." (Al-Qalam, 68: 4)[1]

[1] *Ayah quoted by trans.*

Chapter Two

Why Was The Messenger A Human

"Say: 'If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'" (Al-Isrâ', 17: 95)

Mecca that witnessed the birth of the Prophet of Islam, Muhammad (may Allah bless him and grant him peace), and the events that encircled his Message, holds a special honorary place in the Sight of The Almighty, because the first House placed to mankind for worshipping Allah was that at Sanctified Mecca. Allah says (what means):

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for all kinds of beings." (Âl-'Imrân, 3: 96)

The angels built it and showed it to Adam and Eve (peace be upon them) to worship Allah there. It is a place dedicated to worship only and to offering Salah (Prayers) that embodies the spiritual relationship and communication between Allah and His servants.

Adam (peace be upon him) received the doctrine directly from Allah, all praise and glory be to Him, and was entrusted with conveying it to his Children. But with the passage of time the Children of Adam made distortions and substitutions in the Law of Allah. They worshipped idols, stones, stars, animals, the sun, and other false gods. Born of the negligence that befell the Children of Adam, there had to come a Messenger who would remind them of the Law of Allah, all praise and glory be to Him, and restore them to the worship of Allah, Alone.

With the passage of time and people's negligence of the House, the landmarks that used to pinpoint its place were obliterated. The House of Allah is the piece of land on which rise the Sanctuary and the space above it. The expanse of air above the Sanctified Ka'bah till the highest sky is an extension to the House of Almighty Allah [*Al-Baitul-Ma'mûr*: the House over the heavens parable to the Ka'bah at Mecca, continuously visited by the angels]. Therefore, a second and a third floor were built in the Sanctuary. And the same applies to every House (Masjid) of Allah.

The space that rises over a Masjid is an extension to it, and from there the angels descend on the prayers. Therefore, the Masjids or Houses built at a corner below the buildings are not considered Masjids, except if exigency impelled to offer Salah in them. Because above such Masjids that are constructed under buildings and within apartments are people perhaps in a state of impurity.

It means that angels do not descend there, and the Prayers offered in such corners are like the Congregational Prayers offered in any ordinary room, except if necessity dictated so, because dire necessity sanctions the prohibition [*"But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him" (Al-Baqarah, 2: 173)*].

The Sacred House of Allah is the only Masjid on the face of the earth chosen by Allah, all praise and glory be to Him. All the Masjids on the earth are places of worship chosen by the creatures of Allah. But the Sacred Masjid of Allah in Mecca is the selection of Allah Alone. Therefore, it became the Qiblah [Direction faced in Prayers] of all the Masjids and prayers all over the universe. The Masjid that Allah Himself has chosen as a place of worship. Therefore, the whole earth has been made a Masjid (a place for praying) to the Muslims as established by the Prophetic hadith saying, *"And the earth has been made for me a place for prostration (masjid) and its soil a purifier [Tayammum: The ablution which is performed when no clean water is available, it involves using clean earth (i.e. dust or soil)]."*

Ibrahim And The Place Of The House

It is reported that when the Children of Adam sank into a state of negligence, erosion and natural forces effaced the special landmarks of the Sacred House. It is also reported that the flood, which drowned the whole earth during the era of Nuh (Noah, peace be upon him), wiped the signs that marked and showed the place of the House to people.

When we wish to mark a spot on land and make it known to people there are two basic factors: a place and a sign. The place is the stretch of land that we want to mark and show to people, whereas the sign is what guides people to that place. Therefore, the place of the Sacred House has remained as it is, affected by nothing. But the sign that guides people was gone or effaced, so in turn the place became unknown to people.

Thereupon, Allah, all praise and glory be to Him, guided Ibrahim (Abraham, peace be upon him) to the place of the House and showed it to him, but why? To raise its foundations so that people would be guided to its place. It follows that the place of the Sacred House is present on earth since the world was made, but the guiding sign is the factor that was effaced, as substantiated by the glorious Ayah in which The Truth, all praise and glory be to Him, says (what means):

"And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Mecca) (saying): 'Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.).'" (Al-Hajj, 22: 26)

Allah, all praise and glory be to Him, showed the place of the House to Ibrahim (peace be upon him) who raised the foundations or the part raised above land, i.e., the Holy Ka'bah, which served to indicate the place of the House. *Al-Masjidul-Haram* [The Sacred Masjid at Mecca] is not the Holy Ka'bah – rather the Ka'bah is the sign that guides people to the place of the Sacred Masjid.

Purity Of Al-Masjidul-Haram

Allah, all praise and glory be to Him, established His House at that place on earth for worship, therefore when man enters *Al-Masjidul-Haram* [The Sacred Masjid at Mecca] he should only occupy himself with worshipping his Lord and detach himself from this world. He should take it off with his shoe and throw it outside the Sacred House of Allah. He should devote himself only to bowing, prostration and glorifying Allah.

But the dereliction that man fell into made him set up in the House of Allah that which was worshipped instead of Him. It made man place idols inside the House of Allah, which are but stones that he himself had shaped. None thought how could a creature create a god! Or how could the god be of stone, with neither might nor power! But the cause is absence of mind and alienation from the Law of Allah.

People want to live their lives according to their own desires: to tyrannize, steal, commit every vice and give free reign to their desires. The supreme wish of a disbeliever is to find a god without a law; in other words, a god that does not impose on him any action according to a law.

He will then act as he pleases in life and at the same time will think that he satisfies the instinct of piety and faith that Allah has created mankind with, without which the life of people will never be right. The Message of the Prophet of Allah (may Allah bless him and grant him peace) came to purify the House of Allah from any trace of polytheism and restore the purity of man's heart, soul and mind so that worship becomes purely to Allah, Alone, till the Day Allah inherits the earth and whatsoever is thereon.

Muhammad, the Messenger of Allah (may Allah bless him and grant him peace), came to the universe after Allah has fully prepared to his arrival, through the Prophets who heralded the blessed news of his advent. Allah, all praise and glory be to Him, stated his descriptions in the celestial Books that were revealed before the Noble Qur'an, so that the people of the Book (the Christians and the Jews) would recognize him and none on the Day of Judgment would have any excuse for not believing in him. Therefore, the Torah and the Gospel embrace the descriptions of the Messenger of Allah (may Allah bless him and grant him peace).

Certainly, believers at any time or place thirst for knowing the features of the Messenger of Allah (may Allah bless him and grant him peace); we will relate what 'Ali bin Abu Talib (may Allah be pleased with him) has said, to water the thirst of the love that the believers have to the Last Messenger (may Allah bless him and grant him peace).

The Description Of Muhammad

'Ali bin Abu Talib (may Allah be pleased with him) is the fourth successor to the Messenger of Allah (may Allah bless him and grant him peace). He was the first to believe in the Messenger of Allah (may Allah bless him and grant him peace) from the boys. It is known that Abu Talib was the Prophet's uncle and guardian, and 'Ali's father. The Messenger of Allah (may Allah bless him and grant him peace) used to send 'Ali to the people of Yemen to invite them to Islam. A Jewish rabbi used to attend the assembly of people who used to listen to 'Ali's speech about the Prophet (may Allah bless him and grant him peace).

The Jewish rabbi once asked 'Ali saying, *"Describe to us the Messenger of Allah, Abul-Qasim, Muhammad bin 'Abdullah."* The Jewish rabbi was holding a book in his hand and every time 'Ali talked, the Jew leafed through the book, as if reviewing (in his book) the descriptions that 'Ali gave.

'Ali bin Abu Tâlib said, *"The Messenger of Allah was neither short nor very tall."* In other words, the Messenger of Allah (may Allah bless him and grant him peace) was of medium height, neither short nor conspicuously tall.

'Ali added, *"His hair was neither curly nor completely straight."* In other words, his hair was black, in between straight and curly.

'Ali bin Abu Talib said, *"He had large eyes, long eyelashes, and his eyes had a tinge of red. He had a thick beard and a rosy complexion."* In another narration 'Ali said, *"He was white-skinned, having a reddish tinge. His eyes were large with jet black pupils and his eyelashes, long."* In other words, his face was rosy, bright and glowing of a whiteness tinged with red.

'Ali bin Abu Talib said, *"The Messenger (may Allah bless him and grant him peace) had big hands and feet, and broad shoulders."* In other words, he had great bones at joints, i.e. the knees, elbows and shoulders, a sign of bodily strength. The hands and feet of the Messenger (may Allah bless him and grant him peace) were also big and his fingers strong.

'Ali continued saying, *"When he walked, he would walk briskly as if descending a slope. When he turned, he would turn his whole body*[2] *and between his two shoulders was the Seal of Prophethood. He was the Last of the Prophets; he had the most generous hand and open heart of all people; he was the most truthful of all people, the best of them in temperament, and the most sociable amongst them. Whoever unexpectedly saw him would stand in awe of him and whoever accompanied him and got to know him would love him."*

As though the land beneath him lowered itself out of awe, so he leaned forward in his movement.

'Ali completed his portrayal of the graceful picture saying, *"I have never seen anybody like him, neither before nor after him."*

The Rabbi Declares His Islam

Then 'Ali (may Allah be pleased with him) fell silent, whereupon the Jewish rabbi continued the narration from the book he held in hand, saying, *"His eyes have a tinge of red, he has a graceful beard, a handsome mouth, perfectly shaped ears, and comes with his whole body and goes with his whole body."*

'Ali bin Abu Talib answered him, *"By Allah this is the very description of the Messenger of Allah, may Allah bless him and grant him peace."*

The Jewish rabbi added, *"He leaned forward in his walk."*

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[2] The Messenger (may Allah bless him and grant him peace) walked with strength of purpose, lifting each foot clearly off the ground. This is the walk of those with firm determination, those who have a sense of gravity, dignity and valor, inspiring respect in others. *"When he turned, he would turn his whole body,"* means that he did not steal any glances. He did not turn his head left or right when looking at something because this is the mannerism of those frivolous and thoughtless, having no sense of purpose; instead he would turn his whole body to the one who addressed him, showing his complete concern to what he was saying and would turn his whole body away upon finishing. Therefore when he was talking to someone or other such things, he would turn his entire body to him and not just turn his head as this is the manner of the arrogant. [Trans. n.]

'Ali bin Abu Tâlib said, *"My very words, as if descending a slope,"* means as if the land is lowering itself before him.

The Jewish rabbi said, *"These qualities are written in this book that belonged to my forefathers,"* pointing to the book he held.

Then the Jewish rabbi added, *"Also written: His glory would be send forth from the Sanctuary of Allah, His Safe Land and the location of His House. Then, he would migrate to a Sanctuary that he himself would sanctify (would make it a sanctuary), i.e., the Prophetic Sanctuary in Al-Madinah Al-Munawarah [Medina, The Luminous City]. This sanctuary would be of the same inviolability as the Sanctuary Allah declared inviolable.*"

The dialogue continued between 'Ali bin Abu Talib and the Jewish rabbi about the Messenger of Allah (may Allah bless him and grant him peace) and the statements of the Torah. Then, the Jewish rabbi declared his Islam saying, *"I testify that he is the Prophet of Allah and His Messenger (may Allah bless him and grant him peace) to all mankind."*

The Majestic Appearance Of The Messenger

The Messenger of Allah (may Allah bless him and grant him peace) looked majestic and highly honored. His face shined as the full moon on a moonlit night. If something pleased him his whole face glittered with joy. His eyebrows were fine with a space between them revealing a vein that manifested itself at time of anger at something.

A light hovered above the Messenger of Allah (may Allah bless him and grant him peace), a luminous halo above his head. He had very black eyes, a broad mouth and smooth cheeks i.e., none of his cheeks protruded or had on it pimples. His teeth were slightly set apart i.e., his teeth were even with little delicates spaces, and when he talked light was seen shining forth his front teeth. He had a broad chest between the shoulders and a neck as pure as sliver.

On his back was the seal of prophethood, which the celestial Books before the Noble Qur'an specified. Of all people, the face of the Messenger of Allah (may Allah bless him and grant him peace) was the handsomest and his manners the noblest. When he sat his shoulders were higher than all those sitting around him and if anyone shook hands with him the hand of the greeter was generously scented with a sweet fragrant.

The scent of the Messenger of Allah (may Allah bless him and grant him peace) was pleasanter than perfume and his sweat as well. His scent often heralded his arrival wherever he went.

The honorable Companion Anas bin Malik (may Allah be pleased with him) said about him, *"We used to know that the Messenger of Allah (may Allah bless him and grant him peace) had arrived by his sweet scent, for his pleasant scent used to precede him wherever he went and when he sat the place was filled with his fragrance."*

The son of Lady Khadijah (may Allah be pleased with her), Hind bin Abu Halah (may Allah be pleased with him), described the Messenger of Allah (may Allah bless him and grant him peace) before he married Lady Khadijah (may Allah be pleased with her) saying, *"His gaze is always lowered down, the time he spends looking to the ground is longer than that*

towards sky. He is the first to greet whomever he meets. Of continuous grief and thoughts. His smell is pleasant. Never speaks without need." Means that the noble Prophet (may Allah bless him and grant him peace) grieved for those people in whose hearts the light of Islam, that came to please mankind, did not enter.

Among The Gracious Attributes Of The Messenger

The Messenger of Allah (may Allah bless him and grant him peace) was never bored of contemplation. Never had usual habits that mastered him and thus he weakened before them. He never engaged himself in anything but truth. His words were precise, none spoken more or less. He never spoke embarrassing or unfriendly words. He glorified the Blessings and never dispraised nor praised any food he tasted, so that none would say that he favored some kinds of food over others, for all the Blessings that Allah bestows deserves glorification. He never felt angry for his person (when wronged) or sought to heal it with an answer back. When he talked He well articulated the words to be understood by those listening to him.

Al-Hassan (may Allah be pleased wit him) asked his father 'Ali bin Abu Talib (may Allah honor his face), saying, *"How did the Messenger of Allah (may Allah bless him and grant him peace) enter any place?"*

'Ali replied, *"Allowing himself to enter was after taking leave,"* which means that before entering any place the noble Messenger (may Allah bless him and grant him peace) used to ask permission from people inside, whether they were ready to receive him or not, though the Messenger of Allah (may Allah bless him and grant him peace) was dearer to the believers than their own selves.

When the Messenger of Allah (may Allah bless him and grant him peace) stayed at home he used to divide his time into three: a time dedicated to Allah, a second to the family and a third to himself. The first was spent in a retreat for worship, the second was a place for his family and a third where he used to sit alone or meet his Companions. The closest people to him were the most virtuous, based on their superiority in following the Religion of Allah. When the needy knocked his door, his heart and mind were to them, engaged with their cares, and endeavoring to engage them in what may set aright all their affairs.

The Messenger of Allah (may Allah bless him and grant him peace) said, *"A Muslim is the brother of a Muslim. He should neither oppress him, nor desert him (to oppression or oppressors). Whoever fulfills the needs of his brother, Allah will fulfill his needs. And whoever relieves a Muslim of a distress, Allah will relieve him of one of the distresses of the Day of Resurrection, and whoever screens (avoids exposing the faults of) a Muslim, Allah will screen him on the Day of Resurrection."*

Al-Hussain (may be pleased with him) asked his father 'Ali bin Abu Talib (may Allah honor his face) about the departure of the Messenger of Allah (may Allah bless him and grant him peace) and the manners he observed in it, and he answered, *"The Messenger of Allah (may Allah bless him and grant him peace) talked but little, and only in matters concerning him. He brought the hearts he met into harmony and never severed between them. He used to honor the noble among every group of people and charge him with the task of watching over them. He used to call on his friends and ask about those absent among them. He used to ask people about what troubles people and he used to praise the good thing and correct the bad and weaken it."*

"He was temperate, never neglect paying heed to any conversation, statement or matter so that people will not be heedless. He never stepped away from or beyond rightness. He never favored someone over others in his assembly. He loved the man who excelled others in giving good advice and showing compassion and cooperation. He only talked in what may do good. His words called people's hearts and minds together, and he loved that hearts be one with love and not separated by hatred."

'Ali bin Abu Talib added, *"The Messenger of Allah (may Allah bless him and grant him peace) entrusted the leadership of people to the most generous among them, meaning the one most free-handed in dealing with people. Because the generous would give of his own self to others and his success to rule them is won by how much he can do for their sake. He would never enforce upon them something against their will. The Messenger of Allah (may Allah bless him and grant him peace) used to teach his Companions insight. He used to weigh people with the scale of respect. He used to warn against having someone slandering his brother. He never liked backbiters and gossipers."*

"The Messenger of Allah (may Allah bless him and grant him peace) used to receive people with love, compassion and cheerfulness. He used to better good things and forbid things evil. He was always vigilant and attentive without nervousness or anxiety, and he never neglected a matter lest negligence should be an adopted course. He used to balance matters by the scale of justice and never disagreed with someone for the sake of disagreement. He never allowed hypocrisy in his assembly. He never sat in a particular place but in the place he reached, seating himself there amongst people. He used to divide his attention on all the attendants of his assembly, so that none would believe himself better than the others. When meeting someone, he was never the one to end it, but left it to the one who bid to see him. His assembly was that of clemency, patience, modesty and honesty. His voice was never higher than what was needed to allow his audience to hear him. He was always cheerful, lenient and good-natured. He used to overlook a behavior that he disliked, as though he did not see it no to embarrass anyone in his assembly."

Ungracious Manners The Messenger Never Had

The Messenger of Allah (may Allah bless him and grant him peace) forbade himself from three: hypocrisy, excess and concerns not his. And turned away from people in three things: never to dispraise or taunt anyone, or seek to know the faults or defects of others. When he talked those sitting with him kept silent, and when he stopped his Companions talked, each by his turn, not his standing. None interrupted the other nor did the Messenger of Allah (may Allah bless him and grant him peace) ever interrupt anyone.

The Messenger of Allah (may Allah bless him and grant him peace) used to laugh at what his Companions laughed at and used to admire what they admired. When there came a stranger ignorant of the noble standing of the Messenger of Allah (may Allah bless him and grant him peace), he (the Prophet, may Allah bless him and grant him peace) used to tolerate his coarseness and was kind to him. And if it happened that the coarse manners of those strangers aroused the anger of some of his Companions, the Messenger (may Allah bless him and grant him peace) used to bid them show tolerance.

Once a Bedouin came asking from the Messenger (may Allah bless him and grant him peace). The Messenger (may Allah bless him and grant him peace) gave him and then asked, *"Have I been good to you?"* The Bedouin answered, *"No, and you have done me well either,"* which enraged the Muslims and they rose to punish him. The Prophet (may Allah bless him and grant him peace), however, signaled them to stop. The Prophet (may Allah bless him and grant him peace) then rose and entered his house. He sent for the Bedouin

and there he gave him something over and above what he had already given him, then he asked him, *"Have I been good to you?"* And the Bedouin replied, *"Yes. Indeed! May Allah reward you well, for you are a good kinsman and a good tribesman."*

Upon that the Prophet (may Allah bless him and grant him peace) said to him, *"You said what you have said and in the souls of my Companions is some sense of injury from that. If you like, you may say before them what you have said before me to clear what is within their breasts against you."*

And the Bedouin agreed.

The following day, or in the evening of the same day, the Bedouin came over. The Prophet (may Allah bless him and grant him peace) said, *"This Bedouin said what he has said so we gave him more, and he claims now that he is satisfied. Is it so?"* The Bedouin answered, *"Yes. Indeed! May Allah reward you well, for you are a good kinsman and a good tribesman."*

Upon that, the Prophet (may Allah bless him and grant him peace) said, *"The parable of me and this Bedouin is that of a man who had a she-camel that ran loose, so people pursued it, but they only increased its flight. So its owner called on them saying, 'Clear the path between me and my she-camel, for I am kinder to it than you and know best its temperament.' Then he approached it from its front side, having picked for it from the waste of the earth. He turned it back (gently) until it came and knelt down. He then saddled it and mounted it. Verily, had I let you alone when the man said what he said, then you killed him he would have entered Hellfire."*

The Messenger of Allah (may Allah bless him and grant him peace) was patient and meek, patient in the face of anger and meek in the face of ignorance. He was firm against hypocrisy, blessed with a bright face and a sweet voice.

The Humanity Of The Messenger

"Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad, صلى الله عليه وسلم) (saying): 'Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad) that they shall have with their Lord the rewards of their good deeds?' (But) the disbelievers say: 'This is indeed an evident sorcerer (i.e. Prophet Muhammad, صلى الله عليه وسلم, and the Qur'an)!'" (Yûnus, 10: 2)

The Truth, Blessed and Exalted be He, chose an honorable human to be His Messenger, a choice which the hypocrites and disbelievers would oppose till the Day of Judgment. Every messenger who came before the Messenger Muhammad (may Allah bless him and grant him peace) was a human and every messenger his people attacked for being a human.

Recite the glorious Ayah in which The Truth, all praise and glory be to Him, says (what means):

"The chiefs of the disbelievers among his people said: 'We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.'" (Hûd, 11: 27)

This glorious Ayah was revealed regarding the People of Nuh (Noah, peace be upon him), the first Messenger sent after Adam (peace be upon him).

There is also the glorious Ayah in which The Truth, all praise and glory be to Him, says (what means):

"Has not the news reached you, of those before you, the people of Nuh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allah." (Ibrâhîm, 14: 9)

What did the people of Nuh, 'Ad, Thamud, and those after them say to their Messengers?

The Noble Qur'an narrates to us, saying (what means):

"They said: 'You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say).'" (Ibrâhîm, 14: 10)

When Allah, all praise and glory be to Him, sent Shuaib (peace be upon him) to his people to tell them that they should give full measure, and weigh with the true and straight balance, they answered:

"You are but a human being like us and verily, we think that you are one of the liars!" (Ash-Shu'arâ', 26: 186)

And Thamud who said to their Prophet Salih (Saleh, peace be upon him) (what means):

"For they said: 'A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!'" (Al-Qamar, 54: 24)

Also, the people of Pharaoh belied Musa (Moses, peace be upon him) and his brother Aaron (peace be upon him) saying:

"They said: 'Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like).'" (Al-Mu'minûn, 23: 47)

Afterwards the Truth, all praise and glory be to Him, presented the issue in its entirety in the glorious Ayah saying (what means):

"Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. That was because there came to them their Messengers with clear proofs (signs), but they said: 'Shall mere men guide us?' So they disbelieved and turned away (from the truth), and Allah was not in need (of them). And Allah is Rich (Free of all wants), Worthy of all praise." (At-Taghâbun, 64: 5-6)

Similarly, the humanity of the Messenger of Allah (may Allah bless him and grant him peace) was seized as basis for raising doubts about his Message. Recite the glorious Ayah in which The Truth, all praise and glory be to Him, says (what means):

"With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): 'Is this (Muhammad, صلى الله عليه وسلم) other than a human being like you? Will you submit to magic while you see it?'" (Al-Anbiyâ', 21: 3)

Obeying Allah And His Messenger

We can see that the humanity of the messengers is an issue attacked by the hypocrites and disbelievers since the earliest celestial Messages and still is to this very day. We also find people who take the humanity of the Messenger of Allah (may Allah bless him and grant him peace) as a pretext not to follow his Sunnah [The way of life prescribed as normative in Islam, based on the teachings and practices of Muhammad, may Allah bless him and grant him peace, and on exegesis of the Noble Qur'an], or keep his commands. Others claim that the Sunnah is not obligatory; those who follow it are to be rewarded and those who abandon it are not to be punished… to the end of what we hear up to now.

Those people have certainly forgotten the glorious Ayat saying (what means):

"O you who believe! Obey Allah and obey the Messenger (Muhammad, صلى الله عليه وسلم)." (An-Nisâ', 4: 59)

"Say: 'Obey Allah, and obey the Messenger (Muhammad, صلى الله عليه وسلم): but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The Messenger's duty is only to preach the clear (Message).'" (An-Nûr, 24: 54)

"So establish regular Prayer and give regular Charity; and obey the Messenger (Muhammad, صلى الله عليه وسلم); that you may receive mercy." (An-Nûr, 24: 56)

And the glorious Ayah in which The Almighty says (what means):

"And whatsoever the Messenger (Muhammad, صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (Al-Hashr, 59: 7)

And the glorious Ayah in which The Exalted and Ever-Majestic King says (what means):

"Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins.'" (Âl-'Imrân, 3: 31)

"Say (O Muhammad صلى الله عليه وسلم): 'Obey Allah and the Messenger (Muhammad, صلى الله عليه وسلم).'" (Âl-'Imrân, 3: 32)

And the glorious Ayah in which The Most Exalted says (what means):

"He who obeys the Messenger (Muhammad, صلى الله عليه وسلم) has indeed obeyed Allah." (An-Nisâ', 4: 80)

From the aforementioned glorious Ayat we can surely see that Allah, all praise and glory be to Him, orders us to obey Him and His Messenger (Muhammad, may Allah bless him and grant him peace). Allah gave His Messenger (may Allah bless him and grant him peace) in the seventh Ayah from Surat Al-Hashr the authority of legislating to people.

We can see that following the Sunnah is an obligation on the strength of the Qur'anic texts. Furthermore, many matters revealed in the Noble Qur'an outlined the principles, whereas giving the details was entrusted to the Messenger Muhammad (may Allah bless him and grant him peace).

As-Salah (offering Prayers) was stated as an enjoined duty in the glorious Ayah saying (what means):

"So establish regular Prayer and give regular Charity; and obey the Messenger; that you may receive mercy." (An-Nûr, 24: 56)

But the Noble Qur'an did not state the number of *Salat* (Prayers**)**, nor their fixed times, nor the number of *rak'ahs* [The Prayer of Muslims consists of *Rak'ât* or *Rak'ahs* (singular-*rak'ah*). *Rak'ah* represents a unit of the Prayer and consists of one standing, one bowing and two prostrations with a sitting in between] making up each Prayer or the way of offering Prayers. But the Sunnah details all. So, how can we manage without Sunnah? If we abandon it how can we offer Prayers? How can we perform Hajj (pilgrimage to Mecca) without being taught all Hajj rituals by the Messenger of Allah (may Allah bless him and grant him peace)?

Attempters or callers to non-observance or abandonment of the Sunnah are actually calling to abandon *As-Salah* and *Al-Hajj*, besides desertion of many other religious matters. We can only understand Islam, as decreed by Allah, through the interpretation given by the Sunnah, and we can only worship Allah as should be by following the Noble Qur'an as Law, and the Sunnah as an interpreter and an expounder.

The Messenger of Allah (may Allah bless him and grant him peace) said, *"I have received (of Revelation) the Noble Qur'an and as much again therewith (Sunnah)."*

The Messenger of Allah (may Allah bless him and grant him peace) said, *"I have left with you what, if you follow, you shall never go astray: The Book of Allah and my Sunnah."*

Therefore, the Sanctified Prophetic Sunnah should be followed and certainly it suffices alone the glorious Ayah in which Allah, all praise and glory be to Him, says (what means):

"He who obeys the Messenger (Muhammad, صلى الله عليه وسلم) has indeed obeyed Allah." (An-Nisâ', 4: 80)

Angels Are Not Fit To deliver The Divine Message

We now return to the humanity of the Messenger (may Allah bless him and grant him peace). When Allah, all praise and glory be to Him, chooses those who are to convey His Message, He chooses a messenger belonging to the same race of the recipients. If the

messenger is sent to humans he must be a human likewise, because angels cannot serve as messengers to mankind but are sent by the Command of the Supreme Ordainer regarding certain issues, and here we can pose a question:

Why should the messenger be human?

The messenger conveys the Law of Allah, meaning he is to inform people about the Divine Message, so he must be one of the people, speak their language and know their habits to be able to convey the Message. People must have known him before the mission: known his honesty, truthfulness and noble manners. He should not be known among them by lying or have bad manners or other evils. If so, none would believe him. His honesty, noble manners, and truthfulness must gain people's respect and trust, to be certain that this messenger who never lied to people would never utter falsehood against Allah.

Not only would the messengers convey the Divine Law but they would also teach people how to apply it. The Law of Heaven is theoretical and must be practically applied so that people would see their messenger offering Prayers, performing Hajj and applying the Divine Law before them in a practical sense in order to follow him. Therefore, the humanity of the messenger is a must and his call is divine, either communicating revelations, divinely inspired utterances or upright behavior.

Still we demand why a human? Because if Allah, all praise and glory be to Him, sent down angels as messengers, people would not know them, being angels not living on the earth. Even if we assumed that the Truth, all praise and glory be to Him, has made them known to people, they would say, *"Such angelic messengers could not be an example to us, because they are created from light, fast and agile, and we are created from clay, slow-moving. They are angels created infallible and execute the Commands they receive from Allah. But we are humans may do right or err."*

Therefore, angels could not be messengers to humans, because their powers and nature differ from those of humans. Allah willed that His Messenger (may Allah bless him and grant him peace) be a human just as his people to whom he was sent, so that none would dare argue on the Day of Judgment, saying, *"O Lord, you have burdened us beyond our power and enjoined on us what we could not do."* The answer would simply be that your messenger was a human like you. In spite of that he was able to faithfully apply the Divine law without feeling burdened beyond the capacity of humans.

Furthermore, Allah has sent you people a messenger you knew already and you used to admire his person and manners before being assigned the trust of conveying the Message, so you have no excuse on the Day of Judgment.

Allah, all praise and glory be to Him, brings forward this issue in the Noble Qur'an and settles it by saying (what means):

"And nothing prevented men from believing when the guidance came to them, except that they said: 'Has Allah sent a man as (His) Messenger?' Say: 'If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'" (Al-Isrâ', 17: 94-95)

The aforesaid glorious Ayat mean that angels do not live an earthly life like humans; therefore they could not be messengers. In addition, with our human faculties we cannot see the angels, how then can we follow the example of something unseen to us?

Then comes forth the glorious Ayah saying (what means):

"Had we appointed an angel (Our messenger), We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure." (Al-An'âm, 6: 9)

The Truth, all praise and glory be to Him, draws our attention that had He sent an angel He would surely have made him a man clothed the way we are to see him, and in that case we would have before us the image of a human.

In conclusion, the humanity of the messenger is a must and his Call is divinely inspired, for his people to know him and he can apply the Divine Law before them, so that they would be able to follow him and receive from him the correct application of the Law of Heaven. Also, before the start of his prophetic mission he should serve as the perfect exemplar of all nobleness, worthy to be followed, and he should be known among the people to whom he is sent. All these conditions are an intrinsic part of delivering the message to mankind and if any is disturbed so will honoring the Message.

The Honesty And Truthfulness Of The Messenger

When Allah, all praise and glory be to Him, chose His Messenger (may Allah bless him and grant him peace) He chose him a human and sent him to his people among whom he lived for forty years before being entrusted with the Message. People never heard him utter a single lie but he was known amongst them as the honest truth-teller. If anyone feared for the safety of a valuable object he would entrust it to his care. People used to believe him and take him as a judge in all disputes between them. Even after the revelation of the Message, the disbelievers who rejected the Messenger of Allah (may Allah bless him and grant him peace) found none other than him for safekeeping of every precious possession.

Therefore, when the Messenger (may Allah bless him and grant him peace) migrated to Medina, he asked 'Ali (may Allah honor his face) to hand back the trusts. Such was the humanity of the Messenger (may Allah bless him and grant him peace), about which the hypocrites and the disbelievers argued, which only embodied an inherent condition for delivering the Message and the Justice of Judgment on the Day of Resurrection. The messengers are humans and the people to whom they are sent are humans as well, so none is justified to claim that messengers are creatures capable of what is beyond human power, who brought them a doctrine they cannot fulfill.

When the Prophet Sulaiman (Solomon, peace be upon him) asked his council to bring him the throne of Balqis (the Queen of Sheba), he summoned mankind, jinns and others, and asked them to bring him the throne before she would arrive. The Truth, all praise and glory be to Him, says (what means):

"A stalwart from the jinns said: 'I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.' One with

whom was knowledge of the Scripture said: 'I will bring it to you within the twinkling of an eye!'" (An-Naml, 27: 39-40)

Though eager to fulfill the request of Sulaiman none from ordinary mankind dared to say, *"I will bring it to you."* But the first to speak was one of the strong jinns, why? Because humans are governed by certain laws, and bringing the throne of Balqis with the speed Sulaiman desired is something normally beyond human power. Therefore, they all observed silence and abided by the laws of their humanity, except the Righteous Servant with whom was knowledge of the Scripture, because he was favored with special bestowments and preparation that allowed him to challenge the proposal of the jinns. And the Righteous Servant who had knowledge of the Book was truthful. He honored his word and was able to bring the throne within the twinkling of an eye. That man was a close pious servant, who transcended in belief and thus won an honorable status. He deeply responded to worship and revered the Divine Attributes, so he was granted special bestowments that empowered him to control what he wanted as the stalwart from the jinns.

All celestial messages never burdened humans beyond their power but with what lies within their power.

In the next chapter we shall discuss the Divine Revelation and the meeting of the Angel with the noble human.

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ
بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

"And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinns and all that exists), which the trustworthy Rûh [Jibrael (Gabriel)] has brought down; upon your heart (O Muhammad, صلى الله عليه وسلم) that you may be (one) of the warners, in the plain Arabic language." (Ash-Shu'arâ', 26: 192-195)[1]

[1] *Ayat quoted by trans.*

Chapter Three

The Messenger And Divine Revelation

"Say (O Muhammad, صلى الله عليه وسلم): 'I am only a human being like you. It is inspired in me that your God is One God, therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to those who join gods with Allah." (Fussilat, 41: 6)

If we are to talk about the Messenger of Allah (may Allah bless him and grant him peace) and the Divine Revelation, we have to clearly know what is an inspiration. Inspiration is informing in secrecy. Meaning, to inform a person with something and none else perceive it except you and him. It is a revelation in secrecy between the inspiring person and the person inspired. Allah, all praise and glory be to Him, inspired all His Prophets, in other words, all celestial messages were revealed through Divine Inspiration.

In this regard, The Truth [*Al-Haqq*: one of the Beautiful Names of Allah], all praise and glory be to Him, says (what means):

"Verily, We have inspired you (O Muhammad, صلى الله عليه وسلم) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Ya'qub (Jacob)], 'Issa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawood (David) We gave the Zabur (Psalms)." (An-Nisâ', 4: 163)

And the glorious Ayah saying (what means):

"Then We inspired Musa (Moses) (saying): 'Strike the sea with your stick.' And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain." (Ash-Shu'arâ', 26: 63)

Meaning Of Divine Inspiration

But was Divine Inspiration limited to prophets and messengers alone? No, Allah inspired angels, mankind and bees, as well as inanimate objects as informs the Noble Qur'an. Allah inspired the angels at the Battle of Badr, when Allah wanted to give firmness to the believers and grant them victory on the first battle fought against the chiefs of disbelief. The Most Exalted says (what means):

"(Remember) when your Lord inspired the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.'" (Al-Anfâl, 8: 12)

Allah also inspired the mother of Musa (may Allah be pleased with her) when He commanded her to cast her son into the river. The Most Exalted says (what means):

"And We inspired the mother of Musa (Moses), (saying): 'Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.'" (Al-Qasas, 28: 7)

At receiving Divine Inspiration it completely masters the mind and admits no room for human deliberation. Allah, all praise and glory be to Him, inspired the mother of Musa, who was terrified lest Pharaoh and his soldiers should kill her infant son. Pharaoh ordered that every son born to Banu Israel should be killed, after the fortunetellers told him that a man from Banu Israel would put an end to his sovereignty.

Had human reason interfered, the mother of Musa would not have done it. How could she throw an infant son in a box into the sea to save him from death!! What if the tumultuous waves rolled and tossed about the box carrying the child and overturned it. What if a strong wind or a storm raged, or rain filled the box and it sank down. Or the sea carried it away at a distant place and he perished of hunger and thirst.

Reason and logic dictate that the mother of Musa should hide her son away from people's eyes, or move him to a remote place to hide him there, or seek a cave in a mount or any other refuge where she may hide Musa from the eyes of Pharaoh's men. But casting him into the sea would seem as though saving him from a looming death to a certain one.

But when the Divine Command came, and the Almighty said (what means):

"Behold! We sent to Your mother, by inspiration, the message: 'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him.'" (Tâ-Hâ, 20: 38-39)

The mother of Musa did not think about all this, but only executed the Command given by Divine Inspiration. But after executing it and the Inspiration had gone away from her, she awakened; therefore she hurried to his sister asking her to follow the box carried by the river.

When the river carried the box to the palace of Pharaoh, the mother of Musa was greatly distressed: instead of hiding her son away from Pharaoh's men, she actually handed him over to Pharaoh himself. But Almighty Allah has a Wisdom, which shows us that by His Might and Majesty that reigns Supreme, He made the enemy, Pharaoh, bring up and shelter the son who would end his sovereignty.

The Truth, all praise and glory be to Him, inspires the angels, the Messengers and whomever he wills from his servants just as He inspired the mother of Musa. He also inspires His righteous servants, as He inspired the Disciples, who were not prophets but faithful followers of the Prophet 'Issa (Jesus, peace be upon him). In this regard, Almighty Allah says (what means):

"And when I (Allah) inspired the Disciples [of Jesus] to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'" (Al-Mâ'idah, 5: 111)

Almighty Allah also inspired the bees, as informs the glorious Ayah saying (what means):

"And your Lord inspired the bee, saying: 'Take you habitations in the mountains and in the trees and in what they erect.'" (An-Nahl, 16:68)

Allah, all praise and glory be to Him, also inspired inanimate beings in the glorious Ayah saying (what means):

"When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say: 'What is the matter with it?' That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it." (Az-Zalzalah, 99: 1-5)

It follows that Divine Inspiration is not restricted to Prophets only, but to whomever Allah, the Exalted and Ever-Majestic, wills to inspire.

Inspiration is a Mercy of Allah towards His servants. Allah does not convey His Law directly to His Messengers, because human nature cannot bear it, unless it is an Inspiration. About Divine Inspiration, Almighty Allah says (what means):

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil." (Ash-Shûra, 42: 51)

When Musa (peace be upon him) wanted to see his Lord, he said (as relates the Noble Qur'an):

"O my Lord! Show me (Yourself)." (Al-A'râf, 7: 143)

The Truth, all glory be to Him, replied (saying what means):

"'You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.' So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious." (Al-A'râf, 7: 143)

We can see that human nature and the nature of man's creation from clay make him unable to endure the Light of Allah. The request of Musa to see his Lord could be probable, if he wanted his Lord to prepare him in a special way so that he could see Him. Without this, it will not be possible in the life of this World. But as to the Hereafter, Allah changes the nature of His Creation to grant them eternal life.

The Wisdom Of Choosing The Prophet Illiterate

Before divinely inspiring His Messenger (may Allah bless him and grant him peace) Allah, all praise and glory be to Him, cleared him of any suspicion that the Revelations he

would receive from Heaven pertain to any human knowledge, whether to the civilization of previous nations or could have read them in books or other sources.[1]

Therefore Allah, all praise and glory be to Him, chose His Prophet (may Allah bless him and grant him peace) illiterate. To be illiterate means to remain as his mother gave birth to him, without receiving any knowledge from humans. This illiteracy was an honor bestowed upon the Messenger of Allah (may Allah bless him and grant him peace). Why? Because Allah, all praise and glory be to Him, Who chose him to be the Last of the Prophets, wanted to teach him by Himself. He wanted His Messenger (may Allah bless him and grant him peace) to receive heavenly knowledge only.

Therefore, Allah chose him to be illiterate. It is from the excellence of the preparation that the Truth, Blessed and Exalted be He, conferred on His Prophet (may Allah bless him and grant him peace). If the Messenger of Allah (may Allah bless him and grant him peace) knew how to read or write they would have claimed that he received knowledge from what he read, or the books of the ancients, or the civilizations of contemporary nations. Therefore, Allah, all praise and glory be to Him, chose him to be illiterate, with pure instinct, so that the acquisition of knowledge is through his Almighty Lord, Alone, and all the knowledge and teachings he possesses are from Allah, so that all people learn well that the entire knowledge of the Messenger of Allah (may Allah bless him and grant him peace) came from Heaven.

But in spite of that Divine Choice and its wisdom, disbelieving minds remained blind to it and claimed that only a human taught him, and further claimed that the knowledge he brought are only tales of the ancients.

Allah, Blessed and Exlated be He, answers by reminding them of the illiteracy sign in His Messenger, saying (what means):

"Neither did you (O Muhammad, صلى الله عليه وسلم) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Al-'Ankabût, 29: 48)

Thus, Allah, all praise and glory be to Him, is informing the entire humanity that He chose His Messenger (may Allah bless him and grant him peace) illiterate. An answer back to the false accusations made by the advocators of falsehood and the enemies of Faith, who spitefully alleged that the Messenger of Allah (may Allah bless him and grant him peace) forged this Qur'an. Therefore, Allah, all praise and glory be to Him, says to His Prophet (may Allah bless him and grant him peace) in this Ayah what means: Had you known how to read or write before Prophethood, the supporters of falsehood could have claimed that you forged this Qur'an, but you neither can read nor write; you have never read a single word in your whole life before the Message, nor written a single word. For Words are conveyed to you uttered by the Voice of Heaven, as proven by the glorious Ayah saying (what means):

[1] As no illiterate man could come up with such a beautifully accomplished and complete text. Also, stories of the prophets, narrated in the Qur'an - from Adam to Jesus - could not have been read by Muhammad in the Old or New Testament. This as he could not read in the first place! [Trans. n.]

"And be not in haste (O Muhammad, صلى الله عليه وسلم) with the Qur'an before its revelation is completed to you, and say: 'My Lord! Increase me in knowledge.'" (Tâ-Hâ, 20: 114)

Therefore, their dispute is sheer falsehood. It is only a stubborn resistance to faith and a vain pretext for disbelief, but their lies recoiled upon them. Bearing on that, Almighty Allah tells His Prophet (may Allah bless him and grant him peace) to answer back the false allegations of the followers of falsehood saying (what means):

"Say (O Muhammad, صلى الله عليه وسلم): 'If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?'" (Yunus, 10: 16)

The Truth, all praise and glory be to Him, told His Messenger (may Allah bless him and grant him peace) to answer them saying that he stayed amongst them for forty years, which is quite a long time, during it he never said that he was divinely inspired or brought up words of his own. Had they thought of the long years that the Messenger (may Allah bless him and grant him peace) had spent amongst them before being divinely inspired, and that he never invented anything, it would have sufficed as a conclusive proof for believing him. If someone still claims that genius might appear in a servant of Allah, though uneducated and cannot read, we wonder saying: *what kind of genius may suddenly appear at the age of forty?*

Genius usually appears at young age and does not wait for forty years to manifest itself. If someone claimed that genius might have appeared at young age but was suppressed by the Messenger of Allah (may Allah bless him and grant him peace) till the age of forty, we answer by saying that Muhammad (may Allah bless him and grant him peace) was not certain the he would live till the age of forty, especially that his father died before his birth and his mother died while he was still a child, and he was brought up an orphan of both parents.

The idea he conceived of death would be its seizure of people at young age, just as it had seized his parents, so would it be plausible that he would suppress his genius till the age of forty? Had his parents, who are the dearest to him, lived till the age of sixty or forty we would have said that he might have expected to live as long as they did, but such an early death of his parents could not leave within his soul any trust that he would live till he attain that age.

Therefore, illiteracy was an honor to the Messenger of Allah (may Allah bless him and grant him peace) and a necessity to answer back false allegations, and an assurance to the believers that all what the Messenger of Allah (may Allah bless him and grant him peace) had brought is a Divine Revelation. Regretfully, these false allegations still revolve in the minds of some freethinkers for the purpose of detested fame and repulsive arrogance that quickly dies away because they are ways of falsehood, and falsehood is of no avail against the truth.

Allah, all praise and glory be to Him, willed that Muhammad (may Allah bless him and grant him peace) be raised an orphan, so that none would dare say that he availed himself of his father's authority or was backed by some power other than that of Allah. While still a child his mother brought him before the wet nurses to have him raised as a strong man in the desert life; but the women who came to choose the children they would nurse

looked for a child who had a living father, to be generously paid by him. Muhammad (may Allah bless him and grant him peace) was offered to all wet nurses, but as soon as they were told that he was fatherless, they refused to take him, because each wished for the reward the father would give them. So, the moment a wet nurse learned that he was fatherless she withdrew, all except Halimah As-Sa'diah (may Allah be pleased with her), who was among the wet nurses and did not find a baby whom she could suckle.

When Halimah found herself the only one who did not win a child to nurse she said to herself, *"By Allah, I hate to return amongst my companions without a baby. By Allah, I will return to that orphan and take him; it may be that Allah will grant us blessings through him."* Halimah added, *"What made me take him is that I did not find another child."*

Halimah took the orphan boy and after that her house was filled with blessings. Her cattle grew fat and strong, whereas other people's grazing cattle found no pasturage on the barren ground of Banu Sa'd. The sheep that belonged to Halimah gave milk abundantly, whereas other people's sheep hardly gave a drop of milk, which made people say to their shepherds, *"Go to the pastureland where the sheep of Halimah graze."*

Marvels and miracles continued to manifest themselves. One day two men dressed in white clothes came while the Messenger of Allah (may Allah bless him and grant him peace) was playing with 'Abdullah bin Al-Harith, the son of Halimah, the wet nurse of the Messenger of Allah (may Allah bless him and grant him peace), and his brother by suckling. They took the Messenger (may Allah bless him and grant him peace) and opened his stomach and chest, and then extracted from his heart something that resembled a black clot. Then they washed his chest with something that resembled snow. Then one of them said to his companion, *"Weigh him against ten people of his nation."* And the scale of Muhammad (may Allah bless him and grant him peace) outweighed. Again he said, *"Weigh him against one hundred of his nation."* And the scale of Muhammad (may Allah bless him and grant him peace) outweighed. And again he said, *"Weigh him against one thousand of his nation."* And the scale of Muhammad (may Allah bless him and grant him peace) outweighed. Finally he said, *"By Allah, if you weighed him against his whole nation, still his scale would outweigh."*

It is said that the two angels purified the heart of the Messenger of Allah (may Allah bless him and grant him peace) while still a child from Satan's share that is in every human, so that in his heart there only remains belief in the Oneness of Allah. Thereupon, 'Abdullah hurried to his mother and father extremely terrified and told them that two men dressed in white took his Quraishy brother and opened his stomach and chest. Upon hearing that, Halimah and her husband hurried terrified, but they found the Messenger of Allah (may Allah bless him and grant him peace) standing safe and sound. After that incident Halimah feared lest something might happen to Muhammad (may Allah bless him and grant him peace), so she decided to return him to his mother.

God's Elect, Chosen From The Choicest Descent

This way Muhammad (may Allah bless him and grant him peace) was raised fully prepared to receive the Message and the Divine Revelations. Allah made him a human because the humanity of the Messenger is a necessity to convey the Divine Law to his people. He sent him as a Messenger from amongst his own people, to be well known amongst them by his noble manners and honesty. And he made him an orphan so that

none would claim that he used his father's authority or high standing. He made him illiterate so that none would claim that he received his knowledge from human culture. And He chose him from the best, of the noblest descent.

The Messenger of Allah (may Allah bless him and grant him peace) said:

"Verily, Allah has created His creatures and chose from the creatures the Children of Adam, and chose from the Children of Adam the Arabs, and chose from the Arabs Mudar, and chose from Mudar the Quraish, and chose from Banu Quraish Banu Hashim, and chose me from Hashim. So I am the chosen from the choicest (origins) from the choicest (descent). Thus, whoever loves the Arabs by loving me loves them and whoever hates the Arabs by hating me hates them."

The Messenger of Allah (may Allah bless him and grant him peace) also said:

"Verily, Allah has selected from the Children of Ibrahim (Abraham) Isma'il (Ishmael), and selected from the Children of Isma'il (Ishmael) Banu Kinanah, and selected from Banu Kinanah the Quraish, and selected from the Quraish Banu Hashim, and selected me from Banu Hashim."

Here we must stop at the statements of some orientalists who claimed that there exists contradiction between the sanctified hadith and the glorious Ayah saying (what means):

"And (remember) when Ibrahim (Abraham) said to his father Azar: 'Do you take idols as gods? Verily, I see you and your people in manifest error.'" (Al-An'âm, 6: 74)

The Messenger of Allah (may Allah bless him and grant him peace) was descended from the family of our Prophet Isma'il (peace be upon him), the son of the Prophet Ibrahim (peace be upon him), *Khalilu Allah* (i.e., the close dear servant to Allah). Some people think that Azar was the father of our Prophet Ibrahim (peace be upon him). The answer we give is that among the customs of the Arabs is that the son used to call his uncle: *"My father so and so"* but when calling his father he only said, *"Father"* and did not mention his father's name. When *Khalilu Allah*, Ibrahim, called Azar he did not just say, *"Father"* but he said, *"My father Azar."*

The Noble Qur'an stated the name *"Azar"* to clarify that he is not the father of Ibrahim, but his uncle. The Truth, all praise and glory be to Him, further clarifies this to us through the glorious Ayah saying (what means):

"Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, 'What will you worship after me?' They said: 'We shall worship your God and the God of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), and Ishaque (Isaac). The One (True) God: to Him we bow (in Islam).'" (Al-Baqarah, 2: 133)

We can clearly see from the aforesaid Ayah that Ibrahim was the grandfather, whereas Ishaque was the father of Ya'qub, and Isma'il was the uncle of Ya'qub, but the glorious Ayah stated together Ibrahim, Isma'il and Ishaque and described them all as fathers. Therefore, the nephews used to call their also uncle by father; but they differentiated between the real father and the uncle by adding the uncle's name when calling him, saying: *"Our father so and so."* Accordingly, Azar was the uncle of Ibrahim and there is no contradiction between the sanctified hadith and the Glorious Qur'an.

The forty years that the Messenger of Allah (may Allah bless him and grant him peace) lived before the Divine Revelation marked God's election, for as a child his behavior was characterized by equanimity, not fun and playing. When he was a child the grown people were pleased to hear his wisdom. His grandfather, 'Abdul-Mutalib, used to favor him over his children, saying, *"This son of mine will be a man of great importance."* And he loved him more than his own children, and used to say, *"Truly, Muhammad is blessed."*

Of all people he was the most chivalrous, the most armed with patience and the most truthful. He used to tend the sheep, which was a practice of patience, meekness, compassion and sympathy towards different natures. The work of Muhammad (may Allah bless him and grant him peace) before the Message was all good and righteous.

Men asked for the hand of Lady Khadijah in marriage, hopeful to marry her, but upon hearing of Muhammad's impressive credentials, who was popularly known as Al-Ameen, which means the Honest, the Reliable and the Trustworthy, Khadijah, the rich merchant, asked Muhammad (may Allah bless him and grant him peace) to take some merchandise for trade to Syria, thus Allah granted her much more profit and blessings. Soon after this trip she proposed marriage to Muhammad (may Allah bless him and grant him peace) through a relative, and Muhammad (may Allah bless him and grant him peace) accepted the proposal.

Thus, Allah destined for him a wife full of motherly tenderness, and endowed with wisdom and sagacity. She was the woman of the greatest honor and fortune among her people. All this came as a preface that would help lighten the burden of the great Divine Revelation entrusted to the Messenger of Allah (may Allah bless him and grant him peace), the future Prophet.

A prior preparation was necessary before the Messenger of Allah (may Allah bless him and grant him peace) received the Divine Revelation. That preparation was his habit of deep meditation and speculation over all aspects of creation around him.

Therefore, before the Message and upon the arrival of the month of Ramadan the Prophet (may Allah bless him and grant him peace) used to retire to the Cave of Hira', meditating on the universe around him and calling upon his Lord. By such retirement he was far away from the impurities of life, and in close communion with the Unseen Power that lies behind all aspects of existence in this infinite universe. In his seclusion in the Cave of Hira' he could see the Ka'bah. And all along the long hours he used to spend in retirement his gaze was fixed on the Sacred House of Allah. Spiritual serenity surrounded the Messenger of Allah (may Allah bless him and grant him peace) during his stay in the Cave, where silence prevailed. Such serenity gave him the power needed for what was yet to come, meeting the Divine Revelation.

The miracle to be given to the Last of the Prophets had to be the greatest. Indeed, the Noble Qur'an was the greatest of all miracles. The revelation of the glorious Ayat to the Prophet (may Allah bless him and grant him peace) had to be entrusted to a Messenger close to Allah, who would descend upon Muhammad (may Allah bless him and grant him peace), conveying the Noble Qur'an. Jibril (Gabriel, peace be upon him) was the Angel entrusted by Allah, all praise and glory be to Him, to send down the Divine Revelations upon His Messenger (may Allah bless him and grant him peace).

Universal And Special Miracles

As Allah, all praise and glory be to Him, Who has created this infinite universe, chose Muhammad as His Messenger, He also chose Jibril to be the honorable Angel descending with the Qur'anic Message. This is because human nature cannot receive revelations directly from Allah. All the Prophets of Allah were humans, and all of them could not receive the revelations directly from Allah, because the created is not in the status of receiving directly from the Most Generous Creator.

Allah willed that the miracles brought by Messengers defy all the laws and natural forces of life He established. And the miracle of Muhammad (may Allah bless him and grant him peace) is the one supreme, because every miracle supporting a messenger was restricted to his people. A miracle perceptible by the senses; those who saw it believed in it and those who have not seen it were informed about it. Had not the miracles of the messengers been stated in the Glorious Qur'an, belief in them would have been subjected to the choice of man's reason, either to believe in them or not. But Allah, Blessed and Exalted be He, stated them in His Glorious Qur'an and thus we surely believe in them. The miracles of the previous Messengers were either tangible or phenomenal, seen by those who lived at the time of their revelation. We could not now bring the staff of the Prophet Musa (peace be upon him) and say that this was his miracle or summon the miracles of bringing the dead to life, or healing him who was born blind, and the leper, which the Prophet 'Issa (Jesus, peace be upon him) came with.

The Eternal Universal Miracle

The Messenger of Allah Muhammad (may Allah bless him and grant him peace) is the Last of the Prophets, therefore Allah, all praise and glory be to Him, made his miracle his doctrine and law, that is the Noble Qur'an, giving us in each age a new miracle. All the celestial messages that came before the Messenger of Allah (may Allah bless him and grant him peace) were for a limited time and place, but Islam came to all mankind in every time and place, apart from other tangible and phenomenal miracles that accompanied the childhood, youth and prophethood of Muhammad (may Allah bless him and grant him peace). Allah, all praise and glory be to Him, chose for the outset of this religion the first House that was placed to mankind for worship on land. Before the mission, Allah bestowed on Muhammad (may Allah bless him and grant him peace) the power that Yusuf (Joseph, peace be upon him) possessed in the interpretation of dreams, for any vision he saw came true. Allah also bestowed on him innate and absolute truthfulness that made every word he uttered truthful. Allah also endowed him with the power to see the entire universe with faith-born intuition and not with a dark heart that the people of his time had.

The First Revealed Ayat

All this came as preparations to receive the Noble Qur'an, days passed and Muhammad (may Allah bless him and grant him peace) in the Cave of Hira' engaged in worship and mediation until his soul transcended and he saw the light of truth. The honorable Angel Jibril came to Muhammad (may Allah bless him and grant him peace), who was surprised by the Angel powerfully embracing him and saying to him, "Read." It was the meeting of

light, from which the Angel was created, and the humanity that formed the Messenger of Allah (may Allah bless him and grant him peace). That meeting caused a violent shake through the body of the Messenger of Allah (may Allah bless him and grant him peace). When Muhammad (may Allah bless him and grant him peace) could not bear it any more, the Angel would release him to allow the human body to rest from the powerful meeting with the Angel's light. Again Jibril embraced him forcefully until he was exerted to the utmost. He asked him to read and the Messenger of Allah (may Allah bless him and grant him peace) replied with his instinctive, innate truthfulness, *"I am not a reader."*

The Messenger (may Allah bless him and grant him peace) was no more able to bear the meeting of the human body with the Angel's light. Soon after the Messenger of Allah (may Allah bless him and grant him peace) rested and restored his strength, the Angel forcefully embraced him for the third time and said (what means):

"Read! In the Name of your Lord, Who has created (all that exists)." (Al-'Alaq, 96: 1)

The command to read would not be given unless the commanded person could do it. By commanding Muhammad (may Allah bless him and grant him peace) to read Allah, Be ever gloried His Majesty and Might, is giving a Command to his pure innate nature and the sublime virtues and values it held, wherein dwelt the Purpose of Allah. The command imparts the capability of the commanded person to execute the command, if the Commander has prepared him to do it since eternity, which happened.

All the strength of Muhammad (may Allah bless him and grant him peace) was exerted to the utmost and he poured with sweat, for he could no longer bear another meeting. The human body was overfatigued. There, Angel Jibril (peace be upon him) departed, leaving the Messenger of Allah (may Allah bless him and grant him peace) in the Cave.

This meeting, which is the noblest in humanity, demands more than a pause for contemplation. The question is: Why did Jibril (peace be upon him) descend and ask the Messenger of Allah (may Allah bless him and grant him peace) to read, though Muhammad (may Allah bless him and grant him peace) was illiterate, unable to read or write? Surely, Allah, Who prepared Muhammad (may Allah bless him and grant him peace) illiterate, possessed full knowledge of that. Why did the Angel say: *"Read,"* when the Messenger (may Allah bless him and grant him peace) did not know how to read? The answer given by the Messenger of Allah (may Allah bless him and grant him peace) *"I am not a reader"* was natural, but we wonder why did Jibril (peace be upon him) command him to read?

We reply by saying that when Jibril said: *"Read,"* it was the truth and when the Messenger of Allah (may Allah bless him and grant him peace) replied: *"I am not a reader"* it was also the truth. But how could that be if the Messenger of Allah (may Allah bless him and grant him peace) did not comply with the command? We say: the Angel Jibril brought down the first Ayat of the Islamic Call upon Muhammad (may Allah bless him and grant him peace) saying to him:

"Read! In the Name of your Lord, Who has created (all that exists)." (Al-'Alaq 96: 1)

Meaning: O Muhammad, Allah knows that you cannot read or write but with this pure nature of yours, you are to be taught reading by Providence, so *"Read! In the Name of your Lord."* Which means that Allah Himself is the One Who will teach you, so that you, O

illiterate Messenger, become the tutor of guidance, true knowledge and light to whole mankind. On you, O illiterate Prophet, Allah will bestow from knowledge what surpasses the knowledge that all mankind possess, for you retreated into the Cave and adhered to monotheism, whereupon Allah revealed to you the destined Light of Truth.

Those who devote their lives to reading and writing and have attained superior knowledge will come to you, O Prophet who can neither read nor write, to acquire knowledge from you about this world and the Hereafter. They will be your students, and you the teacher who was not taught by humans. The All-Knowing, All-Wise, Almighty Allah, all praise and glory be to Him, is the One Who taught you, taught you what the entire humanity is ignorant of.

That was the first meeting between the Messenger of Allah (may Allah bless him and grant him peace) and Jibril, wherein the Angel told him that he would convey knowledge to all mankind.

As for the second meeting, it was for receiving the Miraculous Qur'an over days and time.

The Truth, all praise and glory be to Him, says (what means):

"Say (O Muhammad ﷺ to mankind). 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.'" (Al-Kahf, 18: 109)

This Prophet who can neither read nor write a word would become the tutor of the entire humanity, and these were the first meanings of the miracle given to the Prophet (may Allah bless him and grant him peace). The Truth, all praise and glory be to Him, says (what means):

"Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad, ﷺ) of your own, reciting to you Our Ayat (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know." (Al-Baqarah, 2: 151)

Waraqah Bin Nawfal And His Glad Tidings To The Prophet

The eyes of the Messenger (may Allah bless him and grant him peace) kept roving about the Cave, and then he hastened home to Khadijah (may Allah be pleased with her), his noble body shivering. The Messenger of Allah (may Allah bless him and grant him peace) entered with his heart beating severely. Upon seeing him Khadijah felt that something great has happened. She wanted to talk to him but his state did not allow talk. He just said, *"Cover me! Cover me!"*

Then when awe had subsided and the Messenger of Allah (may Allah bless him and grant him peace) regained calmness, he said, *"O Khadijah! What has happened to me? I feared for myself."* Then he related to Khadijah the incident of the Cave. Khadijah said, *"Nay! But receive the glad tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations*

with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities."

On the day of the descent of Revelation Khadijah awaited the Messenger of Allah (may Allah bless him and grant him peace) for long but he was late. She sent her servants but they returned without finding the Messenger of Allah (may Allah bless him and grant him peace). Soon after Khadijah heard what the Messenger of Allah (may Allah bless him and grant him peace) said she accompanied him to her cousin, Waraqah bin Nawfal bin Asad bin 'Abdul 'Uzza bin Qusai. Waraqah was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to him, *"O my cousin! Listen to your nephew."* Waraqah asked, *"O my nephew! What have you seen?"* The Prophet (may Allah bless him and grant him peace) told him what he had seen.

Waraqah said, *"This is the same Namus (i.e., Gabriel, the Angel entrusted with Divine Secrets) whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out."* The Messenger of Allah (may Allah bless him and grant him peace) asked, *"Will they turn me out?"* Waraqah replied, *"Yes! Never did a man come with something similar to what you have brought but was treated with hostility. If I were to remain alive till your day (when you start preaching) I would support you strongly."*

In another narration Waraqah said, *"By Him in Whose Hand is Waraqah's soul; you are the Prophet of this nation. And you would be called a liar and ill-treated. I wish I would be alive at the time your people would turn you out."*

Lailatul-Qadr: The Night Of Decree

The night of the Revelation of the Noble Qur'an was the first meeting between the Messenger of Allah (may Allah bless him and grant him peace) and the Angel Jibril (Gabriel, peace be upon him). A meeting in the Cave of Hira where the Messenger of Allah (may Allah bless him and grant him peace) used to spend a long time in worship and meditation; a meeting between the Words of Allah and the noblest among all creatures of Allah. It was on *Lailatul-Qadr* (The Night of Decree) which Allah made "Better than a thousand months" i.e., spending its night in offering prayers and worship earns the same reward offered for devoting oneself to worship for more than eighty-three years. Allah has greatly honored that night because it is the night on which the Noble Qur'an started its mission on earth. The Noble Qur'an says what means:

"Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Spirit [Jibril (Gabriel)] by Allah's Permission with all Decrees. Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn." (Al-Qadr, 97)

They debated for long the fact that the Noble Qur'an was revealed on Lailatul-Qadr; *saying that the Noble Qur'an is the Words of Allah, and His Words are related to His Divine Attributes, but the Words of Allah are eternal then how is it said that the Noble Qur'an was revealed*

on that night? The answer is that the Words of Allah are inscribed in Al-Lauh Al-Mahfûz (The Preserved Tablet) since eternity. On the night of the descent of the Angel Jibril (peace be upon him), the Noble Qur'an was brought down to the lower heaven to fulfill its mission on earth. It came down to the lower heaven all at the same time, then Jibril revealed it piecemeal as Allah willed, to keep firm the Messenger of Allah (may Allah bless him and grant him peace) and convey to him the Divine Law according to the occasions decreed by Allah for the revelation of these glorious Ayat. The descent of the noble Revelation with the first glorious Ayah **["Read! In the Name of your Lord…(Al- 'Alaq, 96: 1)"]** heralded guidance to mankind.

Allah has chosen Muhammad (may Allah bless him and grant him peace) as a messenger to convey His Last Message, holding the complete Divine Law for man's journey in this world till the Day of Resurrection. Since this Divine Message is the last Message it must embrace all what fulfils the meanings conducive to goodness in the movement of life, leaving no disease without a remedy. This Law did not come to only cure diseases at the dawn of its mission on earth, but it came to cure them till the Day of Resurrection. Therefore, the Noble Qur'an embodied a miracle at the time of its revelation and will continue a miracle to this very day, and offers marvels and miracles to posterity till the Last Hour.

The Land Of Justice

The Noble Qur'an has established the Laws that through them only will the World have all goodness. Because Allah, Blessed and Exalted be He, is the All-Knower, and nothing on the earth or in the heavens is hidden from Him, He is the Sole Highest Lawmaker; the only One capable to make the Laws for all times and places. When humans pass their own laws they see certain matters but are ignorant of many others. Therefore, manmade laws undergo continual change and substitution. Seldom one finds a worldly matter or a passed law that does not need modification or alteration after a while, because with the passage of time problems appear, unnoticed by those who passed such laws.

Therefore, manmade laws suffer endless alteration, substitution, deletion and innovation. But when the Supreme Lawmaker creates Laws, nothing is hidden from Him because He is the All-Knowing of everything in His Universe, the All-Knowing of everything that will happen in it till the Day of Judgment and the All-Knowing of the human souls He has created, therefore the Divine Laws are perfect to all times and places, created by the All-Wise, All-Knowing, All-Powerful God.

Allah, all praise and glory be to Him, is the All-Wise, Who puts everything perfectly in its place most wisely, ably and efficiently so that the entire world become a land of justice.

When the justice of the new Message emerged, the golden dawn of Islam started to shine on the whole world to rule its eras and way of life.

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have only sent you (O Muhammad, صلى الله عليه وسلم) as a mercy to the worlds." (Al-Anbiyâ', 21: 107)[1]

[1] *Ayah quoted by trans.*

Chapter Four

The Messenger Of Allah Invites His Tribe

"And warn your tribe (O Muhammad, صلى الله عليه وسلم) of near kindred, and be kind and humble to the believers who follow you, then if they disobey you, say: 'I am innocent of what you do.'" (Ash-Shu'arâ', 26: 214-216)

The Message was send down upon Muhammad (may Allah bless him and grant him peace), and he had to face one of the most corrupt societies on earth. A society rife with despotism and disbelief that tainted even the sanctity of the Sacred House, where it set up idols in the House that Allah has chosen on the earth, and aimed at the degeneracy of the purest spot on this universe.

The new Message had to withstand all this, and to purify the Sacred House of the idols, declare equality among people, whether poor or rich, white or black.

The first revealed Ayah showed the means of education to man: the Pen, and the means of knowledge: reading. What the pen does not record is eventually lost and end, and he who does not read, will not learn.

Allah, Blessed and Exalted be He, created man, and created in him the ability to inherit civilizations. For the human mind is distinguished among earthly creatures by its capacity to inherit civilizations, and promote them. Thus, each human generation starts from where the preceding one has stopped and adds to it. Consequently, human civilization progresses till it reaches what Allah has decreed for it.

Man possesses the means of knowledge that Allah, Blessed and Exalted be He, has created for him, in order to discover the universe. The Truth, all praise and glory be to Him, says (what means):

"And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)." (An-Nahl, 16: 78)

Why has Allah, Blessed and Exalted be He, gave precedence to hearing over sight? Because hearing is the primary tool of learning in man, as you can only see for yourself, but you can hear from many others. The blind man can learn, and attain the highest degrees of knowledge through making others read for him, but it is hard for the deaf to be a scientist.

Allah, Blessed and Exalted be He, has indicated in the aforesaid glorious Ayah the means of knowledge that He has furnished man with. For man hears and sees, then knowledge settles in the heart. He acquires facts and behaves accordingly. These are the means of attaining human knowledge, and are still his means to the present day. Although man possesses other senses like touch, taste, and others, they do not grant him human civilization, but rather information about things around him, but they do not convey civilization to man.

To know for sure that sight can never stand alone as means of learning, suppose that you are watching a film, then you turn off the sound, and watch the film mutely with your eyes, you will not be able to understand anything. Try then to use senses other than that of hearing, and you will still be unable to understand.

Thus, ears are the primary means of learning, and they start their function immediately after birth. While the eyes take days till they start performing their function. Therefore, the Noble Qur'an came as words read, and not something seen. Because The Truth, all praise and glory be to Him, wanted to employ the true means of receiving knowledge within man, namely the ears, so that Qur'anic knowledge reaches everyone.

When the Divine Revelation descended upon the Messenger of Allah (may Allah bless him and grant him peace), he spent days uncertain about what he had seen and heard. Lady Khadijah (may Allah be pleased with her) wanted to end such state of uncertainty, so when Jibril (Gabriel, peace be upon him) descended upon him while he was at her home, she asked: *"Do you now see the angel?"* He answered: *"Yes,"* upon which she unveiled her face and asked him: *"Do you now see him?"* He answered: *"No,"* so Khadijah said: *"It is an angel and not a devil."* For she knew with her insight that the devil is shameless, and will not disappear if a woman removes her veil away from her face or head. Moreover, the angel listens to and obeys the Command of Allah. Consequently, the heart of the Messenger of Allah (may Allah bless him and grant him peace) was reassured. It is noteworthy, that Khadijah (may Allah be pleased with her) was the first to believe in Allah and His Messenger (may Allah bless him and grant him peace). She was the first to believe in the prophecy of Muhammad (may Allah bless him and grant him peace), and was even given the glad tiding of a house of pearls in Paradise.

The Pause Of The Divine Revelation For A While

The Divine Revelation was paused for a while, thus the Messenger of Allah (may Allah bless him and grant him peace) went to the cave perhaps the Divine Revelation would come, but Jibril did not come; he went to Khadijah's house perhaps the Divine Revelation would come, but Jibril did not come. Thus, uncertainty began in the noble soul of the Messenger of Allah (may Allah bless him and grant him peace), what happened? Is he truly the Messenger of Allah or not?

While the Messenger of Allah (may Allah bless him and grant him peace) was walking in one of the passages of Mecca, he heard a voice telling him: *"O Muhammad! You are truly the Messenger of Allah."* The Messenger of Allah (may Allah bless him and grant him peace) looked in front of him, but saw no one, and then he looked behind him and on his left and right but still saw none.

From where then did this sound come? Forthwith, the Messenger of Allah (may Allah bless him and grant him peace) gazed towards the sky and there he saw Jibril (peace be upon him) telling him: *"O Muhammad! You are truly the Messenger of Allah."* Such contact that took place between the Angel and the human Messenger caused his noble body to shiver severely, and to drip with sweat, so he hastened to the house of Khadijah.

Upon entering the house, Lady Khadijah (may Allah be pleased with her) kindly asked him: *"What is the matter with you?"* But the Messenger of Allah (may Allah bless him and grant him peace) did not answer her, but only said while shivering severely: *"Wrap me!*

Wrap me," Thereupon, she covered him with mantles. Amid such a scene Jibril (peace be upon him) descended upon him with the first Surah after Al-'Alaq, where he revealed to him the Words of the Truth, all praise and glory be to Him, (which means):

"O you (Muhammad, صلى الله عليه وسلم) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah). And for your Lord's (Cause), be patient and constant!" (Al-Muddaththir, 74: 1-7)

Jibril (peace be upon him) departed, while sweat still pouring over the noble body of the Messenger of Allah (may Allah bless him and grant him peace). When he gained his composure he wanted to go out, which made Lady Khadijah worried about his going out while in such a state, so she said to him: *"Rest, O Muhammad for a while,"* and he answered: *"There is no longer a time for rest, O Khadijah."*

Afterwards, the revelation of Ayat succeeded, where Allah, all praise and glory be to him, ordered His Messenger (may Allah bless him and grant him peace) to begin conveying the Message by warning those close to him, saying what means:

"And warn your tribe (O Muhammad, صلى الله عليه وسلم) of near kindred, and be kind and humble to the believers who follow you, then if they disobey you, say: 'I am innocent of what you do.'" (Ash-Shu'arâ', 214: 216)

From Here Was The Beginning

The Messenger of Allah (may Allah bless him and grant him peace) invited his tribe to his house to have food with him, and there he said to them: *"I do not know of any person from among the Arabs who has ever brought to his people better than what I bring to you. I bring to you the goodness of this World and of the Hereafter, and Allah has commanded me to invite you to it. Who among you shall support me in this matter."*

All the attendants turned down the call of the Messenger of Allah (may Allah bless him and grant him peace), except 'Ali bin Abu Talib (may Allah honor his face), who despite his tender age, and not reaching puberty yet, said: *"O Messenger of Allah! I am your aid, I am a war against whoever fight you."* As for Abu Bakr As-Siddiq (surnamed the Trustful, may Allah be pleased with him), he believed in the Messenger of Allah (may Allah bless him and grant him peace) once he informed him without asking for a proof or a sign, but he just said: *"I believe you."*

Despite the denial and hostility with which the tribe of the Messenger of Allah (may Allah bless him and grant him peace) received his Call, it started to spread, and people started to enter Islam. The first to enter Islam after Abu Bakr (may Allah be pleased with him) were Az-Zubair bin Al-'Awwam, 'Abdur-Rahman bin 'Auf, Sa'd bin Abi Waqas, Talhah bin 'Ubaidullah, Abu 'Ubaidah bin Al-Jarah, Al-'Arqam bin Abi Al-'Arqam, 'Uthman bin Madh'un, Ubaidah bin Al-Harith, Sa'id bin Zaid (may Allah be pleased with them all).

Thus, the word of belief proceeded onward, spreading the Islamic Call. At first people believed in secrecy, for fear of the oppression of the tyrants of the Quraish. They used to

convene secretly with the Messenger of Allah (may Allah bless him and grant him peace) at the house of Al-'Arqam bin Abi Al-'Arqam to study Qu'ran, and perform Prayers the way the Prophet Ibrahim (Abraham, peace be upon him) used to perform it, offering two *rak'ahs* [*Rak'ah* represents a unit of *Salah*, i.e., offering Prayers] and prostrating themselves to Allah, gloried ever be His Majesty and Might.

Some people might ask: how did Muslims prostrate, though the prescribed obligatory prayers were not enjoined yet?

The answer to this question is that prostration is an act of worship enjoined since Adam (peace be upon him). Moreover, before the creation of Adam (peace be upon him) the act of prostration was one of the signs of worshipping Allah, all praise and glory be to Him. The Noble Qur'an says (what means):

"And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons." (Ar-Ra'd, 13: 15)

All the creatures of Allah prostrate themselves before Him and glorify Him in this world and the world to come, save man and jinns, who are granted free choice in worldly life. Thus, their prostration in worldly life is voluntary. We will also realize that prostration was known and enjoined in all Messages and upon all prophets calling to the True Religion (monotheism), if we read the glorious Ayah saying (what means):

"Remember) when Yusuf (Joseph) said to his father: 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me." (Yusuf, 12: 4)

And the glorious Ayah saying (what means):

"O Mary! Worship your Lord devoutly: prostrate yourself, and bow down (in prayer) with those who bow down." (Âl-'Imrân, 3: 43)

The Call to Allah marched on, and Allah ordered His Messenger (may Allah bless him and grant him peace) to proclaim openly the Message. Thus, the Messenger of Allah (may Allah bless him and grant him peace) ascended As-Safa Mount near the Sanctified Ka'bah and started calling out: *"O clan of the Quraish! O clan of the Quraish!"* And the people of Quraish gathered, whereupon he told them: *"Suppose I told you that there are horses at the foot of this mountain planning to raid you, will you believe me?"* They said: *"Yes, we regard you as trustful, and we have never heard you telling a lie."* The Messenger (may Allah bless him and grant him peace) said, *"I am a warner to you in face of a severe torment. O Banu Abdu-Manaf, O Banu Zuhrah, O Banu Tamim, O Banu Makhzoum, O Banu Asad, Allah orders me to warn my closest kindred, and verily I possess no power of benefit to you in worldly life, nor any share in the Hereafter, unless you say: There is no god but Allah."*

Whereupon, Abu Lahab stood and cried: *"Is it for this purpose you have gathered us? May you perish!"*

Thus Allah revealed: "Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!" (Al-Masad, 111: 1-5)

Stages Of Struggle Between Truth And Falsehood

The battle between truth and falsehood began, and the Quraish felt the danger. For Allah, all praise and glory be to Him, chose His Sanctified House in Mecca to be the birthplace of the Cry of Truth; a cry to be first heard by the chiefs of the Arabs, the Quraish. The Quraish enjoyed mastery over the Arabian Peninsula…. over Mecca, where stands the Sacred House of Allah to which all people go on pilgrimage. For that reason all the tribes used to avoid opposing the Quraish, because they knew that at the time of pilgrimage they would fall under the mercy of the Quraish, and that made them pay due regard to it.

The cry of Islam first reached the ears of the masters of Arabs to admonish them, and to make them learn well that when The Truth, all praise and glory be to Him, wants to send down His Religion to earth He sounds the first Cry of Faith in the ears of the chiefs of the Quraish among them, so that it would not be said, *"They are but weak people who gathered around the Messenger."*

The first cry was in the ears of the most powerful people, mightily shaking them. Nevertheless, Islam did not achieve its victory in Mecca, but in *Al-Madinah Al-Munawarah* [Medina, The Luminous City]. And that for a purpose, so that it would not be said that the Quraish – the master over the Arabs – helped one of its sons, but all must bear in mind that Allah Alone granted victory to His Religion, and that Muhammad, the Messenger of Allah (may Allah bless him and grant him peace), obtained power and honor through the Religion of Allah, and not through human means.

The struggle between truth and falsehood passed by several stages; the first stage was that of temptation, when the people of the Quraish thought that the Messenger of Allah (may Allah bless him and grant him peace) could be tempted by worldly splendor.

The second stage was that of persecution; where they began to grievously harm the Messenger (may Allah bless him and grant him peace) and the Muslims.

The third stage was that of boycott, where the Quraish decided to boycott Banu Hashim, to force them to hand over the Messenger of Allah (may Allah bless him and grant him peace) to be killed.

As for the fourth stage it was the attempt to kill the Messenger of Allah (may Allah bless him and grant him peace).

The disbelievers attempted, before the first stage, to arouse doubt in the heart of the Messenger of Allah (may Allah bless him and grant him peace) about his prophethood; that he was not commissioned with the Message. Thus, they claimed that he was neither a Prophet nor a Messenger. But Allah, all praise and glory be to Him, kept him firm on faith. Allah, eternally glorified is His Majesty and Might, says (what means):

"And those who disbelieve, say: 'You (O Muhammad, صلى الله عليه وسلم) are not a Messenger.' Say: 'Sufficient for a witness between me and you is Allah and those too who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islam).'" (Ar-Ra'd, 13: 43)

But such doubts were sheer nothing, for Islam kept on prevailing, and the number of believers witnessed continuous growth. Thereupon, the disbelievers thought of laying before him worldly life, hoping that this might persuade him into renouncing the Call. They said: *"If you came with such talk seeking wealth by it, we would collect to you from our wealth till you become the richest among us. And if you were seeking high standing among us, we would make you our master, and if you were seeking dominion, we would make you a king over us, and if that which descends on you with what it brings is a genie that overpowered you, we would spend freely in pursuit of treatment till we cure you of it."*

Nevertheless, all such offers and worldly temptations did not stir in the soul of the Messenger of Allah (may Allah bless him and grant him peace) even a speck of attraction. For he has come to call people to striving for the sake of the Hereafter, untempted by worldly wealth and fame. The afterlife is the one eternal, and delights in it are by the Power of Allah. But worldly life to Allah and His Messenger is not worth the wing of a mosquito.

When his uncle Abu Talib wanted to convince him to accept the worldly offer of the disbelievers of the Quraish, the Messenger of Allah (may Allah bless him and grant him peace) said: *"O uncle! By Allah, were they to put the sun in my right hand, and the moon in my left hand on condition that I abandon this mission, I will never abandon it, until Allah makes it prevail or I perish therein."*

Thus, the noble Messenger (may Allah bless him and grant him peace) has placed this worldly life, over which people fight one another, in its true seat. For worldly life is not the life that a believer desires, but he only regards it as the means to attain the Good Pleasure of Allah in the Hereafter. Hence temptation, which marked the first stage, failed and the disbelievers became convinced that they would not be able to dissuade the Messenger of Allah (may Allah bless him and grant him peace) from his mission through allurements by all worldly riches.

Thereupon, the second stage began, and they evilly thought: *"If we cannot overcome Muhammad, we can his followers. We will torture every one who believes in the Message of Muhammad. We will torture them unto death, and only then people will turn away from him, and he will find none to believe in his Message."* Hence, the torture stage began, and it was Al-Yasser (family of Yasser) who presented the first martyrs in Islam. They came from Yemen and reverted to Islam in Mecca; the family members were Yasser, his wife Sumayah and 'Amar bin Yasser (may Allah be pleased with them). Abu Jahl and the disbelievers strived hard to put them to trial because of their religion but they failed, they thus took them to the desert, and started torturing them.

The Messenger of Allah (may Allah bless him and grant him peace) passed and saw them being tortured, thus he said: *"Be patient, O Al-Yasser, for your tryst is Paradise."* Abu Jahl savagely stabbed Sumayah (may Allah be pleased with her) with his spear in her private parts, until he killed her and then her husband. Then followed the incidents of torment and persecution against the Muslims, who were a subjugated minority. But such torment did not drive anyone of them into recanting his religion, as the light of faith had known its way to their hearts, and they adhered fast to the True Religion.

The one of them used to be placed naked over a torrid rock, and then another heavy rock would be placed over his chest, while being savagely whipped. But still he would say: *"He is Allah, (the) One, He is Allah, (the) One."* Heaven was witnessing what was going

on, and The Truth, all praise and glory be to Him, revealed the glorious Ayat that would keep firm the Muslims and give them the glad tidings of victory, hence the following glorious Ayah was revealed (saying what means):

"Their multitude will be put to flight, and they will show their backs." (Al-Qamar, 54: 45)

Upon the revelation of this glorious Ayah 'Umar bin Al-Khatab (may Allah be pleased with him) said: *"What multitude and we are an oppressed minority?"* But after the battle of Badr and after the defeat of the disbelievers and their flight, he said: *"You uttered the truth, O my Lord: 'Their multitude will be put to flight, and they will show their backs.'" (Al-Qamar, The Moon, 54: 45)*

Persecution Of The Messenger Of Allah

The Messenger of Allah (may Allah bless him and grant him peace) was not safe from harm either. Umm Jamil – the wife of Abu Lahab – used to throw in his way filth and thorns, while he was heading to the Ka'bah to offer Prayers.

After the revelation of the following noble Surah (saying what means):

"Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him), or use to slander him). In her neck is a twisted rope of Masad (palm fibre)." (Al-Masad, 111: 1-5)

Umm Jamil hastened to the Ka'bah, carrying a huge rock, with the evil purpose of throwing it over the head of the Messenger of Allah (may Allah bless him and grant him peace), who was sitting beside Abu Bakr (may Allah be pleased with him), but when she looked around she could not see him, thus she asked Abu Bakr: *"Where is your companion?"* But Abu Bakr kept silent and she left.

Abu Bakr then wonderingly said to the Messenger of Allah (may Allah bless him and grant him peace), *"She did not see you!"* And the noble Messenger (may Allah bless him and grant him peace) replied: *"Allah has taken her sight away from me."* For she only saw Abu Bakr.

As for Abu Jahl, he went to kill the Messenger of Allah (may Allah bless him and grant him peace) with a huge rock. He thus waited at the Ka'bah till the Messenger of Allah (may Allah bless him and grant him peace) came and prostrated himself. Thereupon, he hastened to execute what he plotted.

But before Abu Jahl reached near the place of the Messenger of Allah (may Allah bless him and grant him peace), the rock fell from his hands, and he fled filled with horror. When Abu Jahl was asked about what had happened, he said: *"I saw a strange monster, which was about to kill me."* And when the Messenger of Allah (may Allah bless him and grant him peace) was asked about this incident, he said: *"That was Jibril (Gabriel), and if Abu Jahl had advanced but one step, he would have perished."*

Persecution continued, but the Light of Allah is mightily stronger than human ways and plans, and each day the number of those believing in the Religion of Allah increased.

Such Religion was of such a strength as to separate between the husband and his wife, the father and his son, for the believing hearts know nothing other than the power of faith, and adhere neither to kin nor to spouse.

Hence, human plots failed to prevent the Light of Allah from penetrating the hearts.

The Quraish's Bewilderment

"Nay, they say: "These (revelations of the Qur'an which are inspired to Muhammad, صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) that were sent before (with signs)! Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?" (Al-Anbiyâ', 21: 5-6)

The disbelievers of Quraish were filled with perplexity at this new religion, what kind of power is that, which possesses the hearts, and masters the souls, till they see nothing but Allah, and aspire for nothing save the Religion of Allah. Such power is certainly beyond human power, and they stood unable to explain it. They said: *"A sorcerer, who bewitched people's eyes and hearts,"* forgetting that the bewitched loses his will before the magician, so why did not they also fall under his spell! And they said: *"A madman."* But Allah, all glory be to Him, answered back such accusation by the glorious Ayah saying (what means):

"[These letters (Nun, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men). You (O Muhammad, صلى الله عليه وسلم) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad, صلى الله عليه وسلم) will be an endless reward. And verily, you (O Muhammad, صلى الله عليه وسلم) are on an exalted standard of character." (Al-Qalam: 68: 1-4)

Such retort was by all means the most eloquent, as the madman can never be of an exalted standard of character, for he is unaware of his conduct, and if he sat among people, he may without reason insult them or revile them, thus all his mad actions are void of any noble nature, as he is unconscious of what he is doing.

They also said: *"A poet,"* forgetting that the Messenger of Allah (may Allah bless him and grant him peace) lived among them for forty years before the mission without uttering one single line of poetry, and was not renowned by poetic eloquence. The Noble Quran says what means:

"That this is verily the word of an honoured Messenger [i.e. Jibril (Gabriel) or Muhammad, may Allah bless him and grant him peace, which he has brought from Allah]. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists). And if the messenger (Muhammad, صلى الله عليه وسلم) were to invent any sayings in Our name, We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta), And none of you could withhold Us from (punishing) him. And verily, this Qur'an is a Reminder for the God-fearing. And verily, We know that there are some among you that belie (this Qur'an). And indeed it (this Qur'an) will

be an anguish for the disbelievers (on the Day of Resurrection). And Verily, it (this Qur'an) is an absolute truth with certainty. So glorify the Name of your Lord, the Most Great." (Al-Haqqah, 69: 43-52)

But such is the deviant nature of disbelievers; their blindness makes them fail to discern that their false allegations present the trustful proof on the veracity of the Message of Muhammad (may Allah bless him and grant him peace). Moreover, when the Divine Revelation was paused for a while, they said that the Lord of Muhammad had deserted him, not realizing that by such saying they had exposed themselves, for they used to claim that what was inspired to Muhammad (may Allah bless him and grant him peace) was not sent from a Noble Lord, but he was rather deluding them. Thus, when the Revelation was paused for a while, they admitted that Muhammad (may Allah please him and grant him peace) had a Lord, Who inspired him. They passed around: *"The Lord of Muhammad has deserted him,"* without paying heed that they were thus proving his Message, and proving that there was truly a Revelation sent down from Allah upon His Messenger (may Allah bless him and grant him peace). On account of this incident the following glorious Ayah was revealed, saying (what means):

"By the forenoon (after sun-rise); and by the night when it is still (or darkens); Your Lord (O Muhammad, صلى الله عليه وسلم) has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased." (Ad-Duha, 93: 1-5)

The Islam Of The First Muslims

Such incidents drive us to ask ourselves: why did Allah leave the first Muslims face such torture? Was not Allah, all praise and glory be to Him, capable of granting victory to His Religion from the first day, and to suppress the persecution of the disbelievers against the followers of the Messenger of Allah (may Allah bless him and grant him peace)? Why did Allah, all praise and glory be to Him, choose that orphan, illiterate Messenger to shoulder the last religion addressed to the whole universe?

Was not Allah, all praise and glory be to Him, capable of sending down His Message to one of the chiefs among the tribes of Mecca, who possessed both power and wealth? Was not that possible? In such case the number of believers would have been great, the Call would have been easier to prevail, and resistance to the Call would have been less. Indeed, this was what the disbelievers desired.

Allah, all praise and glory be to Him, transmits to us that picture saying (what means):

"And they say: 'Why is not this Qur'an sent down to some great man of the two towns (Mecca and Tâ'if)?'" (Az-Zukhruf, 43: 31)

Our answer to these questions is that Allah, all praise and glory be to Him, wanted for His religion to have the powerful start of true faith. He wanted believers in this religion, who would crave for nothing and ask for nothing except Paradise, and their entering into Islam is pure from any desire of worldly gains. Those prime Muslims are the ones that Allah, praise and glory be to Him, has chosen to shoulder the deliverance of the Message to the entire world. Therefore, if their entry into religion was not born out of genuine faith, they would have swerved from Islam and its teachings for the sake of worldly life. But their Lord wanted that the faith filling their hearts, the whole world would not shake.

Had this religion descended upon one of the chiefs of Mecca, people would have embraced it out of hypocrisy and dissemblance, in quest of worldly benefit; exactly as hypocrites gather around the ruler, who possesses power and authority, to achieve personal interest. But should his power end, they would disperse away from him.

If Islam had started by attracting hypocrites and seekers of worldly life, it would have ended, once the caller to this religion passed away or lost worldly power. But Islam had to arise from hearts filled with the Light of Allah. The one of them used to be severely tortured, nevertheless he never abandoned his religion, even killed while still repeating the words, **"There is not god but Allah, and Muhammad is the Messenger of Allah."** They had their wealth and possessions usurped, suffered painful torture, and experienced horrors but never did their faith waver. Thus, the first believers only wished for Paradise, growing invincible in the face of torment, uninfluenced by worldly ways, for their faith was stronger than the entire world.

About the trial of faith, Allah, all praise and glory be to Him, says (what means):

"Did you think that you would enter Paradise without Allah testing those of you who fought hard (in His Cause) and those who remained steadfast??" (Âl-'Imrân, 3: 142)

Faith Not Wealth

For this reason we find that when Suhaib, the Roman, (may Allah be pleased with him) wanted to emigrate to Medina, the disbelievers made his setting off conditional on his leaving behind all his wealth in Mecca, but he did not hesitate to do so. When the Messenger of Allah (may Allah bless him and grant him peace) learned about his sacrifice, he said: *"The winning deal, the winning deal."*

Islam came to build man firmly from inside, but why? Because man is the master of this universe, if he is well built, he will master the world. But if he is wrongly built, he will establish no civilization: a law living to the present day, and will continue till the Day of Judgment. If we take Japan as an example from our contemporary era, we find that it is one of the richest countries of the world, and the most developed in industry, though it possesses no raw materials on which any industry can be established.

On the other hand, there are other countries that possess all the fundamentals necessary for the establishment of industries, from raw materials and natural resources, yet not a single industry is established. There are also countries that possess agricultural lands enough to feed the whole world, despite that it suffers from famine and drought, and export food from foreign countries.

Thus, the influential factor in building human civilization is man, if he was rightly guided everything would follow a straight course, but if he was corrupt, everything will slope downward. For that reason, Islam greatly cared to build the Muslim having a strong faith, in order to be the master on the earth. That is why as long as Muslims firmly adhere to their religion, they grow ever more superior, advanced, and civilized. But when they drift away from their religion, they will only become retarded and weak.

All this illustrates the importance of strong construction of Muslims in the first days of the Call. To give an ideal model of the person who conquers worldly life, and the whole

world can never shake him, because he desires nothing of it. That is why when Khalid bin Al-Walid (may Allah be pleased with him) marched to fight the Persians he said: *"I have come to you with men, who loves death, just as you love life."*

That is how the first Muslims were like, their eyes fixedly focused on the Hereafter. They shouldered the Call and delivered it to the entire world. Thus, they presented the good example and the ideal model that encouraged people to enter into Islam. The callers to a religion must themselves be role models, or else none will listen to them. This applies on religion alone, and does not necessarily apply to other branches of knowledge in life. As people can acquire knowledge from a corrupt chemist, or can go to a physician, who does not abide by ethics, or any professor of worldly knowledge who disregards moral values. But they can never acquire their religion except from someone who adheres fast to the rules and ethics of religion and high noble behavior, and they shun him if there is something notorious about his conduct.

The period of persecution lasted for years, during which the disbelievers attempted to convince Banu 'Abdul-Mutalib to hand over to them the Messenger of Allah (may Allah bless him and grant him peace), but Banu 'Abdul-Mutalib rejected such demand, especially Abu Talib, the uncle of the Messenger of Allah (may Allah bless him and grant him peace), who refused to desert his nephew and hand him to the disbelievers.

Henceforth, the disbelievers started to devise other means, which was to boycott Banu Abdul-Mutalib, till they hand over to them the Messenger of Allah (may Allah bless him and grant him peace) and completely desert him. Thus, Muslims migrated to Abyssinia, and its King, An-Najashy (Negus: King of Abyssinia), refused to hand over the Muslims to the disbelievers of the Quraish.

The prevalence of Islam among tribes envenomed the disbelieving hearts of the Quraish with more spite and malice. Thus, they gathered at the Ka'bah, and vowed to boycott Banu Abdul-Mutalib, and wrote down a proclamation, where they pledged not to have any business dealings with them nor any sort of inter-marriage. They then hung the unjust parchment inside the Ka'bah. But when the Quraish signed such pact, Banu Hashim, and Banu Abdul-Mutalib sided with Abu Talib and joined him in his confinement within the narrow pass (Shi'b of Abu Talib), except for Abu Lahab, who was from Banu Hashim.

Boycott Against Banu Hashim

Thus, the Quraish besieged Banu Hashim, barring food from them. They tightened the grip of the siege over them, so hard that their children used to eat the leaves of the trees. Under such horrible siege the Messenger of Allah (may Allah bless him and grant him peace) was inspired that Allah made the termites eat the parchment of aggression and injustice which the Quraish wrote, leaving only the words **"In the Name of Allah."** Thereupon, Abu Talib asked the Messenger of Allah (may Allah bless him and grant him peace): *"Who informed you with this?"* And the Messenger of Allah (may Allah bless him and grant him peace) replied: *"It is a Revelation from Heaven."*

'Abdul-Mutalib went to the disbelievers of the Quraish and told them what the Messenger of Allah (may Allah bless him and grant him peace) had informed him, and their answer was: *"If it is true, we would end the siege."* Thus, they went, opened the door of

the Ka'bah and entered to see the parchment, but they found it completely eaten by the termites except the words **"In the Name of Allah"** [those parts that bore the Name of Almighty Allah].

Hence, the third phase failed, which was the war of starvation waged by the disbelievers against the Messenger of Allah (may Allah bless him and grant him peace) and Muslims, just as the strategy of allurement by money and worldly supremacy before it failed. And so did the strategy of torturing. The disbelievers were left no other choice but to conspire to kill the Messenger of Allah (may Allah bless him and grant him peace). Putting a scheme to accomplish that end without subjecting themselves to the reprisal of Banu Hashim. Such conspiracy took place on the eve of the Hijrah [Emigration from Mecca to Medina].

Destiny had it that Khadijah and Abu Talib should both die in the same year, which was called **"The Year of Sorrow."** By their death, the Messenger of Allah (may Allah bless him and grant him peace) lost the protection given to him by his uncle Abu Talib, who refused to desert him for he was his nephew, whom his brother died leaving him an orphan, and he considered him as a son, and Khadijah, the tender wife who used to soothe the Messenger of Allah (may Allah bless him and grant him peace). With their deaths, he lost the inner protection provided by his wife Khadijah, and the outer protection provided by his uncle. Nevertheless, he never lost the Protection of The One who has neither forsaken him nor hated him. The One who made his Hereafter better to him than the present life of this world.

Whenever the Messenger of Allah (may Allah bless him and grant him peace) returned home loaded with distress and grief for the hurt and persecution he suffered at the hands of the disbelievers of the Quraish, and their torturing of the Muslims, Khadijah used to console him, soothe him, dispel his grief, and keep talking to him till his soul regained tranquility and peace, and he became ready for a new day of calling and striving. By the death of Khadijah and Abu Talib the persecution of the disbelievers against the Messenger of Allah (may Allah bless him and grant him peace) and the believers aggravated.

Heading To At-Tâ'if

The Messenger of Allah (may Allah bless him and grant him peace) was no more able to bear the harm done to him in Mecca. Therefore, he decided to walk with his Call out of Mecca perhaps he might find support. Thus, he went to At-Ta'if [A region of Saudi Arabia near Mecca and Medina] calling its people to Islam, thinking that they would respond favorably to him. But instead of responding to him the people of At-Ta'if set their sons and brutes against him, hurting him, hurling stones at him till his noble feet bled. The Messenger of Allah (may Allah bless him and grant him peace) took shelter in a garden, where he sat to rest after he had made the most of earthly causes, and after he exerted his utmost effort to spread the Religion of Allah, and convey His Message. He sat there after all earthly means had forsaken him, and turned to Allah, The Bestower, The Causer, lifting his noble hands towards Heaven, and praying:

"O Allah! To You do I complain of my weakness, and of my helplessness, and of people's disregard for me. O Most Merciful of the merciful! You are The Lord of the oppressed, and You are my Lord. To whom do You abandon me? Is it to a stranger, who would frown on me? Or is it to an enemy, to whom You have given mastery over me? If You are not angry with me, then I do not care. But Your Protection is the more all-embracing to me. I seek refuge in the Light of Your Countenance, whereby all darkness has shone, and by which the affairs of worldly life and the Hereafter have been set right, lest You send upon me Your Anger, or Your Wrath descends upon me. Yours Alone is the right to blame till You are Content, and there is neither power nor might except through You."

Heaven Never To Abandon The Prophet

A superb supplication that perfectly embodies all the constituents of faith and certainty, for Allah would never let down His Messenger (may Allah bless him and grant him peace). When the Messenger of Allah (may Allah bless him and grant him peace) exhausted all earthly ways and means, he turned to Heaven. And at once, the Gates of Heaven shook to the voice of the Messenger of Allah (may Allah bless him and grant him peace), and The Truth, Blessed and Exalted be He, wanted to teach His Messenger (may Allah bless him and grant him peace) that if the people of the earth thus treated him, this does not mean that Heaven had forsaken him.

And if Allah, Whose Majesty reigns supreme, had first left the Messenger of Allah (may Allah bless him and grant him peace) to the earthly causes in order to strive with them, it was for the purpose that he should serve as a superior example to his nation in making the most of worldly causes together with heavenly support. Allah wanted to honor him, and show him from the secrets of the world what no human has ever seen before. The Messenger of Allah (may Allah bless him and grant him peace) had never for one day lacked the Support of Allah to him. But Allah, Blessed and Exalted be He, wanted to raise from the nation of Muhammad (may Allah bless him and grant him peace) those who would convey His Message to the whole world, and the preparation had to be proportionate to the greatness of the mission. So that when the earth unfolds its treasures, adornments, and palaces before them, it shall never sway them away from the Law of Allah. And the love of worldly life would never step inside their hearts. For the love of Allah and that of worldly life can never live together in one heart.

That was the phase of spiritual preparation, and by the Messenger's lifting both hands towards Heaven and praying came the miracle of *Al-Isra* (*the Night Journey) [The miraculous night journey during which the Prophet, may Allah bless him and grant him peace, was taken from Al-Masjid Al-Haram (at Mecca) to the Al-Aqsa Masjid (in Jerusalem)]* and *Al-Mi'raj (the Ascension to Heaven) [The miraculous ascension of the Prophet, may Allah bless him and grant him peace, from Jerusalem to the Heavens to meet his Lord]*.

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

"So wait patiently (O Muhammad, صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes and glorify the Praises of your Lord when you get up from sleep. And in the night-time, also glorify His Praises, and at the setting of the stars" (At-Tûr, 52: 48-49)[1]

[1] *Ayat quoted by trans.*

Chapter Five

And Came Support From Heaven

"Glorified (and Exalted) be He (Allah) Who took His servant (Muhammad, صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Haram* (at Mecca) to *Al-Aqsa Masjid* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad, صلى الله عليه وسلم) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Al-Isra, 17: 1)

After the Messenger of Allah (may Allah bless him and grant him peace) raised his hands and invoked Allah, he returned once more to Mecca to resume his striving and calling to the Path of Allah under the hardest circumstances, which the first Muslims had gone through. But Heaven was preparing something different to the Messenger of Allah (may Allah bless him and grant him peace).

Allah, all praise and glory be to Him, wanted to show His noble Messenger (may Allah bless him and grant him peace) what no human being has ever seen before. He wanted to reveal to the Messenger (may Allah bless him and grant him peace) the secrets of the Supreme Kingdom. For there is a worldly dominion and a Supreme Kingdom: as for the worldly dominion that we all share, it is the phenomenal, visible worldly life. Whereas, the invisible world of Supreme Kingdom is a gate that Allah, all praise and glory be to Him, opens before whomever He chooses from His creatures. And each would be allowed to see of it what is willed for him to see, according to his worth in the Sight Allah, and the worth of the Messenger of Allah (may Allah bless him and grant him peace) is surely above all humans.

That is why Allah showed him what no other creature has ever seen, intended for strengthening, honoring, and venerating the noble Messenger (may Allah bless him and grant him peace).

The miracle of *Al-Isra (the Night Journey) [The miraculous night journey during which the Prophet, may Allah bless him and grant him peace, was taken from Al-Masjid Al-Haram (at Mecca) to the Al-Aqsa Masjid (in Jerusalem)]* and *Al-Mi'raj (the Ascension to Heaven) [The miraculous ascension of the Prophet, may Allah bless him and grant him peace, from Jerusalem to the Heavens to meet his Lord]* was a supreme miracle that went beyond all the laws governing the entire universe. For Allah has created His Universe to work according to cause and effect, and He is The Originator of both. Allah could have granted victory to His Religion without human agency, as when He protected His House from the Army of Abrahah [*the commander who led a huge army supported by elephants in an attempt to destroy the Ka'bah*] without human agency.

But the Message that shall last till the Day of Judgment needs true firm men; those men, without Divine Inspiration, must resort to human means. For if they were above such means, there would have been neither striving, nor affliction, nor trials, nor meriting the blessings of Paradise in the Hereafter. If religion would progress with the power of Heaven only, then what would be the role of mankind? And how we would be held accountable for our deeds and questioned on the Day of Judgment? Allah, all praise and glory be to Him, says (what means):

"Did you think that you would enter Paradise without Allah testing those of you who fought hard (in His Cause) and those who remained steadfast??" (Âl-'Imrân, 3: 142)

The Messenger of Allah (may Allah bless him and grant him peace) is the highest example to his nation. Had he triumphed without causes, the Muslims, who are ordered to follow the doctrine of their Messenger (may Allah bless him and grant him peace), would have said, *"We have no power to follow such doctrine,"* as everything in it happened without causes. That is why Allah willed that the Messenger (may Allah bless him and grant him peace) be a human to be taken as an example, and He also willed that His Religion be victorious through means and causes, so that Muslims would never abandon the adoption of worldly causes to others.

Putting One's Trust In Allah Versus Dependence

We should have a pause here to discuss the meaning of putting one's trust in Allah, and the difference between it and dependence. Allah, all praise and glory be to Him, wants us to put our trust in Him. But trust is the work of the heart not that of the body, that is why we should make use of means and causes, and then resort to Allah in things beyond human power. The student, for example, has to study in order to succeed. Islam does not teach that one should go to exam without studying and say that he has put his trust in Allah!! Man is demanded to work and spare no effort, and then comes the Help from Heaven.

All Messengers have exhausted the earthly causes in their Call. For they served as guiding light that the believers should follow. They had to act depending on their human power to found religious matters on a solid base. The miracles that Allah supported His messengers with came to help the Messengers and the believers stand firm under the severest worldly crisis. Being Messengers of Allah, they had to have miracles that would prove to people that they speak for Almighty Allah. The Messenger were deliverers of a true Law, therefore they were sent when corruption was rife on earth, and they had to face ferocious tides of resistance, aroused by those who possessed power, authority, and dominion.

When anyone reads the following Saying of The Truth, all praise and glory be to Him, he will realize the wisdom of making use of the worldly causes, and that they form the way to Paradise or to Hell:

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allah?' Yes! Certainly, the Help of Allah is near!" (Al-Baqarah, 2: 214)

The Wisdom Behind The Night Journey And Ascension To Heaven

If we want to talk about the miraculous Night Journey during which the Prophet (may Allah bless him and grant him peace) was taken from the Sacred Masjid to *Al-Aqsa* Masjid, then his ascension from Jerusalem to the Heavens to meet his Lord, we should

commence with the glorious Ayah that comes at the beginning of Surat Al-Isrâ', where The Truth, all praise and glory be to Him, says (what means):

"Glorified (and Exalted) be He (Allah) Who took His servant (Muhammad, صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Haram* (at Mecca) to *Al-Aqsa Masjid* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad, صلى الله عليه وسلم) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Al-Isrâ', 17: 1)

Allah, Blessed and Exalted be He, has started this glorious Ayah by the words "**Glorified (and Exalted) be He,**" which denotes that this event highly transcends and rises above any semblance of human ability and its exaltation far above any ascription to human power.

Allah, praise and glory be to Him, is highly Transcendent and Exalted in His Divine Attributes and Actions above all worldly laws. That is why before any Divine Act that amazes the minds, we exclaim in admiration, "**Glorified and Exalted be Allah**," an expression of exaltation and glorification far above any human power or law. Thus, the first that reaches our ears from Surat Al-Isrâ' is the saying "**Glorified and Exalted be He,**" meaning that such act does not submit to human laws, but to the Power of Allah Alone, all praise and glory be to Him.

Then The Truth, Blessed and Exalted be He, says (what means):

"Glorified (and Exalted) be He (Allah) Who took His servant (Muhammad, صلى الله عليه وسلم) for a journey by night." (Al-Isrâ', 17: 1)

Allah, be ever Glorified His Majesty and Might, is The One Who took His servant for a Journey by night, and Muhammad (may Allah bless him and grant him peace) is the one who was taken in such a Journey. Then follows the outset of the Night Journey and its end in His Saying (what means): "**From Al-Masjid-al-Haram (at Mecca) to Al-Aqsa Masjid (in Jerusalem).**" And the reason behind such Journey in His Saying (what means): "**In order that We might show him (Muhammad, صلى الله عليه وسلم) of Our Ayat,"** in other words, Allah wanted to show His Messenger (may Allah bless him and grant him peace) some of His endless Supreme Signs, which are infinitely greater than having a beginning or an end.

Beyond Compare

When we discuss the act of taking for the Night Journey, we should ascribe it to its Doer, Who is Allah, Blessed and Exalted be He. For the act of traveling was not mastered by the Messenger of Allah (may Allah bless him and grant him peace), but by Almighty Allah. The Messenger of Allah (may Allah bless him and grant him peace) did not say "**I traveled**," for us to ascribe the act to the human power of the Messenger of Allah (may Allah bless him and grant him peace), as those disbelievers who exclaimed when they heard about the miraculous Journey: *"Claim you that you reached it in a night and we mount on camels back for a month to reach there."* At that time journeying from Mecca to *Beitul-Maqdis* (Jerusalem) consumed two months (back and forth).

Thus, the comparison is inexistent, and when the disbelievers compared the miraculous Night Journey with their own human ability, it only showed stupidity, because Muhammad (may Allah bless him and grant him peace) did not say, *"I traveled,"* but said, **"I was taken in a Night Journey."** So, the Messenger of Allah (may Allah bless him and grant him peace) was carried under the rule of another Power, a Power infinite, and indeed unfathomable.

We can mention here an example that may help approximate the idea to minds: If I say that I ascended with my baby to the highest peak in the world, no one would wonder how can a baby ascend the highest peak, but rather one may ask how I ascended it, as the act of ascension is not ascribed to the power of the baby, but to me.

Time[1] is always ascribed to the power of the doer. If you traveled on foot, the time would be according to the power of your legs, and if you were riding a car, the time consumed would be lesser, as the car is more powerful and faster than the legs. And if you were in a space shuttle, time would be much shorter for the power is much higher. And when the act is ascribed to Allah, all praise and glory be to Him, there would be no time, for it is His Majesty, Allah.

A Journey By Soul and body

But questions never end even in our contemporary era, where Allah, all praise and glory be to Him, has given to His servants more from human knowledge, and made them able to understand some laws governing the earth, thus they invented means of transportations that save time.

The question is: how much time does the journey with a space shuttle take from Mecca to *Beitul-Maqdis* (Jerusalem)? It is minutes or even less. If such were what the human power has achieved, by the help of the knowledge that Allah has unveiled to mankind, then how would it be with the Power and Might of Allah?

Hence, talking about time here is inadmissible. Nevertheless, some people may ask: Did *Al-Isra* (the Night Journey) take place with just the soul, or with both the soul and body? To them we say: had it been a dream, the disbelievers would not have said: *"Claim you that you reached it in a night and we mount on camels back for a month to reach there."* As no one can discusses the plausibility of dreams, for if someone says that he saw in his dream that he went to London, to America and then to Austria, no one would discuss the possibility of what he saw in the dream.

Therefore, if the *Isra* were a dream, no one would have argued with the Messenger of Allah (may Allah bless him and grant him peace). But they knew that the Messenger of Allah (may Allah bless him and grant him peace) was talking about a journey and a physical ascent that took place while he was awake, not dreaming, and it took place with both the soul and body. But dark minds searching the Qur'an to find false conflict

[1] A definite scientific fact is that power is inversely proportional to time; the more is the power the less is the time. Now think how would it be when the Power is that of Almighty Allah, Eternally glorified is His Majesty and Might! Therefore, some narrations say that the Prophet (may Allah bless him and grant him peace) was taken in the Night Journey, raised to Heaven and then brought back while his bed was still warm (peace and blessings be upon him). [Trans. n.]

between it and what the Messenger (may Allah bless him and grant him peace) said, claimed that the Qur'an itself said that it was a dream, namely in the following part of the Ayah saying:

{وَمَا جَعَلْنَا الرُّؤيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ } (الإسراء: 17، 60)

Which means:

"And We made the vision which we showed you (O Muhammad صلى الله عليه وسلم as an actual eye-witness and not as a dream on the night of Al-Isrâ') only a trial for mankind." (Al-Isrâ', 17: 60)

If it was a dream, how could it be a trial for people, for some to believe and others to deny! For none could argue the reasonability of dreams, no matter how illogical they sounded or how deep they delved into the realms of the incredible. The word "**رؤيا**" (Vision) in Arabic is used to denote perceiving with the eye, and in other contexts it can mean a dream. It means perceiving with the eye when the things seen are extraordinary, and arouses wonder, to denote that such things can only be seen in a dream.

Since the vision of the Messenger of Allah (may Allah bless him and grant him peace) was made a trial for people, it could not be just a dream. Thus, the Night Journey and the Ascension of the Prophet (may Allah bless him and grant him peace) were physical in which both his body and soul traveled in a state of wakefulness, alertness and complete consciousness. We also notice that Allah did not say, "His Messenger or Muhammad," in the following glorious Ayah saying (what means):

"Glorified (and Exalted) be He (Allah) Who took His servant (Muhammad, صلى الله عليه وسلم) for a journey by night." (Al-Isrâ', 17: 1)

But He stressed the character of servility to Him, Blessed and Exalted be He, as all Messages and Prophets have come to set right our Worship of Allah, the Exalted and Ever-Majestic. Hence, the Messenger must be an ideal example in worshipping. The word *'servant'* was also used in the context of the glorious Ayah to refute the false claim that the Messenger of Allah (may Allah bless him and grant him peace) was taken in the Night Journey by the soul only or while dreaming. For the word *'Abd'* (servant) is only used to denote the soul and body together.

The beginning of *Isra* was from the Sacred Masjid (mosque) and its end was at *Al-Aqsa Masjid*, meaning that *Isra* began from the first House of worship that was built for mankind on earth and ended at *Al-Aqsa Masjid*, which is another sacred place belonging to Allah on earth.

Another point they objected to is how can Allah, Blessed and Exalted be He, says (what means): "**To Al-Aqsa Masjid (in Jerusalem),"** though the word masjid is used for denoting Muslim place of worship, and at that time they had not yet entered *Al-Aqsa Masjid*?

The answer is that the word "Masjid" means a place of prostration, thus any place on which man prostrate himself before Allah, The One and Only God, is called "Masjid." Prostration is not an act of worship that only exits in Islam, but in all Messages and with all prophets, as any place where man prostrate himself before Allah, all praise and glory

be to Him, is called masjid (place of prostration), also *Beitul-Maqdis* had earned sanctity with the Prophets Moses and Jesus (peace be upon them).

The Messenger of Allah (may Allah bless him and grant him peace) was not sent only to his people, but to whole mankind. His Isra to *Beitul-Maqdis* [Jerusalem] and his admission into *Al-Aqsa Masjid* shows how Islam reigns over all the holy places on earth. The Messenger of Allah (may Allah bless him and grant him peace) said:

"Do not set out on a journey expect for three Masjids: this Masjid of mine [in Medina], Al-Masjid-Al-Haram [the Sacred Masjid in Mecca] and Al-Aqsa Masjid [in Jerusalem]."

The Description Of Beitul-Maqdis

After the Messenger of Allah (may Allah bless him and grant him peace) related the story of *Isra* (the Night Journey), the disbelievers, who knew that the Messenger (may Allah bless him and grant him peace) had never been to that place before, wanted to embarrass him by asking him to describe to them *Al-Aqsa Masjid* [in Jerusalem]. Nevertheless, the Messenger of Allah (may Allah bless him and grant him peace) described it to them minutely. Moreover, certain incidents had occurred on the road from Mecca to *Al-Aqsa Masjid*, which the Messenger (may Allah bless him and grant him peace) related to them, like the caravan which the Messenger (may Allah bless him and grant him peace) indicated, mentioning to them that one of its camels was lost, and he named the exact time of the arrival of that caravan.

When the Noble Qur'an dealt with the *Isra* (the Night Journey), it introduced it through material earthly preludes, like the events that the Messenger of Allah (may Allah bless him and grant him peace) had witnessed on the way, and his description of *Al-Aqsa Masjid* in Jerusalem and other signs. Such material signs served as an introduction to *Al-Mi'raj* [The Ascension to Heaven], so that when people are certain that Allah, all praise and glory be to Him, has broken for His Messenger (may Allah bless him and grant him peace) the law of distance that we know, then He is surely Able of making him step beyond the law of ascension that we know not, to make the His Messenger (may Allah bless him and grant him peace) ascend to *Sidrat-ul-Muntaha* [Lote-Tree of the utmost boundary (beyond which none can pass)].

When the Noble Qur'an related the story of the *'Isra*, it dealt with it explicitly, whereas when talking about *Al-Mi'raj [The Ascension to Heaven]* it dealt with it implicitly. Allah, all praise and glory be to Him, did not say *"Glorified be He who raised his servant from Beitul-Maqdis to Sidrat-ul-Muntaha"*, but He said (what means):

"By the star when it goes down, (or vanishes). Your companion (Muhammad, صلى الله عليه وسلم) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)]. One free from any defect in body and mind. Then he [Jibril (Gabriel) rose and became stable, while he [Jibril (Gabriel)] was in the highest part of the horizon. Then he [Jibril (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) closer. So, He (Allah) revealed to his servant (Muhammad, صلى الله عليه وسلم) whatever he revealed. The (Prophet's, صلى الله عليه وسلم) heart lied not (in seeing) what he saw. Will you then dispute with him (Muhammad, صلى الله عليه وسلم) about

what he saw [during the Mi'raj: Ascent of the Prophet, صلى الله عليه وسلم, over the seven heavens]. And indeed he (Muhammad, صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha [Lote-Tree of the utmost boundary (beyond which none can pass)], near it is the Garden of Abode. When that which shrouds did enshroud the Lote-tree. The sight (of Prophet Muhammad, صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). For truly did he see, of the Signs of his Lord, the Greatest." (An-Najm, 53: 1-18)

By stating *Sidrat-ul-Muntaha* [Lote-Tree of the utmost boundary (beyond which none can pass)], standing at it and seeing the Greatest Sign of His Lord, we learn that the Messenger of Allah (may Allah bless him and grant him peace) did ascend to the seventh heaven. But why did not Allah, Blessed and Exalted be He, state the ascension literally? To make it serve as a trial of the strength of faith in the human soul. For as long as you believe that the law of distance had been broken for the Messenger of Allah (may Allah bless him and grant him peace), you would surely believe that the laws of ascension to heaven were also broken.

But why measure a miracle that happened to the Messenger of Allah (may Allah bless him and grant him peace) with our limited mental capacities. All the miracles of the prophets are surely beyond the grasp of human intellect. Throwing the Prophet Ibrahim (Abraham, peace be upon him) into fire, then it's becoming cool and safe for him is a miracle that no mind can ever grasp, as the nature of fire is burning. Also the splitting of the sea for the sake of Musa (Moses, peace be upon him) is another miracle that is beyond the grasp of the intellect, because the nature of water is fluidity. And bringing back the dead to life, and curing people once touched is a miracle only given to 'Issa (Jesus, peace be upon him). All of them do not submit to the laws of the mind.

Then why do we ascribe all these miracles to the Power of Allah, all praise and glory be to Him, but when it comes to the miracle of *Al-Isra* (the Night Journey) and *Al-Mi'raj* (the Ascension to Heaven) we subject it to human reasoning, though all the Miracles of Allah stand highly above any mental power. Hence, the one who denies *Al-Isra*, is considered a disbeliever, because he contradicts the Qur'anic passage, and the one who denies *Al-Mi'raj* is considered a rebellious disbeliever, as *Al-Mi'raj* is intrinsically stated.

The Disbelievers' Certainty Of The truthfulness Of The Messenger

So long as the Messenger (may Allah bless him and grant him peace) was carried by the Law of The Truth, all praise and glory be to Him, then all that occurred is believable, because it is done by the Supreme Power of Allah. *Al-Isra* came as an earthly miracle, because people already knew *Beitul-Maqdis* and *Al-Aqsa Masjid*, and some of them had been there, and others knew the course. The Messenger of Allah (may Allah bless him and grant him peace) had informed them about a caravan that was on the way. They awaited that caravan, and they verified for certain the truthfulness of his saying.

This established the earthly proof on the verity of *Al-Isra*, and all who needed a proof, were ascertained. It also served as a preliminary step to the belief that Allah, all praise and glory be to Him, who has broken the law of distance and time in *Al-Isra* for His Messenger (may Allah bless him and grant him peace) did also break for him the law of

the seven heavens in *Al-Mi'raj*, as we can not establish an earthly proof on the miracle of *Al-Mi'raj*, because no human has ever ascended to the seven heavens.

We also should notice that the Noble Qur'an says (what means):

"Glorified (and Exalted) be He (Allah) Who took His servant (Muhammad, صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Harâm* (at Mecca) to *Al-Aqsa Masjid* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad, صلى الله عليه وسلم) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Al-Isrâ', 17: 1)

"Showing" is to make the one who does not see something capable of seeing it. The simplest example for this is the one suffering from short sight, and accordingly does not see things situated far away, when he goes to the ophthalmologist, he makes for him a pair of glasses that make him see what he could not see. His inability to see in such case does not constitute a proof on the inexistence of the far things, but a proof on his lack of perception of that far thing.

For example, microbes are found in the universe performing their function since Allah has created the earth, but only recently we perceived their presence. Thus, *"To show or make someone see"* is either through changing the law of the seer, or through giving him something that makes him see by himself. *Al-Isra* on the earth was according to the laws of humanity governing Muhammad (may Allah bless him and grant him peace).

The law of vision is governed by light; if there are unseen Miracles of Allah on earth, then certain changes should have occurred to the Messenger of Allah (may Allah bless him and grant him peace) in order for him to see them, as his human nature does not allow him to see such things.

But when the Messenger of Allah (may Allah bless him and grant him peace) was raised to heaven, and he met the prophets who died before his coming into being, then he met the angels and conversed with them, The Truth, all praise and glory be to him, must have changed the human nature of the Messenger of Allah (may Allah bless him and grant him peace) into angelic.

Therefore, about the ascension of the Messenger of Allah (may Allah bless him and grant him peace) to heaven Allah, all praise and glory be to Him, says (what means):

"For truly did he see, of the Signs of his Lord, the Greatest." (An-Najm, 53: 18)

Allah did not say, *"For truly did we show him,"* as if the Messenger of Allah (may Allah bless him and grant him peace) had assumed a different nature at heaven, thus he became capable of seeing by himself. Therefore, the angelic nature has become the one dominant in the noble messenger (may Allah bless him and grant him peace). We thus can say that the miracle was realized in three stages:

The first stage: A human nature, when Jibril (Gabriel, peace be upon him) used to bring forth revelations and teachings to him, and he used to inquire: *"O Jibril, what is this?"* And Jibril would explain.

The second stage: When he was raised to heaven, he acquired a different perceiving nature, whereby he became capable of seeing by himself, see the angels and talk to them.

The third stage: The Messenger of Allah (may Allah bless him and grant him peace) has transcended until he became higher than the closest angels to Allah, Jibril (peace be upon him). For when he asked Jibril to lead him to *Sidrat-ul-Muntaha* [the Lote-Tree to the right of the Throne past which no angel can pass], Jibril said: *"Here is my place, if I proceed, I will burn, and if you proceed, you will pass through."*

Hence, the Messenger of Allah (may Allah bless him and grant him peace) reached a degree that even the angelic nature of Jibril (Gabriel, peace be upon him) could not bear, thus becoming the only one, who could advance and pass through. But as for Jibril (peace be upon him) his angelic power would not have tolerated stepping forward, and he would have burned.

Seeing The Greatest Sign

The Truth, all praise and glory be to Him, says (what means):

"For truly did he see, of the Signs of his Lord, the Greatest." (An-Najm, 53: 18)

A Proclamation made by Allah and not Muhammad (may Allah bless him and grant him peace), which signifies that Muhammad (may Allah bless him and grant him peace) saw the Greatest Sign of His Lord, and since he saw the Greatest then he must have seen before it signs and signs.

The Messenger of Allah (may Allah bless him and grant him peace) saw the Greatest Sign. Jibril (peace be upon him) was with him on earth and in heaven, but as for the Greatest Sign neither Jibril nor any of the angels has the power to see, but only the Messenger of Allah (may Allah bless him and grant him peace) saw.

The Messenger of Allah (may Allah bless him and grant him peace) saw during *Al-Isra* and *Al-Mi'raj* many scenes. The first theme that the Messenger of Allah (may Allah bless him and grant him peace) presented to us was that of pure monotheistic nature, where the Messenger of Allah (may Allah bless him and grant him peace) was offered a glass of milk, and another of wine, but he chose the glass containing milk, thereupon Jibril said to him: *"Thanks to Allah Who guided you to Al-Fitrah (pure monotheistic nature), had you taken the wine, your followers would have gone astray."*

But what is the meaning of being guided to *Al-Fitrah* (pure, innate, monotheistic nature)? Innate nature is naturally pure, as mother's milk, and the milk of cows, goats and other animals, we drink it as Allah has created it. In other words, man did not adulterate it.

Man to this day, and till the Day of Judgment will never be able to produce natural milk, for it is considered one of the Miracles of Allah. As for artificial milk, it is only natural milk that was dehydrated, to remain as powder the longest time possible, maintaining all the ingredients of natural milk and added to it are vitamins and other components. Thus, it is impossible to produce milk, but as for wine, it has been adulterated and has been processed by man. Allah, all praise and glory be to Him, says (what means):

"And from the fruits of date-palms and grapes, you derive strong drink and (also) goodly provision. Verily, therein is indeed a sign for people who have wisdom." (An-Nahl, 16: 67)

"Goodly provision" means that whoever eats such fruits as naturally yielded, such nourishment is indeed wholesome and good, but whoever violates its nature by making wine from it, it becomes an unwholesome, foul provision.

We receive the Blessings of Allah, which He gives us, naturally good and wholesome, but we spoil them by placing them in barrels till they decay and ferment. Thus, they deviate from their pure nature and become bad provision. So, by deforming their nature we expel goodness from them.

Wine shrouds the mind, which must be present to fulfill the duties and obligations that Allah, all praise and glory be to Him, has assigned to man, and that is why Allah exempts the insane from his share of duties. Thus, wine disables the tool that helps man choose between alternatives. In optional matters, the mind should be present and sober, so that man can distinguish between good and evil. By drinking wine man spoils the center entrusted with receiving duties and commands, and by doing so, man suspends the greatest Blessing that is responsible for fulfilling the obligations and duties assigned to him by Allah. As if Jibril wanted to inform us that our nature is innately pure and monotheistic, so do not distort it by your deeds.

Scenes Of Reward And Punishment

Afterwards, the Messenger of Allah (may Allah bless him and grant him peace) narrated another scene, where he saw people who sowed in a day and reaped in a day. Every time they reaped, their harvest would be replenished as before. The Prophet (may Allah bless him and grant him peace) asked: *"O Jibril, what is this?"* Jibril replied: *"These are Al-Mujahidun -- those who strive -- in the Cause of Allah (the Exalted). Every good deed of theirs is multiplied for them seven hundred times, and whatever they spend returns multiplied. And indeed He (Allah) is the Best of providers."* For striving in the Cause of Allah is the way by which His Guidance, all praise and glory be to Him, is conveyed to His creatures. Thus, those Mujahidun (strivers), who strive with their wealth and souls, are to have a reward that is many times as much as they offer.

In other words, Allah grants them a reward that matches His Godly Power in giving, Blessed and Exalted be He. So, they will reap manifolds the fruits of their deeds. The grain of corn when planted gives many ears, and each ear has a hundred grains. If such is the bestowal of the earth created by Allah, then how would be the direct Bestowal of Allah, all praise and glory be to Him!

Then the Messenger of Allah (may Allah bless him and grant him peace) relates to us that he saw an old woman fully bedecked with every ornament, thereupon the Messenger of Allah (may Allah bless him and grant him peace) asked: *"Who is this, O Jibril?"* Jibril replied: *"It is worldly life surrounded by desires to hide its ugliness."* And if worldly life is old, it means that only little remains for her to live.

That is why the Messenger of Allah (may Allah bless him and grant him peace) said: *"I have been sent and the Last Hour (is at hand) as these two (fingers),"* while pointing with his

forefinger and middle finger. Man's life is short, that is why we should pay heed to this truth, which says that our connection to worldly life is only our few days in it.

The Messenger of Allah (may Allah bless him and grant him peace) also saw people, whose lips are cut by scissors of fire. Thereupon he asked: *"Who are those people, O Jibril?"* Jibril answered: *"They are preachers from your nation, who enjoin Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and they forget to practice it themselves, while they recite the Book! Have they then no sense?"* They are preachers of division who say what they do not do. They say words that people hear, but their actions contradict what they say. Consequently, people turn against the Law of Allah, because religion is an example that should be followed, and if the words of the Callers to Allah are not translated into actions, then the religious cause will be destroyed. Therefore, The Truth, all praise and glory be to Him, says (what means):

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do." (As-Saff, 61: 2-3)

Then the Messenger of Allah (may Allah bless him and grant him peace) continues to relate how he saw a man swimming in a river of blood, and was fed stones. When asking Jibril about him, he replied: *"This is the Riba-eater (eater of usury)."* Blood when inside the body is useful, but when it flows out of the body it becomes foul. Hence, they embody those who remove money from its useful channels in life, and spoil it by *Riba* (Usury: taking interest). Consequently, they exchange food wholesome to man for devouring stones.

And that is the meaning of *Riba*: an abuse of money to make the poor poorer and the rich richer, thus corrupting the function of money. For Allah has created money in worldly life to be employed in the construction of the land and making it a prosperous, fruitful place. It should be invested in opening doors of work before people. Also a part of this money should be dedicated to the support of the poor and the needy. But *Riba* (usurious interest) instead of allowing blood to flow in veins, thus supplying it with the power and vigor to work, produce, and construct the land, divests it of such power. The Riba-eaters devour stones, because there is fire in their stomachs, and stones are the fuel of fire.

(Another narration by Ibn Majah says), that the Messenger of Allah (may Allah bless him and grant him peace) saw people whose bellies were like houses containing snakes, which could be seen from outside their bellies, so he asked: *"Who are those people, O Jibril?"* And Jibril replied: *"Those are the Riba-eaters (eaters of usury)."*

Absorption In Two Worldly Affairs

People are engrossed in two worldly affairs: money to collect, and honor of people to assault. For money and honor are the main reasons behind corruption on the land. The Messenger of Allah (may Allah bless him and grant him peace) saw as regards money the scenery of Riba-eaters. Then he saw as regards honor several scenes, where he passed by people having copper nails and were scratching their own faces and chests, thereupon he asked: *"Who are those people, O Jibril?"* Jibril replied: *"They are those who eat people's flesh (by backbiting) and who asperse people's honour."* The Noble Quran says (what means):

"And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful." (Al-Hujurât, 49: 12)

And in another scene, the Messenger of Allah (may Allah bless him and grant him peace) saw people who had in front of them excellent, cooked meat disposed in pots and also had uncooked, rotten, foul meat, but they would eat from the foul uncooked meat and leave the good, cooked meat. So, he asked: *"Who are those people, O Jibril?"* Jibril replied: *"This is the man from your nation who had an excellent, lawful wife at home but he would go and see a foul woman and spend the night with her; and the woman who would leave her excellent, lawful husband to go and see a foul man and spend the night with him."* They are the adulterers. A man would have a lawful wife, but leaves her to seek a woman unlawfully, and a woman would have a lawful husband, but leaves him to seek a man unlawfully.

The Messenger of Allah (may Allah bless him and grant him peace) saw another scene; in it he saw a small hole with a huge bull emerging from it. The bull then began to try reentering the hole and was unable. The Prophet (may Allah bless him and grant him peace) asked: *"What is this, O Jibril?"* Jibril replied: *"This is the one who tells an enormity, then he feels remorse to have spoken it but is unable to take it back."*

The Messenger of Allah (may Allah bless him and grant him peace) also saw a man who had gathered a bulky stack of wood, which he could not carry, yet he was adding more wood to it. The Prophet (may Allah bless him and grant him peace) asked: *"What is this, O Jibril?"* Jibril replied: *"This is a man from your nation who holds people's trusts which he cannot fulfill, yet he insists on adding more (burdens) and wants to carry them, but he cannot."*

The Messenger of Allah (may Allah bless him and grant him peace) also narrated that he saw people whose heads were being shattered. Every time their heads were shattered they would return to their original state to be shattered again without respite. Thus, the Prophet (may Allah bless him and grant him peace) asked: *"Who are those people, O Jibril?"* Jibril replied: *"Those are the people whose heads were too heavy (on their pillows to get up) for performing the prescribed Prayers."* They strike the heads, because they are the part responsible for inducing laziness in performing the Prayers.

Concerning the last scene some people may say that *As-Salah* (offering Prayers) was not enjoined yet, as all these scenes occurred while the Messenger of Allah (may Allah bless him and grant him peace) was on his way to *Sidrat-ul-Muntaha* [Lote-Tree of the utmost boundary (beyond which none can pass)]? The answer to such claim is that *As-Salah* was enjoined on every messenger and his followers.

Allah, all praise and glory be to Him, said to Ibrahim (Abraham, peace be upon him) while he was raising the foundations of the House (the Ka'bah at Mecca) what means:

"And sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.)." (Al-Hajj, 22: 26)

Thus, there were people who bowed, and others who prostrated themselves. Furthermore, after taking his wife Hajar (peace be upon her) and their son Isma'il (Ishmael, peace be upon him) to the place of the Sacred House, Ibrahim (peace be upon him) called on His Lord saying (what means):

"'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Mecca); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât)…." (Ibrâhîm, 14: 37)

We can clearly understand that prayers were performed. Moreover, Allah said to Maryam (Mary, peace be upon her), what means:

"O Mary! Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with those who bow down.'" (Âl-'Imrân, 3: 43)

So, there was bowing down, prostration, and praying, but unlike the Muslim Prayers. For praying in Islam has gathered the attributes of all the prayers performed by other messengers. During some eras, the prayers of messengers were two *rak'ahs* [*Rak'ah* represents a unit of *Salah*, i.e., offering Prayers] at the beginning of the day, and two at its end. None of the followers of previous messengers were ordered to pray the number of Prayers [Five Obligatory Prayers] enjoined on the nation of Muhammad (may Allah bless him and grant him peace).

How Did The Prophet Lead The Past Messengers In Praying?

There remains only one question for us to examine before ending our discussion about *Al-Isra* (Night Journey) and *Al-Mi'raj* (Ascension to heaven). Before proceeding to *Al-Mi'raj*, the Messenger of Allah (may Allah bless him and grant him peace) lead the previous messengers in prayers, but how could that be, while he was living and they dead?

There is nothing to wonder about, for Allah, Blessed and Exalted be He, is Mightily Able to do anything. Allah Who made 'Issa (Jesus, peace be upon him) - son of Maryam - bring the dead to life by His Leave, would easily bring to life His Messengers, so that His Messenger Muhammad (may Allah bless him and grant him peace) would lead them in Prayers. For how could it be that The Almighty, Whose Majesty reigns Supreme, grant one of His servants the ability to resurrect the dead by His Permission, and does not Himself mightily dominate and master such a power, whenever and however He Wills.

The Messenger of Allah (may Allah bless him and grant him peace) narrated to people what he saw during *Al-Isra* and *Al-Mi'raj* and some believed him while others belied him. As for Abu Bakr As-Siddiq (surnamed the Trustful, may Allah be pleased with him) when some people went to him and related to him what the Messenger of Allah (may Allah bless him and grant him peace) had said, Abu Bakr only asked: *"Did he say so?"* They answered: *"Yes,"* Thus, Abu Bakr said*: "Then he is saying the truth."* When some of the attendants disagreed with him, he commented saying: *"How come we believe him about the Revelations of Heaven, and disbelieve him (now) in what he says!"*

For Divine Revelation used to descend upon the Messenger of Allah (may Allah bless him and grant him peace) seen and heard him by none, except the Messenger, peace and blessings be upon him. The Messenger (may Allah bless him and grant him peace) conveyed to the believers the Law of Heaven, and the Qur'anic Revelations. If they

believed him in what he conveyed to them from Allah, how come they belie him in what he related about what he had seen!

Indeed, the miracle of *Al-Isra* (Night Journey) and *Al-Mi'raj* (Ascension to Heaven) was truly the supreme. Then the Messenger of Allah (may Allah bless him and grant him peace) returned to Mecca to continue his Call, after Allah, Blessed and Exalted be He, honored him in His Supreme Kingdom and in His Heavens, in a way unprecedented with any other messenger.

The Call to Islam began to prevail, the number of Muslims witnessed continuous increase, and they began to grow stronger. The Call of the Messenger of Allah (may Allah bless him and grant him peace) was not confined to the people of Mecca, but he used to meet the delegates in behalf of the tribes during the Hajj season, and invite them to Islam and talk to them. Hence, the Quraish felt the danger that the Islamic Call posed, not only in Mecca, but also in the entire Arabian Peninsula.

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

"And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased." (Ad-Duha, 93: 5)[1]

[1] *Ayah quoted by trans.*

Chapter Six

The Noble Qur'an…An Eternal Miracle

"Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].(This is) a Book, the Ayat whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things)." (Hûd, 11: 1)

The Call of the Messenger of Allah (may Allah bless him and grant him peace) started to prevail, and the Noble Qur'an, as a miracle, started to captivate hearts and souls, conveying to people the doctrine of The Truth [*Al-Haqq*: one of the Beautiful Names of Allah], eternally glorified is His Majesty and Might. Any heart that hears the Noble Qur'an was charmed by it. The Noble Qur'an descended when the world had succumbed to evil. Where a strong minority exercised evil, while the majority from the weak and oppressed suffered under it. Such was a portrayal of the society in which the Noble Qur'an descended to reform and change.

The Truth, all praise and glory be to Him, Willed that the sway of evil totally collapse under the Message of Muhammad (may Allah bless him and grant him peace). The good but oppressed people believed in the Law of Allah, because it was the way that would deliver them from the evil exercised by the cruel tyrants of the Quraish and their leaders. Hence, the battle between good and evil started, inflicting colors of torture and persecution on the believers, a weak inferior group who bore it with unparalleled fortitude, being the first believers in the celestial Message.

As a rule, when the battle is between truth and falsehood, it does not last long. In every battle between truth and falsehood, the truth is always victorious at the end. But the battles that last endlessly, are the ones that erupt between two falsehoods. Allah, all praise and glory be to Him, always makes truth prevail against falsehood. But when two falsehoods fight together, He leaves them to worldly causes, each of them according to its means.

A Message Of Truth

The Messenger of Allah (may Allah bless him and grant him peace) came with the Message of Truth, therefore he had to triumph. The Prophet Muhammad (may Allah bless him and grant him peace) came with the last Message from Allah, thus it had to encompass all the meanings of goodness in human life. Leaving no meaning whatsoever without covering it, and making it outpour with goodness.

Since the Prophet Muhammad (may Allah bless him and grant him peace) is the last Messenger of Allah, be ever gloried His Majesty and Might, the miracle of Muhammad's Message must continue till the Day of Judgment. Therefore, the Noble Qur'an did not bring forth a linguistic miracle only, because the linguistic miraculousness would be restricted to the Arabs, who excelled in language. But rather, it came as a miracle to the whole universe.

The Noble Qur'an challenged the Arabs in their language and eloquence. A challenge called by Allah, all praise and glory be to Him, must be of the same kind of knowledge that the people upon whom the Message descended most excelled in. The people of Musa (Moses, peace be upon him) excelled in magic. During the era of Pharaoh, magicians possessed knowledge and mastery in the laws of magic. Thus, Musa (may Allah be pleased with him) came to challenge them in the domain of their excellence. On the other hand, 'Issa (Jesus, peace be upon him) was sent to people who excelled in medicine, that is why his miracle was his ability to heal those born blind and the lepers, and other sorts of miracles that matched what people well mastered.

As for Muhammad (may Allah bless him and grant him peace) he was sent among people who excelled in the power of speech. Thus, the Qur'an had to be a miracle to them from the linguistic aspect. Nevertheless, the Glorious Qur'an is the last Holy Book that descended upon the last Messenger, Muhammad (may Allah bless him and grant him peace), therefore it must bring more than a miracle. That is why it challenges both the Arab and the non-Arab. It lifts the veils of the World Unseen and embraces the secrets of the entire universe. For Allah, all praise and glory be to Him, is the Creator of the Universe, and He is The One who grants knowledge to His creatures.

Allah, all praise and glory be to Him, is the All-Knower of what is going to happen in the universe, and what shall be revealed from the secrets of the universe to His creatures. That is why Allah has assigned in the Noble Qur'an miracles that suit each era, in such a way as to make the miracle everlastingly accompanying the doctrine of the Noble Qur'an till the end of worldly life.

The Will of Allah had it that the Noble Qur'an should descend upon a noble illiterate Messenger, who does not know how to write or read, in order that no one would claim that the Noble Messenger (may Allah bless him and grant him peace) had received his Message from a human like him, nor was he influenced by the culture of the East or West. Moreover, the Wisdom of Allah, all praise and glory be to Him, willed not to send down the Noble Qur'an to a nation having a civilization, like the Romans or the Persians, so that it would not be said that this Miraculous Book revealed to the Messenger of Allah (may Allah bless him and grant him peace) was the fruit of the progress of human civilizations.

Renewal Of The Bestowments Of The Qur'an

The Qur'an did not come to teach us the secrets of the universe, but rather it has come to treasure up such secrets till civilizations progress and human perception broadens, thus the bestowments of the Qur'an are revealed in accordance with what suits the mentality of each generation. Hence, the Qur'an has ever-renewing bestowments that shall never end till the Day of Judgment. Allah says (what means):

"Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Al-Kahf, 18: 109)

"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise." (Luqman, 31: 27)

The Companions and the believers who lived during the lifetime of the Messenger of Allah (may Allah bless him and grant him peace) had attained from the graces of the Qur'an, at the time of its descent, what their minds could grasp from the secrets of the universe and from the secrets treasured within Qur'anic words. But none of the Companions ever asked the Messenger of Allah (may Allah bless him and grant him peace) about the universal signs richly abundant in the Qur'an, or about the supremacy of the Qur'an in language.

Hence, we would not find a Companion who asked about the meaning behind the letters Alif-Lam-Mim or Ain-Sin-Qaf **[These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]**, though the Messenger of Allah (may Allah bless him and grant him peace) had talked to many believers in the Book of Allah, and others disbelievers in what Allah has sent down. Also, despite the fact that the disbelievers thirsted for proving that the Qur'an was not the Words of Allah, none of the despotic disbelievers, who were known by their eloquence, and whose Arabic was a talent rather than just a faculty, was heard asking about the meaning of Alif-Lam-Mim or Ain-Sin-Qaf. But how did such obstinate disbelievers pass by such beginnings of Surahs without using them to try to impugn Islam?

The answer is that the Noble Quran certainly influenced the disbelievers, though they did not believe in it. They could not find in it what they could use to destroy the Qur'an. So neither the believers asked the Messenger of Allah (may Allah bless him and grant him peace) about them, nor did the disbelievers, who hungered for fighting Islam and casting doubt on the Noble Qur'an. Had they found something strange about it, they would have declared it to people, but they used to say: *"Listen not to this Qur'an."* (Fussilat, 41: 26) Such a command reveals that though they were disbelievers, they felt that the Qur'an captivates the hearts and the souls, and has a beauty that can make anyone who hears it believe in it.

If the Qur'an did not possess any power over hearts, then the disbelievers would not have cared to prevent people from listening to it, or say: *"And make noise in the midst of its recitation,"* (Fussilat, 41: 26) so that none would be able to hear it. This would not have happened unless those disbelievers, well versed in Arabic language, were well aware how deeply the Noble Qur'an could affect whoever heard it.

Universal Signs

The Messenger of Allah (may Allah bless him and grant him peace) is the person upon whom the Qur'an descended. He had precisely explained and clarified all what is related to the enjoined duties, of **'Do, and do not do.'** But he left all what is related to issues other than these enjoined duties to the coming posterity. That is because the Noble Qur'an is the Words of Allah, and the universe is His creation, such universe has signs that are the Artistry of Allah. Allah, all praise and glory be to Him, says (what means):

"And from among His Signs are the night and the day, and the sun and the moon." (Fussilat, 41: 37)

"And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations)." (Fussilat, 41: 39)

There are secrets in the Universe of Allah that are named Ayat (signs, marvels, evidences, proofs, revelations, lessons); also what is revealed from the Qur'an is called Ayat (verses). Thus, there are Ayat in the universe and Ayat in the Qur'an, and the fact that the Messenger of Allah (may Allah bless him and grant him peace) had left such signs or marvels without interpretation was on purpose, for minds at that time could not assimilate such interpretations. Therefore, the noble Messenger (may Allah bless him and grant him peace) had left it open to whoever can grasp anything from the cosmic signs in the Qur'an. Hence, keeping from interpretation was in itself the highest bestowal.

When one hears the word 'Qur'an' one understands that it is read, because the Arabic word 'Qur'an' is derived from the root qara'a (i.e. read, recite…). After the revelation of the Noble Qur'an, the word 'Qur'an' became the name of the Divine Speech revealed by Allah, all praise and glory be to Him, to His Messenger (may Allah bless him and grant him peace), revelations which Allah, Blessed and Exalted be He, also calls 'Book.' Thus, it is Qur'an and it is a Book. If viewed as words that are read then it is Qu'ran, and if as words inscribed then it is a Book. Recital needs a memorizer who recites by heart; as for the written form it does not need a memorizer, as everything is recorded by writing. Thus, if you wanted to read from the Noble Book, you can do it at any time without need for memorizing.

Allah, all praise and glory be to Him, wants by this naming to draw our attention that the Qur'an has two ways of recital, for it is inscribed upon the minds and upon manuscripts. Hence, when they started transcribing the Noble Qur'an, they did not write any Ayah unless they found it recorded on palm-leaf trunk, on leather skin, or on any other means of writing that were prevalent during the time of the revelation of the Noble Qur'an. Thus, each Ayah had to be found written down, and there had to be at least two from the Companions who memorized the Ayah by heart, with the exception of one Ayah, which was found only in the heart of one memorizer.

This Ayah was the only one that did not submit to the registering criteria guarded in the process of transcribing the Qur'an, dictating that each Ayah must be recorded by two scribes of the Noble Qur'an during the lifetime of the Messenger (may Allah bless him and grant him peace) and engraved on the hearts of at least two memorizers. Accordingly, this Ayah could have been omitted, but see how Allah, all praise and glory be to Him, casts inspirations of faith into the hearts of the believers, in order to perfect His Doctrine. For this Ayah was engraved on the heart of only one Companion, Abu Khuzaimah bin Thabit (may Allah be pleased with him), thus when they debated whether to transcribe it along with the other complied Ayat or not, they remembered the hadith of the Messenger (may Allah bless him and grant him peace), saying: "*Whomever Khuzaimah testifies for or against, is enough for him.*"

Khuzaimah's Testimony Equals To That Of Two Men

The noble Messenger (may Allah bless him and grant him peace) regarded the witness of Khuzaimah bin Thabit alone as equal to the witness of two men, and that has a story: the Messenger of Allah (may Allah bless him and grant him peace) bought a horse from a Bedouin, and asked him to follow him to pay him its price, thus the Messenger of Allah (may Allah bless him and grant him peace) walked quickly, whereas the Bedouin walked slowly. Thereupon, men set about intercepting the Bedouin trying to bargain with him

for the horse, not knowing that the Prophet (may Allah bless him and grant him peace) had already bought it. Hence, the Bedouin called upon the Messenger of Allah (may Allah bless him and grant him peace) telling him: *"Are you going to buy this horse, or else I will sell it."* Upon hearing him the Prophet (may Allah bless him and grant him peace) replied: *"Have I not bought it from you already?"* The Bedouin said: *"By Allah! I did not sell it to you,"* thus the Prophet (may Allah bless him and grant him peace) replied: *"Indeed! I did buy it from you,"* But the Bedouin cried: *"Bring forth a witness,"* upon which Khuzaimah bin Thabit cried: *"I bear witness that you sold it to him."*

After people departed, the Messenger of Allah (may Allah bless him and grant him peace) approached Khuzaimah and asked: *"On what (grounds) do you testify? Whilst you were not present at the time of the bargain between me and the Bedouin."* Khuzaimah bin Thabit said: *"On (grounds of) believing you, O Messenger of Allah."* (Meaning, how come we believe you concerning all what you convey to us from Heaven, and belie you in this?). Thus the Messenger of Allah (may Allah bless him and grant him peace) made the testimony of Khuzaimah equal to the testimony of two men. Hence, Khuzaimah was named *Zul-Shadatayn* [Man of two testimonies], and that is because the Messenger of Allah (may Allah bless him and grant him peace) considered his testimony as equal to that of two men.

So when they started compiling the Noble Qur'an, they found the following glorious Ayah saying (what means):

"Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for *Jihad* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least." (Al-Ahzâb, 33: 23)

That Ayah was only found engraved on the heart of Khuzaimah bin Thabit, hence his witness was regarded as equal to the witness of two men as the Prophet (may Allah bless him and grant him peace) has declared, and the Ayah was compiled.

The Miracle And The Doctrine

If we want to give a true definition of the Qur'an, then it should surpass any definition based on human standards. When people define something they name its magnitude, and features etc… but in order to define the Noble Qur'an we say that the Noble Qur'an starts from the glorious Ayah saying (what means): **"In the Name of Allah, the Most Beneficent, the Most Merciful, All the praises and thanks be to Allah…." (Al-Fâtihah, 1: 1-2)** Till we reach the last Ayat saying (what means):

"Say: 'I seek refuge with (Allah) the Lord of mankind, The King of mankind, The God of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah), Who whispers in the breasts of mankind, of jinns and men.'" (An-Nâs, 114: 1-6)

In other word, it is from the beginning of Surah Al-Fâtihah (Chapter 1 in the Noble Qur'an) till the end of Surah An-Nas (last Chapter in the Noble Qur'an), provided that

you seek refuge with Allah from Satan, the outcast, before reading any glorious Ayah, as The Truth, all praise and glory be to Him, instructs us saying (what means):

"So when you want to recite the Qur'an, seek refuge with Allah from Satan, the outcast (the cursed one)." (An-Nahl, 16: 98)

But scholars wanted to simplify it for people, thus they summed up the definition of the Noble Qur'an by saying: *"It is the Divine Speech revealed to Muhammad (may Allah bless him and grant him peace) as both a challenge and a miracle, to make clear to people the Law of Allah."* The Noble Qur'an, as any other preceding doctrinal Book: the Torah, the Gospel, and the Psalms, is divinely inspired and revealed. But the Books that preceded the Noble Qur'an were only dedicated to the doctrine.

On the other hand, the Noble Qur'an constitutes both the doctrine and the miracle that verifies the truthfulness of the Messenger of Allah, Muhammad (may Allah bless him and grant him peace). The Torah was the doctrine of Musa (Moses, peace be upon him) and his miracle was the staff [which he threw and was a serpent that swallowed up straight away all the falsehoods which the sorcerers showed and with which he had hit the sea, thus it was separated into two halves, and each separate part (of that sea water) became like the huge, firm mass of a mountain], and 'Issa (Jesus, peace be upon him), his doctrine was the Gospel and his miracle was healing him who was born blind, and the leper, and bringing the dead to life.

Thus, with regard to the past messengers, the miracle differed from the doctrine. But as for the Qur'an it is distinguished by being both the doctrine and the miracle. For the Scriptures that Allah has revealed to the past messengers, He has sent down with the design of replacing. On the other hand, the Noble Qur'an was sent down to remain till the Last Hour befalls.

Therefore, the doctrine must be always supported by the miracle; so that any of the followers of Muhammad (may Allah bless him and grant him peace) would be able to say: **"Muhammad is the Messenger of Allah and this is his miracle."** The miracle of 'Issa (Jesus, peace be upon him) has occurred and ended, because it was a tangible one: those who had seen it believed in it, while those who did not see it, it was not addressed to them; because tangible miracles are intended to support and strengthen the believers who follow the Messenger.

As for the miracle of Musa (Moses, peace be upon him), it was the staff, with which he had struck the sea, so it divided and each separate part became like the huge, firm mass of a mountain. But the followers of Musa cannot bring back this staff now, and say this is his miracle.

So, the messengers who came before the Prophet Muhammad (may Allah bless him and grant him peace) had a doctrine and a miracle, each existing separately from the other. But the miracle supporting Muhammad (may Allah bless him and grant him peace) is itself the doctrine, embodying the miracle, so that it remains as an ever-living witness at any time.

As for the previous miracles they were limited to their times, those who lived at their manifestation believed in them, and those who did not, may or may not believe them.

But we certainly believe them all because they are perfectly related in the Glorious Qur'an.

The Qur'an And The Laws Of The Universe

If we want to perceive the extent of the miracle that the Noble Qur'an embodies, we should hear what it has said about the laws of the universe: the sphericity of the Earth, the rotation of the earth around itself, the selfsame origin of the heavens and earth and how they were separated, what occurs deep inside the seas, and such sorts of facts that were not discovered except in the nineteenth and twentieth centuries, nevertheless, are all mentioned in the Noble Qur'an. Such scientific facts that no one can deny now, because they have become established facts, which the Noble Qur'an has indicated beforehand, but why?

Because the Message of the Noble Qur'an shall last till the Last Hour, thus the Noble Qur'an must remain a miracle till the Last Hour befalls. That is why it must give a new miraculous sign to each generation, which suits every era. And in this continuity lies the miracle. For if the Qur'an has revealed its miraculous signs in one century, then the future centuries would receive it without a miracle, meaning that the river of its bestowments and graces would dry up. But the Noble Qur'an must remain an everlasting miracle.

The Truth, all praise and glory be to Him, says (what means):

"We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?"(Fussilat, 41: 53)

We should listen attentively to the Saying of the Truth, all praise and glory be to Him:

"Until it becomes manifest to them that this (the Qur'an) is the truth" (Fussilat, 41: 53)

This Ayah means that those to whom Allah will reveal His Signs in the universe are the ones who disbelieve in the Qur'an, because the believers already know that the Qur'an is the truth. They need no cosmic signs to have faith, but as for the nonbelievers they deny that the Qur'an is true.

When Allah, all praise and glory be to Him, wants to reveal a miracle to mankind, He will not bring a miracle that the creatures know nothing about, for you cannot challenge a cripple to run fast, or a weak old man to carry heavy weight. But when you challenge a group of people, it should be to something they excelled in.

Therefore, when we say that the Qur'an has come to challenge the Arabs by its inimitability in style and language, it testifies to the Arabs that they excelled in the power of speech. Hence, when the Noble Qur'an highly and masterly surpassed them, this was the challenge and this was one of the miracles. A challenge in what the Arabs excelled and well mastered; their formidable eloquence whether in poetry, prose, or oration.

The Messenger Is Not A Poet

Till the age of forty the Messenger of Allah (may Allah bless him and grant him peace) lived without ever being renowned for excellence in poetry or prose, like Qas bin Su'adah or Aktham bin Sayfy. Thus, we can say that the eloquence of the Messenger of Allah (may Allah bless him and grant him peace) was not beyond the normal.

Nevertheless, his Message came challenging his people in eloquence and powerful, high language. Had the Messenger (may Allah bless him and grant him peace) been renowned for composing poetry and prose, they would have claimed that the Qur'an was a brilliant manifestation of the talents that the Messenger of Allah (may Allah bless him and grant him peace) possessed since childhood. But usually talents and genius come to light before the age of twenty or even before the age of thirty, but never appears all of a sudden at the age of forty.

Thus, all the world was surprised when Muhammad (may Allah bless him and grant him peace) – the illiterate – who was never heard delivering a speech, or seen composing or reciting poetry, brought the Noble Qur'an that rendered the most eloquent and famed tongues speechless. Miraculous words which he brought at the age forty, and none could dare claim that he (may Allah bless him and grant him peace) had a miraculous mastery of language but withheld it from people till he reached the age of forty!

This is because we live in an unstable world, where people may die before the age of twenty, thirty, or forty, thus what would assure Muhammad (may Allah bless him and grant him peace) that he would live till he would attain the age of forty? For his father had died when his mother was still pregnant with him, and afterwards she herself died while he was still a child. Such was the prelude in his life, so what would guarantee to him that he would live till the age of forty, to withhold his genius from being known till reaching that age! Certainly that is impossible.

Therefore, when the disbelievers asked Muhammad (may Allah bless him and grant him peace) to bring them a Qur'an other than this or change it, the following noble Ayah was revealed saying (what means):

"And when Our Clear Ayat are recited unto them, those who hope not for their meeting with Us, say: 'Bring us a Qur'an other than this, or change it.' Say (O Muhammad صلى الله عليه وسلم): 'It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection).'" (Yûnus, 10: 15)

Three Different Styles

Had the Noble Qur'an been the production of Muhammad (may Allah bless him and grant him peace), it would have been liable to suffer change but it is a Book mightily preserved by Allah. Moreover, its well-knit rhetorical and syntactical structure referring to the first person, second person, and third person, and perfect match of words for the circumstantial expressions, the metaphors, the metonymies, the conversations… all this

serves as an absolute, conclusive proof that it can not be the creation of man. And truly *"If the whole of mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support." (Al-Isrâ', 17: 88)*

The Truth, all praise and glory be to Him, teaches Muhammad (may Allah bless him and grant him peace) how to answer them by the perfect proof and argument, saying (what means):

"Say (O Muhammad صلى الله عليه وسلم): 'If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?'" (Yûnus, 10: 16)

Allah, all praise and glory be to Him, teaches His noble Messenger (may Allah bless him and grant him peace) to answer the disbelievers by calling their attention that he had lived amongst them for forty years before the Message, without being famed among them for oration, poetry, or eloquence. Had they used their minds, they would have realized that if he – the Messenger – possessed such genius of language, he would have shown it years ago. For who would have perfection ascribed to him, but reject it saying it is not his! Many sometimes see the admiration that people pay to certain anonymous works so they accredit them to themselves! Many even fight over ascribing good works to themselves.

Moreover, who has ever possessed the creative power of having three distinct styles, each totally different from the other? For the style of the Noble Qur'an is completely different from that of the Divine Hadiths (Divine Sayings, other than the Noble Qur'an, transmitted on the authority of the Prophet, may Allah bless him and grant him peace), and in turn both are completely different from the style of the Prophetic Hadiths (teachings and sayings of Muhammad, may Allah bless him and grant him peace).

Name one man of genius, since time began to this day, was gifted with three different styles, each having a distinct character unlike the others! And how could the Messenger of Allah (may Allah bless him and grant him peace) differentiate between the Qur'an, the Divine Hadith, and the Prophetic Hadith if they were all his production? For each person has his own special style, and if you are familiar with rhetoric and literature you can easily identify a person's style once you read the writing. Then how could the Messenger of Allah (may Allah bless him and grant him peace) manage to divide and diversify his speech into Qur'an, Divine Hadith, and Prophetic Hadith?

Hence, the diversity in style between the Noble Qur'an, the Divine Hadith, and the Prophetic Hadith is the greatest proof that the Source of the Qur'an and the Divine Hadith are beyond his human power of speech. Even the Prophetic Hadith: the Source is Divine (for these teachings and sayings were divinely guided and inspired) and the Prophet (may Allah bless him and grant him peace) framed in words. For the stylistic personality of any person is distinct. Besides, no human can interact with the events of life in a way that makes him express himself each day by a completely different style from the other. Meaning, to write today by a style and tomorrow by another and after it by a new one, then to shift to the first and write by it!!

The Meaning Of His Exalted Standard Of Noble Character

When Allah, all praise and glory to Him, has commissioned the Messenger Muhammad (may Allah bless him and grant him peace) to deliver the Message, people marveled at this miraculous, inimitable eloquence, which highly aroused their wonder. Close upon, they attempted to belie the Messenger (may Allah bless him and grant him peace), saying as the Noble Qur'an relates (what means):

"Nay, they say: "These (revelations of the Qur'an which are inspired to Muhammad, صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) that were sent before (with signs)! Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?" (Al-Anbiyâ', 21: 5-6)

They did not how to belie him so they claimed that he was a sorcerer:

"And they (Arab pagans) wonder that a warner (Prophet Muhammad, صلى الله عليه وسلم) has come to them from among themselves! And the disbelievers say: 'This (Prophet Muhammad, صلى الله عليه وسلم) is a sorcerer, a liar. Has he made the gods (all) into One God (Allah). Verily, this is a curious thing!'" (Sâd, 38: 4-5)

To this we say: *"If he were truly a magician, who had bewitched people, then why had not you fallen under his spell?"*

For the one who falls under a spell, gets dispossessed of his own will before the magician, and if Muhammad (may Allah bless him and grant him peace) were a magician, it would not have been difficult for him to place you all under his magical power, as those who believed. And this decisively proves that he was not a magician.

Then they claimed that he was a madman:

"And they say: 'O you (Muhammad, صلى الله عليه وسلم) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man.'" (Al-Hijr, 15: 6)

To this we say that the madman is the one who acts erratically and unconsciously, but the Messenger of Allah (may Allah bless him and grant him peace) had an exalted and highly noble mannered character.

An exalted character signifies that the person's acts came naturally, simply and truthfully, because the untruthful man forgets what he has said and blunders in his words, thus he affirms today what he has gainsaid yesterday, and vise versa

Therefore the proverb says: *"If you are a liar then better have a good memory."*

As for the honest man he sees things normally, and his opinion never alters, because honesty is a natural gift in him. In other words, action comes spontaneously or automatically, without forethought or planning.

Exactly like the one who learns how to drive, at first he uses his legs clumsily; instead of placing his foot on the gas pedal, he places it on the brakes and vise versa. As he lacks physical coordination between his feet, thus the car rushes and stops suddenly. Moreover, he still cannot estimate distances correctly, thus he may clash against this or that. But when he masters driving, he can drive easily, and can even talk while driving, for all the moves occur spontaneously without forethought.

Similarly with manners, for actions arise from them spontaneously and smoothly, because the soul is habituated to good behavior in a way that makes actions artless and unaffected. Thus, when someone is known for his generosity, it is because he does so with no affectation, he just gives others without thinking whether that person needs money or not. So is the case with the honest person, he says the truth even if it costs him his life, and the trustworthy person, he would never take what belongs to other, even if he is in desperate need for it.

Moreover, the people of Mecca had themselves testified to the nobility and the high moral standards of the Messenger of Allah (may Allah bless him and grant him peace) before he was entrusted with the mission of delivering the Message. Read the conclusive Answer of the Truth, all praise and glory be to Him, to them:

"Nûn. *[These letters (Nûn, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]*. By the pen and what the (angels) write (in the Records of men). You (O Muhammad, صلى الله عليه وسلم) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad, صلى الله عليه وسلم) will be an endless reward. And verily, you (O Muhammad, صلى الله عليه وسلم) are on an exalted standard of character. (Al-Qalam, 68: 1-4)

How come that a madman has an exalted standard of character! Such an attribute can never be found in a madman, for you could be talking to him, and all of the sudden and without forewarning he rushes at you to hit you or hurls stones at you. One minute he laughs and the other he cries without any clear reason. He says things and then contradicts them. You can never entrust him with anything, because he does not realize the meaning of trust.

But all the people of Mecca testified to the honesty and truthfulness of the Messenger of Allah (may Allah bless him and grant him peace), and they named him Al-Ameen [which means the Honest, the Reliable and the Trustworthy]. They used to entrust to his care all that was precious and valuable, and they sought his arbitration of the disputes that occurred between them, as was the case when they wanted to restore the Black Stone to its place in the Ka'bah. How come that such a sacred trust be granted to a madman! Thus their testimony proved them to be liars, for in their straying from truth they did not know what they were saying. Read the following Ayah saying (what means):

"And (remember) when they said: 'O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.'" (Al-Anfâl, 8: 32)

What an illogic? They should have rather said: *"If that was the truth, then guide us to it."* But instead they invoked for death, and preferred it to being guided aright, what kind of a reversed logic is that!

Then the Truth, all praise and glory be to Him, relates (what means):

"And they say: 'Why is not this Qur'an sent down to some great man of the two towns (Mecca and Tâ'if)?'" (Az-Zukhruf, 43: 31)

Accordingly, they had no objection neither to the Qur'an, nor that it came from Allah, but their objection was rather to the person upon whom it descended, namely the Messenger of Allah (may Allah bless him and grant him peace). Had it been sent down to one of the leaders of Quraish, they would have believed in it! What kind of a corrupted logic is that! To know the truth but still refuse to have faith!

Thus, we find that when the Qur'an was revealed it caused a great struggle in souls. Every newly revealed Qur'anic Ayah served to strengthen the faith of the believers in it, whereas the disbelievers strived hard to impugn it.

Divine Inspiration And Human Nature

Allah, all praise and glory be to Him, conveys His Doctrine to His Messengers secretly, as Divine Revelation is not sent down to the messenger visibly before everyone, but it comes to him secretly. In this regard, Allah, all praise and glory be to Him, says (what means):

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise." (Ash-Shûra, 42: 51)

Hence, human nature cannot bear direct receiving of Revelations from Allah, thus Divine Inspiration is a must. As we have previously said, Allah has inspired, not only the messengers, but also the angels, the mother of Musa (Moses, peace be upon them), the bees and the earth, all this falls under verbal inspiration, whereas Revelation of Laws is conveyed from Allah to His Messengers. When Allah inspires humans it is through one of three ways, the first is as the Saying of Allah (which means):

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration." (Ash-Shûra, 42: 51)

Meaning that he is divinely inspired the thoughts that Allah wants.

While the second is as the Saying of Allah (which means):

"Or from behind a veil." (Ash-Shûra, 42: 51)

As when Allah spoke to Musa (peace be upon him)

And the third is as the Saying of Allah (which means):

"Or (that) He sends a Messenger to reveal what He wills by His Leave." (Ash-Shûra, 42: 51)

As Angel Jibril (Gabriel, peace be upon him).

The first meaning is the absolute Divine Inspiration, which Allah, all praise and glory be to Him, casts in the heart of man; consequently he performs what is demanded of him. But there are many things that are cast inside the heart, as there are devils, which do inspire their friends (from mankind). How can we thus differentiate between Inspiration from Allah, and from other than Him?

To this we say: when Inspiration comes from Allah, you feel absolute submission from all the faculties of your being, and there is no trace of any objection to doing what is divinely inspired to you. An example of this Divine Inspiration is the following Ayah saying (what means):

"And We inspired the mother of Musa (Moses), (saying): 'Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.'" (Al-Qasas, 28: 7)

The Faith Of The Mother Of Musa

If any man came to a mother and told her: "*If you fear for your son, then throw him in the sea*," would she accept that? Would she rescue her son from a probable death that might or might not occur, by handing him to an absolute death by throwing him in the sea? But the mother of Musa did not weigh anything in her mind, for the moment she received the Divine Inspiration, she placed her son in a box and cast him into the sea, without any resistance from any of her faculties, because the Inspiration is coming from the Most High, before Whom none of the faculties of those inferior can ever object. The moment the mother of Musa threw him in the sea, Allah wanted to calm her maternal instinct and affection, hence He inspired to her (what means):

"And We inspired the mother of Musa (Moses), (saying): 'Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.'" (Al-Qasas, 28: 7)

Then, Allah, all praise and glory be to Him, informs her through Inspiration that He has given His Orders to the water of the sea to cast him ashore, and hear the Divine Command to the sea: **"Then the river shall cast it up on the bank" (Tâ-Hâ, 20: 39)**

As though Allah reassures her by telling her that He has commanded the water to cast him on the riverbank.

Allah, all praise and glory be to Him, says what means:

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise." (Ash-Shûra, 42: 51)

All the three ways in the above-mentioned Ayah Allah used in inspiring His Messengers, but the Noble Qur'an was not revealed by thought inspiration, or words communicated

from behind a veil, but it was conveyed through a Messenger, Angel Jibril (Gabriel, peace be upon him), for it to be unique. The Messenger of Allah (may Allah bless him and grant him peace) used to receive the Divine Revelation in more than one form; sometimes he used to hear jingling, like the toll of bells, which was the hardest form of Divine Inspiration upon the Prophet (may Allah bless him and grant him peace) and a change used to come over him:

'Aishah (The mother of the faithful believers, may Allah be pleased with her) narrated, "Al-Harith bin Hisham asked the Messenger of Allah (may Allah bless him and grant him peace) saying, 'Messenger of Allah! How is the Divine Inspiration revealed to you?' The Messenger of Allah (may Allah bless him and grant him peace) replied, 'Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.'" 'Aishah added, "Verily I saw the Prophet being divinely inspired on a very cold day and noticed the sweat dropping from his forehead (as the Divine Inspiration was over)."

Hence, this shows that a change used to occur in the being of Muhammad (may Allah bless him and grant him peace), in a way that made it impossible for him to mistake the Qur'anic Revelations for any other thought. Thus, the Noble Qur'an was not revealed as thoughts cast in the soul, or words conveyed from behind a veil, but through a Messenger, Angel Jibril, accompanied by manifest, distinctive and undoubted signs.

Therefore, when the Divine Revelation first descended upon the Messenger of Allah (may Allah bless him and grant him peace) he was exhausted and his strength was drained to the utmost from the meeting of his humanity with the Angel. And that was the Divine Revelation when it came, it came with exertion, but when it was paused, he longed for it. Such longing supplied the noble Messenger (may Allah bless him and grant him peace) with the energy by which he tolerated the difficulty over his humanity to meet with the Angel Jibril (Gabriel, peace be upon him).

Accuracy Of The Divine Revelation

You can perceive the superb accuracy and precision of the Divine Revelation in how the Messenger of Allah (may Allah bless him and grant him peace) used to recite the long Surahs to his Companions right after its descent upon him, saying to them, "*It has been revealed to me….*" Thus, whoever among them knew how to write used to write down the revealed Ayat, then when the time of *Salah* (offering Prayers) came, the Messenger of Allah (may Allah bless him and grant him peace) used to stand and recite them in the Prayer, exactly as they were revealed. Now think: if anyone spoke with you, and you recorded his speech, then you asked him to repeat what he has said, he probably would repeat the meaning of his words, but would never be able to repeat the same exact words. An illustrating example of superb accuracy is the two following glorious Ayahs:

بسم الله الرحمن الرحيم:

{إِنَّ ذَلِكَ **مِنْ** عَزْمِ الْأُمُورِ} (لقمان:31، 17)

{إِنَّ ذَلِكَ **لَمِنْ** عَزْمِ الْأُمُورِ} (الشورى:42، 43)

Had it not been a Divine Revelation, and a Book mightily guarded by Heaven, these two Ayahs would have been mixed at recitation. And had it depended upon memory, it would have been hard to discriminate them, but it a Revelation from Allah that descends and settles in the soul.

Every Qur'anic word was revealed in a special occasion with a unique style, so that not a single Ayah or word is mixed with another. And Truth is verily spoken:

"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)]." (An-Najm, 53: 3-5)

"And truly, this (the Qur'an) is a Revelation from the Lord of the Worlds, which the trustworthy Spirit [Jibril (Gabriel)] has brought down; upon your heart (O Muhammad, صلى الله عليه وسلم) that you may be (one) of the warners, in the plain Arabic language." (Ash-Shu'arâ', 26: 192-195)

As for the period during which the Messenger of Allah (may Allah bless him and grant him peace) stayed in Mecca before Hijrah (emigration to Medina), it was marked by struggles, during which the Messenger of Allah (may Allah bless him and grant him peace) and the Muslims sustained incessant persecution, because the Messenger of Allah (may Allah bless him and grant him peace) brought a Message of goodness, thus the soldiers of evil hastened to wrong the bearer of such a Message of goodness.

Hence, it is natural that the Messenger (may Allah bless him and grant him peace) has enemies. The Truth, all praise and glory be to Him, expose to us such an issue, saying (what means):

"And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications." (Al-An'âm, 6: 112)

Thus, whoever among the religious scholars and Imams shoulders the Message of the Prophet of Allah (may Allah bless him and grant him peace) and conveys it to posterity, if he does not have enemies, it means that his share in the prophetic heritage is lacking. Therefore, we say to any caller to the Way of Allah, who has enemies: *"Do not be distressed, and rest assured,"* for having enemies is but a sign that you have a trace of prophethood, and a caller who has no enemies inherit nothing from prophethood. And read the Saying of Allah, Blessed and Exalted be He, (which means):

"And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs." (Al-Ahzâb, 33: 48)

The Prophet (may Allah bless him and grant him peace) withstood the enmity of the Quraish, with patience born of faith and with endurance stronger than afflictions. The Quraish tried hard to prevent the Messenger of Allah (may Allah bless him and grant him peace) from talking to the tribes coming to Mecca during the season of Hajj, in order to stop the Call from spreading.

The Quraish felt that the threatening danger was not only from inside Mecca, but also from the entire Arabian Peninsula, thus they wanted to put an end to this threat, or rather put an end to Muhammad (may Allah bless him and grant him peace). To hit this target they chose the strongest youths in the Quraish. They thought that this would be the last and best solution that would end everything, but while weaving their plot, they forgot that the Will of Allah must be executed; that Allah would surely champion His Messenger and His Religion; that He would never desert Muhammad (may Allah bless him and grant him peace), and that He, all praise and glory be to Him, is All-Knower of what they were plotting. He even knows what they were hiding in their inner selves, and their tongues kept unvoiced. Thus, Allah had made their plot go astray, for Allah was surrounding all their deeds. The Noble Qur'an says (what means):

"And (remember) when the disbelievers plotted against you (O Muhammad, صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Mecca); they were plotting and Allah too was planning, and Allah is the Best of the planners." (Al-Anfâl, 8: 30)

Thus, the Promise of Allah to His Messenger (may Allah bless him and grant him peace) was fulfilled, justice was established, oppression was destroyed, and he raised the foundations of the city of justice and light based on:

1- The relation binding mankind to their Creator.
2- The relation binding a Muslim to his Muslim brother.
3- The relation binding man to man.
4-Establisment of the edifice of social justice in all communities to have life stabilized in the shade of the glorious Ayah saying (what means):

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered." (Al-Anfâl, 8: 24)

Then came the Help of Allah, and His Victory, and people entered Allah's Religion, Islam, in crowds.

O you who believe:

"O you who believe [in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allah, and believe too in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful." (Al-Hadîd, 57: 28)

"So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful." (Al-A'râf, 7: 167)[1]

It is they who will be successful....

[1] *Ayat quoted by trans.*