

*The belief and the  
life in the Holy  
Qur'an*

*By*

*Abdur-Rahman*

*Volume -1*

# **DEDICATION**

**This book is  
dedicated to Allah,  
the Lord of All the worlds  
as a small present  
of love to Him.**

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## PREFACE

Let me start with the prayer, ‘Oh God, we have no knowledge except what You have taught us’. I am presenting in a book form, the answers I found out for the doubts I had when I was growing up. The books written by others have been taking me away from the religious beliefs. But good dreams and indications I received from God, took me back to the belief of God and His religion. These indications urged me to look for the real religious beliefs from its source. This book is the result of that endeavors.

All the subjects discussed in this book are based on the verses from the Holy Qur’an. More than one verse is given as a proof at most of the places. There is no importance for the illogical beliefs that we do not see in the universe created by Allah. Such kind of beliefs becomes valueless in front of the teaching of the Holy Qur’an. Same is the case for the illogical traditional beliefs also.

All the subjects dealt with in this book are based on logic and wisdom. The Holy Qur’an advises us to reject all other beliefs.

The internet edition of this book is free and can be distributed freely without making any modifications. If there are any mistakes in this book, I will be grateful for those who indicate such mistakes.

As a human being there are limitations to my knowledge. Nobody can comprehend the meaning of Holy Qur’an fully. Whatever I understood from the Holy Qur’an, I have presented it with a sincere mind.

The aim of this book is to become a support for the fulfillment of the prayer ‘Oh God shows us the right path’. I will be satisfied if at least one person is guided to the right path through this book, but my prayer is, ‘Oh God show the right path for crores of Your servants through this book’. May Allah help us for that. I request the readers also to repeat the same prayer.

For the blessings one get, the surroundings also have their own shares. The God who is my Creator, the parents through whom I came to this world, the brother and sister who assisted to bring me up, the teachers who were Muslims as well as non-Muslims who assisted me to gain my knowledge, my dear friends who gave me lots of love during my childhood, I remember all of them here at this moment. I also remember my mother, who made me to sit with her at the time of sunsets and told me to remember Allah and to glorify Him. I pray to my God to give them their rewards till their minds are filled with joy and satisfaction. I also offer my gratitude to my motherland and its people who gave me the freedom to profess my religious beliefs without any persecutions. May God bless them all.

Finally I offer my special gratitude to my Beloved God who gave the chance to write this book first in Malayalam, my mother tongue and later to write it in English. I offer this book to all the readers, without any difference of cast and creed and pray for the well being of all of them. May God bless you all.

The author  
Payangadi  
Kerala, India

Contacting email address: [webmaster@therealquran.com](mailto:webmaster@therealquran.com)  
Website : [www.therealholyyquran.com](http://www.therealholyyquran.com)

# INTRODUCTION

The Holy Qur'an is an unending treasure of philosophy of beliefs and spiritual knowledge. It is like an inaccessible peak of a mountain calling the attention of the climbers. If all the oceans are filled with ink and all the trees are used to make pens to write the commentary of the Holy Qur'an, the pens and ink will get exhausted before the divine knowledge of the Holy Qur'an is completed.

The belief and the good deeds are the two sides of the coin of the summary of the teachings of a religion. This is included in the word *Insan* (man). *Insan* is a combination of two loves. Love of God and love of His creatures. The first one is related with one's belief and the second one with his deeds. All the teaching of the Holy Qur'an is based on this combination.

The subject of belief and life is spread all over the Holy Qur'an. In the Holy Book, at most of the places, it is addressing those who believe and do good works. Good deeds are required to keep greenery of the belief of God. This is because, if the belief is the seed, then watering is required for its growth. The Holy Qur'an has compared the belief to a garden and the good deeds to watering. God says in the Holy Qur'an

2: 26. And give glad tidings to those who believe and do good works that for them are gardens beneath which flow streams.

4: 58. And those who believe and do good works, WE shall make them enter Gardens through which streams flow, to abide therein for ever.

This voluminous book is the result of the research of many years conducted by my close friend Janab Abdul Rahman Sahib. This book is a compilation of the knowledge and teachings of the Holy Qur'an. He has done his work in an easily understandable language comprehensible for common people, learned men as well as for the seekers of the truth.

The first volume of this book deals with subjects related to beliefs and the second volume which is yet to be published deals with subjects related with life and deeds of a true believer.

This book gives true guidance of the religion of Islam and its great divine teachings to those who misunderstood it as well as to those who keep ill-will about it.

May Allah give the author great rewards, and may Allah fulfill his sincere and unselfish ambitions behind the aim of writing this book and may this great book show the right path to the community as an ever-shining lamp. With this prayer I present this book for one and all.

Muhammad Umar H.A.  
Calicut,  
Kerala, India.

*The belief  
and  
the life  
in the  
Holy  
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# 1 - Existence of God- Proofs

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This world, the objects it contains and the incidents that take place in it, points to the thought of having a Creator for this universe. If we say that there is no God, then we should have to say that this universe was self-created. If this universe can be self-born then we cannot reject the argument that God can also be self-born. So there should be a beginning of a self creation. This universe cannot be the one came into being by itself because we don't see any consciousness or power of thinking in the material objects. So the beginning should be of a conscious being because of the various degree of consciousness we find in the creations. Consciousness cannot be obtained from unconscious material objects. So the beginning should be of a conscious being whom we call as 'Creator' of this universe or 'God'. So God is the one who was not created and we don't see anything else born without being created.

Another point to be noted is that if something can be self-born then it should have the power for self-existence also. We know all the materials and creatures of our world does not have the power for self-existence. All the creature of this world depend on others for their survival. So whoever depend on others for survival cannot be considered as self-born. All of them are subjected to decay and they perish at the end of their life span. If we had the power for the self-birth in the beginning, we should have the power for re-birth also. After the life cycle is over, we should be able to come to this world again in the same form we came in the beginning. Since we cannot show this power again and we are not able to come to this world again after our death, it is very clear that this universe and everything in it are creations, not self-born by themselves.

If we observe a living creature of this world, we see that there

was somebody who caused them to be born in this world. For example we have been brought to life by our father. And our father has been brought to life by our grand-father. In this way if we look backward there should be a being in the beginning and that being is called with the name 'God'. So we name the first being as 'God'.

In this way, this universe and all the things in it drive us to a first cause. What should be our relation-ship with that first cause and the thought how it should be, take us to a deep feeling in ourself. When our eagerness to know more about our Creator increases then the proofs we obtain from this world also increase and we come to a conclusion from a point of thought of a possibility of having a Creator, to a feeling of certainty of having a Creator for this universe.

Those who want to experience the existence of God and want to see proofs for the same, the Holy Quran asks them to observe the things and incidents that take place in this world. The Holy Book says:

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَابَّةٍ

42:29-And among His signs is the creation of the Heavens and the earth, and of whatever living creatures He has spread forth in both.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخْتَلَفَ

اَلْسِنٰكُمْ وَالْوٰنِكُمْ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّلْعٰلَمِيْنَ

30:22 And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that, surely, are Signs for those who possess knowledge

The Holy book urges us to look around in this universe which is vastly spacious and highly deep, and to ponder over how it has



## 1 - Existence of God - Proofs

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been made and to find the answer that it was not self-born, but has been created and through truth of creation to find the existence of God.

قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

10:101-Say, 'Ponder over what is happening in the heavens and the earth.'

There is evidence in the creation of heavens and the earth and in the occurrence of day and night. Thus giving a thought to this universe and creations in it, as well as to the incidents that take place in it, we are obliged to reach to a conclusion that there is a God and to continue our search until we reach to a point from the imagination of having a God to the feeling of certainty with proofs and to make sure that indeed there is a God. The Holy book provides ample proofs for the above purpose.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ

45:3-4 Verily, in the heavens and the earth are Signs for those who believe. And in your own creation and in that of all the creatures which He spreads in the earth are Signs.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ

مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

2:22- He is the one Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance.

The above verses indicates that the cause of whatever happens in this world is by God and all the creatures are dependent on suste-

nance from outside. Hence those who depend on sustenance cannot be self-born because without sustenance from outside, they don't have even their self-existence. If we consider something as self-born then it should have the power of creation also. At least to create food for their sustenance. But we don't see any power of creation in the creatures which indicates that they are not self-born but created by a Creator.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

2:164-Verily, in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships that sail the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds and the clouds pressed into service between the heaven and the earth - are indeed signs for the people who use their understanding.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿١٦٥﴾

The God which the Holy Quran introduces us is not a God of Imagination. It gives us proofs to dissolve us in His deepness so that we will have the knowledge of certainty about His existence. The above verse discloses us the proofs to reach to that

perfection.

Man has got the freedom to govern all the things in this universe, even though he is not fully succeeded yet in his efforts. But we don't see any other creature to rule him either in this earth or the space above. How he got this power and from whom? Did he acquire this power himself? Man comes to this world as a child in a state of weakness. He did not acquire the power of governing others by himself. This power has been given to him by God. The Holy Quran wants us to ponder over this ability of governing of other creatures and to know the existence of God.

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا  
مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٥﴾

45:13-And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are Signs for a people who reflect.

About the first cause of chains of creation has been mentioned before. In this way there is a beginning of all causes. The Holy Quran says that God is the beginning of all causes as well as end of all causes.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٥٣﴾

53:42-And that with thy Lord is end of all limits.

We have already seen the Holy Quran telling us to study about the creation of heavens and earth and to find out the existence of God. In this way it tells us to ponder over the life style of all creatures. If we examine all the living creatures in this universe, we find that it has got its own special shape, structure and life style according to the need of its existence. How this style was obtained and who gave the life-style according to their nature?. The

Holy Book says it is God who has given them, all types of means of living and functioning according to the various natures of different species of creation.

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

20:50-'Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.'

For the existence of life on the face of this earth, the combined efforts of different organs and different elements are required. It is foolishness to think that all these organs and elements came into living state by themselves and started functioning in a organized way by their own power, as such organs have no consciousness in themselves. If we scrutinize the system of existence, we will be able to reach to the true knowledge of existence of our Creator.

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٥١﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٥٢﴾

51:20-21 And in the earth are Signs for those who have certainty of faith, And also in your own selves. Will you not then see ?

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٥٣﴾

13:3-And He it is Who spread out the earth and made therein mountains and rivers, and of fruits of every kind He made therein two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

It is astonishing us to see the revolving of the sun and the moon and the changes that takes place through their movement. We have to think deeply about this phenomenon and look how the power for this movement is obtained and from where? How all the planets in this universe move together without colliding each other and without crashing? We cannot ignore this phenomenon and say that all these are happening spontaneously. The Holy

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Book says that God is the one Who subjected the sun and moon into motion.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ  
لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ  
إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

10:5-He it is Who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it proper stages, that you might know the count of years and the reckoning of time. Allah has not created this system but in accordance with the requirements of truth. He details the signs for a people who possess knowledge.

It has been already mentioned about the different elements required for the existence of life on this earth. One of the main elements helping to continue the life cycle on this earth is the alternation of the day and night. The Day helps us to acquire our means of living and the night causes us to take rest. The Holy Quran wants us to understand the truth about this phenomenon and to concentrate our efforts to find the existence of God

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْتَقُونَ

10:6-Verily, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are signs for a God fearing people.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصَرًا  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦﴾

10:67-He it is Who has made for you the night dark that you may rest therein, and the day full of light that you may pursue your occupations. Surely, therein are Signs for a people who listen to the

divine Message.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ  
مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦﴾

16:12-And He pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who use their understanding.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٣٠﴾

30:23-And of His Signs is your sleep by night, and by day, your seeking of His bounty. In that, surely, are Signs for a people who would listen.

The other means which has been given to mankind to understand the existence of God is to visualize the blessings given to him in this universe. If we analyse these blessings and realize from where it is coming, then one will be able to understand that it is not coming from any other source than from Allah. One of the most favoured blessing he is getting in this universe is rain. Through rain he gets the drinking water and the food for his sustenance through various crops, vegetables and fruits.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

13:17-He sends down water from the sky so that the valleys flow according to their measure.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ

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14:32-Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance, and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٣٢﴾

25:48- And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the clouds.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٤٨﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٤٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٥٠﴾

56:68-70 Have you considered the water which you drink? Do you send it down from the clouds, or are We the Sender ? If We so pleased, We could make it bitter. Why, then, do you not give thanks ?

Like the rain water we get from the space above us, the same way we also got other blessings such as oceans, rivers, cattle, riding animals, vehicles etc. If we consider all these blessings with gratitude, then we will be able to reach to the conclusion that the source of all these blessings is our God.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرِفِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

16:14-And He it is Who has subjected to you the sea that you may eat therefrom fresh meat and may take forth articles which you wear as ornaments. And thou seest the ships ploughing through it, that you may journey thereby and that you may seek of His bounty in other ways and that you may be grateful.



وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16:15-And He has placed in the earth firm mountains lest it quake with you and rivers and routes that you may find the way to your destination.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾

36:71-Do they not see that, among the things which Our hands have wrought, We have created for them cattle of which they are masters ?

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ﴿٨١﴾

16:81-And Allah has made for you of that which He has created, many things affording shade; and He has made for you in the mountains places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favours upon you, that you may submit wholly to Him.

In this universe there is arrangement for the provision of giving food for all creatures, whether men give food for them or not. It is really amazing to see the system of provision of food for all creatures. If we find out how this system is working and by whom this system is put into practice, then we will be able to find out the existence of God.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾  
وَجَعَلْنَا لَكُمْ فِيهَا مَعْلِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

15:19-20 And the earth have We spread out, and set therein firm mountains and cause every thing to grow therein in proper pro-



portion. And We have made for you therein means of livelihood and also for all those for whom you do not provide.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ وَأَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

56:63-65 Do you see what you sow? Is it you who cause it to grow, or are We the grower? If We so pleased, We could reduce it all to withered stubble, then you would keep lamenting:

When we look around in this universe, the different phenomena that take place around us is amazing. The flying of birds, the blossoming of flowers, gathering of honey by bees, the weaving of webs by spiders, burning of fire etc. Like these there are innumerable phenomena in this world that is impossible for us to count. These are all happening with a uniform law of nature. If we spend time to study how they have obtained this power, then we will be able to see the existence of God.

الْمُرُوءَ إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا

يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

16:79-Do they not observe the birds held under subjection in the vault of heaven ? None keeps them back save Allah. Verily, in that are Signs for a people who believe.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ

مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

16:68-69 And thy Lord revealed to the bee : `Make thou houses in the hills and in the trees and in the trellises which they build, then

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eat all manner of fruits, and follow the ways taught to thee by thy Lord and which have been made easy for thee. There comes from their bellies a drink of varying hues. Therein is a healing for mankind. Surely, in that is Sign for a people who reflect.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٥٦﴾ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٥٧﴾

56:71-72 Have you considered the fire which you kindle ? Is it you who produce the tree for it, or are We the Producer ?

All the actions that take place in this universe is with a uniform law. We don't see any alteration in that law. Even if we see changes, it is not the changes in the law of nature, but changes in our own understanding of the law of nature. The new discoveries by scientists are not finding out new changes of the law of nature but changes in our understanding the law of nature. If there should be a law that goes on existing without any changes or alterations then there should be a force behind this law of nature. If we want to be humble enough to find out how this system of law of nature is working then we will be able to see the existence of God in this universe.

After analysing the phenomena of the nature around us, let us return to ourself, to our body and its structure, how we are coming to this world and how we depart from this world. The stages of our growing up, our old age and death. We are not born in this world according to our intentions and we are not departing from this world according to our ambitions. There is somebodyelse' intentions taking place behind the screen of our life. If we try to understand whose intention is enforced in our life span then we will be able to see the existence of God.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

3:6- He it is Who fashions you in the wombs as He wills.

اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٦٧٨﴾

16:78-And Allah has brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you may be grateful.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ  
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٣٠٥٤﴾

30:54- Allah is He Who created you in a state of weakness, and after weakness gave you strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-Knowing, the All-Powerful.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٦﴾ أَأَنْتُمْ تَخْلُقُونَهُ وَأَمْ نَحْنُ الْخَالِقُونَ ﴿٥٨﴾

56:58-59 What think ye of the sperm-drop that you emit ? Is it you who have created it, or are We the Creator ?

The speaking ability of mankind and all the different languages cannot be developed by men himself. There should be a help from outside force for the development of languages and the ability to communicate each other. The Holy Quran says that it is God who taught mankind how to speak and also the various languages he use to speak at different parts of the world.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ  
وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٣٠٢٢﴾

30:22-And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that, surely, are Signs for those who possess knowledge.

خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۖ

55:3-4 He created man, and taught him the way of speaking.

As a single person man is lonely and has to bear difficulties. To reduce his problems of life he needs a life partner. He needs the love and affection from her. Without these, his life is considered imperfect. Men are eager to stay with her and to fulfill her ambitions. For this feeling of love, there is a persuasion acting behind the screen. How this impulse is made? The Holy Quran says it is naturally coming from God.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۖ

30:21-And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect.

It has been already mentioned that we are not coming to this world as well as departing from this world as per our intentions. We have already read the verses of Holy Quran persuading us to find out the aim acting behind life and death. If we think that we are not subjected to any aim other than ours, then the Holy Quran is asking us to stop the approach of death to us.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۖ

39:42 Allah takes away the souls of men at the time of their death; and of those also that are not yet dead, during their sleep. Then He withholds those against which He has decreed death, and sends back the others till an appointed term. In that, surely, are

Signs for a people who reflect.

فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٥٦﴾ تَرْجِعُونَهَا إِن كُنْتُمْ صَادِقِينَ ﴿٥٧﴾

56:87-88 Why, then, if you are not subjected to us, bring back it (your soul) if you are truthful .

As we find that, it is not possible to take the life back at the time of agony of our death, it becomes clear that we are subjected to an outside intention of some other force. That force is God. We are subjected to that force during our life as well as at the time of our death. But during our life time, we have been given the freedom either to obey Him or to disobey Him. But with the time of our death, that freedom is lost and we are made to answer for our actions.

All the phenomena that has been described so far give indications about the existence of God and since we have grown up by seeing and hearing all these from our childhood, and because of our giving of importance to the materialistic world more than the spiritual world, we have missed the importance of all these spiritual matters and also we forget to analyse these matters in due consideration. Even though all these incidents we experience in our everyday life, we have lost its fresh fragrance. Even though all these phenomena help us to understand the existence of God, it is not enough to make us understand with certainty that really there is a God, as if we see Him with our own eyes. As it is not possible to see God with our naked eyes, it is also not possible for others to show us God by pointing to a particular object. But fortunately God has created other ways and means in this universe so that we will be able to understand Him more than we see him with our naked eyes.

For having certainty of belief in God, God reveals himself to mankind. He reveals himself in this world for those who seeks Him with a sincere heart, who want to know His existence far more than anything else and for those who strives to know Him

eagerly. There are so many ways for this purpose in this world, which is called the spiritual means. God reveals Himself to those who shows sincere love to Him by talking to them, by answering their prayers and by showing life giving examples.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ

حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

421:51- And it is not for a man that Allah should speak to him except by direct revelation, or from behind a veil, or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

The above verse shows how God reveals himself to mankind. But to get revelation from God, men should have some qualities of characters. He should accept the existence of God from the examples so far explained here and there should be a eagerness in his mind to dissolve himself in the love of God. Those who reject the existence of God after seeing his creations in this world, through their arrogance, they will not be qualified to receive revelations from Allah.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ

الْجَنَّةَ حَتَّىٰ يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

7:40-Those who reject Our Signs and turn away from them with disdain, the gates of spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do We requite the offenders.

Even when we did not receive any revelation from Allah, another method to get true knowledge about His existence is to pray to Him to show us special signs so that our mind will be convinced with His true existence.

## 1 - Existence of God - Proofs

17

The Holy Quran clearly states that Allah answers the prayers of His supplicants. It also gives warning that everybody should use this method to find Him out, and others who deny Him by giving false excuses, will be subjected to divine punishment.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ

عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٤٠﴾

40:60-And your Lord says, 'Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will, surely, enter Hell, despised.'

Another means in this nature to know God directly is to recognise His prophets and to follow them, because Allah sends prophets from mankind to guide them to His right path.

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ

مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿١٦﴾

16:02-He sends down the angels with revelation by His command on whomsoever of His servants He pleases, saying, 'Warn people that there is no god but I, so take Me alone for your protector.'

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

22:75-Allah chooses His Messengers from among angels and from among men. Surely, Allah is All-Hearing, All-Seeing.

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥٤﴾ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٥﴾

44:5-6 By our own command. Verily, We have ever been sending Messengers, as a mercy from thy Lord. Verily, He is the All-Hearing, the All-Knowing,

Another means to have certainty of faith about the existence of



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God is to read and understand the revealed books of God. There is no better means in this world to know more about Him other than reading His revealed books.

Even though there are innumerable signs in this world to understand God, but man is weak to understand Him correctly, so God out of His infinite mercy gave His prophets revealed books to understand Him and His qualities perfectly.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٥٢﴾

7:52 And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe.

The feeling of morality has been implanted by God Himself at the deepness of men's heart. But for acquiring his worldly ambitions he finds this feeling of morality as an obstacle, and those who give importance for the love this world try to ignore it. This deeply rooted feeling of morality is another proof for the existence of God. That is why those who commit sins get the stings of his conscience. The sense of right and wrong is given to all human being irrespective of their creeds by the true God Himself.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٩١﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٩٢﴾

91:7-10 And by the soul and its perfection - And He revealed to it the ways of evil and the ways of righteousness.

Because of this natural feeling implanted by God Himself, we wish ourself in our unconscious mind that those who commit mischief should be punished and those who do good deeds should be rewarded. It is a natural feeling for everybody. And also our mind tells us there should be a force to punish those who commit evils. That force is God.

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ



اٰمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ سَوَآءٌ مَّحْيَاهُمْ وَمَمَاتُهُمْ سَآءٌ مَا يَحْكُمُوْنَ ﴿٤٥﴾

45:21-Do those who commit evil deeds imagine that We shall make them like those who believe and do righteous deeds, so that their life and their death shall be equal ? Evil, indeed, is what they judge.

Those who commit sins and do bad deeds will be losers in the final end and these are all happening by divine actions. The Holy Book says, if we analyse these signs of God which we see in our daily life, then we will be able to reach Him and find Him. Like all other truths we see in this world, this is also a truth.

وَالْعَصْرِ ﴿٥٠﴾ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ﴿٥١﴾

اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿١٠٣﴾

103:1-3 By the Time, Surely, man is ever in a state of loss, Except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast.

Even though the feeling of morality has been planted by God in the depth of our mind, we are not able to judge which is perfectly right and which is perfectly wrong. An example for this weakness is the difference of feeling of morality that we see in different parts of this earth as well as in different periods at the same locations of the earth . This is the reason why the traditions and customs of one people is not acceptable to other people and also this is the reason why one group laugh at the rituals of other groups. So these different customs and traditions call for a being who should inform mankind about the absolute truth of right and wrong. If one community tries to force their habits and customs on others then there will be chaos and blood-sheds. So there should be a being to tell and direct mankind to the absolute morality of perfect right and perfect wrong. We should set aside this power to God. Otherwise we will loose the right path.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

16:09-And upon Allah rests the showing of the right way.

The feeling of existence of God is given by Allah to all. Those who keep their holy state of their conscience given to them at the time of their birth, through this pure state of conscience, one will be able to reach to the nearness of God. The sense of having a God given by Allah for everybody is described in the Holy Quran by way of an example of a conversation that took place before sending them to this world.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ  
قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝

7:172-And remember when thy Lord brought forth from Adam's children - out of their loins - their offspring and made them bear witness against their ownelves saying, 'Am I not your Lord?' they said, 'Yea, we do bear witness.' This He did lest you should say on the Day of Resurrection, 'We were surely unaware of this.'

The above verse proves that, only they will reject the existence of God who flush out their innocent nature of creation given to them at the time of their birth, for acquiring the luxuries of this world and for the fulfillment of their low desires.

Even those who deny God, when they are faced with troubles, they pray to God to remove their difficulties. The hidden belief of their faith of God is coming to the surface of their mind because of their difficult situation. This is another proof for the existence of God.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ۝

41:51-And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo ! he starts offering

long prayers.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعًا أَوْ قَائِمًا  
فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ<sup>ج</sup>

10:12-And when trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him.

The faith in God which is hidden deeply inside the mind of all of us will be coming to the surface of our mind, when we are faced with troubles and difficulties. The above truth is explained in the Holy Quran as a similitude of a voyage in a ship.

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِمِمْ بِرِيحٍ طَيِّبَةٍ  
وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ<sup>ل</sup>  
دَعَوْا اللَّهَ خَالِصِينَ لَهُ الدِّينَ لِنِ أَنْجَيْنَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ۖ فَلَمَّا أَنْجَيْنَاهُمْ  
إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ<sup>ق</sup>

10:22-23 He it is Who enables you to journey through land and sea until when you are on board the ships and they sail with them with a fair breeze and they rejoice in it, there overtakes them (the ships) a violent wind and the waves come on them from every side and they think that they are encompassed, then they call upon Allah, in sincere submission to Him, saying, 'If thou deliver us from this, we will surely be of the thankful. But when He delivered them, lo ! they begin to commit excesses in the earth wrongfully. O ye people, your excesses in seeking the enjoyment of the present life are only against your own selves. Then to Us shall be your return; and We will inform you of what you used to

do.

From the above examples we can understand that the Power who is going to deliver us from the difficulties of our life is God only. So we have to attain the nearness of God with whatever price we have to pay for that. All other things should be sacrificed for attaining the pleasure of God.

In this world there is a way for everything. The sound which should be heard with our ears cannot be heard with our eyes. The light which should be seen with our eyes cannot be seen with our ears. Even the air which we inhale cannot be seen by us. When we exhale then we can understand the existence of air around us. Likewise when the plants start moving then we know the coming of wind. When the big trees start moving then we know the arrival of storm. To know the different tastes of our food we have to use our tongue. It cannot be tasted with other organs of our body.

To know the electric power passing through the electric wires, we have to use the equipment designed for that purpose. From these examples we know that there are its own method for everything in this world to know its existence. In the same way there are its own methods to understand each and everything, so for the existence of God also. Without utilizing such means, if we say that we will believe in God, only after seeing Him through our naked eyes then it will be deemed as our foolishness. The eyes of ours which is unable to contain the creation of our God cannot see the creator. If we look at the sun created by God for a considerable time, the seeing power of our eyes will be lost. Our eyes cannot contain the universe of God. There are even other objects in this universe which we are unable to see untill now. Even there are so many stars which we are unable to see because its light is not yet reached to our earth. So it is our foolishness if we think that we have to see God with our own eyes to have faith in Him. Such people will depart this world in despair without seeing Him at all.

لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

6:103 Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware.

By trying to understand logically the phenomena taking place in this world and at the same time believing that there should be a God and expanding our inner spiritual sight by doing good works, then only we will be able to see our God.

In the beginning of this chapter it was explained about our birth and the chains of reproduction. In the same way if we look further then there will be an end to all the affairs taking place in this world. So if we think about the end of our life as well as the end of this world, then also we can attain a logical conclusion of having a Creator for this universe. We know that whatever materialistic objects we see in this world will get ruined either today or tomorrow. When everything comes to an end, then also there should be something left out without peril forever. That being is God. So our beginning as well as our end indicate the existence of God.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

55:26-27 All that is on earth will pass away; and there will abide forever only the Person of thy Lord, Master of Glory and Honour.

There are so many phenomena in this universe to prove the existence of God. The Holy Quran is filled with such proofs. Explaining all such proofs is beyond the scope of this book. Hoping that the proofs so far explained is enough for the thirsty minds wanting to know their creator and praying to the Almighty to give everybody His guidance to know and experience Him, this chapter is concluded here with love for everyone.

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## 2 - Holy Qur'an word of God-Proofs

The simplest proof to establish the truth of Holy Quran is, its establishment in this world. All the religious followers before the Holy Quran believe that their religion is true and their God is all-powerful. When there going to be a revealed book against their beliefs, then the Almighty God should have destroyed such a book which came against the existing polytheistic teachings of that time. But God did not destroy the book. Will our brothers of other religions, say that their God does not have the power to do so?, destroying a book which came against their existing polytheistic teachings? If so, then what benefit they are going to receive from such a religious belief?

But, the God as taught by the Holy Quran and the Bible has got such powers:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٦٩﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٧٠﴾  
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٧١﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٧٢﴾

69:44-47 And if he had forged and attributed any sayings to Us, We would, surely, have seized him by the right hand, And then, surely, We would have cut his life-vein, And not one of you could have held Our punishment off from him.

*But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18:20)*

So who is to be blamed? God or religious followers?

Instead of destroying the book, God showed wonders for the establishment of the Holy Quran. God destroyed all the forces

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came against this book and removed all obstacles against it. Big big tribes and leaders were kneeled down. The big empires of that time were defeated. It spread like a storm of great wonder. Whoever took swords against the book, they got ruined with their own swords. The Almighty God established His Word in this world and He brought down all the forces who fought against His book. This proof is enough for those who want to use their understanding. The Almighty God of all religions established His Holy Book for their spiritual uplifting. Those are fortunate ones who take a lesson from this example. Those who deny the truth of Holy Quran deny the blessings it brought with and they become losers themselves.

Another proof for the Holy Quran being word of God is that it recognises all the revealed books and all the religious prophets came before. It also asserts the fact that religion is not established by men but it is established by God by sending his prophets. Also it says that God has sent prophets in all the communities gone before and it teaches to respect all the religions and religious prophets and establishes the fact they all came from the same one God.

Regarding the universality of prophethood, the Holy Quran says:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٥﴾

15:10-And We sent Messengers before thee among parties of ancient people.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٣٥﴾

35:24-And there is no people to whom a Warner has not been sent.

The Holy Quran gives more details about the prophets came among Jews but generally says that prophets have come in other communities as well. The Holy Prophet is reported to have said



## 2 - Holy Qur'an word of God - Proofs 27

about the Prophet of India, Sri Krishna as follows: "There was a prophet in India of black colour whose name was Kahina"

In the same manner, it has been revealed to the prophet of the modern age of Islam that Sri Bhudha, Sri Rama and Zoroaster of China were true prophets of God.

Recognizing the truth of Jewish religion, the Holy Quran says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا الَّذِينَ هَادُوا

5:44 Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews.

Accepting the truth of New Testament, the Holy Quran declares:

قَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ

5:46 And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before him in the Torah; and a guidance and an admonition for the God-fearing.

The Holy Quran accepted the truth of the Old and the New Testament. It also recognized other religions by saying: God has sent prophets in all other people. If the Holy Quran was not revealed word of God, then it should not have accepted the truth of other religions, and there would have had any need for that. As the followers of other religions say, only their religion is true, Islam would have also said only Islam is the true religion.

Another proof for the Holy Quran being word of God is that as the Holy Quran recognizes other religions and scriptures, other religious scriptures also foretell the advent of Islam and Prophet Muhammad (peace be upon him).

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۖ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۖ  
بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۖ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۖ

26:193-196 The Spirit, faithful to the trust, has descended with it. On thy heart, that thou mayest be a Warner, In plain and clear Arabic tongue. And it is surely mentioned in the scriptures of the former peoples.

Let us examine the prophecies contained in the old and the new testament. In the Old Testament, God foretold Prophet Moses as follows:

*“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” (Deuteronomy 18:18-22)*

The Arabs and the Israelites are the offsprings of the two sons of the Prophet Abraham, Ishmael and Isaac. God told Moses, who was a prophet from the Israelites, that He will appoint a prophet among their brethren who are Ishmaelites. Some of the Christian brothers say that this prophecy is fulfilled in the advent of Jesus Christ. This is not true. Because Jesus was not from their brethren of Ishmaelites, but he was from Israelites. Secondly Jesus Christ was not like Moses. This similarity is perfectly fulfilled in the

## 2 - Holy Qur'an word of God - Proofs 29

advent of Prophet Muhammad (S.A) and it can be ascertained from the following facts:

1. Jesus Christ did not declare that he himself is that prophet. But Prophet Muhammad (S.A) forwarded the claim.
2. Prophet Jesus was born from mother only. But Prophet Muhammad (S.A) and Prophet Moses were born from their parents.
3. Prophet Muhammad (S.A) brought Laws of religious injunctions like Moses. Jesus Christ did not bring any new Law. He himself said:  
“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil”. (Mathew 5:17).
4. Prophet Muhammad (S.A) and Moses has to fight religious wars under unavoidable circumstances. Jesus Christ did not fight any religious wars.

From these comparative studies, it is clear that Jesus Christ is not that promised Prophet.

### **Another Prophecy from the Old Testament:**

*“And this is the blessing, wherewith Moses, the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.” (Deuteronomy 33:1-3)*

The meaning of the words ‘The Lord Came from Sinai’ point to Mountain of the Sinai where God revealed to Prophet Moses. The sentence “and rose up from Seir” indicates the region of Syria, including Palestine which was under the rule of Roman Empire at the time of the advent of Jesus Christ. What is meant by “He

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shined forth from mount Paran is very clear. It is the region of Arabia where the advent of Prophet Muhammad (S.A) took place.

The mount Paran is in Arabia. At that time, the Arabs were called the inhabitants of Paran. The prophet who came from mount Paran is only Prophet Muhammad (S.A). The mount Paran has been mentioned in Genesis as well as in Habakkuk.

We can read about Mount Paran in Genesis about Hagar and Ishmael as follows:

*“And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt”.* (Genesis 21:17-21).

*“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise”.* (Habakkuk 3:3)

The prophecy “and he came with ten thousands of saints, from his right hand went a fiery law for them” is also fulfilled in Prophet Muhammad (S.A). When he conquered Mecca (Makkah) coming from Medina (Madinah), he was followed with ten thousand of his followers. The fiery law points to the law of Holy Quran. When the bible foretells the advent of Prophet Muhammad (S.A) and the book he brought so clearly, how it is possible for the Christian brothers to reject the truth of Islam and Holy Quran?

### **The prophecy contained in the book of Isaiah:**

*“The burden upon Arabia. In the forest in Arabia shall ye lodge,*

## 2 - Holy Qur'an word of God - Proofs 31

*O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it."*  
(Isaiah - 21:13-17)

### **The prophecy of Habakkuk:**

*"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble". Habakkuk 3:3-7*

This prophecy is also about prophet Muhammad (S.A), who is the only one prophet who came from the mount Paran. Moses and Jesus were unable to conquer their enemies. Only Prophet Muhammad (S.A) was able to conquer his enemies.

After some of the prophecies of Old Testament, let us see the prophecies contained in the New Testament:

### **The parable of vineyard**

*"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew*

*near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder..” ( Matthew - 21:33-45)*

‘The stone which the builders rejected became the cornerstone’, means that the Arab community of Ishmaelites which was looked upon with disdain by Israelites became the corner stone by sending a prophet from them like unto Moses and giving them the Fiery Law.

Another important point to be noted is that the kingdom of God will be taken from them and will be given to a nation bringing forth its fruits, means that hereafter, no prophet will be coming from Jews or from Christians whether it be the prophet like unto Moses or the Second advent of Jesus Christ.

### **The prophecy continues: (Mathew 23:37-39)**

*“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have*



## 2 - Holy Qur'an word of God - Proofs 33

*gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*

From the above verses it is clear that, those who are able to recognise the Prophet who came in the name of God, only they will be able to recognize the second advent of Jesus Christ.

### **The prophecy contained in the gospel of John:**

*"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." (John 14:26-31)*

### **The prophecy continues: (John 16:7-14)**

*"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. How*

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*be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will tell you things to come. He shall glorify me: for he shall receive of mine, and shall tell it unto you". ( John - 16:7-14)*

Here it is very clearly mentioned about the Spirit of Truth who will come after Jesus Christ is gone and will guide the world towards the absolute truth and righteousness. Jesus Christ himself tells that he will not be the one who is going to do that. Someone coming after him will be doing it and it is better for them that he depart. When the comforter will come, the comforter will teach the world what is sin, what is right and what is justice. At present they cannot bear all these teachings. The comforter will not be speaking himself, but he will speak only what is revealed to him by God.

The answer to this prophecy is already given in the Holy Quran. One of the characters mentioned about Holy Prophet Muhammad (S.A) is as follows:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

53:3-4 Nor does he speak out of his own desire. It is nothing but pure revelation revealed by God.

The second advent of Jesus Christ will not happen untill the prophet whose advent has been foretold by Moses comes. Those who will not be able to recognise that prophet, then they will not be able to recognize the second advent of Jesus Christ as well.

*"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things*



## 2 - Holy Qur'an word of God - Proofs 35

*whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*” (Acts of Apostles 3:20-24).

The point to be noted in the above verse is that a prophet like unto Moses is going to come before the second advent of Jesus and whoever will not listen the words of that prophet will be cut off from the chosen people of God.

Another proof for the Holy Quran being word of God, is that there is no other book on this earth which claims itself that it is the word of God. All the other revealed books contain the words of their respective prophets as well as the words of others. In all other books others are talking about their God. There is no historical proof for these books, to show how it was written and by whom it was written. Only the book which has got historical proofs is Holy Quran. All other books contain the words of God as well as words of human beings. Many paragraphs and chapters have been added later. For example, The book of Deuteronomy, which is believed to be written by Moses, it is mentioned at the end that:

*“So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated”.* (Deuteronomy 34:6-7)

It is written in the book of Joshua which is believed to be written by him:

*“And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.”* (Joshua 24:29)

## 36      **The belief and the life in the Holy Qur'an**

It is written in the book of Job:

*After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days. (Job - 42:17)*

It is crystal clear from the above examples that these books are not written by the respective prophets as has been believed, but some other people after their death, but we don't know by whom it was written because there is no historical documents to prove it.

In the same way, in the New Testament, all the four Gospels are written as, 'The Gospel According to Mathew', 'The Gospel According to Mark', 'The Gospel According Luke', 'The Gospel According to John', which shows that these Gospels are not written by the respective authors, it is written by some other people and we don't know by whom because there is no historical documents to prove it. So these books cannot be taken as mere words of God. It contains words of God as well as words of others mixed together and it is difficult to differentiate between words of God, prophets and other authors.

Other aspect of these books is the contradictions contained in them. It can be made clear with few examples. In Genesis it is mentioned that God appeared to Abraham in the name of 'Jehovah' and named a place after that with the name of 'Jehovah'

*And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. (Genesis 22:14).*

But in the book of Exodus, it is said:

*And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. (Exodus 6:2-3)*

Another example of contradiction:

*Therefore Michal the daughter of Saul had no child unto the day*

## 2 - Holy Qur'an word of God - Proofs 37

*of her death. (2 Samuel 6:23)*

In the same book in chapter 21, verse 8, it is said that she had five children.

*But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite. (2 Sameul 21:8)*

Like this, other examples also can be pointed out. The discrepancies like these, show that these books cannot be taken as mere words of God. Leave God alone, it cannot be taken as written by a single person. So many different people wrote their own words and added in the book at different times and presented it as the words of God. Therefore there should be a book which can be trusted cent per cent as word of God with historical proofs and without any doubt in its authenticity, and that book is the Holy Quran.

Same is the case with the holy books of ancient India. There are also discrepancies. For example it is said that sun was created by different gods in different Vedas. In Rig Veda, at one place it is created by Soma god, at another place it is created by god Indra. In Yajur Veda the sun was made by Brahma. In Atharva Veda the sun was made by all gods joined together. These books have been handed over through generations without historical proofs. We cannot say anything about its authenticity.

To understand more about the holy books of ancient time, the readers are requested to read the book titled 'An Introduction to the Study of Holy Quran'.

But it is astonishing and interesting to note that in the Hindu scriptures also there are good many prophecies about the Holy Prophet Muhammad (peace be upon him). A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our Holy

Prophet. It gives even the name of the country of the Prophet "Marusthahnivasinan ie denizen of the desert (Arabia)". For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus nevertheless it is considered very authentic.

Original Sanskrit Text

Th

एतस्मिन्नन्तिरे स्लेच्छ आचार्येण समन्वितः ।  
 महामद इति ख्यातः शिष्यशास्त्रासमन्वितः ॥ ५ ॥  
 नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।  
 गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।  
 चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥  
 भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।  
 त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥  
 स्लेच्छैर्गमाय शुद्धाय सच्चिदानन्दरूपिणे ।  
 त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

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

## 2 - Holy Qur'an word of God - Proofs 39

In this eulogy of the Holy Prophet, Maharishi Vyasa has enumerated the following points:- .

(1) The name of the Prophet is clearly stated as Muhammad (S.A). (2) He is said to be belonging to Arabia. The Sanskrit word 'marusthal' used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (8) He will be an image of the All-powerful God. (9) The Mahrishi claims to be lying at his feet. (10) He is regarded as the pride of mankind.

(Bhavishya Purana Parv 3, Khand 3, Adhya 3, Shalok 5-8).

After these stunning proofs of other scriptures, let us go to the proofs inside the Holy Quran itself. The Holy Quran guides mankind to the right path of absolute justice irrespective of colour, creed, nation and wealth. We cannot see such a great and powerful commands of God in other holy books as contained in the Holy Quran. All other books are talking about their people and their communities, but the Holy Quran speaks mankind as a whole. It is more than foolishness to think that a false man came and taught mankind such a lofty and highly moral teachings to bring them to the nearness of God, which is impossible for an ordinary human being other than a prophet from God.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

17:9-Surely, this Qur'an guides to what is most right.

Another proof of Holy Quran is its own claim that it puts forward:



وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ

يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

10:37-And this Qur'an is not such that could be produced by anyone other than Allah. On the contrary, it fulfils that revelation which is before it and is an exposition of the perfect Law. There is no doubt about it that it is from the Lord of all the worlds.

The above argument can be proved as follows: Suppose that Holy Quran is not the word of God. Then the real God should have proved that it is not His words. He should have sent His own prophets to prove it. There should have been saintly people who should have received revelations from God or got answers for their prayers, claiming that the Holy Quran is not word of God. It did not happen like this, but the contrary happened. There have been reformers in Islam at the beginning of every Islamic century who re-established the truth of the Holy Quran and at the beginning of this modern age the advent of Promised Messiah took place who proved beyond shadow of doubt that the Holy Quran is the word of God and the Holy Prophet of Islam is the true Prophet of God.

The other proof of the truth of Holy Quran is the reply given to the accusations forwarded by its opponents at the time of its revelation. Same accusation is continued at present times also. If they think that it is authored by a human being, then God asks them to combine all their efforts together to bring a book like this. If it can be written by Muhammad (S.A), then why it is not possible for others combined together to bring a book like this? The Holy Quran gives its own reply. Even if all the human beings big or small combined together cannot a bring a book like this, even a chapter of the Holy Book cannot be made by them. Thus the Holy Quran has proved itself that it is not a book written by a man or group of men together, but it is the word of God, ever

## 2 - Holy Qur'an word of God - Proofs 41

powerful, ever living. Let us examine these claims one by one:

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٥٢﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٥٣﴾

52:33-34 Do they say, 'He has forged it ?' Nay, but they have no faith. Let them, then produce a discourse like this, if they speak the truth.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرِيَتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ

مَنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٤﴾ فَلَا يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ

بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿٥٥﴾

11:13-14 Do they say, 'He has forged it ?' Say, 'Then bring ten Surahs like it forged, and call on whom you can apart from Allah, if you are truthful.' And if they do not accept your challenge, then know that it has been revealed comprising that which is only within Allah's knowledge and there is no god but He. Will you then submit.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ

الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٥٦﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ

وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

10:37-39 And this Qur'an is not such that could be produced by anyone other than Allah. On the contrary, it fulfils that revelation which is before it and is an exposition of the perfect Law. There is no doubt about it that it is from the Lord of all the worlds. Do they say, 'He has forged it ?' Say, 'Bring then a Surah like unto it, and call for help on all you can, apart from Allah, if you are truthful.' Nay, but they have rejected that, full knowledge of which they did not compass.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا  
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا  
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

2:23-24 And if you are in doubt as to what We have sent down to OUR servant, then produce a chapter like it, and call upon your helpers besides Allah, if you are truthful. But if you do it not - and never shall you do it - then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.

We have seen the challenge which the Holy Quran has put forward by the past 1400 years. If the Holy Quran can be authored by a single person, then it is challenging all the rejectors to bring at least one chapter like that of Holy Quran and it gives the reply that nobody will be able to do it. There had been no such person by the last 1400 years who was able to accept this challenge. So it opens our eyes to the fact that the Holy Quran is indeed the word of God.

Another imputation against the Holy Quran is that it has been implanted in the mind of Muhammad (S.A) by the devil, he was a poet, mad man etc which has been rejected by the Holy Quran with stunning proofs:

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾ وَمَا يَنْبَغِي  
لَهُمْ يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

26:210-212 And the evil ones have not brought it down; It does neither suit them nor have they the power to produce it. Surely, they are debarred from listening to the Divine Word.

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنَزَّلَ الشَّيَاطِينُ ﴿٢١٣﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢١٤﴾



## 2 - Holy Qur'an word of God - Proofs 43

26:221-223 Shall I inform you on whom the evil ones descend? They descend on every lying sinner.

To prove all the charges levelled against the Holy Quran, it indicates a method to follow. Let them pray to their God and let them see if they get a reply from their God against the truth of Holy Quran. The Holy Quran asserts that nobody will obtain such a reply and there will not be even prophets or other saintly people among the followers of other religions to receive such a reply. The fact that there was no advent of prophets among other religions by the past 1400 years is an indication to the establishment of the truth of Holy Quran.

أَمْ لَهُمْ سُلُّ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ ﴿٣٨﴾

52:38 Have they a ladder by means of which they can ascend into heaven and overhear the Divine words? Then let their listener bring a manifest proof.

The above verse indicates that there will not be anybody to obtain such a proof from God and the past 1400 years bear the witness to the above truth put forwarded by the Holy Quran.

We have already seen the verses of contradictions in the Old Testament. The Holy Quran asks them to show such examples from the Holy Quran. It also gives a self reply that such inconsistent verses cannot be seen in the Holy Quran.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

4:82-Will they not, then, meditate upon the Qur'an ? Had it been from anyone other than Allah, they would surely have found therein much discrepancy.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٨٢﴾

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٨٢﴾

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39:27-28 And, indeed, We have set forth for mankind all manner of parables in this Qur'an that they may take heed. We have revealed the Qur'an in Arabic wherein there is no deviation from rectitude, that they may become righteous.

وَأِنَّهُ لَكِتَابٌ عَزِيزٌ ۖ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ

يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝

41:41-42 And truly, it is a mighty Book, Falsehood cannot approach it either from before it nor from behind it. It is a revelation from the Wise, the Praiseworthy.

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ

42:24- But Allah blots out falsehood and establishes the truth by His words.

Another proof to the truth of Holy Quran is the divine protection it has received through the centuries. When the old scriptures were mishandled by human beings inserting their own words with the words of God, the Holy Quran still remains in its pristine purity same as it was revealed to the Holy Prophet Muhammad (S.A).

It still remains same as it was revealed and will remain as it is till the end of time. There is no other book which can claim such a divine protection.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

15:9-Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardians.

The proofs which can be put forward again for the true nature of Holy Quran are the prophecies contained in itself. When Islam was very weak at the time of its beginning, it made great prophecies about the success of its teaching, protection of the life

## 2 - Holy Qur'an word of God - Proofs 45

of the Holy Prophet (s), downfall of the great empires of that time, about the inventions of the later period etc. Many prophecies already got fulfilled and there are others being fulfilled and some others which will be fulfilled later. Few important examples are given below:

When Islam was in its sprouting, the disbelievers started beating and injuring Muslims and also planned a plot to kill the Holy Prophet (S.A) of Islam. They also announced great gifts and presents to those who will capture and handover the prophet to them. But the promise of God that He will protect the life of the Holy Prophet fulfilled with great wonders, which is known to all who study the history of Islam.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

5:67 And Allah will protect thee from men.

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ

مِنْ رَسُولٍ فَإِنَّهُ يُسَلِّكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ

72:26-27 He is the Knower of the unseen; and He reveals not His secrets to anyone, except to a Messenger of His whom He chooses. And then He causes an escort of guarding angels to go before him and behind him.

Another promise made by God to Muslims is that they will be victorious over their enemies in their battle fields. The less equipped Muslims fought wars of defence when the most powerful enemies attacked them with their huge forces, equipments and power. But all of them got defeated and God gave victories to Muslims who were less in number, ill equipped and don't know to how to fight.

لَنْ يَضُرَّوْكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوْكُمْ الْأَدْبَارَ

3:111 They cannot harm you save that they may cause you slight hurt; and if they fight you, they will turn their backs to you. Then they shall not be helped.

وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١١١﴾

8:19 And your party shall be of no avail to you, however numerous it be, and know that Allah is with the believers.

وَلَوْ قَتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿١٩﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٢﴾

48:22-23 And if those who disbelieve should fight you, they would, certainly, turn their backs; then they would find neither protector nor helper. Such has ever been the law of Allah; and thou shalt not find any change in the law of Allah.

Two empires which were very strong at the time of the Holy Prophet of Islam were the Roman and the Persian empires. The Romans were Christians and the Persians were worshippers of fire and sun. When the war took place between these two great forces of that time, the Romans got defeated and the Persians captured Jerusalem. The Persians also took the cross of Jesus Christ. In the victory of Persians, the disbelievers of Mecca were very happy and they described it as the victory of polytheism and the defeat of Romans were interpreted as the defeat of Monotheism. But Allah informed in the Holy Quran that the Romans are going to defeat the Persians within a period of 2 to 9 years. This prophecy which was supposed to be impossible at the given circumstances and beyond human imaginations, was taken as a mockery by the majority of the disbelievers. But God fulfilled this great prophecy which we can read in the Holy Quran as follows:

غُلِبَتِ الرُّومُ ﴿١﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٢﴾

## 2 - Holy Qur'an word of God - Proofs 47

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٣٠﴾  
بَنَصْرٍ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣١﴾  
وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٢﴾

30:26 The Romans have been defeated In the land nearby, and they, after their defeat, will be victorious in a few years - Allah's is the dominion before and after that - and on that day the believers will rejoice in Allah's help. He helps whom He pleases; and He is the Mighty, the Merciful. Allah has made this promise. Allah breaks not His promise, but most men know not.

After the Romans were defeated in the year of AD 614-615, they became victorious against Persians in another the war fought against Persians in AD 622.

Another prophecy contained in the Holy Quran is the protection of the body of the Pharaoh who tried to capture and to kill Prophet Moses and his followers. When the Pharaoh was going to be drowned in the sea, he prayed to God that he is believing in the God of Moses. But God rejected his acceptance of belief at the time of his apparent death, but God rescued him physically and told him that He will protect and keep his physical body as a Sign for the generations coming after him.

وَجَلَّوْنَا بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ  
الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾  
ءَالْكَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ  
خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَتِنَا لَغَافِلُونَ ﴿٩٢﴾

10:90-92 And We brought the children of Israel across the sea;

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and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, 'I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit to Him.' What ! Now ! while thou wast disobedient before this and wast of the mischief-makers. So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs.

There was no knowledge of his mummy (protected dead body) untill it was found in 1898. Even though the Bible describes the exodus of Moses, this prophecy cannot be found in Bible also. This is the greatness of Holy Quran. The mummy of the Pharaoh Merneptah, son of Ramesses II who fought war against Moses was found in 1898 and it is kept in a museum in Egypt. It was taken to France to do some repair works on the partially decayed body, due to the attack of fungus, but later it was brought again in Egypt. Those who want to see the Sign of the truth of Holy Quran, they can go to Cairo to see the protected body of Pharaoh.

Another prophecy contained in the Holy Quran is the mingling of two waters of seas.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٥٥﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٥٦﴾

55:19-He has made the two bodies of water flow. They will one day meet; Between them there is at present a barrier; they cannot encroach one upon the other

We have to wait 1300 years to get this prophecy fulfilled. By the construction of Suez canal, the Red Sea and the Mediterranean Sea were joined together. By the construction of Panama Canal, the mighty Atlantic and Pacific Oceans were jointed together.

Another prophecy contained in the Holy Quran is the different means of transport that is going to be invented at a later stage, which is fulfilled in our modern age by the inventions of railway carriages, motor vehicles, aeroplanes etc.

## 2 - Holy Qur'an word of God - Proofs 49

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿١٦﴾

16:8-And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.

وَعَايَةً لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٣٦﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

36:41-42 And a Sign for them is that We carry their offspring in the laden ships. And We will create for them the like thereof whereon they will ride.

All the means of transport that has been invented in our age talks loudly about the fulfilment of above prophecies. Other inventions that men was able to carry out was the space voyage and his landing on Moon and other planets which has been foretold in the Holy Quran in a miraculous way. It also prophecies other great invention that men are going to carry out.

يَمَعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ

السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٥٥﴾

55:33-O company of jinn and men ! if you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with a force (rocket etc).

The Holy Quran also points out that miracles greater than the space voyage is going to happen which is the gathering of the different creatures of the heaven and earth.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا



مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٤٢﴾

42:29- And among His signs is the creation of the Heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases.

There are many prophecies in the Holy Quran , all of them cannot be described here. The most important thing to be noted about the prophecy contained in the Holy Quran is that, the fulfilment of these prophecies were beyond the imaginations of mankind of that time. These prophecies cannot be forwarded by human intelligence, and it is impossible for him. The fulfilment also could not take place without the help of God. The fulfilment of above prophecies miraculously testify the truth of Holy Quran. The scientific facts obtained through the modern research and investigations can be found in the Holy Quran without any contradictions, which gives ample proofs about the truth of Holy Quran. The scientific inventions contained in the Holy Quran are described in the next chapter.

If anybody thinks that the above proofs are not enough for them to understand the truth of Holy Quran, there are only two ways left for them. The first way is to pray to God to show them proofs so that they will be convinced with the truth of Holy Quran. In His Holy Book, God says:

إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٤٣﴾

11:61-Verily, my Lord is nigh, and answers prayers.'

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ﴿٤٤﴾

29:69-And as for those who strive to meet US - We will, surely, guide them in OUR ways.

Those who do not want to find out the truth of Holy Quran by



## 2 - Holy Qur'an word of God - Proofs 51

praying to God, the other way left for them is that they have to wait untill they receive the punishment from God either in this life or in the life to come. God says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۖ  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ۖ

10:96-97 Surely, those against whom the decree of punishment of thy Lord has taken effect will not believe. Even if there come to them every Sign till they see the grievous punishment.

Those are fortunate ones who understand the truth of Holy Quran in this life itself and acts upon its teachings. This chapter is concluded here with the prayer Oh! God , give everyone your true guidance and show them your right path of blessed ones.

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### 3-The Holy Qur'an and Scientific Facts.

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Science is the law of nature, discovered by men using his skill of research and intelligence. Science can be defined as law of nature or the actions taking place in the nature according to the laws of God. When the Holy Quran is word of God and the science is the actions taking place in the nature according to the laws of God, then there should not be any contradictions between them. This is a simple logic.

Before explaining the scientific facts contained in the Holy Quran, we should consider the circumstances when the Holy Quran was revealed. In the 7th century of A.D. there was no progress in the scientific field. There were so many false stories about the events that take place in the nature. If the Holy Quran was not the word of God, and if it was the compilation of some other person, then we should have found the false stories of that time in the Holy Quran.

The progress of science took place after the revelation of the Holy Quran. There are so many verses in the Holy Quran asking Muslims to study the laws of nature. The Muslims who acted on the injunction of the Holy Quran laid the foundation for the progress of science and the students of the history know these secrets.

The fact that false stories of the time of the revelation of the Holy Quran are not seen in it, indicates that it is not written by a human being. At the same time when we find in the Holy Quran, the scientific discoveries made during the last two centuries, then it shows very clearly that the Holy Quran is the book of God. The scientific facts contained in the Holy Quran is so vast, all of them are not explained here in detail. Only few indications are given in this chapter. If all the scientific facts of the Holy Quran are to be explained, then it will become a separate book itself.

### Beginning of the Creation

The holy Quran says that God created the heavens and the earth within a period of six days. Before the creation of the sun and the moon, there was no days of 24 hours as we calculate it now. So the days which God says in the Holy Quran only shows a particular period of time which cannot be determined by us. The days of God are different in length. God says in the Holy Quran, one day for Him is equal to our one thousand years. Some of His days are equal to our fifty thousand years. So some of His other days can be longer or shorter than the fifty thousand years.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

7:54-Surely, your Lord is Allah, who created the heavens and the earth in six periods

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥٤﴾

32:5-In a day the duration of which is a thousand years according as you reckon.

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٥٥﴾

70:4-In a day, the measure of which is fifty thousand years.

So the length of the time of a day taken for the creation of the universe can be more than fifty thousand years also.

### The heavens and earth created at the same time

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا

رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

21:30-Do not the disbelievers see that the heavens and the earth were a closed up-mass, then We opened them out ? And We made of water every living thing. Will they not then believe ?

### 3-The Holy Qur'an and Scientific Facts. 55

A sign of God which is hidden in the above verse is that God is going to show to the disbelievers (ie disbelievers are going to find out) the truth how the heavens and earth were created. And when they will find that their discovery is already mentioned in the Holy Quran, how it is possible for them to reject the truth of the Holy Quran? The above verse also shows the truth of Holy Quran in another way. The Holy Quran did not say Muslims are going to find out, it says the disbelievers are going to find out. And that is what really happened.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا

أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِثِينَ ۝

41:10-He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا

وَاللَّأَرْضِ أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ۝

41:11-Then He turned to the heaven, while it was something like smoke, and said to it and to the earth; 'Come ye both of you in obedience, willingly or unwillingly.' They said, 'We come willingly'.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأُوحِيَ فِي كُلِّ سَّمَاءٍ أَمْرَهَا

وَزَيْنَا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝

41:12-So He completed them in the form of seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps for light and provided it with the means of protection. That is the decree of the Mighty, the All-Knowing.

The creation of the heaven and the earth took place simultaneously within a period of two days. See the verse 21:30 above. Another four days for the system of provision of food for all the creatures that is going to be created by the God. Altogether total six days.

In Arabic 'seven' does not mean only seven. It means seven, many, as well as multiples of seven.

### **Existence of other earths in this universe**

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا  
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٦٥﴾

65:12-Allah is He who created seven heavens, and of the earth the like thereof. The Divine command comes down in their midst, that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.

### **Living Creatures in the earth as well as in the Heaven**

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا  
مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٤٢﴾

42:29-And among His signs is the creation of the Heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases.

The modern science say that the Vegetable Kingdom came first and the Animal Kingdom came later, because for the survival of the animals, vegetables should be there before their creation. The main constituent of all the living creature being water, science say that all creatures evolved from water. To find out whether there is life in other planets, the scientist first try to find out whether

### 3-The Holy Qur'an and Scientific Facts. 57

water is available there.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

20:53-It is He Who has made the earth for you a bed and has caused pathways for you to run through it; and Who sends down rain from the sky and thereby We bring forth various kinds of vegetation in pairs (in two sexes).

There are two kind of reproductions in the vegetable kingdom. One is sexual and the other is asexual. Sexual production is the one which is taking place through pollination and its seeds. The second one is the reproduction that is taking place through the cutting of a branch of a tree. There are two sexes in the vegetable kingdom and the Holy Quran has pointed out the existence of two sexes in the above verse.

وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ

13:3-And of fruits of every kind He made therein two sex.

The above verse shows the existence of two sexes in the fruits, which is an established fact of modern science. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). The latter, once pollen has been carried to them, bear fruit which in turn matures and frees it seeds. All fruit therefore implies the existence of male and female organs.

#### Creation of mankind.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

4:1-O ye people ! fear your Lord who created you from a single soul and from her created her mate.

Here the word 'nafs' which means soul has been used as a female gender. From the above verse it can be derived that male was created from female. Also the Holy Quran says that Adam was created same way as Jesus was created.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٣٥٩﴾

3:59-Surely the case of Jesus is like the case of Adam. He created him out of dust, then he said to him, "Be", and he was.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

25:54-And He it is Who has created man from Water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

Human beings were created from this earth only. Not from the heaven according to the superstitions prevailing among Christians and Muslims.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٢٠٥٥﴾

20:55-From the earth We have created you, and into it shall We cause you to return, and from it shall We bring you forth a second time.

There is a scientific explanation for the creation from the earth. All the chemical elements found in the human body are the chemical elements of soil only.

فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ

22:5-We have indeed created you from dust

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

6:2-He it is Who created you from clay

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٦﴾

32:7-And He began the creation of man from clay.

Here Allah says about the beginning of the creation. So it can be understood that creation was carried out in stages. At so many



### 3-The Holy Qur'an and Scientific Facts. 59

places in the Holy Quran, it said that men was created out of clay. But in the following verse it is made more clear.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾

23:12-Verily, We created man from an extract of clay.

What is the extract of clay? It is very easy to understand. It points out the chemical components that can be found in our body as well as in the earth.

#### Evolution of men through ages

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

7:11-And We indeed created you and then We gave you shape; and then We said to the angels, 'Submit to Adam.

From the above verse, it is clear that first God created mankind and after that gave the shape. Not first made the shape and created later according to the prevailing superstitions.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

15:28-29 And remember when thy Lord said to the angels, I am about to create man of dry wringing clay, of black mud like potter's clay.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٢٨﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٢٩﴾

82:7-8 Who created thee, then perfected thee, then proportioned thee aright? In whatever form He pleased, He fashioned thee.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٩٥﴾

95:4-Surely, We have created man in the best design.

Here, the meaning of the Arabic word 'taqweem' is to carry out something according to a design made before. This indicates

progress in stages or evolution in stages. This is what the evolutionists are also saying. The theory of evolutions of science says that all the changes are taking place according to a pre-planned design.

وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝

71:14-And He has created you in different stages.

The above verse indicates the changes that take place in the womb as well as in different ages. The following verses indicates replacing the once species of mankind by another species.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۝

76:28-We have created them and have strengthened their make; and when We willed, We replaced them by others like them.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ

مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ۝

6:133-If He please, He can do away with you and cause to succeed you whom He pleases, even as He raised you from the posterity of other people.

The above verse indicates that according to the planning of God, through ages, one kind of human species disappear and another appear. This is what is meant by the theory of evolution.

In short, at different periods of time, different human species lived in the earth and they were different in their physical structure and all these were according to a pre-planned design of God. This is what the excavations also reveals. So the Holy Quran is not against the theory of evolution, but both are in the same line. Of course, the Holy Quran does not admit the theory that mankind was evolved from apes.

#### **Human Reproduction**

The human reproduction takes place when the sperm in the ejaculated semen of man and the evolved egg of women combines together in the Fallopian tubes. There are 46 chromosomes in a human being, but only half of that is found in the sperm and the other half in the egg. When they combine together the total number of 46 is reached.

The chromosome which determines the gender of the baby exists in men. These pairs are called 'xy'. The pairs in the female is called 'xx'. But in the sperm only half of the chromosomes are found. So some of the sperms will have 'x' chromosome and others will have 'y' chromosome. When the 'x' chromosome of male and 'x' of female join together then the pregnancy will have a gender of female and if 'x' of male and 'y' of female are united together, then the gender of the baby will be of male.

What we should understand from the above explanation is that at the time of reproduction itself, the gender of the foetus or the embryo is fixed. In the ejaculated semen of men, there are tens of millions of sperms, but only one sperm is utilized for reproduction, which means only a very minute particle of the ejected semen is utilized for the pregnancy to take place.

Human reproduction is similar to that of other mammals. It starts with the fertilization of an ovule detached from the ovary. It takes place in the Fallopian tubes half-way through the menstrual cycle. The fertilized egg descends into the uterus via Fallopian tube and lodges in the body of the uterus where it soon literally implants itself by insertion into the thickness of the mucosa and of the muscle.

Once the embryo begins to be observable to the naked eye, it looks like a small mass of flesh. It grows there in progressive stages, well known today, they lead to the bone structure, the muscles, the nervous system, the circulation and the viscerae, etc.

Now let us see what the Holy Qur'an says about the process of human reproduction:

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ

16:4-He has created man from a minute drop of fluid.

الْمَرْيَكُ نُطْفَةٍ مِنْ مَنِيٍّ يُُمْنَى ۝

75:37-Was he not a drop of fluid, emitted forth ?

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝

80:19-From a sperm-drop ! He creates him and proportions him. The semen is produced by the testicles of men and temporarily stored in a system of reservoirs and canals that finally lead into the urinary tract. Other glands are situated along the latter which contribute their own additional secretions to the sperm itself. The secretions of other glands and semen are mixed together when it comes out. The above fact is described in the holy Quran as follows:-

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

76:2-We have created man from a mingled sperm-drop

ثُمَّ جَعَلْ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَّهِينٍ ۝

32:8-Then He made his progeny from an extract of an insignificant fluid

Once the egg has been fertilized in the Fallopian tube it descends into the uterus. This is called the 'implantation of the egg'. The implantation of the egg in the uterus (womb) is the result of the development of villousities, veritable elongations of the egg, which, like roots in the soil, draw nourishment from the thickness of the uterus necessary to the egg's growth. These formations make the egg literally cling to the uterus. This is a discovery of modern science.

### 3-The Holy Qur'an and Scientific Facts. 63

The act of clinging is described in the following verses of Holy Qur'an

الْمَرْيَكُ نُطْفَةٍ مِنْ مَنِيٍّ يُمْنَى ۖ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ۝

75:37-38 Was he not a drop of fluid, emitted forth? Then he became a clinging, then Allah gave him shape and perfected him

The Qur'anic description of certain stages in the development of the embryo corresponds exactly to the discovery of modern science.

After 'the thing which clings' the embryo passes through the stage of 'chewed flesh'. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscle.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا

23:14-Then We fashioned the sperm into a a thing which clings, then We fashioned the clinging into a shapeless lump, then We fashioned bones out of this shapeless lump, then We clothed the bones with flesh.

Having male and female sperms in the semen is indicated in the following verse:

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى ۚ مِنْ نُطْفَةٍ إِذَا تُمْنَى ۝

53:45-46 And that He creates the pairs, male and female, From a sperm drop when it is emitted.

Due to the unprecedented growth of science in the last century, we were able to analyse the changes that takes place to an

## 64 The belief and the life in the Holy Qur'an

embryo. Before fourteen centuries ago, when the Holy Quran was revealed to prophet Muhammad (S.A), his people didn't understand the real sense of the Arabic word 'alaq'. They translated it as blood clot. The word 'alaq' which is translated here as 'which clings', the most of the interpreters of the Holy Quran translated it as 'blood clot'. The embryo never passes through a stage of 'blood clot'. Incidentally it should be noted that it is impossible for an human being before 1400 years to forward a scientific fact which was discovered during the last century only. So all these scientific discoveries prove that Holy Quran is the revelation from the all knowing and all powerful God.

### Revolving motion of sun and moon

Only in the 19th century it was discovered that sun is moving in an orbit in our galaxy. Today, the concept is widely spread that the moon is a satellite of the earth around which it revolves in periods of twenty-nine days. The Moon completes its rotating motion on its own axis at the same time as it revolves around the Earth, i.e. 29 1/2 days (approx.), so that it always has the same side facing us. The Sun takes roughly 25 days to revolve on its own axis. There are certain differences in its rotation at its equator and poles, but as a whole, the Sun is animated by a rotating motion.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ

14:33-And He has also subjected to you the sun and the moon, both diligently pursuing their courses.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

21:33-He the One Who created the night, the day, the sun and the moon. Each one is travelling in an orbit with its own motion.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ

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سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٦﴾

36:40-The sun must not catch up the moon, nor does the night outstrip the day. Each one is travelling in an orbit with its own motion

Our galaxy includes a very large number of stars spaced so as to form a disc that is denser at the centre than at the rim. The Sun occupies a position in it which is far removed from the centre of the disc. The galaxy revolves on its own axis which is its centre with the result that the Sun revolves around the same centre in a circular orbit. To complete one revolution on its own axis, the galaxy and Sun take roughly 250 million years. The Sun travels at roughly 150 miles per second to complete its revolution.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

13:2-Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into your service; all pursue its course until an appointed term.

The words 'all pursue its course' shows the motion of our galaxy including the sun, moon and our earth.

#### Exstinction of the sun and the end of the world

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي  
الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

31:29-Seest thou not that Allah makes the night pass into the day and makes the day pass into the night, and He has pressed the sun and the moon into service; all pursuing its course till an appointed term.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

36:38-And the sun is moving on to its determined goal. That is the decree of the Almighty, the All-Knowing God.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

13:2-He pressed the sun and the moon into your service; all pursues its course until an appointed term.

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

22:65 He holds back the heaven lest it should fall on the earth save by His leave.

### Sun a lamp and the moon a reflector.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

25:61-Blessed is He Who has made in the heaven mansions of stars and has placed therein a Lamp producing light and a moon that reflects light.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

78:12-13 And We have built above you seven strong ones, And have made the sun a bright lamp.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

71:15-16 See you not how Allah has created seven heavens in perfect harmony, and has placed the moon, therein a light, and made the sun a lamp ?

### Alteration of day and night



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خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ

39:5-He makes the night to cover the day, and He makes the day to cover the night.

يُغْشَى اللَّيْلُ النَّهَارَ يَطْلُبُهُ حَثِيثًا

7:54-He makes the night cover the day, which it pursues swiftly.

وَعَايَةُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٦﴾

36:37-And a Sign for them is the night from which We strip off the day.

#### Force of Gravitation

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

31:10-He has created the heavens without any pillars that you can see.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

13:2-Allah is He Who raised up the heavens without any pillars that you can see

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

22:65-And He holds back the heaven lest it should fall on the earth save by His leave

#### Rain and underground water

Until the later half of the 16th century men does not know how the underground water was formed. In the Seventh century B.C., it was believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents; so the water fell upon the earth and penetrated into the soil. Plato shared these views and thought that the return of the waters to the oceans

was via a great abyss, the 'Tartarus'. Aristotle imagined that the water vapour from the soil condensed in cool mountain caverns and formed underground lakes that fed springs. The first clear formulation of the water cycle must be attributed to Bernard Palissy in 1580. He claimed that underground water came from rainwater infiltrating into the soil. This theory was confirmed by E. Mariotte and P. Perrault in the Seventeenth century. But the Holy Quran clearly pointed out at the time of its revelation how the underground water was formed.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي

السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ وُكُوفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

30:48-It is Allah Who sends the winds so that they raise the vapours in the form of a cloud. Then He spreads it in the sky as He pleases, and then He spreads it into fragments, and thou seest the rain issuing forth from its midst.

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ

مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ

وَيَصْرِفُهُ عَنِ مَن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ۖ

24:43-Seest thou not that Allah drives the clouds slowly, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky clouds like mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ۖ

13:12-He it is Who shows you the lightning to inspire fear and

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hope and He raises the heavy clouds.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

13:17-He sends down water from the sky so that the valleys flow according to their measure.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ وَيَنْبِيعَ فِي الْأَرْضِ

39:21-Hast thou not seen that Allah sends down water from the sky, and causes it to flow into underground wells.

#### Space voyage and exploration of earth.

يَمْعَشَرُ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ

السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٥٥﴾

55:33-O company of jinn and men! if you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with a force (rockets etc.)

The above verse predicts not only penetration through the regions of the Heavens, but also the Earth, i.e. the exploration of its depths.

#### Other communities like mankind

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمْرٌ

أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٦٨﴾

6:38-There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they all be gathered together.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ

مِنْ بَيْنِ فَرْثٍ وَذَمْرٍاءَ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦٦﴾

16:66-Verily, in the cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it.

To understand the above verse of Holy Quran properly, the science of formation of milk is to be understood. The above verse is a miracle of Holy Quran like all other verses of scientific discoveries. The formation of milk is explained as follows:

The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systemic circulation. This passage is effected in two ways: either directly, by what are called the 'lymphatic vessels', or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systemic circulation. In this way everything passes through the bloodstream.

The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the bloodstream. Blood therefore plays the role of collector and conductor of what has been extracted from food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ.

Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the

### 3-The Holy Qur'an and Scientific Facts. 71

result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of the Prophet Muhammad (S.A) and has been understood only in recent times. The discovery of the circulation of the blood, was made by Harvey roughly ten centuries after the Qur'anic Revelation.

The above Qur'anic verse referring to the concepts of formation of milk is impossible for prophet Muhammad(S.A) to observe. It is also another proof of the Divine origin of the Holy Quran.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ مَا  
يُؤْتِيهِنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

67:19-Do they not see the birds above them, spreading out their wings in flight and then drawing them in to swoop down upon the prey ? None withholds them but the Gracious God, He sees all things well.

An illuminating comparison can be made between these verses, which stress the extremely close dependence of the birds' behaviour on divine order, to modern data showing the degree of perfection attained by certain species of bird with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of birds that can account for the extremely long and complicated journeys which very young birds, without any prior experience and without any guide, are able to accomplish. This is in addition to their ability to return to their departure point on a prescribed date. An example is the well-known case of the 'mutton-bird' that lives in the Pacific, with its journey of over 16,500 miles in the shape of the figure 8. It must be acknowledged that the highly complicated instructions for a journey of this kind simply have to be contained in the bird's nervous cells. They are most definitely programmed, but who is the programmer? The Holy Quran gives the answer. It is programmed by God, the Almighty.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾  
 ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ  
 مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

16:68-69-And thy Lord revealed to the bee : 'Make thou houses in the hills and in the trees and in the trellises which they build, then eat all manner of fruits, and follow the ways taught to thee by thy Lord and which have been made easy for thee.' There comes from their bellies a drink of varying hues. Therein is a healing for mankind. Surely, in that is Sign for a people who reflect.

There is a remarkable nervous organization supporting the behaviour of bees also, like the spider weaving its web in a geometrical shape. It is known that the pattern of a bee's dance is a means of communication to other bees; in this way, bees are able to convey to their own species the direction and distance of flowers from which nectar is to be gathered. The particular movements of bees are intended to transmit information between worker bees.

All the above scientific examples prove very clearly the Divine origin of the Holy Quran. It is impossible for any human being to fabricate such scientific truth before 1400 years ago. O! God, give guidance to your creatures to understand the truth of your Holy Book so that they may live their life according to its injunctions. Ameen.

For more details read the valuable book: The Bible, The Quran and The Science.

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## 4 -The greatness of the Holy Qur'an.

The Holy Quran is the pure word of God without any adulteration and it guides mankind to the absolute truth. By birth men get the sense of right and wrong. But he is unable to attain the absolute feeling of right and wrong through this sense of morality. If not so there will not be different types of rites and rituals in this world. The acts of worships of one people will not have subjected to the mockery of other groups. So God has to inform all people about the absolute truth and morality and He should guide all mankind to the perfect feeling of right and wrong. This is the one of the greatness of Holy Quran. The Holy Quran was revealed as a blessing from God, to lead mankind to the absolute morality.

Regarding the revelation of Holy Quran, the prophet Jesus, who came just before prophet Muhammad (S.A) prophesied as follows:

“I have yet many things to say unto you, but ye cannot bear them now. When he, the Spirit of truth, will come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will tell you things to come.” (John:16:12-14).

Testifying the above prophecies of Jesus Christ, the Holy Quran puts forward its claim as follows:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٧﴾ عَلَى قَلْبِكَ  
لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٨﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٩﴾ وَإِنَّهُ وَلَفِي زُبْرِ الْأَوَّلِينَ ﴿٢٠٠﴾  
أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُوْا بَنِي إِسْرَءِيلَ ﴿٢٠١﴾

26:192-197 And verily this Qur'an is a revelation from the Lord

of all the worlds. The Spirit, faithful to the trust, has descended with it, on thy heart, that thou mayest be a Warner, In plain and clear Arabic tongue. And it is surely mentioned in the scriptures of the former peoples. And is it not a sufficient Sign for them that the learned among the Children of Israel know it ?

The revelation of the Holy Quran and its claim of having the prophecy about it in the former scriptures is not accidental. It was a pre-planning by God to guide all human beings to the absolute truth.

The claim of Holy Quran that it guides to the absolute truth is repeated again in the following verses:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤١﴾

41:42 Falsehood cannot approach it either from before it nor from behind it. It is a revelation from the Wise, the Praiseworthy.

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ﴿٤٢﴾

42:24 Allah blots out falsehood and establishes the truth by His words.

The Holy Quran gives clear guidance to those who fear God, in such a way that there will not remain any aspects of doubt in its teachings.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

2:2 This is that Book; there is no doubt in it; it is a guidance for the righteous.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِّلْمُؤْمِنِينَ ﴿٢٧﴾

2:97 Fulfilling that revelation which precedes it, and is a guidance and glad tidings to the believers.

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٢٨﴾



3:138 This Qur'an is a clear demonstration to men, and a guidance and an admonition to the Godfearing.

We distinguish our own children based on our firm belief that our wife has not deceived us and also based on the signs we see in our children. God makes it clear that if the same method is used to distinguish God, His words and His prophet, then for those who follow the holy books revealed before, they will be able to understand the truthfulness of Holy Quran in the same way as they understand their own children, based on the prophecies contained in the previous scriptures.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٦٠﴾

6:20 Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls - they will not believe.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ  
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿٦١﴾

2:146 Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them hide the truth knowingly.

Those who follow their own scriptures with sincerity, because they will understand the truth of Holy Quran in the same way they understand their own children, God asserts that they will also accept the truth of Holy Quran.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٦٢﴾

28:52 Those to whom We gave the Book before the Qur'an - they believe in it.

God has blessed human being with brain and thinking power to understand everything in a sensible way. But people use their brain in their worldly affairs, but when it comes to religious beliefs, they just follow blindly all the rituals and habits of their religion closing their eyes without questioning. Then how they will be able to find the true God? But for those who want to use their brain and wisdom and to find the true God, for them, the Holy Quran contains all the signs and proofs untill they become convinced with the truthfulness of the Holy Quran. There is no need to put aside the brain to follow the teachings of Holy Quran. Contrarily, Allah makes it clear that the Holy Quran should be understood with wisdom, and if they keep away their brain and follow their superstitious beliefs blindly, they will be acquiring the wrath of God.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِنْ هُوَ فِي  
 شِقَاقٍ بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ  
 لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

41:52-53 Say, 'Tell me, if it is from Allah, but you disbelieve in it - who is more astray than one who has drifted far away from the truth? Soon We will show them Our Signs in farthest regions of the earth and among themselves until it becomes manifest to them that it is the truth. It is not enough that thy Lord is Witness over all things?

The above verses prove that, those who read the Holy Quran, they will get proofs from it untill it becomes manifest to them that it is the truth.

The holy Quran should be understood with wisdom. Those who keep away their brain, they will not be able to understand its true meaning.

## 4-The greatness of the Holy Qur'an.

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إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾

43:03 We have made it a Book to be oft read in clear, eloquent language that you may use your brain.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ وَأُولَٰئِكَ الَّذِينَ

هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿٣٩﴾

39:18 Who listen to the Word and follow the best thereof. It is they whom Allah has guided, and it is they who are really endowed with intelligence.

Those who use their brain, they will be able to understand its meaning according to their capability, but only those will be able to practice its teaching in the real life, who are filled with sincerity and purity of heart.

إِنَّهُ وَلَقُرْءَانٌ كَرِيمٌ ﴿٥٦﴾ فِي كِتَابٍ مَّكُونٍ ﴿٥٧﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٥٨﴾

56:77-79 This is, indeed, a noble Qur'an, In a well-preserved Book. None shall touch it except those who are purified.

Another beauty of the Holy Quran is that, for those who use their brain and show sincerity and purity of heart towards God, for them all the similitude is expressed in the Holy Quran to show them the right path. When all other religious books are asking to keep aside their brain, the Holy Quran is asking them to sharpen their brain. This is also one of the greatness of the Holy Quran.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

17:89 And surely We have set forth for mankind in various ways all kinds of similitudes in this Qur'an, but most men would reject everything in respect of it but disbelief.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝

18:54 And, surely, We have explained in various ways in this Qur'an for the good of mankind all manner of similitudes, but of all things man is most contentious.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ

جِئْتَهُمْ بِبَيِّنَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ۝

30:58 And, truly, We have set forth for men in this Qur'an every type of parable, and indeed, if thou bring them a Sign, those who disbelieve will, surely, say, 'You are but liars.'

Holy Quran contains all the answers for the questions arising out of mind regarding the aim of life and the purpose of the creation of soul. Those who read and understand the Holy Quran, it will be made clear to them that it is the truth like they are speaking.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝

25:33 And they do not come to thee with an objection but We provide thee with the truth and an excellent explanation.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْكُمْ تَنْطِقُونَ ۝

51:23 And by the Lord of the heaven and the earth it is certainly the truth, just as it is true that you speak.

Another greatness of the Holy Quran as mentioned by Allah is that it is a powerful book. No book is going to come to this world which can degrade the Holy Quran. All the ideals and philosophies of this world will be shattered in front of its teaching. And there is no other way for the people of this world except to follow its teaching knowingly or unknowingly.

وَأِنَّهُ لَكِتَابٌ عَزِيزٌ ۝

41:41- It is a mighty Book.

Even if all the people are co-operated together, it will not be possible for them to bring a book like Holy Quran. The Holy Quran will remain as it is without any changes till the end of this world. Even one letter will not be added to it or removed from it.

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ

هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٤١﴾

17:88 Say, 'If men and jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.'

Allah says the master copy of the Holy Quran is with Him. So it could be understood that the copies of the Holy Quran what we have on this earth will have the same letters, words, contents and arrangements of the master copy of the book that is with Allah. So during the passage of time, something cannot be added to the contents of Holy Quran or some verses cannot be removed. Then the master copy of the book which is with Allah and our copies of Holy Quran will not be the same.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّيْ حَكِيمٌ ﴿٤٢﴾

43:04-And, surely, it is safe with US in the Mother of the Book, exalted and full of wisdom.

The divine protection, which no other scriptures have obtained is given to the Holy Quran. Since it contains only the words of God, God has promised that it will be protected without any peril. As God is above destruction, His words also been protected against destruction.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٤٣﴾

15:09-Verily, it is We Who have sent down this Exhortation, and

most surely We are its Guardians.

All the subject matters of the Holy Quran is simple, clear and easy to understand. All the claims put forward by the Holy Quran is illustrated with the examples that we see in the nature. All the philosophies of the Holy Quran is in accordance with the logic of human mind and balanced. Even today, the language of the Holy Quran is the language of the people of the main parts of the earth. But the language of other revealed books is not spoken even by their own followers. Most of the subjects of the other revealed books are difficult to understand because it contains so many illogical matters. Also too much efforts of years are required to complete the study of other revealed books. But Allah says that He has made the Holy Quran very simple to understand.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

54:17-And indeed, We have made the Qur'an easy to remember. Is there anyone who would take heed?

وَكَذَٰلِكَ أَنْزَلْنَاهُ ءَايَاتٍ يَبَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ ﴿١٨﴾

22:18-And thus have We sent down the Qur'an as clear verses, and surely Allah guides whom He desires.

The Holy Quran is filled with advices and reminders to unite the human beings as one community. The book which guides the human beings towards righteousness could not be seen with hatred except by those whose hearts are filled with vice. Those who hate and reject the teachings of the Holy Quran, hate and rejects the virtues contained in it. Those who reject the virtues of the Holy Quran, reject the God who has created them. Those who hate the God, the Protector, will be reaching to peril as there is no other God to protect them.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ يَبَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

2:99-And surely We have sent down to thee clear verses, and

none disbelieves in them but those who are perverse.

The above verse make it clear that as the Holy Quran is full of virtues and moral advices, only those whose hearts are filled with vice, they will only reject its teaching.

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

21:106 Herein, surely, is a message for a people who worship God.

The above verse also indicates the moral advices contained in the Holy Quran.

If there is no other sign in this world to understand God, the Holy Quran itself is a manifest sign. Since it has come from God and being His pure word, it proves the existence of ever-living God. If there is no other signs for the God-seekers, Allah has put it in black and white that the Holy Quran is a sign sufficient for them.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ

فِي ذَٰلِكَ لَرَحْمَةٌ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

29:51- Is it not enough for a Sign for them that We have sent down to thee the perfect Book which is recited to them ? Verily, in this there is great mercy and a reminder for a people who believe.

Whether we understand or not, it is a fact that there are accidents hidden in the nature. If we fall in a fire-pit unknowingly, or jump into it knowingly, or somebody push us into it forcefully, it is a fact that we will burn in the fire. In the same way, if we jump into the depth of the ocean or fall into it, then also we will die. If we eat a poisonous food knowingly or unknowingly, its poison starts spreading in our body and may cost us our life. So the only way to escape from the accidents of the nature is to get educated about it and to be careful so that we don't get indulged in it.



It is not possible for men to find out all the hidden accidents of the nature. Whatever we can find out using our brain, God makes us to understand it in its own natural way. But all the hidden mysteries of life cannot be found out using the human brain alone, that is why God sends His prophets to reveal such secrets of life. Otherwise sending of prophets by God should have been a waste of time and efforts.

As we cannot escape entirely from the accidents of our life when we fall into it, it is a fact that even if the prophets are appointed by God or not, we will be heading towards the accidents of our life. So it is a mercy from God that He appointed prophets to warn us about the forthcoming incidents of our life. That is the reason why the Holy Quran is mentioned as a mercy from God. This is one of the way to understand the Holy Quran as a mercy from God. There are also other ways. Allah says revealing of Holy Quran is a mercy towards mankind:

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

7:52-And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

17:82 And We gradually reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

وَإِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

27:77-And verily it is a guidance and a mercy for the believers.

وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ

28:86-And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord.



There are two ways to understand how the Holy Quran has become a mercy for the believers. First of all it gives us warning about the ill effects of our actions that we have to face if we spent our life against its teachings. If we reject the way shown to us by the God, who is our creator, and we use our life only for eating, sleeping, and for sexual intercourse like animals, then it gives us warning that we will be acquiring the wrath of God and subsequently we will fall into the fire-pit. The same thing will happen when we spend our life giving more importance to our material life and to our family ties and cultures by neglecting the importance which should be given to God, the Creator. The only way to escape from it is to follow the way that God has shown to us in the Holy Quran. Since it is possible for the believers to escape from the fire-pit by following the teachings of the Holy Quran, it is a mercy of God that he revealed Holy Quran for our benefits.

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

6:19-And this Qur'an has been revealed to me so that with it I may warn you, as well as whomsoever it reaches

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝

25:01-Blessed is He who has sent down Al-Furqan to His servant, that he may be a Warner to all the worlds.

The above verse make it clear that the revelation of Holy Quran as a message of warning from the Almighty God is a blessing to the man-kind. Those who utilise their brain to understand the Holy Quran carefully, they will be able to escape from the fire pit that is going to befall on them.

The second blessing obtained by the revelation of Holy Quran is the glad tiding given to those who are willing to do good deeds. The Holy Quran reveals that God has opened a wide path for those who wants to do good deeds, and they will be receiving

enormous rewards from Allah for their good actions done as a means showing of their love towards Him.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ  
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

16:102- Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen in their faith those who believe and as a guidance and glad tidings for those who submit.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ  
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠٩﴾

17:09- Surely, this Qur'an guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

If some one reject the Holy Quran, which gives warning about the calamities that may befall on them and gives glad tidings to those who do good deeds, then it will be considered as their lack of knowledge and haughtiness. It is not because of God or His words. God has made it clear that He did not reveal the Holy Quran to put the people into trouble.

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢٠٠﴾

20:02-We have not sent down the Qur'an to thee that thou shouldst be distressed.

So if we look at it in any direction, we can find that the Holy Quran is full of blessings.

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

38:29-This is a blessed Book which We have revealed to thee, that they may reflect over its verses, and that those gifted with

understanding may take heed.

By sending down the Holy Quran, God taught the mankind so many things which they did not know. The way how we have to offer our worship to God, how the fasting should be observed, how it should be prayed, how we have to behave during the difficulties of our life or during the happy days of our life, how we should behave with others, how we have to treat our parents, our spouse and children, what is the aim of our life, what is the aim of the creation etc. The Holy Quran teaches the mankind how he should react during all the various stages of his life from birth to death. This is really a blessing from God, His mercy towards mankind as well as one of the greatness of the Holy Quran.

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ

تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

4:113-And Allah has sent down to thee the Book and wisdom and has taught thee what thou knewest not, and great is Allah's grace on thee.

In this verse as well as in other verses, the pronoun 'thee' used here does not point only to the Holy Prophet (S.A.). It also points to all other people including the readers. Some verses are meant for others excluding Holy Prophet (S.A.). The message of Holy Quran is for each and all excluding none.

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرْكُمْ بِهِ ۖ وَمَنْ بَلَغَ

6:19-And this Qur'an has been revealed to me so that with it I may warn you, as well as whomsoever it reaches.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۝

21:10-We have now sent down to you all a Book which makes provision for your eminence; will you not then understand ?

Many verses of Holy Quran starts with an address of 'Oh mankind!'. Without addressing any particular tribe or community, the Holy Quran is addressing the mankind as a whole each and everyone which is another greatness of the Holy Quran.

The teaching of the Holy Quran is not difficult to understand or tedious to put into practice or not a collection of philosophies never into practice. God created opportunities to demonstrate the teachings of the Holy Quran during the 23 years of prophethood of Holy Prophet (S.A). He revealed the Holy Quran in piecemeal, so that its teachings can be put into practice in stages and the blessed followers of the Holy Prophet (S.A) demonstrated the teachings as a model for the generations to come. It is also one of the greatness of the Holy Quran that it was revealed in stages so that its teachings can be demonstrated step by step. It is a blessing not given before to the followers of other prophets.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝

17:106-And We have divided the Qur'an in parts that thou mayest read it to mankind slowly and at intervals and We have sent it down piecemeal.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً

وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝

25:32-And those who disbelieve say, 'Why was not the Qur'an revealed to him all at once ?' We have revealed it in this manner that We may strengthen thy heart therewith. And We have arranged it in the Best form.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

39:23-Allah has sent down the Best Discourse - a Book, whose verses are mutually supporting and repeated in diverse form.

It is also another greatness that the verses of the Holy Quran was revealed to the people of that time in stages according to their circumstances and compiled in another order for the generations coming afterwards.

The first group of recipients of Holy Quran were a people who were illiterate about the law of God and they indulged in a variety of indecent acts like animals. To liberate them from the animalistic emotions, God gave them the teachings step by step as needed by them to make them a civilized community. But for the generations coming after them, who will be born and brought up under the Islamic teachings, God compiled the Holy book in a different order apart from the order how it was revealed in the beginning. This is also a miraculous sign of God.

As the disbelievers think, the Holy Quran was not revealed for the mankind so that they should fight each other, but to show them the reasons for the disunity of the mankind and to bring them under the umbrella of unity. It is an hidden planning of Allah and one of the aim of the Holy Quran to bring the mankind to unity who originated as one community, but later on dragged into disunity due to the difference of opinions taken place by way of selfishness and jealousy among them. The above point could be understood from the following verses:

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

4:105-We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by what Allah has taught thee.

وَمَا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

16:64-And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they have created differences.

The above verse make it clear that one of the aim of the revelation of the Holy Quran is to eliminate the disunity and the differences which we see today among the people of this world and to make them as one community. Since through the teachings of the Holy Quran, the mankind will be united, its revelation becomes a mercy to the whole mankind. This blessing of God is made more clear in the following verses:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

9:32-He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ

61:8-9 They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light.

The opponents of the truth tries to engulf the people in superstitions and in illogical beliefs and they want to exploit them by making them into various groups. But God has promised in the above verses that a time is going to come through the teachings of the Holy Quran, by creating a new heaven and earth, for the unit of mankind. Thus it is revealed that one of the aim of the Holy Quran is to unite the different faiths of nations. This is one of the blessings of the Holy Quran for the entire mankind. From the creation of this world, this greatness is specially reserved for the followers of the Holy Quran, which cannot be claimed by any other prophet or their followers.

Those who reject the Holy Quran, reject the blessings that the Holy Quran has brought with and they become the losers themselves. Whatever blessings are intended by God can only be kicked away by the ignorants only. Those who reject the Holy Quran blindly and acts against it, will fail ultimately because they are working against the will of God.

As there is no better ideology other than the Holy Quran, and another ideology cannot be brought against it, the Holy Quran being the will and intention of God, and it contains all the virtues for the mankind, those who wish to offer service to mankind have to offer their services accepting the teaching of the Holy Quran. Then only their service will be deemed in line with the pleasure of God. Otherwise even if they are political leaders, or people giving services in other fields, their aim is only to exploit the people who want to see the people disunited so that they can grab the property of the people for their own low interests.

Since the owner of this universe is God and the human life is very short which is a gift from God, it is the right of God himself to make the laws for His creations of the world .

Those who make their own laws and want to offer it to the world by claiming that through their own laws, the people will be liberated from their sufferings are lairs and illiterate ones. Since they did not accept the intention of God, and acting against the will of God, their ideologies will be rejected by the people later on and will be abandoned by them. That is why it is said that those who reject the Holy Quran will fail in the end and will be arriving to the pit of burning fire because they are working against the nature created by Allah.

That is the reason why God has said that he will be questioning those who reject the Holy Quran. It is the same reason for repeating the warnings in the Holy Quran against the disbelievers. Those who want to propagate their own ideologies against the teachings of Holy Quran, actually they want to disunite the humanity. If everybody takes into their hand the right to propagate their own ideologies and every body come to the stage with their own ideologies, then the chains of the human unity will be falling apart causing anarchies everywhere. This is the root cause for the quarrels we see among the different tribes and nations of the various communities.



Those who who propagate their own ideologies, however well positioned they are, in reality they are wolves in the cloth of sheep. They want to butcher mankind to drink their blood which is their ultimate aim. That is why they will be subjected to divine punishment and will be falling to failure in the final end.

That is why the Holy Quran has given them warnings repeatedly. It is not because God wants to quench His anger or because God is cruel or oppressor, but to stop the cruel acts of men themselves.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ  
لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۝

20:113-And thus have We sent it down - the Qur'an in Arabic -and We have explained therein every kind of warning, that they may fear God or that it may cause them to remember him.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ۝

43:44-And, truly, this Qur'an is a source of eminence for thee and for thy people; and you will, surely, be questioned.

The Holy Quran is a light. It brings out the people from all kind of darkness highlighting their freedom of thought and conscience, by removing the stains of their souls to attain its perfection. This is the secret of the demand put forward to believe in the Holy Quran.

وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ  
عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

42:52-We have made the revelation a light, whereby We guide such of Our servants as We please. And, truly, thou guidest mankind to the right path.



## 4-The greatness of the Holy Qur'an.

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فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٤﴾

64:08-Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is Well-Aware of all that you do.

There is no foolishness other than to think that the act of uniting the mankind through the Holy Quran will be done by a learned man or by some other Mullahs. There is no obligation to obey someone because he is a learned man or Mullah. If all the learned men come to the stage and make a party of their own followers, then there will be disunity against unity. It is a common seen we can see today that the different groups of the same religion organised by the various Mullahs are fighting and killing each other.

The foundation laid by God in the Holy Quran for uniting the mankind will be built up by a messenger of God appointed by Him, which could be understood from the verses mentioned at two places of the Holy Quran. (9:33, 61:8-9). The foundation was laid by the Holy Prophet of Islam and it will be attaining its perfection through the efforts and teaching of the Promised Messiah of Islam who will be a subordinate to Prophet Muhammad(S.A). The unity of mankind which is going to take place through the teachings of the Holy Quran is one of its other greatness.

Since God has created men, the aim of his life should be decided and informed by God Himself. If it is not informed by God, then everybody will find their own different answers according to their imaginations, and will perish finally by following their own different paths. So it can be understood that a holy book is required to show them the right path which can be followed with firm belief and strong evidences. There is only one book in this world, which can be followed with strong evidence is Holy Quran. The liberation of mankind lies in this book only, which

has been revealed with blessing of all aspects for the various stages of human life.

The Holy Quran has enlightened the friendship of religions in such a way that no other religions are able to make such a claim, by insisting to believe in all the prophets appointed by God and in all religions before the advent of the Holy Quran, advising to respect them and honour them. Whatever differences of opinions of religions may be there, Holy Quran does not allow any one to hurt others or to ridicule them in the name of religion. Like the blessings of God such as air, water, light etc which is free and common for everybody, in the freedom of thought and belief also every one is free to profess and practice the religion of their choice.

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ  
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

2:136-Say ye, 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to Him we submit ourselves.'

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا

17:107-Say, 'you believe in it or believe not.

As the Holy Quran advises its followers to respect all the religions and their prophets, it is also the duty of others to respect and honour Holy Quran for their own benefit. The vast variety of religious injunctions for taking prayers, fasting etc as contained in the Holy Quran cannot be seen in other religions.

For example, it is illogical to consider that the reward for taking five times prayers per day will be obtained by others who don't offer such prayers or who offer only one time prayer per week going to the temple or church and worshipping more than one God.

It is very clear that as there is no such occasions and injunctions in other religions to worship the true one God, as contained in the Holy Quran by offering worships as per the commandment of God, other religious followers cannot obtain such rewards as will be obtained by followers of the Holy Quran. Thus the Holy Quran has created such a vast and immeasurable opportunities to acquire the reward of God which is another greatness of the Holy Quran. The benefit for other religious followers lies in this fact, otherwise they are the loser themselves. Also are the losers, the Muslim brothers who does not live according to the teachings of the Holy Quran.

The chapter is concluded here with the prayers "Oh God give others also the chance to understand your verses and to follow Your holy book. Ameen".

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## 5 - The aim of creation.

Allah has made the earth and all the things in it in such a way to give mankind enough remembrance regarding the aim of the creation of this universe which is very vast, spacious and endless.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥٠﴾

تَبَصُّرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٥١﴾

50:7-8 And the earth - We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species, as a means of enlightenment and as a reminder to every servant that turns to Us.

This truth cannot be denied by anybody. There is an aim behind the creation of this universe. Nobody can say that the universe is created for our amusement, recreation and for our transgression. But those who has understood the aim of creation and those who want to know the purpose of it are very few. We try to forget the above fact behind the aim of our ambition of getting the heights of material benefits. Most of us are spending our life as if we are going to live here for ever.

We all forget our death with easiness. If we look around the earth merely without the aim of acquiring material benefits, and raise our head towards heaven, then we can bring the thoughts of the aim of creation to our mind. If we understand the aim of creation and make our aim of life in line with the aim of creation, then only we will be able to make our life successful. If we go just behind the fulfillment of the ambition of this world, then we will be reaching to a mirage where we will not be able to get the water for our eternal life.

We are not coming to this world as per our wishes and we are not

departing from this world as per our thoughts. Whether we recognize the above truth or not, it is very easy to find out that we are in submission to the the desire of some other external force. If we understand this external aim and make our aim equal to the aim of creation, then only we will be reaching to real goal of aim of our life. If march forward without knowing the real aim of our life, then we will be falling to a deep pit without knowing the right path.

The God who is the creator of this world should have made an aim for our life. It is always better to know the aim from our God, than finding out an aim by ourself and submitting it in front of our creator as if we are going to teaching Him the aim of our life. There may be some people who want to teach wisdom to God and it may be the reason why God has declared in the Holy Quran:

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

49:16-Say, 'Would you acquaint ALLAH with your faith, while ALLAH knows whatever is in the heavens and whatever is in the earth, and ALLAH knows all things full well ?'

The above verse reveals that it is very rude to think that the aim of our life should be in accordance with our wishes and desires. If we choose the aim of our life as per our own selfish desires, then there is no guarantee that we will be successful in the aim of our life. Since we are not perfect in our knowledge and God is perfect in His knowledge, we should know the aim of our life from Him. If we take the aim of our life according to the our own selfish desires then we will be falling to failure since it will be against the will of God.

Without knowing the aim of our life there are some people who would say, there is no aim for our life, we only live in this world

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and time causes us to live and die, other than this there is no aim for this life. Those who say themselves as atheists are among these groups. Since they are not able to find out their Creator, they are also not able to find the aim of the creation. The Holy Quran rejects their claim as follows:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا  
إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٤٥﴾

45:24-And they say, 'There is nothing for us but this our present life; we die and we live; and nothing but time destroys us.' But they have no real knowledge of it; they do nothing but conjecture.

The argument put forward by the atheists that this world is self-made and there is no Creator for this world is rejected by the Holy Quran because the argument is based on just conjunctures without any proofs.

Generally the human beings think only about the outside shell and those who want to have a knowledge of what is deep inside is very rare. If we want to think about this world and the phenomena that is happening deep inside, then we will be able to find out the aim of our life.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٣٠﴾  
أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٣١﴾

30:7-8-They know only the outer part of the life of this world, and of the Hereafter they are utterly unmindful. Do they not reflect within themselves that ALLAH has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term ? But many

among men believe not in the meeting with their Lord.

Most of us want to take life as a pastime. Even if there is a aim for our life, we don't want to know about it. We want to forget it for attaining our materialistic pleasure. They are warned by the Holy Quran as follows:-

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبِينِ ۖ

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُوَ لَا تَتَّخِذَنَّهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ۖ

21:16-17 And WE created not the heaven and the earth and all that is between the two in sport. Had WE wished to find a pastime, WE would, surely, have found it in what is with US, if at all WE were to do such a thing.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا

ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ۖ

38:27-WE have not created the heavens and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the punishment of the Fire that shall overtake them.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبِينِ ۖ مَا خَلَقْنَاهُمَا إِلَّا

بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۖ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۖ

44:38-40 And WE created not the heavens and the earth and all that is between them in sport. WE created them not but for an eternal purpose, but most of them understand not. Verily, the Day of Decision is the appointed time for all of them.

We have already seen, God made it clear that this universe is not created for a pastime. At the same time God also asserted this universe is created for a serious matter.



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وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

15:85- And WE have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

23:115-What ! Did you then think that WE had created you without purpose, and that you would not be brought back to US ?

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

29:44-ALLAH created the heavens and the earth in accordance with the requirements of wisdom. In that, surely, is a Sign for the believers

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

46:3-And WE have not created the heavens and the earth and all that is between them, but with an eternal purpose and for an appointed term, but those who disbelieve turn away from that of which they have been warned

إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

76:2-WE have created man from a mingled sperm-drop that WE might try him; so WE made him hearing, seeing.

Allah, the Almighty says, the aim of this test is to give reward for those who shows steadfastness in doing good deeds. By the same rule, who do bad deeds also get punished.

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿١٠﴾

10:4-Surely, HE originates the creation; then HE reproduces it, that HE may reward those who believe and do good works, with equity; and as for those who disbelieve, they shall have boiling water to drink and a painful punishment, because they disbelieved.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ  
عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ  
بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١﴾

11:7-And HE it is who created the heavens and the earth in six periods, - and HIS throne rest on water - that HE might try you which of you is best in conduct.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿١٨﴾  
وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿١٩﴾

18:7-8 Verily, WE have made all that is on the earth an ornament for it, that WE may try them as to which of them is the best in conduct. And WE shall destroy all that is thereon and make it a barren soil.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ  
كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

45:22-Do those who commit evil deeds imagine that WE shall make them like those who believe and do righteous deeds, so that their life and their death shall be equal ? Evil, indeed, is what they judge.

## 5 - The aim of creation.

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وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا وَلِيُؤْفِقَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٤٦﴾

46:19-And for all are degrees of rank according to what they did, and this will be so that ALLAH may fully repay them for their deeds; and they shall not be wronged.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ

أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٥٣﴾

53:31-And to ALLAH belongs whatever is in the heavens and whatever is in the earth, that HE may requite those who do evil according to what they have wrought and reward those who do good with what is best.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٦٧﴾

67:2-Who has created death and life that HE might try you -which of you is best in deeds; and HE is the Mighty, the Most Forgiving.

The aim of life is to acquire the reward of God by doing good deeds. The setting aside of our life for the purpose of doing good deeds is called the Worship of God. For acquiring the above purpose, setting aside our life for the will of God, doing good works as instructed by God and avoiding the deeds prohibited by Him is the real Worship of God. If we spent our life in the way prohibited by God and do some rituals for the prayers, then it cannot be called the Worship of God. This is an illogical acts of sentiments. Allah has foretold us what is the real worship of God means as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

51:56-And I have not created the jinn and the men but that they may worship ME.

The real meaning of word worship is given in the following verse:

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قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

6:162-Say, 'My Prayer and my sacrifice and my life and my death are all for ALLAH, the Lord of the worlds.

The setting aside the life for the sake of God by doing good deeds to know Him and to acquire Him is the real aim of life. For this purpose only Allah has given men the power of thinking and made Him different from the animals. If the aim of life is only seeking of the food, sleeping, sexual entertainment and getting up for another day, then there is no need for the power of thinking. The animal do all these without the power of thinking, and God gives them food for their survival. Those who utilize their brain only for the matters of this world, become equal to animals and God says, those who don't utilize their brain properly which is gifted by God, for its actual purpose, will be receiving divine punishment.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

8:22-Surely, the worst of beasts in the sight of ALLAH are the deaf and the dumb, who don't use their brain.

God has given us the present life to find Him and to know Him by utilizing the power of brain and other abilities, and by doing good deeds, and he has kept the life after death for giving the reward for our good actions done for the sake of Him.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٢٣﴾ أَأَنْتُمْ تَخْلُقُونَهُ وَأَمْ نَحْنُ الْخَالِقُونَ ﴿٢٤﴾

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٢٥﴾

عَلَىٰ أَنْ تُبَدَّلَ أَمْثَلَكُمْ وَنُنشَأَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٢٦﴾

## 5 - The aim of creation.

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56:58-61 What think ye of the sperm-drop that you emit ? Is it you who have created it, or are WE the Creator ? WE have ordained death for all of you; and WE cannot be hindered, From bringing in your place others like you, and for developing you into a form which you know not.

We don't see the sperm which we emit. That sperm goes through so many changes to become a human baby. Suppose if that baby will have the power of understanding in the uterus and somebody tell the baby about the world outside, then we it be able to understand about the outside world that it is going to experience after its birth? In the same way God tells us that death is also a change of phase, and after death we are going to take another shape which is beyond the experience of our imagination in this world.

Whether the action of human beings are good or bad, a period is going to come in his life and he will be experiencing the results of his actions.

هٰنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ<sup>ج</sup> وَرُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ<sup>ط</sup>

10:30 -There shall every soul realize what it shall have sent on before. And they shall be brought back to ALLAH, their True Master,

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ<sup>ط</sup> وَإِنْ أَسَأْتُمْ فَلَهَا<sup>ج</sup>

17:7-Now, if you do good, you will do good for your own souls; and if you do evil, it will be to your own loss.

وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ<sup>ج</sup> وَإِلَى اللَّهِ الْمَصِيرُ<sup>ط</sup>

35:18- And whoso purifies himself, purifies himself only to his own good; and to ALLAH shall be the return.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٣٩﴾

39:70-And every soul will be fully rewarded for what it did. And HE knows well what they do.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٩١﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٩٢﴾

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩٣﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿٩٤﴾

91:7-10- And by the soul and its perfection, HE revealed to it the ways of evil and the ways of righteousness. He, indeed, prospers who purifies it, and he is ruined who corrupts it.

God has made the death and the life after death for giving the mankind the reward for their good actions, and at the same time to punish them for their evil actions. If God punishes everybody at the same time when they commit the evil deeds, then nobody will be surviving on the surface of this earth.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ

إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٣٥﴾

35:45 And if ALLAH were to punish people for what they do, HE would not leave a living creature on the surface of the earth; but HE gives them respite until an appointed term; and when their appointed time comes they find that ALLAH has all HIS servants well under HIS eyes.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ

إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿١٦﴾

16:61-And if ALLAH were to punish men for their wrongdoing, HE would not leave on the earth a living creature, but HE gives them respite till an appointed term; and when their term is come,

they cannot remain behind a single hour, nor can they go ahead of it.

God, by His infinite wisdom, has kept a period to give the reward for the actions of mankind and that period is called 'day of resurrection' in Holy Quran. That period starts with the occurrence of death, but he will be only experiencing the result of his action on the day of resurrection only. He will experience the result of his actions vaguely as if in a dream during the interval period from the time of death to the day of resurrections. Allah is describing that period in the Holy Quran:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۖ وَتَرَى  
الْمُجْرِمِينَ يَوْمِئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۖ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمْ  
النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ

14:48-On the day when this earth will be changed into another earth, and the heavens too; and they will appear before ALLAH, the One, the Most Supreme. And thou wilt see the guilty on that day bound in chains. Their garments will be, as if, of pitch and the fire shall envelop their faces. This will be so that ALLAH may requite each soul for what it has wrought. Surely, ALLAH is swift at reckoning.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ  
حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۖ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ  
فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ۖ

16:38-39 And they swear by ALLAH their strongest oaths, that ALLAH will not raise up those who die. Nay, HE will certainly raise them up. This is a true promise the fulfillment of which is

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binding on HIM but most men know not. 16: 40. HE will surely raise them up that HE may make clear to them that wherein they differed, and that those who disbelieved may realize that they were liars.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

20:15-16 Surely, the Hour is coming and I am going to manifest it, that every soul may be recompensed for its labours; 20: 17. `So let not him, who believes not therein and follows his own low desires, turn thee away therefrom, lest thou perish;

God warns us that whoever spend their life as per their own will, without following the aim and direction given by God, then they will be heading towards the pit of destruction. The intelligent people are those who understand the aim of their life and spend their life accordingly.

May God bless everybody to understand the true aim of the life and to lead the life in His right path. Ameen.

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## 6 - Attributes of God.

It has been explained in the pervious chapter that the aim of life is to worship God and to acquire His nearness through good deeds. To attain Him, it is necessary to know His attributes. Without knowing divine attributes we may worship sun, moon, fire, stone, statues or son of a human being etc, thinking that they are gods, thus falling to destruction from the very first step of our aim of life.

The foremost of His attributes is His oneness. To worship him as a One God and to make none a partner in His worship is the most important step. It is mentioned in His Holy Book, to imagine some others thinking that they are His mediators or helpers are an unforgivable great sin. He will forgive other sins, according to His law of perfect justice, to those who deserve it, but attributing partners to God will not be forgiven and those who attribute partners have to go through His punishment of hell.

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٤﴾

2:164-And your God is One God; there is no God but HE, the Gracious, the Merciful.

The above verse is true in its appearance itself. If there was another God, then that God should have opposed this verse and should have said, no, that is not true; I am also present as a god for the universe.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٣﴾

3:3-ALLAH is HE besides Whom there is none worthy of worship, the Living, the Self-Subsisting and All-Sustaining.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

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43:85-HE it is Who is God in heaven, and God on earth; and HE is the Wise, the All-Knowing.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨٥﴾

44: 9. There is no god but HE. HE gives life and HE causes death. HE is your Lord and the Lord of your forefathers.

The oneness of God is explained beautifully in the following chapter of the Holy Qur'an:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

112:2 -5.Say 'He is ALLAH, the One ! ALLAH the Independent and Besought of all. 'HE begets not, nor, is HE begotten,. And there is none like unto HIM.

The one God is not born or begotten, to attribute son to Him is against His majesty and is a part of polytheism. The foundation of the modern Christianity that Jesus is a part of God is not revealed by God or taught by Jesus. It is a belief falsely attributed to Jesus later. God is advising the Christians against this illogical belief as follows:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

6:102. The Originator of the heavens and the earth. How can HE have a son when HE has no wife, and when HE has created everything and has knowledge of all things?

Since God is only one and there is no partner with Him, only He deserves to be worshipped. If somebody is worshipped with God, then it is against the reality of oneness of God. It is an inviolable law that one should believe God is One and to worship Him only, to get the salvation of life.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا  
 خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ  
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

2:256. ALLAH - there is no god save HIM, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes HIM not, nor sleep. To HIM belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with HIM save by HIS permission? HE knows what is before them and what is behind them; and they encompass nothing of HIS knowledge, except what HE pleases. HIS knowledge extends over the heavens and the earth; and the care of them wearies HIM not; and HE is the High, the Great.

The above verse shows that whoever sleeps cannot be God. Even to tell one's grievance to somebody thinking that he will recommend to God to get rid of his sorrows is forbidden. To recommend to God, first His pre-permission is required. Those who don't have His permission cannot talk to Him at all. All the knowledge obtained by men is revealed by God. Also God makes it clear that whatever advances men make in scientific discoveries, he will not be able to find anything which leads to the denial of God. Scientific discoveries are only made because it is revealed by God. If God does not reveal such discoveries or inventions, men will not be able to find it out. It will be a vain imagination, if somebody thinks that he will be able to overtake God through his own inventions, because God Himself is the One behind such inventions.

Whatever is in His knowledge, men cannot attain it except what He decides to be attained, mean that man cannot prophesy

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anything which God did not reveal to him. Whatever claim that one makes asserting that he can tell things that is going to happen in future, whether it is through palmistry or through astrology is false and baseless.

Another attribute of God is His subtleness. He cannot be seen through ordinary eyes. Without knowing this attribute of God, if somebody persists that he will believe in God only after seeing Him with naked eyes, then such a person will fail in this world and he will die without seeing God. Another point to be understood from the above attribute is that, whatever we see with our own eyes or can be seen by our own eyes will not be God. As we can see the sun, moon, statues, holy men etc with our own eyes these objects cannot be God.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠﴾

6:10-Eyes cannot reach HIM but HE reaches the eyes. And HE is the incomprehensible, the All-Aware.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَٰكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٤﴾

7:144. And when Moses came at Our appointed time and his Lord spoke to him, he said, 'My Lord, show Thyself to me that I may look at Thee.' ALLAH replied, 'Thou shalt not see ME. But look at the mountain; and if it remains in its place, then thou shalt see ME.' And when his Lord manifested Himself on the mountain, HE broke it into pieces and Moses fell down unconscious. And when he recovered, he said, 'Holy art Thou, I turn to thee and I am the first to believe.'

From the above verse it could be understood that, our eyes don't

have the power to see even the light of God. Our eyes even don't have the power to suffer the light of the sun for long time, which is an object created by God. If we try to see the light of sun for a long time, its light would have destroyed our eyes.

Another attribute of God is that He is ever living and self sustaining and He is above death and destruction. Therefore whatever objects which decays or dies cannot be God. So whosoever die on the cross, in the sea or in fire cannot be God.

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۝

20:112. And all great leaders shall humble themselves before the Living, Self-Subsisting and All- Sustaining God. And he indeed perished who bears the burden of iniquity.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۝

وَكَفَىٰ بِهِ بَذُنُوبٍ عِبَادِهِ خَيْرًا ۝

25: 59. And trust thou in the One, Who is Ever-Living and is the Source of all life, And Who dies not, and Glorify HIM with HIS praise. And sufficient is HE as the Knower of the sins of his servants,

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

55: 27 -28. All that is on earth will pass away;. And there will abide for ever only the Person of thy Lord, Master of Glory and Honour.

In the Holy Qur'an God has revealed us that he is the light of heavens and the earth. So for our heart to get enlightened, we have to get the light from God. So we should try our best to be eligible for that. Since He is the light of heavens and the earth, whoever is acquiring His light will be filled with brightness and whosoever goes away from Him will be filled with darkness

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اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ  
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ  
الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

24: 36. ALLAH is the light of the heavens and the earth. HIS light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree -an olive - neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touched it not. Light upon light ! ALLAH guides to HIS light whomsoever HE pleases. And ALLAH sets forth parables for men, and ALLAH knows all things full well.

Allah is the light of heavens and the earth. He has compared His light with a light house. That light house is the Holy Prophet Muhammad (S.A.)

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

33: 47. And as a Summoner unto ALLAH by HIS command, and as a light-giving Lamp.

The olive tree mentioned in the above verse is Prophet Ibraheem (Abraham). The lamp is lit from the oil of a blessed tree -an olive, denotes Prophet Muhammad (S.A.) who was born in the progeny of Prophet Abraham. Neither of east or west shows that Prophet Muhammad (S.A) is sent for the whole mankind and also it makes a prophecy that the light of Islam will be spreading all over the world.

Those who try to acquire the light from the Holy Prophet of Islam will get the light of God. God say about getting His light by the

believers:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ  
جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

57: 13. And think of the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and angels will say to them, 'Glad tidings for you this day of Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

The day mentioned in this verse is the day of resurrection. From this verse we can understand that the body we get after our death will be of light. Also God makes it clear that those gave preference to this worldly life and went far away from God, their body will be of darkness:

وَوُجُوهُ يُومِذُ عَلَيْهَا غَبَرَةٌ ﴿٥٨﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٥٩﴾

80: 41. And some faces, on that day, will have dust upon them, darkness covering them.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ  
مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٠﴾  
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٨١﴾

3: 27 -82. Say, 'O ALLAH, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all



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things. Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٩﴾

6: 19. And HE is supreme over HIS servants; and HE is the Wise, the All-Aware.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

67: 2. Blessed is HE in Whose hand is the Kingdom, and HE has power over all things;

Another attribute of God is that He is the Almighty and All-powerful. He has the ability for everything and he does everything according to His will.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢١﴾

لَهُ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢﴾

57:2-3. Whatever is in the heavens and the earth glorifies ALLAH; and HE is the Mighty, the Wise HIS is the Kingdom of the heavens and the earth; HE gives life and HE causes death, and HE has power over all things.

Another attribute of God is that He is the Supreme Authority of the heavens and earth. Nobody has the power above Him. All are given power through Him only including the angels. It is through His decision that others are coming into power. When He decides, He is also able to take the power away from them. As individuals are getting power from Him, those who are sitting in the chair of authority should not be proud of themselves. As He is able make them authorities, He is also powerful to degrade them.



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إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾

11: 5. To ALLAH is your return; and HE has full power over all things.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ

بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

46: 34. Do they not realize that ALLAH, Who created the heavens and the earth and was not wearied by their creation, has the power to bring the dead to life ? Yea, verily, HE has the power over all things.

Here the meaning which is given *He has the power over all things*, the real meaning of the Arabic words is that He is having power to control all things.

Those who are atheists, usually ask such questions, if God is powerful then has He got the power to die? Or has He got the power to create another God? etc. If God dies then all His power will be finished. If He creates another God, then His power will be reduced to half. So in any case He will not be Almighty anymore. So God being Almighty, we know that He is not supposed to die or to create another God. Such questions are foolish questions.

Another attribute of God is that He is the creator. He created the world out of nothingness and subjected it to His law of nature. He is the one who looks after His creatures. When God is said to be a Creator, He has the ability to create anything out of nothing and to destroy it and to re-create the same thing again, if He so wills. There is none without Him who are able to create and He did not give the power of creation to any of His creatures.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ﴿٢٠﴾

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6: 74. And HE it is Who created the heavens and the earth in accordance with the requirements of wisdom; and on the day when HE will say, 'Be', then it becomes.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ  
الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٤﴾

22: 74. Surely those on whom you call upon instead of ALLAH cannot create even a fly, though they should all combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak, indeed, are both the seeker and the sought.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٥﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٦﴾  
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٧﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٧٨﴾

26: 79. 'Who has created me, and it is HE Who guides me; And Who gives me food and gives me drink; And when I fall ill, it is HE who restores me to health; And Who will cause me to die, and then bring me to life again;

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ  
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨٠﴾

6:102. The Originator of the heavens and the earth. How can HE have a son when HE has no wife, and when HE has created everything and has knowledge of all things ?

Another attribute of God is that He is all knowing. He knows the past, present as well as the future. He knows whatever His creatures conceal or reveal and His creatures do not know all that He knows. Only He knows His way of working and His code of law. None is there to overtake Him in His knowledge or no one

knows Him completely in his knowledge. Even the leaves of a tree do not fall down without His knowledge.

قُلْ إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ  
وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

3: 30. Say, 'Whether you hide what is in your breasts or reveal it, ALLAH knows it; and HE knows whatever is in the heavens and whatever is in the earth. And ALLAH has power to do all things.'

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And HE is ALLAH, the God, both in the heavens and in the earth. HE knows what you disclose and your secrets. And HE knows what you earn.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ  
شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

10: 62. And thou art not engaged in anything, and thou recitest not from HIM any portion of the Qur'an, and you do no work, but WE are Witness of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

21: 5. 'My Lord knows what is said in the heavens and the earth. And HE is All-Hearing, the All-Knowing.'

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا  
وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥٧﴾

57: 5. HE it is Who created the heavens and the earth in six periods, then HE settled Himself on the Throne. HE knows what enters the earth and what comes out of it, and what comes down from the heaven and what goes up into it. And HE is with you wheresoever you may be. And ALLAH sees all that you do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ  
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ

مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٨﴾

58: 8. Seest thou not that ALLAH knows all that is in the heavens and all that is in the earth ? There is no secret counsel of three, but HE is their fourth, nor of five but HE is their sixth, nor of less than that, nor of more, but HE is with them wheresoever they may be. Then on the Day of Resurrection HE will inform them of what they did. Surely, ALLAH has full knowledge of all things.

Another attribute of God is that He is the only one who is rich in its full sense of the word. All His creatures are depending on Him for their sustenance. If they are rich, it is because God is making them rich. Only God is self-sufficient and non-dependent. Even if He gives all that whatever His creatures long for, nothing will happen to His richness. As there is no refuge without Him for His creatures, all of them are depending on Him knowingly or unknowingly.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٥﴾

22: 65. To him belongs all that is in the heavens and all that is in

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the earth. And Surely ALLAH is Self- Sufficient, Praiseworthy.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾

35: 16. O men, it is you who are dependant upon ALLAH, but ALLAH is HE Who is Self-Sufficient, the Praiseworthy.

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣٠﴾

55: 30. Of HIM do beg all that are in the heavens and the earth. Everyday HE reveals himself in a different state.

From His bounty, God has given His creatures far more than what they require. Why God is not giving mankind all that they wanted is because, if give them all, then they start forgetting God, the One who gave them all what they wanted. But when men spiritually advance and reach to a state when he will not be able to depart away from God, then God gives them all they wanted, and that is when they are in heaven.

لَهُمْ فِيهَا مَا يَشَاءُونَ<sup>ج</sup>

16: 32. They will have therein what they wish for.

Another attribute of God is that there is no change or alteration in His way of working. As God knows the past, present and future and whatever His creatures conceals or reveals, and He is the All-Knowing, there should arise no need for Him to change the way of His working. That is why men are able to make instruments based on His laws of nature. The fruit which always falls down from the trees without going to the sky is another example for this. So are His spiritual laws. Giving rewards for the good deeds, giving punishment for the transgressors, talking to human beings, answering their prayers, sending prophets etc are all continued even now as is the case before.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٢٠﴾

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17: 78. This has been OUR way with OUR Messengers whom WE sent before thee; and thou wilt not find any change in OUR way.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٧٨﴾

33: 63. Such has been the way of ALLAH with those who passed away before, and never thou wilt find a change in the way of ALLAH.

فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿٦٣﴾

35: 44. But thou wilt never find any change in the way of ALLAH; nor wilt thou ever find any alteration in the way of ALLAH.

Another attribute of this aspect is that, unless and untill, the people are not willing for a change, God will not change their attitude forcefully. God will not be putting His hands in the spiritual freedom He has given them. Men have to make their worldly and spiritual status better themselves and when they think in that direction, help of God also will be favouring them. Also Allah will not take away His blessings given to a people, unless they become ineligible for that blessings by way of their own evil actions.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴿٥٤﴾

8: 54. That is because ALLAH would never change a favour that HE has conferred upon a people until they change their own condition, and know that ALLAH is All-Hearing, All-Knowing.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴿١٢﴾

13: 12. Surely, ALLAH changes not the condition of a people until they change that which is in their hearts.

Another attribute of God is that He is the truth. This means, as imagined by others He is not an imaginary God.

## 6 - Attributes of God.

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ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

22: 63. That is because it is ALLAH WHO is the Truth.

The name of God, which is Allah, is the summation of all His attributes. He has put two of His attributes together with His name Allah, which ArRahman (the Gracious) and ArRaheem (the Merciful). Before the creation of all the living beings, He arranged everything required for their sustenance. Another meaning of ArRahman is that He is the bestower of all the worldly blessings equally to every one like His sun, moon, air, water etc, without distinguishing between believers and disbelievers. Before the creation of human beings, he prepared everything for their survival in this world is the reflection of His attribute ArRahman.

قُلْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا

ذَلِكَ رَبُّ الْعَالَمِينَ ۝ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا

وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ يَلِينِ ۝

41: 10. Say, 'Do you really disbelieve in HIM Who created the earth in two days ? And do you set up equals to HIM ?' That is the Lord of the worlds. HE placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.

The milk in the breast of the mother, before the birth of an infant is a part of this mercy of God, coming under His attribute ArRahman.

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

2:164. And your God is One God; there is no God but HE, the



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Gracious, the Merciful

He has written in His law that His mercy encompasses all things. He is not showing any disparity in His mercy. His gate of mercy is opened all the time for every one to acquire it

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

6: 55. Your Lord has taken it upon Himself to show mercy

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

7:157. And MY mercy encompasses all things;

Whatever difficulties and trouble that may come in one's life, none of us is supposed to be disappointed of the mercy of God. If so, then it is the character of a disbeliever.

وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

12: 88. And despair not of the mercy of ALLAH; for none despairs of ALLAH's mercy save the disbelieving people.'

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ

رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

39: 54. Say, 'O MY servants who have sinned against their souls, despair not of the mercy of ALLAH, surely, ALLAH forgives all sins. Verily, HE is Most forgiving, Ever Merciful;

Whatever is mentioned about the mercy of God till now is the mercy that God gives equally to all without distinguishing whether he is obedient or not obedient to Him. But there is a special mercy of Him, which He gives to those who are worshipping Him and are obedient to Him. The attribute of God that gives rewards to those who are obedient to Him is called ArRaheem, the meaning of which is the Merciful God who gives rewards for good deeds without wasting the endeavours of any



one. Here He divides those who are worshipping Him and those who are not worshipping Him. To acquire this special mercy of God, it is advised to love and respect Him, to give alms, to believe in His signs and to follow His Holy Prophet Muhammad (S.A.).

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٨﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ  
الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

7:157-158. MY mercy encompasses all things; so I will ordain it for those who act righteously and pay the Zakaat and those who believe in Our Signs Those who follow the Messenger, the Prophet, the Ummi whom they find mentioned in the Torah and the Gospel which are with them.

Acquiring this mercy of God is greater than earning of worldly positions. Those who turn away this special blessing of God, whatever be their worldly positions, will finally become disappointed. Even though God did not punish them for their transgressions, they will be disappointed when they will see the blessings received by the followers of Holy Prophet, and they will be sorrowful thinking about how they wasted their life without striving to acquire the pleasure of God.

Without giving punishment immediately after when men committed mistakes, God gave them time to understand things by using their wisdom, to ask His forgiveness expressing their sorrowfulness and to erase their bad deeds doing good deeds is another side of the mercy of God. This mercy of God is described by His attribute AlGafoor (Acceptor of repentance).

Chance of repentance is open to all till the time of their death. But when the time passes by, chance for doing good works are getting

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reduced. As death may come at any time, the one who is wise is the one who repents without any further delay.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ  
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَلَيْسَتِ التَّوْبَةُ  
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ  
لِلَّهِ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

4: 18 -19. Verily, ALLAH accepts the repentance of only those who do evil in ignorance and then repent soon after. These are they to whom ALLAH turns with mercy; and ALLAH is All-Knowing, Wise. There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, I do indeed repent now; nor for those who die as disbelievers. It is these for whom WE have prepared a painful punishment.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝

39: 55. `And turn to your Lord, and submit yourselves to HIM, before there comes unto you the punishment; for then you shall not be helped;

Those who continue their life in error doing bad deeds are calling the befall of the wrath of God upon them and it cannot be said when the punishment of God will be overtaking them.

Repentance also will not be accepted from those who believe in God and later disbelieve and then die as a disbeliever.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا  
لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ۝

3: 91. Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلٌّ أَلَّا تُرِضَ ذَهَبًا وَلَوْ أَفْتَدَىٰ بِهِ<sup>قُلْ</sup>

3: 92. As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from anyone of them even the earth-full of gold though he offer it as ransom.

Whatever be one's sins, Allah has opened the way to accept the repentance of those who repent before their death. The reason for not accepting repentance at the time of death is because they are trying to make fun of God by offering their repentance. By repentance, God does not mean the repentance by mouth, but repentance with doing good deeds to erase bad deeds. As the death brings the chance of doing goods to an end, so the repentance at the time of death becomes unacceptable.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

4:111. And whoso does evil or wrongs his soul, and then asks forgiveness of ALLAH, will find ALLAH Most Forgiving, Merciful.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

42: 26. And HE it is Who accepts repentance from HIS servants and forgives sins. And HE knows what you do.

By repentance some people has got the idea that mere expression of sorrow by their mouth is enough. Just utterance of few words without the intention of self reformation and without the intention of doing good deeds to remove bad deeds is not acceptable. Those who spend their whole life in sin, thinking that by saying few words by their mouth, all their sins will be forgiven are foolish people who did not understand the above attribute of God in its full spirit.

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فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٠﴾

5: 40. But whoso repents after his transgression and amends, then will ALLAH surely turn to him in mercy; verily, ALLAH is most Forgiving and Merciful.

مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٥﴾

6: 55. Whoso among you does evil in ignorance and repents thereafter and reforms, then HE is Most Forgiving and Merciful.'

Self reformation means to repent oneself and do good works to erase his own bad deeds

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧٢﴾

25: 72. And those who repent and do righteous deeds, indeed turn to ALLAH with true repentance;

From the above verse it is clear that real repentance means doing good works after repentance. Those good deeds erase one's bad deeds.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

11:115. Surely, good deeds remove evil deeds.

Another attribute of God is that He is a tester. Aim of life itself is a test by God. Whatever blessings we get in this worldly life such as wealth, children, relatives, comforts, grievances etc all are part of this test. People consider worldly earnings and positions as a sign of God that He has respected them. But God says these are all tests. If it was a part of respect that God has given to them, then we will not see rich people becoming poor losing their richness.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ

## 6 - Attributes of God.

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فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ

6:166. And HE it is who made you successors of others on the earth and has exalted some of you over others in degrees of rank, that HE may try you by that which HE has given you.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

67: 3. Who has created death and life that HE might try you -which of you is best in deeds; and HE is the Mighty, the Most Forgiving ;

For this test God gave us the ability to use our brain and freedom of thought. Also he gave us consciousness of good and evil. God will be questioning those who will misuse this freedom given to them.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

15: 93. So by the Lord, WE will, surely, question them all

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

21: 24. HE cannot be questioned as to what HE does, but they will be questioned.

Another attribute of God is that He is the judge. God will be punishing those who committed excesses with His absolute justice. No injustice will be ever done to them in giving the punishment.

قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ

وِزْرًا أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

6:165. Say, 'Shall I seek a Lord, other than ALLAH while HE is the Lord of all things ?' And no soul earns evil but only against

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itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and HE will inform you of that wherein you used to differ.

God out of His eternal knowledge, He has kept the day of resurrection for His final judgment which is denoted by the verse of Holy Qur'an (1:4) as the Master of the Day of Judgment. But partial judgment is always taking place in this world itself and punishments are meted out when and where it is considered necessary by God.

Even though God is merciful, it does not mean that God will not be punishing those who commit evils. If the criminals are not punished, then the innocents will be suffering the outcome of their crimes, and this world will be filled with full of injustice. If somebody thinks that the criminals should be left free, then innocent people will be made to suffer the consequences of the crimes of the criminals. As God is merciful to His creatures, giving punishment to the criminals is also a part of His mercy.

نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

15: 50 -51. Tell MY servants, O Prophet, that I am surely, All-Forgiving, All-Merciful. And also that MY punishment is the most grievous punishment.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

5: 99. Know that ALLAH is Severe in punishment and that ALLAH is also Most Forgiving and ever Merciful.

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

6:166. Surely, thy Lord is Quick in punishment; and surely, HE is Most Forgiving, Merciful.

As it is said not to be disappointed of the mercy of God, it is also warned that we should not be forgetful about the punishment of God as well. Who ever transgresses the limit set by God, he will

get punished without being looked at his face, whatever be his status in this worldly life.

Another attribute of God is that He is the provider of sustenance. He is able to give food for all of his creatures whatever be their numbers. He has created everything required for the sustenance of His creatures. The poverty we see in this world is not the creation of God, but the creation of men. It is the duty of men to strive for his food. Even though God gives food for animals and birds, He is not bringing and putting it in their mouth physically. All creatures have to go out and search for their food.. God has made the promise that He will be giving food for all those who sincerely worship Him. So the real servants of God are not supposed to be restless about their sustenance. But as for others, they may get or may not get food. It is because of their own fault, not the fault of God. It may be due to the wrong policies of their government. Whoever lives against the commandments of God, they have no right to find fault with God, when they are not given food. They have no right even to wish that they should be given food by God. Poverty is the creation of mankind as we know that total production of the food items in the world are always more (about four fold) than what is required.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿١١﴾

11:7. And there is no creature that moves on the earth but it is for ALLAH to provide it with sustenance. And HE knows its place of temporary sojourn and its permanent dwelling. All this is recorded in a clear Book.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٩﴾

51: 59. Surely, it is ALLAH Himself Who is the Great Sustainer, the Lord of Power, the Strong.



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Whatever He created as a provision in this world is actually for those who believe in Him and do His worship. Others are allowed to share it only temporarily in this world, but they will not be allowed to share it in the next world.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ  
قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ  
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

7: 33. Say, 'Who has forbidden the adornment of ALLAH which HE has produced for HIS servants and the good things of HIS providing ?' Say, 'They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do WE explain the Signs for a people who have knowledge.

Allah tells His servants not to worry about their sustenance. For those who worship him, He will provide them their sustenance without their hard struggle.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا  
نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

20:133. And enjoin Prayer on thy people and be constant therein. WE ask thee not for provision; it is WE who provide for thee. And the good end is for those who guard against evil.

إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ  
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ

29: 18. Those, whom you worship beside ALLAH, have no power to provide sustenance for you. Then seek sustenance from ALLAH, and worship HIM, and be Grateful to HIM. Unto HIM



will you be brought back.'

Another attribute of God is that He reveals Himself to His creatures. As He talked before to prophets and pious people, to prove His existence, He is doing the same thing at present also. His blessings are not confined for a particular period or for a particular people. His gates are opened equally for all people for all the time. We already knew that there is no change in His way of working. Those who say God talked before, now he is not talking, only previous generations were given the privilege to hear His voice, but the present generations are not allowed to hear His voice, are fools who don't know the majesty of God. Those who deny this attribute of God are the blind ones, who are wandering in the darkness, without being able to see the light. It is a great blessing from God that he reveals Himself, and is a requirement to have a real and complete knowledge about His existence

If the mankind tries to find out God, without God revealing Himself to them, it will be like blind people who have seen an elephant. They may say elephant is like a wide wall or it is like a pillar. That is why the philosophers were unable to understand the greatness of God. So if the God is not revealing Himself, telling us about His attributes and showing us proofs for His existence, and if we follow the philosophers and learned men, then the case will be like a blind man showing the way to another blind man and the result will be both of the falling in a deep pit. Also as various philosophers may think differently according to their own imaginations and may forward their theories presenting it as attributes of God, then this world will be filled with different theories of attributes of God and we all together will be indebted to philosophers for their theories of God including God Himself. But God is indebted to none and is independent of all of them while we are the one depending on God.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ

6: 92. And they do not make a just estimate of the attributes of ALLAH, when they say, 'ALLAH has not revealed anything to any man. Say, 'Who revealed the Book which Moses brought, a light and a guidance for the people.

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ

عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٦٠﴾

16: 3. HE sends down the angels with revelation by HIS command on whomsoever of HIS servants HE pleases, saying, 'Warn people that there is no god but I, so take ME alone for your protector.'

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿٦١﴾

40: 16. HE sends HIS Word by HIS command to whomsoever of HIS servants HE pleases, that HE may give warning of the Day of Meeting,

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٦٢﴾

97: 5. Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning every matter.

God speaks not only to His prophets, but also to his servants who love Him sincerely and to those who seek Him eagerly. He gives them glad tidings through dreams and revelations.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ

أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

42: 52. And it is not for a man that ALLAH should speak to him except by direct revelation, or from behind a veil, or by sending a

messenger to reveal by HIS command what HE pleases. Surely, HE is High, Wise.

The expansion of His true religion takes place in this way. When the advent of a prophet takes place, the opponents of the truth use all their force to oppose the prophet and the message he brought with and they try to put all kinds of obstacles in his way. But the followers of the prophet multiplies and the untruth fades away. Whatever falsehood they may utter and propagate, nobody can stop the process of propagation of His message taking place through divine dreams and revelations. The opponents of truth, who don't know about the medium of God think that they can stop the message of God by their own heinous efforts, but finally they will fail and the truth of God will triumph..

God did not keep His revelations and other blessings for a particular people or community. It is opened for all and He gives it to those whoever deserves it.

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٤﴾ يَخْتَصُّ  
بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

3: 74 -75. Say, 'All grace is in the hand of ALLAH. HE gives it to whomsoever HE pleases. And ALLAH is Bountiful, All-knowing. 'HE selects for HIS mercy whomsoever HE pleases. And ALLAH is the Lord of mighty grace.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ  
جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿٧٦﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا  
سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿٧٧﴾ كَلَّا نُمَدِّدْ هَؤُلَاءِ

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وَهَـؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٩﴾

17: 19 - 21. Whoso desires the present life, WE hasten for him therein of its provision what WE will - for such of them as WE please; then WE appoint Hell for him; he shall burn therein condemned and rejected. And whoso desires the Hereafter and strives for it as it should be striven for and is a believer - these are the ones whose striving shall be duly appreciated. To all WE render aid - to those as well as to these - a gift from thy Lord. And the gift of thy Lord is not restricted.

Man has given the freedom to choose the kind of blessings he wants. Whoever looks for worldly blessings, he will get it from God, but his next life will be hellish.

Another attribute of God is that He is the one who shows the right path. He shows the way to Him and to His true religion. That is why He commanded us to recite the prayer 'Oh God show us the right path'. (1:6). The other side of this attribute is that nobody can show the right path except God. It is not possible even for prophets. Prophets are only given the duty of the delivery of the message of God. Those who work in the field of calling others to the path of God, they need to well understand this attribute of God. Their responsibility is just to deliver the message of God. Those who deserve it will accept the message, others will reject it. God did not give instructions to force others to accept His message

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧﴾

5: 16 -17. O People of the Book ! there has come to you Our Messenger who makes clear to you much of what you have kept hidden of the Book and forgives many of your faults. There has come to you indeed from ALLAH a Light and a clear Book.

Thereby does ALLAH guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by HIS Will and guides them to the right path.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

2:273. It is not thy responsibility to make them follow the right path; But ALLAH guides whosoever HE pleases.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٢٧٣﴾

28: 57. Surely, thou canst not guide whomsoever thou lovest; but ALLAH guides whomsoever HE pleases; and HE knows best those who would accept guidance.

He shows the right path according to His will does mean that He shows it to the one who deserves it. It has been clarified before that the gates of His blessings are not closed to any one.

Another attribute of God is that He answers the prayers of His servants. He has commanded us to pray to Him to show us the right path. After our prayers if He does not show the right path, then such a command itself is invalid. If we knock the door of God and do not get a reply from Him, then how can we be sure of His existence? The God introduced by the Holy Qur'an is not a dumb and deaf God. He is not such a God, who used to talk before and stopped talking after a while. He is not that kind of God who answered prayers of His servants before and stopped answering the prayers after a while. As was His practice before, He still answers the prayers of His servants and will be answering in future also. The reason that somebody is not getting the answer from God is because, in the minds of those who pray to Him, do not have the required love and respect of God. Those who do not care for Him, He also don't care for them. Those who are not responding to His call, He also don't respond to their call. But those who ardently love Him and accept His calls, He answers their prayers. It is commanded to use this method if someone

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wants to get solid proof for the existence of God. This is an easy method to know the existence of God and can be used by everyone whether he is young or old. This method can be used by anybody irrespective of his religious background whether he is an atheist or disbeliever.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أَجِيبْ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

2:187. And when MY servants ask thee about ME, say 'I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ  
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦١﴾

40: 61. And your Lord says, 'Pray unto ME; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾

40:66. HE is the Living God. There is no god but HE. So pray unto HIM, devoting your worship wholly and sincerely to HIM. All praise belongs to ALLAH, the Lord of the worlds.

As the true God is an ever living God, He answers the prayers of those who call Him ardently. But as the false gods are dead ones and made out of wood, stones and other materials, such gods cannot answer the prayers of those who call them.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ

13: 15. Unto Him alone is due the true Prayer. And those on

whom they call instead of HIM answer them not at all.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

35: 15. If you call on them, they will not hear your call; and even if they heard it, they could not answer you.

As God is Merciful, He accepts the prayers of those who are having difficulties even if they be an atheist or a polytheist and God removes their difficulties. This is a part of mercy of God. But the foolish man when he goes to some graves and prays to them, thinks that they are the one who removed his worries. He forgets that He has prayed to God before. This is such a deep pit where one falls down because of not using one's brain properly. He also forgets that God is the one who really removed his difficulties.

Without understanding, God is the one who removed their difficulties, they think that their false gods removed their problems. These people are great sinners. By this way they think that false gods are more powerful than the true God. Even if God is not willing to remove their difficulties, false gods have got the power to overtake the real God. So they degrade the real God in front of their false gods. It is only the true God who really removes their difficulties, none else.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخَوِّذُ الْغُلَامَ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخَوِّذُ الْغُلَامَ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا

27: 63. Or, Who answers the cry of the distressed person when he calls upon HIM, and removes the evil, and makes you successors in the earth ? Is there a god with ALLAH ? Little is that you reflect.

Another attribute of God is that He is the one who is most near to His creatures. As God is the creator of men, their protector and the remover of all thier worries, it is required to leave this world



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and everything in it for the sake of attaining Him. This world and everything in it should be forsaken for the sake of God, if it is necessary, even if they are parents and blood relatives. This world and everything in it are created to be utilized for attaining Him.

For worshipping God we need a healthy life. For that we need food, to help us for this purpose we need our relatives and friends. But in the matter of worshipping God, if they become a hindrance, then they are to be forsaken for the sake of God. So all the things in this world are to be used for the sake of worshipping God and if they act like an opponent in the matters of God, then they are to be forsaken. As He is the remover of all our problems and He is the source of our peace and happiness, for His sake everything should to be forsaken.

But the foolish people in this world try to find happiness in the material objects and try to forsake God for their passions. It may give happiness for our body but not for our soul. We have to acquire the nearness of God to get all our ambitions fulfilled and to get our eternal happiness realized.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ

نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿٥٠﴾

50: 17. And assuredly, WE have created man and WE know what his mind whispers to him, and WE are nearer to him than even his jugular vein.

If we give preference to other objects than God, then we will not be able to attain Him in this world. Finally punishment of God will be overtaking us.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ



## 6 - Attributes of God.

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فِي سَبِيلِهِ قَتَرْتُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٢٥﴾

9:25. Say, if your fathers and sons and your brethren and your wives and your kinsfolk and the wealth you have acquired and the trade whose dullness you fear and the dwellings which you love are dearer to you than ALLAH and HIS Messenger and striving in HIS cause, then wait until ALLAH brings about HIS judgment; and ALLAH guides not the disobedient people.

The above verse shows that to give preference to anything in this world other than God is a rebellion.

Another attribute of God is Al-Mu'min which means the One who gives proof for His existence and Oneness and provide peace and security for those who believe in Him. As the true God provides peace and security for those who believe in Him, then for the believers there is no need to fear anything in their adversity. For them there will not be any need to bow their head in front of others. Allah will give them security from all kinds of difficulties and will protect their self-respect. Allah will always take them to a higher level of temporal as well as spiritual success.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

2:258. ALLAH is the Friend of those who believe; HE brings them out of all kinds of darkness into light.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ

الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٣﴾

33: 44. HE it is Who sends down HIS blessing on you, and HIS angels pray for you, that HE may bring you forth from all kinds of darkness into light. And HE is Merciful to the believers.

There are so many attributes of God, all of them cannot be described here. God says about His attributes:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ  
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

7:181. And to ALLAH alone belong all perfect attributes. So call on HIM by these attributes. And leave alone those who deviate from the right way with respect to HIS attributes. They shall be requited for what they do.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿١٨٢﴾

17:111. Say, 'Call upon ALLAH or call upon Al-Rahmān, by whichever name you call on HIM, HIS are the most beautiful names.

Some of the beautiful names of God as related to human being are listed in the next page.

## 6 - Attributes of God.

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01-Rabbul Alameen	رَبُّ الْعَالَمِينَ Lord of all the worlds
02-Ar-Rahman	الرَّحْمَنُ The compassionate
03-Ar-Raheem	الرَّحِيمُ The Merciful
04-Malik Yaumiddin	مَالِكِ يَوْمِ الدِّينِ The Master of Day of Judgement
05-Al-Malik	الْمَلِكُ The Sovereign
06-Al-Qaddus	الْقُدُّوسُ The Holy
07-Al-Salam	السَّلَامُ The Author of Safety
08-Al-Mu'min	الْمُؤْمِنُ The Giver of Peace
09-Al-Muhaimin	الْمُهَيْمِنُ The Protector
10-Al-Aziz	الْعَزِيزُ The Mighty One
11-Al-Jabbar	الْجَبَّارُ The Subduer
12-Al-Mutakabbir	الْمُتَكَبِّرُ The Majestic
13-Al-Khaliq	الْخَالِقُ The Creator
14-Al-Bari	الْبَارِئُ The Maker
15-Al-Musawwir	الْمُصَوِّرُ The Fashioner
16-Al-Ghaffar	الْغَفَّارُ The Forgiver
17-Al-Qahhar	الْقَهَّارُ The Dominant
18-Al-Wahhab	الْوَهَّابُ The Bestower
19-Al-Razzaq	الرَّزَّاقُ The Provider
20-Al-Fattah	الْفَتَّاحُ The Judge
21-Al-Alim	الْعَلِيمُ The All-Knowing
22-Al-Qaabid	الْقَابِضُ The Restrainer
23-Al-Baasit	الْبَاسِطُ The Spreader
24-Al-Khaafid	الْخَافِضُ The Abaser
25-Ar-Raafi	الرَّافِعُ The Exalter
26-Al-Mui'zz	الْمُعِزُّ The Honourer
27-Al-Muthill	الْمُذِلُّ The Dishonourer
28-Al-Samee'	السَّمِيعُ The All-Hearing
29-Al-Baseer	الْبَصِيرُ The All-Seeing
30-Al-Hakam	الْحَكَمُ The Arbitrator

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31_Al-Adl	الْعَدْلُ The Just
32-Al-Lateef	اللطيف The Subtle One
33_Al-Khabeer	الخبير The Aware
34-Al-Haleem	الحليم The Clement
35_Al-Azeem	العظيم The Great one
36_AL-Ghafoor	الغفور The Forgiving
37-Al-Shakoor	الشكور The Appreciative
38_Al-Aliyy	العلی The Sublime
39_Al-Kabeer	الكبير The Most Great
40_Al-Hafeez	الحفيظ The Guardian
41-Muqet	المقيت The Sustainer
42Al-Haseeb	الحسب The Reckoner
43_Al-Jaleel	الجليل The Glorious
44_Al-Kareem	الكریم The Generous
45_Al-Raqeeb	الرقیب The Watchful
46_Al-Mujeeb	المجيب The Responsive
47_Al-Waasi	الواسع The All-Embracing
48_Al-Hakeem	الحاكم The Wise
49-Al-Wadood	الودود The Loving
50-Al-Majeed	المجید The Glorious
51-Al-Baa'ith	الباعث The Awakener
52_Al-Shaheed	الشهيد The witness
53_Al-Haq	الحق The Truth
54_Al-Wakeel	الوكيل The Trustee
55_Al- Qawiyy	القوي The Most Strong
56-Al-Mateen	المتين The Firm One
57-Al-Waliyy	الولي The Protecting Friend
58-Al-Hameed	الحمید The Praiseworthy
59-Al-Muh'see	المحيي The Counter
60-Al-Mub'dee	المبدئ The Originator

## 6 - Attributes of God.

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61-Al-Mu'eed	الْمُعِيدُ	The Restorer
62-Al-Muh'ye	الْمُحْيِي	The Giver Of Life
63-Al-Mumeet	الْمُمِيتُ	The Giver Of Death
64-Al-Hayy	الْحَيُّ	The Alive
65-Al-Qayyoom	الْقَيُّومُ	The Self-Subsisting
66-Al-Waajid	الْوَاجِدُ	The Finder
67-Al-Maajid	الْمَاجِدُ	The Most Glorious
68-Al-Qaadir	الْقَادِرُ	The Able
69-Al-Muqtadir	الْمُقْتَدِرُ	The Powerful
70-Al-Muqaddim	الْمُقَدِّمُ	The Advancer
71-Al-Muakhir	الْمُؤَخِّرُ	The Deferer
72-Al-Awwal	الْأَوَّلُ	The First
73-Al-Aakhir	الْآخِرُ	The last
74-Al-Baatin	الْبَاطِنُ	The Hidden
75-Al-Waali	الْوَالِي	The Governor
76-Al-Muta'alee	الْمُتَعَالِي	The Exalted
77-Al-Barr	الْبَرُّ	The Source of All Goodness
78-Al-Tawaab	التَّوَّابُ	The Acceptor of repentance
79-Al-Mun'im	الْمُنْعِمُ	The Beneficent
80-Al-Muntaqim	الْمُنْتَقِمُ	The Taker of Retribution
81-Al-Afuww	الْعَفْوُ	The Forgiver
82-Ar-Raooof	الرَّؤُوفُ	The Compassionate
83-Malikul-Mulk	مَالِكُ الْمُلْكِ	The Possessor of Sovereignty
84-Al-Muqsit	الْمُقْسِطُ	The Just
85-Al-Jaami	الْجَامِعُ	The Gatherer
86-Al-Ghaniyy	الْغَنِيُّ	The Self-Sufficient
87-Al-Mughnee	الْمُغْنِي	The Enricher
88-Al-Maani	الْمَانِعُ	The Withholder
89-Al-Darr	الضَّارُّ	The Giver of distress
90-Al-Naafi	النَّافِعُ	The Benefactor

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091-Al-Noor	النُّورُ The Light
092-Al-Haddi	الْهَادِي The Guide
093-Al -Badee'	الْبَدِيعُ The Originator
094-Al-Baaqeee	الْبَاقِي The Everlasting
095-Al-Waarith	الْوَارِثُ The Inheritor
096-Al-Rasheed	الرَّشِيدُ The Guide to the Right Path
097-Al-Saboor	الصَّابِرُ The Most Patient
098-Dhul-Arsh	ذُو الْعَرْشِ The Possessor of Crown
099-Dhul-Waqqr	ذُو الْوَقَرِ The One with Purpose
100-Al-Mutakallim	الْمُتَكَلِّمِ The One who Talks
101-Al-Shafee	الشَّافِي The Curer
102-Al-Khafee	الْكَافِي The Self-Sufficient
103-Al-Ahad	الْأَحَدُ The One
104-Al-Waahid	الْوَّاحِدُ The One
105-Al-Samad	الصَّمَدُ The Independent
106-Dhul-Jalaal- wal-Ikram	ذُو الْجَلَالِ وَالْإِكْرَامِ Possessor of Majesty and Honour

May God give everybody the intellectual ability to worship Him only by understanding His divine qualities. Ameen

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## 7- Unity of God

**To** believe in the real one God with clear proofs is one of the greatest blessing that one can get in this world. The journey towards goodness and the escape from the evil starts from this belief. This is the first step man should put forward to acquire his aim of life. If he slips away from this initial step, then all his further steps will be in the wrong direction and he will fail in his life without fulfilling the supreme aim of his life.

See how the prophet Yousuf (Joseph) preached this blessing of oneness of God to his two friends in the Jail:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾

12: 39. 'And I have followed the religion of my fathers - Abraham and Isaac and Jacob. It behoves us not to associate anything as partner with Allah. This is of Allah's grace upon us and upon mankind, but most men are ungrateful;

The above verse shows us that for the true believers, it is impossible even to imagine a deity with the real God. It is said not to believe in other gods because there is no other god at all and it is mentioned in the Holy Qur'an with ample proofs.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

3: 19. Allah bears witness that there is no god but He - and also do the angels and those possessed of knowledge, maintaining justice; there is no god but He, the Mighty, the Wise.



The testimony of God that there is no other god is the most acceptable one. Since God knows all matters, if there is another god, then God is the one who should know first about the existence of other gods. As the angels are the creations of God, who executes of the laws of nature of God according to His commands, their testimony is also put forward, because if there is other gods then they should get commands from them also. Also the testimony of those who possess knowledge is also put forward. They are the ones who get revelations from God. As they get the revelations only from one real God, not from other gods, their testimony is also worthy of acceptance.

لَوْ كَانَ فِيهِمَا آلَٰهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا فَسُبْحٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٢١﴾

21: 23. If there had been in the heavens and the earth other gods beside Allah, then surely both would have gone to ruin. Glorified then be Allah, the Lord of the Throne, far above what they attribute to Him.

It is fully logical that if there is more than one God, and their laws are being executed in this nature, then this world having a uniform law everywhere would have got destroyed long time ago.

مَا أَتَّخَذَ ٱللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ ٱلْإِلَٰهِ إِذًا لَّزَهَبَ

كُلُّ ٱلْإِلَٰهِ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحٰنَ ٱللَّهِ عَمَّا يَصِفُوْنَ ﴿٩٢﴾

23: 92. Allah has not taken unto Himself any son, nor is there any other god along with Him; in that case each god would have taken away what he had created, and some of them would, surely, have sought domination over others. Glorified be Allah far above that which they allege;

The above proof is also true, because the God who knows everything is telling us the above fact.

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ  
اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنِّي تُوفِّكُونَ ﴿٣٥﴾

35: 4. O ye men, remember the favour of Allah that He has bestowed upon you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is none worthy of worship but He. Whither then are you turned away?

If there is other gods, then we will see their creatures also in this world and we will say that this is the creature of this god, and that is the creature of that god. There will so many different types of creatures of so many gods and we will be in a dilemma, as we will not be able to distinguish all of them.

أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ  
الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿٣٦﴾

13: 17. Or, do they assign to Allah partners who have created the like of His creation so that the two creations appear similar to them?' Say, 'Allah alone is the Creator of all things, and He is the One, the Most supreme.'

هَذَا خَلْقُ اللَّهِ فَأُرْوِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿٣٧﴾

31: 12. This is the creation of Allah. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أُرْوِي مَاذَا خَلَقُوا  
مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى  
بَيِّنَةٍ مِّنْهُ بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٣٨﴾

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35: 41. Say, 'Have you seen your associate-gods whom you call on beside Allah ? Show me, then, what they have created of the earth. Or they have a share in the creation of the heavens? Or, have We given them a Book so that they have an evidence therefrom?' Nay, the wrongdoers promise one another nothing but delusion.

As we cannot see the creatures of other gods in this world, the declaration of the real God in the Holy Qur'an that there is no other god is proved very clearly in a logical way. Since there is no other god, to believe in other gods is falsehood as well as ingratitude to the Merciful God who has created us. This is sinfulness and God says in the Holy Qur'an that He will forgive all other sins except attributing partners to Him.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ

يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٩﴾

4: 49. Surely, Allah will not forgive that a partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ

يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١١٧﴾

4:117. Allah shall not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything with Allah has indeed strayed far away.

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٣١﴾

31: 14. Associate not partners with Allah. Surely, associating

partners with Allah is a grievous wrong.

Now let us examine the arguments of those who attribute partners to Allah and the reply of Holy Qur'an to their claims. The foremost argument forwarded by the polytheists is that even though they consider the God to be supreme, they worship other deities who are the forgone pious people, just to recommend their affairs to the real God. The Holy Qur'an rejects this claim as a baseless argument.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ قُلْ<sup>ج</sup>  
أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٩﴾

10: 19. And they worship, instead of Allah, that which neither harms them nor profits them; and they say, 'These are our intercessors with Allah. Say, 'Do you presume to inform Allah what He knows not in the heavens or in the earth? Glory be to Him! High be He exalted above all that which they associate with Him.

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ<sup>ج</sup>  
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٨﴾

17: 58. Those, whom they call on, themselves seek nearness to their Lord - even those of them who are nearest - and hope for His mercy, and fear His punishment. Surely the punishment of thy Lord is a thing to be feared.

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٤﴾

19: 94. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ

فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣٩﴾

39: 4. Remember, it is to Allah alone that sincere obedience is due. And those who take as protectors others beside Him, say, 'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge between them concerning that wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

أَمْ آتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٠﴾

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤١﴾

39: 44-45. Have they taken intercessors beside Allah ? Say, 'Even if they have no power over anything and no understanding? Say, 'All intercession rests with Allah. To Him belongs the Kingdom of the heavens and the earth. And to Him, then, shall you be brought back.'

It could be understood from the Holy Qur'an that on the day of resurrection, unworthy intercession will not avail them. But intercession is only possible for those to whom God has given permission to intercede. Permission is required for the interceder as well as for the interceded.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ

مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٩﴾

2: 49. And guard yourselves against the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it, nor shall ransom be taken from it, nor shall they be helped.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ  
عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ أَلَدِهِ شَيْئًا

31: 34. O men, seek protection with your Lord and fear the day when the father will not be of any avail to his child, nor will the child at all be of any avail to his father.

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٩﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿٢٠﴾

82: 19-20. Again, what should make thee know what the Day of Judgment is! The day when a soul shall have no power to do aught for another soul ! And the command on that day will be ALLAH's.

The intercessions mentioned in the above verses are the undeserving intercessions. God will give His permissions to intercede for those whom God finds worthy of intercessions.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

2:256. Who is he that dare to intercede with HIM save by HIS permission ?

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

10: 4. There is no intercessors with Him save after His permission.

مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ

32: 5.. You have no helper or intercessor beside Him.

As God will give permissions for those who want to intercede, permission is also required for the interceded also. Only genuine intercessions will be accepted.

## 152 The belief and the life in the Holy Qur'an

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۝

20:110. On that day intercession shall not avail save the intercession of him whom the Gracious God grants permission and with whose word of faith He is pleased.

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرْتَضَىٰ

21: 29. and they intercede not except for him whom He approves it.

لَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

34: 24. No intercession avails with Him, except of him whom He permits it,

To avail the intercessions, love of God is required. Those who do not acquire the love of God, they will not get permission for intercessions. As it is clearly proclaimed by God that He will not forgive those who attribute partners to Him, they will not be qualified for intercessions. The path which the polytheists have chosen for getting the intercessions itself disqualifies them for the same thing. Those who intercede will not be speaking anything which is not right.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۝

78: 39. On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious God will grant leave, and he will speak only what is right.

God has made it clear that the claims of polytheists that they are worshipping others gods for getting their intercessions is utterly baseless.

It is not possible for those who are being worshipped with true God, either to help others or to do harm for them. So God wants the polytheist to understand their foolishness and wrongfulness,

and to amend their ways. Those deities who are being worshipped themselves require the help of God.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٨﴾

7:198. And they whom you call besides Him have no power to help you, nor can they help themselves;

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ ﴿١٩٩﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٢٠٠﴾

36: 75. And they have taken other gods beside Allah that they might be helped. But they are not able to help them. On the contrary, they will be brought before God in a body to bear witness against them.

By making the polytheists to wake up further, God says that it is not possible for them to give food or to answer their prayers or to create something. Here one point is to be noted. God can create anything out of nothingness. Human beings also make inventions. Inventions are not creations out of nothingness. It is only a practical work of doing something using the laws of nature and the materials created by God by using the knowledge given by God Himself to human beings.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنْ

السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٢٠١﴾

16: 74. And they worship beside Allah such as have no power to bestow on them any sustenance from the heavens and the earth, nor can they ever have such power.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا



يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾

29: 18. 'You only worship idols beside Allah, and you invent a lie. Those, whom you worship beside Allah, have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be Grateful to Him. Unto Him will you be brought back.'

It is mentioned in the previous chapter that it is one of the attribute of God that He answers the prayers of those who supplicates to Him. As it is not possible for other deities to hear or answer the prayers, the prayers of polytheists get wasted and become just a cry in the wilderness.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ

فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩٥﴾

7:195. Surely, thosewhom you call on beside Allah are creatures like you. Then call on them and let them answer you, if you are truthful.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا كَبْسِطٍ

كَفِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

13: 15. Unto Him alone is due the true Prayer. And those on whom they call instead of HIM answer them not at all. Their case is but like the case of him who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not. And the prayer of a disbeliever is but a thing wasted.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

35: 15. If you call on them, they will not hear your call; and even if they heard it, they could not answer you.

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ  
لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٦﴾

46: 6. And who is in greater error than those who, instead of ALLAH, pray unto such as will not answer them till the Day of Resurrection, and they are not even aware of their prayer?

Another attribute of God is His power of creation. Others cannot create even a fly. God admonishes the polytheists to understand the uselessness of calling others who will not be able to create even a fly.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾  
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾

16: 21-22. And those on whom they call besides ALLAH create not anything, but they are themselves created. They are dead, not living; and they know not when they will be raised.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا  
وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ﴿٧٤﴾

22: 74. O men, a similitude is set forth, so listen to it. Surely those on whom you call upon instead of ALLAH cannot create even a fly, though they should all combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom.

From the above two verses, it is to be noted that as Jesus is also being worshipped with others, he is not living either in the sky or somewhere else. He is also dead. As others believe he created birds etc is also wrong, he did not create anything at all.

وَاتَّخَذُوا مِنْ دُونِهِ ۚ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوةً وَلَا نُشُورًا ﴿٢٥﴾

25: 4. Yet they have taken beside HIM gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves, nor have they any power over death or life or Resurrection.

From the above verse, it is also clear that Jesus did not bring any dead person back to life.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

35: 14... and those whom you call upon beside ALLAH own not even a whit.

Whatever claims are being put forward for attributing partners to Allah, God rejects all of them because all are just conjectures without proofs, falsehood and illogic.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ  
مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٠﴾

10: 67. Behold ! whoever is in the heavens and whoever is in the earth is ALLAH's. Those who call on others than ALLAH do not really follow these associated-gods; they only follow conjecture, and they only make guesses.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ

إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقِيمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٢﴾

12: 41. You worship nothing besides ALLAH, but mere names that you have named, you and your fathers; ALLAH has sent down no authority for that. The decision rest with ALLAH alone.

HE has commanded that you shall not worship anything, save HIM. That is the right religion, but most men know not;

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا

لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧٢﴾

22: 72. And they worship instead of ALLAH that for which HE has sent down no authority, and that of which they have no knowledge. And for the wrongdoers there is no helper.

وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا

حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٨﴾

23:118. And he, who calls on another god along with ALLAH, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers do not prosper.

Another claim forwarded by the polytheists is that all things are happening in this world according to the will of God. So they are also worshipping other gods according to the will of God. If God did not intend in that way, they would not have worshipped other deities. They are just trying to blame God for their sins. If we accept this argument, then we have to say that all the sins committed by human beings are according to the intention of God and they will not be punished for their wrongdoings. As God has given freedom of action to human beings, God rejects this claim also saying that human beings are accountable for their wrong actions.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِن شَيْءٍ

كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَاسَنَا قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ

فَخَرَجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٩﴾  
 قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٥٠﴾

6:149-150 Those who associate gods with ALLAH will say, 'If ALLAH had pleased, we would not have associated gods with HIM, nor would our fathers, nor would we have made anything unlawful.' In the like manner did those who were before them accuse God's Messengers of falsehood, until they tasted OUR wrath. Say, 'Have you any knowledge ? Then produce it for us. You only follow mere conjecture. And you only tell lies.' Say, 'ALLAH's is the argument that reaches home. If HE had enforced HIS Will, HE would have surely guided you all.'

The same argument and reply is also repeated in 16:36.

The God who commanded us to do goodness to our parents and to obey them also warned us that we should not obey even our parents against any commandment of God. The foremost among them is the attributing partners to Him.

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا  
 مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٦﴾

31: 16. And if they contend with thee to make thee set up equals with ME concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, and in spiritual matters follow the way of him who turns to ME. Then unto ME will be your return and I shall inform you of what you used to do;

God warns the polytheists that the ivory towers they try to build up by worshipping other gods are only spider webs and all their ambitions will get shattered without fulfillments.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِئْتًا  
وَإِنْ أُوْهَنَ الْبُيُوتِ لَبِيتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٩﴾

29: 42. The case of those who take helpers beside ALLAH is like unto the case of the spider that takes to itself a house; and, surely, the frailest of all houses is the house of the spider, if they but knew.

As other deities will not be hearing the prayers of those who call them, they will reject their claims of their worship on the day of resurrection and will give testimony against those who worshipped them.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا  
كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٣٠﴾

19: 82-83. And they have taken other gods than ALLAH that they may be a source of honour and power for them. Not at all ! They will deny their worship, and will be their opponent.

وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يَنْبِيئُكَ مِثْلُ خَيْرٍ ﴿٣١﴾

a35: 15... And on the Day of Resurrection they will deny your having associated them with ALLAH. And none can inform thee like the One Who is All-Aware.

As those who are worshipping other deities will not be receiving revelations from true God, their mind gets filled up with fear and doubts about the life after death. As they get old, they will lose their peace of mind and become more fearful. This secret is revealed in the Holy Qur'an as follows:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ

يُنَزِّلُ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥٢﴾

3:152. And WE shall cast terror into the hearts of those who disbelieved because they associate partners with ALLAH, for which HE has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

As the polytheists are committing the most grave sin of attributing partners to God, they will fail in acquiring their real aim of their life which is the life of the next world. They become responsible for their own destruction. As God has warned them that they will not get forgiveness from God because of their great sins, they will enter hell and will be pushed to a life of disgrace. Frightening warnings are given in the Holy Qur'an against committing this grave sin.

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾

5: 73... Whoso associates partners with ALLAH, him has ALLAH forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا

أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾

6: 57. Say, 'I am forbidden to worship those on whom you call besides ALLAH.' Say, 'I will not follow your low desires. In that case, I shall have gone astray and I shall not be of the rightly guided.'

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٧﴾

10:107. 'And call not, besides ALLAH, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.'

## 7- Unity of God

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لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿١٧﴾

17: 23. So set up not another god with ALLAH lest thou sit down condemned and forsaken.

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٢٠﴾

17: 40.. And set not up with ALLAH any other god, lest thou be cast into Hell, condemned and rejected.

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ

فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٢﴾

22: 32.. And whoso associate anything with ALLAH, falls, as it were, from a height, and the birds snatch him away or the wind blows him away to a far off-place.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ

لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٦﴾

39: 66. And, verily it has been revealed to thee as unto those before thee, 'If thou associate partners with ALLAH, thy work shall, surely, come to naught and thou shalt certainly be of the losers.'

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾

72: 19. And all places of worship belong to ALLAH; so call not on anyone beside ALLAH.

As God will not forgive to those who attribute partners to Him, there is no benefit in praying for them. God has clearly instructed the believers that they should not pray for them even if they are near relatives.



مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا  
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

9:113. It does not behove the Prophet and those who believe that they should ask of ALLAH forgiveness for the idolaters, even though they may be their kinsmen, after it has become plain to them that they are the companions of Hell.

Those who claim themselves as gods will also get the punishment of Hell, like those who attribute partners to the real God.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ  
جَهَنَّمَ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٠﴾

21: 30. And whosoever of them should say, 'I am a god beside HIM,' him shall WE requite with Hell. Thus do WE requite the wrongdoers.

May Allah give the wisdom to human beings to understand the real God and to worship Him alone so that they may get saved from the fire of Hell.

## 8 - System of Divine Justice

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**The** temporal and spiritual laws existing in this universe have been described in the Holy Qur'an as the intention of God. Since His laws are made according to His intentions, are existing according to His desire and are being executed according to His will, we can see that whatever is happening in this world, the will of God is behind it. Or we can say that the law of nature is the will of God and the incidents in this world are intention of God.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ  
تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٧﴾  
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

3: 27-28. Say, 'O Allah, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things. Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَسْتَ لَنْ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

16: 94... He lets go astray him who wishes it, and guides him who wishes it, and you shall surely be questioned concerning that which you have been doing.

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فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٥﴾

2:285- He forgive whomsoever He pleases, and punish whomsoever He pleases; and Allah has the power to do all that He wills.

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

5: 19. ' He forgives whom He pleases and punishes whom He pleases.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

13: 27. Allah enlarges His provision and straitens it for whomsoever He pleases.

The will of God mentioned in the above verse cannot be imagined like the will of human beings. It cannot be said that the intention of God is as discriminatory as the intention of human beings or faulty like the laws of governments. There is none equal to God in His attributes. So God's actions cannot be compared to the actions of Human beings. Only the fools will understand that the intentions of God are similar to the intentions of Human beings. The above reality is already revealed by God as follows:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ

16: 75. So coin not similitudes for Allah.

لَيْسَ كَمِثْلِهِ شَيْءٌ

42: 12. . There is nothing whatever like unto Him,

It is the sign of sinners to think that laws of God are faulty or with loop holes. God is the source of all sublime qualities and He is above all kind of weakness.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤١﴾

41. Surely, Allah wrongs not anyone even so much as the weight

of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٣٨﴾

3:183... and Allah is not at all unjust to His servants.

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣٩﴾

40: 32. . And Allah intends no injustice to His servants:

Since God is independent of all and is full of richness, and whatever is in the heaven and the earth belong to him, there is no need for Him to make faulty laws or to behave in a discriminatory way. If the way of working of God could not be understood by human beings, it is because of the lack of knowledge of that person and due to his inability of thinking properly.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ ﴿٤٠﴾

22: 65. To him belongs all that is in the heavens and all that is in the earth. And Surely Allah is Self-Sufficient, Praiseworthy.

Even though the laws of the universe are taking place according to the will of God, God did not stop anybody from acquiring his blessings.

كَلَّا نُنْذِرُ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٤١﴾

17: 21. To all We render aid - to those as well as to these - a gift from thy Lord. And the gift of thy Lord is not restricted.

The throne of God mentioned in the Holy Qur'an is the will of God. Since it is spread all over the heavens and earth, it is not a material throne like the throne of human beings.

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

2:256. His throne extends over the heavens and the earth

Although the laws of God are executed according to the will of

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God, His will is executed with equal justice to all. His judgment will be given to all without any injustice from His part.

وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿١٠٥٥﴾

10: 55. And judgment shall be passed between them with equity and they shall not be wronged.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ

مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٢١٤٨﴾

21: 48. And We shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. And even if it be the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ

وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٣٩٧٠﴾

39: 70. And the earth will shine with the light of her Lord, and the Book will be laid open before them, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٩٩٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٩٩٩﴾

99: 8-9. Then whoso does an atom's weight of good will see it, and whoso does an atom's weight of evil will also see it,

Since the God's system is based on absolute justice, that is the reason why God is against injustice and oppression. It is against divinity to imagine that God's system will be based on injustice and aggression.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

2: 28. Who breaks the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

2:259. And Allah guides not the unjust people.

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾

7: 56. Call upon your Lord humbly and in secret. Surely, He does not love the transgressors.

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾

11: 19... the curse of Allah is on the wrongdoers,

إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٢٤﴾

12: 24. Verily, the wrongdoers never prosper.'

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٢﴾ لِلطَّاغِينَ مَنَابًا ﴿٢٣﴾

78: 22-23. Surely, Hell lies in ambush, a resort for the rebellious,

It is because of the perfectness of the system of Justice of God that He has commanded us to stand for justice even if it is against ourselves, or to one's near relatives or against one's parents.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ  
تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

4: 59. Verily Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you

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judge with justice. And surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

7: 30. Say, 'My Lord has enjoined justice.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوْا

5: 9. and let not a people's enmity incite you to act otherwise than with justice.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ

عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

16: 91. Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed.

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا

ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

6:153.. And when you speak, observe justice, even if the person concerned be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may take care.'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّٰمِينَ بِالْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنْفُسِكُمْ

أَوْ ءَآلِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا

الْهَوَىٰٓ أَنْ تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٥٣﴾

4:136. O ye who believe! be strict in observing justice and be witnesses for ALLAH, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, ALLAH is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that ALLAH is Well-Aware of what you do.

When God say's he adjudg astray whom He wills, and shows the right path to whom He wills does not mean that He is doing it showing partiality with one another. Those who deserve right path they get right path from God. Those who are not deserving the right path, because of their wrong deeds, they become the losers of the right path. God will not be showing partiality or impartiality with any of His creatures. In the same way when God says He will forgive to whom He is pleased with and He will punish those whom He wills does not mean that He will be doing such kind of actions showing impartiality or injustice. God does not punish because of His cruelty. It is because of His mercy that He is punishing the wrong doers so that they may amend their ways to become pious people taking lessons from His punishment. Following verses will show us that human beings are punished because of their wrong actions.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ

وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٧﴾

7: 97. And if the people of those towns had believed and been righteous, WE would have surely opened for them blessings from heaven and earth; but they disbelieved, so WE seized them because of that which they earned.

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١١﴾

22: 11. This is because of what thy hands have sent on before, and



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ALLAH is not unjust to HIS servants.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٦﴾

27: 86. And the sentence shall come to pass against them because they did wrong, and they will be speechless.

فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَنۢ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنۢ أَخَذَتْهُ

الصَّيْحَةُ وَمِنْهُمْ مَّنۢ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنۢ أَغْرَقْنَا وَمَا كَانَ

اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٨٧﴾

29: 41. So each one of them WE seized for his sin; of them were those against whom WE sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom WE caused the earth to swallow up, and of them were those whom WE drowned. And ALLAH did not wrong them, but they wronged themselves.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ

سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٨٨﴾

30: 37. And when WE make people taste of mercy, they rejoice therein; but if some evil befalls them because of that which their own hands have sent on, behold! they are in despair.

It is part of system of justice of God that He did not punish the wrong doers at the same time when they commit their sinful actions. If He punish in this way for their sins, then there will not be any creatures living on this earth.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِّنۢ دَابَّةٍ وَلَٰكِن

يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٨٩﴾

35: 46. And if ALLAH were to punish people for what they do, HE would not leave a living creature on the surface of the earth; but HE gives them respite until an appointed term; and when their appointed time comes they find that ALLAH has all HIS servants well under HIS eyes.

It is because of the system of God that one gets rewards for the good works he will be doing. That is why God has advised us to do good works and to be foremost in good actions. At the same time he also advised us to abstain from doing wrong things.

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا وَمَا رُبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٦١٣﴾

6:133. And for all are degrees of rank according to what they do, and thy Lord is not unmindful of what they do.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً

يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴿٦١٤﴾

4: 86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and ALLAH is Powerful over everything.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا

45: 16. Whoso does a good deed, does it for his own soul; and whoso does wrong, does so to its detriment.

Punishment for one's sin will not be shared by some others, until they are partners in committing the sin together. In the same way sins will not be carried forward through generations because a forefather committed a sin during his lifetime. Children will not be punished for the sins committed by his parents. Theory of atonement of sins by the Christians is against the system of Justice of God. Even in the system of Justice of this world sons or daughters are not punished for the crimes committed by their parents or grand fathers.

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ  
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

6:165. And no soul earns evil but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and HE will inform you of that wherein you used to differ.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ  
إِلَىٰ حِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ﴿١٩﴾

35: 19. And no burdened soul can bear the burden of another; and if a heavily laden soul call another to bear its load, naught of it shall be carried by the other, even though he be a kinsman.

As it is said nobody will bear the sin of others, the theory of atonement of sin as put forward by Christians of St. Paul that we all are sinners because our forefather Adam committed a sin is baseless. If somebody dies on cross and because of such a death, others will be redeemed from their sins is also wrong. If anyone believe that his sins will be carried by some other person, then that will make him to do more sins and he will be becoming a great sinner.

Another part of the justice of God is that whenever one commits a mistake he will get punishment only for the extend of the sin he has committed. But for the good deeds one does, he will get a reward of ten folds and more. This abundance is given as a blessing from God.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ  
فَلَا يُجْزَىٰ إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٠﴾

## 8 - System of Divine Justice

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6:161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall be requited only with the like of it; and they shall not be wronged.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿١٦١﴾

27: 90. Whoever does a good deed shall have a better reward than that, and such will be secure from terror that day.

As the system of Justice of God is equal and impartial to all, the ways to acquire His blessings are also opened equally for all. He did not leave aside His blessing for a particular community and left the others deprived of it. As His light, air, water etc are shared by everyone, His spiritual blessings also can be acquired by every one. Only thing required is that everybody should travel the same way to acquire His spiritual blessings. Even if one is born as a Christian, Hindu or Buddhist, God has given the power of thinking for everyone to seek His right path which will lead him to His true religion. But one should have the will and desire for that.

In the same way, since God is the owner of this Universe and He is the source of all blessings, there is no need for Him to ask the permission of somebody else when He wants to give His blessings to some one. It is the will of God to make a person prophet or not, to appoint a prophet or not, to make some one ruler, doctor or engineer. There is no point in thinking that we should get the same blessings as He is giving it to some other person. One has to utilize his God given capabilities in a proper way and should acquire the nearness of God to get the tranquility of mind from Him who is the source of all kind of happiness.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٦٢﴾

a62: 5. That is ALLAH's grace; HE bestows it on whom HE pleases; and ALLAH is the Lord of immense grace.

All His blessings are distributed according to one's worthiness.

## **174      The belief and the life in the Holy Qur'an**

As God is the one who decides the degree of worthiness, the purpose of God may not be always understood by men. Men should avoid considering that he is greater than God and should submit his will in accordance with will of God without questioning the actions of God, as He is the Creator and we are his creatures.

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## 9 - The Religion and Religious Freedom.

Freedom of belief is one's own fundamental rights included in the aim of creation. The aim of life is to attain God through one's own good deeds. To become one's action a good deed, it should be done with one's own free mind without any compulsion from outside. Any deed done with force from outside cannot be said to be a good deed. It is done due to external compulsion without one's own satisfaction and free will. It is also injustice to force somebody to make him believe something without his free will.

God has given the mankind the freedom to think and to believe according to his own choice. Also freedom is given to follow a religion of one's choice. Nobody is allowed in his freedom either to force him to accept a particular religion or to bring him back to his former religion, when he wants to change to another religion. Those who act against the freedom given by God is acting against the injunction of God and thereby they become aggressors. Regarding the freedom of belief God says in the Holy Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

2:257. There is no compulsion in religion. Surely the right has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing. All-Knowing.

To compel someone to accept a particular religion is not all the intention of God. If it was, then God would have created the mankind in the beginning itself with a particular religious belief. There would have been no need for sending prophets.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا  
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾

10:100- And if thy Lord had enforced His Will, surely, all who are in the earth would have believed together. Wilt thou, then, force men to become believers ?

The reason for a person not accepting a particular religion is because he has no interest in it. When a person has no interest in a religion how it will be possible for others to force him to make him accept that religion? God has foretold this truth in the Holy Qur'an as follows:

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي رَحْمَةً  
مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنزَلْ مُكْمُوهَا وَآتَمَّتْهَا كَرِهُونَ ﴿٢٩﴾

11: 29. He (Noha) said, 'O my people, tell me if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has remained obscure to you, how it will be possible for us to force it upon you, while you are averse thereto?

When a particular community is averse to a particular religion, it is not possible for others to force them to accept it. It is also not possible to change the mind of mankind by forcing them to accept a religion either through swords, weapons or wars. As it is illogical to say that a particular religion came into existence or propagated through swords, it is also illogical to imagine that somebody will appear with sword to propagate a religion. There should not be any need for a divine religion to use sword. If God has wished to propagate His religion by force, then He should have created mankind with one religion in the beginning itself.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿٢٠﴾

## 9 - The Religion and Religious Freedom. 177

11:119. And if thy Lord had enforced His will, He would have surely made mankind one people; but they would not cease to differ;

أَفَلَمْ يَأْتِئْسَ الَّذِينَ ءَامَنُوا أَن لَّوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا

13: 32. Have not the believers yet come to know that if Allah had enforced His will He could have surely guided all mankind ?

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ

مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

16: 94. And if Allah had enforced His will, He would surely have made you all one people; but He lets go astray him who wishes it, and guides him who wishes it, and you shall surely be questioned concerning that which you have been doing.

If there is a religious dispute between two religious groups, God does not allow one party to oppress the other groups or to ridicule them or to attack them. God has instructed His disciples to wait till the day of judgment or till God makes a decision among them. Those who go for oppression in the name of religion or cut family relationship because of religious beliefs, they are in reality disbelievers who acts against the commandments of God. As they come forward to do things which are against the will of God, finally they will be wiped out because they are acquiring wrath of God. As they work against the will of God, God will also work against them. Those who advocate oppression in the name of religious beliefs are not servants of God or the ones who fear God. They are such peoples who act according to their low level feelings and are worser than wild animals. If there is any religious dispute then God has commanded us to wait till He make decision or till the day of resurrection.



وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا  
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٨﴾

7:88 'And if there is a party among you, who believe in that with which I have been sent, and a party who does not believe, then have patience until Allah judges between us. And He is the Best of judges.'

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١١٠﴾

10:110. And follow that which is revealed to thee and be steadfast until Allah gives His judgment. And Allah is the Best of judges.

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا  
عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

31: 24. And as for him who disbelieves, let not his disbelief grieve thee. Unto US is their return and We shall tell them that which they did. Surely, Allah knows full well what is in the breasts.

لَا تَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٦﴾  
قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٧﴾

34: 26-27. Say, 'You will not be questioned as to our sins, nor shall we be questioned as to what you do. Our Lord will bring us all together, then He will judge between us with truth, and He is the Best Judge, the All-Knowing.'

Even the responsibility of prophets is limited to the propagation their message only. God has given the freedom for everybody as one's own birth right either to accept the message of prophets or to reject them. There are so many verses in the Holy Qur'an in this regard.

## 9 - The Religion and Religious Freedom. 179

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَّغُ ۖ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠٠﴾

5:100. On the Messenger lies only the conveying of the Message. And Allah knows what you disclose and what you hide.

فَإِنَّمَا عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

13: 41... for on thee lies only the delivery of the Message, and on US the reckoning.

قُلْ يَٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُم نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

22: 50. Say, 'O Mankind, I am but a plain Warner to you;'

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٧﴾

26:217. Then if they disobey thee, say, 'I am free from what you do.'

وَمَا عَلَيْنَا إِلَّا أَلْبَلَّغُ الْمُبِينِ ﴿١٨﴾

36: 18. 'And our duty is only plain delivery of the Message.'

God has given the prophets only the responsibility of the delivery of message. God did not ask even the prophets to convert others to their religion by force. When the followers are using force then they become the rejecters of prophets. God has commanded even the Holy Prophet to tell his people either to accept or reject the message as they wish.

قُلْ ءَامِنُوا بِهِٓ أَوْ لَا تُؤْمِنُوا ۚ

17:108. Say, 'you believe therein or believe not.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ ۚ

18: 30. And say, 'It is the truth from your Lord; therefore let him who will, believe, and let him, who will, disbelieve.'

## 180      **The belief and the life in the Holy Qur'an**

The Holy Qur'an teaches us that nobody will get salvation just by mere belief. For salvation good deed are necessary. As there is no escape with mere belief, there is no meaning in forcing somebody to accept a particular religious belief. How it will be possible for one to do good deeds when a particular religion is put over him by force? Then instead of loving that religion, he will try to destroy it.

لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا <sup>قَدْ</sup>

6:159... it shall not profit a soul to believe, which had not believed before, nor earned any good by its faith.

If somebody says that the freedom to accept a religion is over when a person accepts a new religion and once the new religion is accepted, then he has no more freedom to reject that religion is mere foolishness and is a by-product of fanatics. God does not limit the freedom of belief in this way any where in the Holy Qur'an. It is just the view point of religious fanatics who do not know what are the true teachings of Holy Qur'an.

In all the verses so far mentioned God did not tell anywhere that religious freedom is limited only till one accepts a particular religion. In contrary to this belief, God has mentioned that a person can believe and disbelieve in a religion as many times as he wants. When a person accepts a new religion, he can disbelieve in that religion as much as he wants. When he finds another religion more truthful then he should change his religion to accept the new religion. If somebody finds that he has mistakenly accepted a particular religion then he should forsake that religion. If he still continues to believe in that religion then it is a sign of hypocrisy. When some one finds that his own religion is not right and still he continues in it, then also it is a sign of hypocrisy. Also when someone finds that a particular religion is true and he is not accepting it, then also it is a sign of hypocrisy. Hippocratic people will not be attaining spiritual elevation.

## 9 - The Religion and Religious Freedom. 181

God did not give permission to anybody to give punishment to those who change their religion, whether that religion is true or not. Since the judicial system of God is equal to everyone, if all the religious followers follow the law of killing the person who changes his religion, then everybody will lose the opportunity of free thinking to find out the true religion. Also the propagation of true religion will come to an end. Not only this, there will be quarrels between different religious followers, killing and looting will be spreading everywhere and the existence of humanity on this earth will be at risk. Since all the religions have its source from God, and if God gave such instructions, then it should be found in all other religions. It is not possible to think for a believer who has at least a custard weight of belief in his heart that a prophet will give instructions to kill somebody who rejects the religion the prophet brought after that person accepted it.

Since the door of repentance is open till the time of death, if somebody rejects a true religion and goes out of it, then God has given him the opportunity to understand the truth and to come back. If he is to be killed, how he will get such an opportunity. God has kept the punishment with Him for those who do not repent and come back to the true religion till their time of death. In this way, God has given the opportunity for everybody to accept or reject a religion as many times as they want.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ

أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

2:218...And whoso from among you turns back from his Faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and in the next. These are the inmates of the Fire and therein shall they abide.

It is very clear from the above verse that after rejecting a religion there is no punishment whatsoever till the time of one's death.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾ أُولَٰئِكَ جَزَاءُهمُ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٩﴾  
إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ  
إِيمَانِهِمْ ثُمَّ زَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾ إِنَّ الَّذِينَ كَفَرُوا  
وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ  
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

3: 87-92. How shall Allah guide a people who have disbelieved after believing and who had borne witness that the messenger was true and to whom clear proofs had come? And Allah guides not the wrong doing people. As for such - their reward is that on them shall be the curse of Allah and of angels and of men, all together. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved. Except those who repent thereafter and amend. And surely Allah is Most Forgiving, Merciful. Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray. As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from anyone of them even the earth-full of gold though he offer it as ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ

## 9 - The Religion and Religious Freedom. 183

أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا ۖ

4:138. Those who believe, then disbelieve, then again believe, then disbelieve and then increase in disbelief, Allah will never forgive them nor will He guide them to the right way.

If somebody or some group rejects a true religion of God and go out of it, then God has said that they will not be able to make any kind of loss to the true religion of God. God will bring another group to His religion without giving any importance for the people who rejected His true religion.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
وَلَا يَخَافُونَ لَوْمَةً لَا يَمِزُ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۖ

5: 55. O ye who believe ! whoso among you turns back from his Religion, then let him know that Allah will soon bring in his stead a people whom He will love and who will love Him and who will be kind and humble to the believers, and hard and firm against the disbelievers. They will strive in the cause of Allah and will not fear the reproach of a fault-finder. That is Allah's grace; He bestows it upon whomsoever He pleases and Allah is Bountiful, All-Knowing.

The Holy Qur'an points out that it is not the nature of believers to use threat of death or force of some other means, to bring back someone to his former religion. On the contrary it is the nature of disbelievers. It is the disbelievers who used force to bring back the believers from their religion whenever the advent of a prophet took place.

وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ

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2:218. And they (the disbelievers) will not cease fighting you until they turn you back from your Faith, if they can.

It is mentioned in the Holy Qur'an how the prominent people at the time of Prophet Shuaib used their threat to bring back his people from the religion he brought. This incident is enough to set in order the brain of those who says the person who rejects his religion should be killed.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ  
ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٩﴾

7: 89. The chief men of his people who were arrogant said, 'Assuredly we will drive thee out, O Shu'aib, and the believers that are with thee from our town, or you shall return to our religion.' He said, 'Even though we be unwilling?

The above verse shows that it is illegal and ridiculous to stop somebody by using force when he goes out of his religion with hatred.

Even though God has given the freedom to choose a religion of one's own choice, it does not mean that God will accept the religion that he chooses. God will accept only those who accept His religion. It is mentioned in the Holy Qur'an that the religion acceptable for God is only Islam and who ever accepts a religion other than Islam will not be accepted by God from them.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

3: 20. Surely the true religion with Allah is Islam.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾

3: 84. Do the seek a religion other than Allah's, while to Him



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submits whosoever is in the heavens and the earth, willingly or unwillingly?, and to Him shall they all be returned.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٦﴾

3: 86. And whoso seeks a religion other than Islam, it shall not be accepted of him, and in the Hereafter he shall be among the losers.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

5: 4... This day I have perfected your religion for you and completed MY favour upon you and have chosen for you Islam as religion.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا  
حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾

a6:126. So, whomsoever Allah intends to guide, He expands his bosom for the acceptance of Islam; and whomsoever He intends that he should go astray, He makes his bosom narrow and close, as though he was mounting up into the skies. Thus does Allah inflict punishment on those who do not believe.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ  
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥١﴾  
أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥٢﴾

4:151-152 Surely, those who disbelieve in Allah and His Messengers and seek to make a distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in



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others,' and seek to take a way between; these really are the disbelievers, and We have prepared for the disbelievers an humiliating punishment.

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ

6: 93. And those, who believe in the Hereafter, believe therein (in the Qur'an) and they strictly observe their Prayers.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٣﴾

28: 53. Those to whom We gave the Book before the Qur'an - they believe in it (in the Qur'an).

Even though it has made clear, Islam is the only religion acceptable for God, God does not allow anybody to use force to accept Islam or to harm anybody for not accepting Islam. His worldly blessing are distributed equally for all of them, such as His water, air, sunshine etc. God does not allow anybody to behave wrongly because one is not accepting Islam, or to harm him or to ridicule the objects of his worship or destroy the place of their worship. If they ridicule Islam, then it is commanded not to ridicule them in retaliation. On the contrary, instructions are given to protect the places of their worship, to forgive their mistakes, to do justice for them and moreover to help them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا

الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مُّؤْمِنِينَ ﴿٥٨﴾

5: 58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers;

When it is said that not to take them as friends, it does not mean that they should be taken as enemies. It is clear from the

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following verse that we should keep away from them without ridiculing them.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا

6: 71. And leave alone those who take their religion to be a sport and a pastime, and whom worldly life has beguiled.

Muslims are commanded not to ridicule the objects of worship of other religious followers:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

6:109. And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance.

It is the duty of Muslims to protect the places of worship of other religious followers and to give them the freedom of worship.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمُ بَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

22: 41. And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques wherein the name of Allah is oft remembered, would surely have been destroyed.

Muslims are told not to acquire the wrath of God by harming other religious followers. Muslims are exhorted to forgive their mistakes, to do justice for them and to acquire rewards of God by doing favours to them.

وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ

42: 16... and say, 'I believe in whatever book Allah has sent down, and I am commanded to judge justly between you.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ  
 أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

45: 15. Tell those who believe to forgive those who do not fear the Days of Allah, that He may requite a people for what they earn.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ  
 مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

60: 9. Allah forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that you be kind to them and deal equitably with them; surely, Allah loves those who are equitable.

Islam does not give permission for any kind of aggression in the name of religion. The mankind which Islam foresees is a secular society where everybody has got the right to live peacefully worshipping according to one's own religious belief with equal rights and justice. This is one of the special character of Islam only which no other religion can make a claim for it.

God has warned those who forbid mosques to the believers because of sectarian differences who come there to worship the one true God, and those who try to expel the believers out of the mosque. God has promised such people disgrace and punishment of fire.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى  
 فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ  
 فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

2:115. And who is more unjust than he who prohibits the name of

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Allah being glorified in Allah's mosques and strives to ruin them? It was not proper for them even, to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

Even though Islam is the religion acceptable to God, God wants that there should not be any kind of force to be used during the propagation of the message of Islam. God has commanded to call others with love and forbearance. Those who want to use force for converting others to their religion, are working against the will of God and thereby they acquire the wrath of God.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

16:126. Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

29: 47. And argue not with the people of the Book except with what is best as an argument, and argue not at all with such of them as are unjust.

God has made it clear that the religious community Islam foresee is a mixed religious community where everyone can live with love and peace. See how beautiful the teaching of Islam is and how badly the so called orthodox Mullas of Islam has interpreted Islam to spread hatred and violence among them as well as among the followers of other religions. May Allah give everybody the wisdom to accept the true teaching of Islam.

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# 10 - The Religion and Religious wars.

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**We** understood already from the previous chapter that even though Islam is a divine religion, nobody is allowed to use force for its acceptance. God instructed in the Holy Qur'an that let them accept who is willing to accept it and let them reject who is willing to reject it. Also it is not allowed to harm other religious followers or to ridicule them. Instructions are also given not to say bad words about the objects of worship of others. It is also the duty of Muslims to protect the places of worship of other religious people. As the divine justice is equal for everybody and Islam respects all other religions, other religious followers are also expected to respect Islam and allow Muslims to live freely according to their belief and to give them the freedom of worship. It is the desire of God that all the people irrespective of their religious belief should live together with love and affection.

But if one party, try to hinder the freedom of worship and free thinking by using force and come for war with swords and weapons, then to defend them, God has given permission in the Holy Qur'an for a defensive war. The religious war is for the freedom of all religion, not for forcing Islam on other religious beliefs. Islam does not allow to fight a religious war as far as religious freedom is granted. Islam curses such people who wage a war against others when freedom of worship is granted. It is allowed to retaliate only to the extend the aggression is committed. When the party who started the war is ready to stop the war, Muslims also should stop the war. When other party is defeated and religious freedom is attained, then Muslim should stop the war at once and there should not be any offensive attack beyond that.

Thus to remove aggression and injustice and to establish the religious freedom for all, and to protect the places of worship of

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others, God has granted permission for fighting and encouraged it. Also for those who die in such a war, promises of heaven were given. Thus the religious war of Islam is one of the great blessings of God granted to mankind.

Muslims are allowed only to fight when others are coming to fight with them. Muslims are not allowed to start a war.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

2:191. And fight in the way of ALLAH against those who fight against you, but do not transgress. Surely, ALLAH loves not the transgressors.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ <sup>عَلَيْهِ</sup>

16:127. And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged.

When the attack is made because of religious beliefs then only it is allowed to wage a defensive war in the name of Islam. Other wars such as due to political or territorial disputes should not be termed Islamic wars and the name of Islam should not be used for such wars. It is the intention of God to help those who are being oppressed, and to destroy the aggressors.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

22: 40. Permission to take up arms is given to those against whom war is made, because they have been wronged and ALLAH, indeed, has power to help them.

There is no kind of justification for blaming those who fight a religious war for protecting their own religious belief and the religious beliefs of others. The blame is not on the religion which gave permission for defensive war, but the blame should rest on those who started the offensive war for destroying the religious beliefs of others. Those who make the blame on the religion

which granted the permission for defensive war is actually willing to see the aggression should be continued and the oppressed should be defeated.

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۚ إِنَّمَا السَّبِيلُ عَلَى  
الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

42: 42-43. There is no blame on those who defend themselves after they have been wronged. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

It is the practice of God to wipe out aggressors and because of this, aggression comes to an end; it is a blessing from God.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ  
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝

2:252... And had not ALLAH repelled some men by others, the earth would be full of mischief. But ALLAH is the Lord of grace to all peoples.

The war to which Islam gives permission is to establish the freedom of belief. Once the freedom of belief is established no more fighting is allowed.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَتَتْهُمُ  
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝

2:194. And fight them until there is no persecution, and religion is professed only for ALLAH. But if they desist, then remember that no hostility is allowed except against the wrongdoers.

When it is said religion is professed only for Allah, it means religious freedom is established, not to enforce Islam on others. It



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is the declaration of God in the Holy Qur'an that there is no compulsion in religion and those who want to believe let them believe and those who want to reject let them reject. This subject has been dealt with in detail in the last chapter, so it is not repeated here. The war is allowed to continue till the freedom of expression is attained to propagate the religious belief freely. It is also described in the last chapter that it is the duty of Muslims to protect the places of worship of others.

When the Muslims became victorious after defending the war started by those who wanted to eliminate free thinking and the freedom to profess one's own religion of choice, God did not allow the Muslims to do any kind of injustice as they want. When the people who started the war is ready to stop it and ready to accept peace treaty, then Muslims also should be ready to accept it and should stop the war.

فَإِنْ أَتَوْهَُا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٣﴾

2:193. But if they desist, then surely, ALLAH is Most Forgiving, Merciful.

وَإِنْ تَنْهَوْهَُا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ

8: 20. but if you return to mischief, WE too will return to punishment

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْهَوْهَُا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

8: 39. Say to those who disbelieve, if they desist, that which is past will be forgiven them.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا

8: 62. And if they incline towards peace, incline thou also towards it.

During the war or some other time, when a follower of another religion came asking for a refuge then Muslims are instructed to

give him refuge. After telling him the real teachings of Islam, he should be returned to a safer place. The purpose of telling the real teaching of Islam is to make him understand what is the reality of Islam and if he participated in the war due to misunderstanding or due to his ignorance then he will be able to amend his ways. When Muslims send the people back safely who asked for refuge, then others will understand that the Muslims are not aggressors who want to take revenge on other religious people.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ

اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ وَذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

9: 6. And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of ALLAH; then convey him to his place of security. That is because they are a people who have no knowledge.

It is the teaching of Holy Qur'an that religious wars should not be fought with those authorities or governments who give freedom to profess one's own religion.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ

دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

60: 9. ALLAH forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that you be kind to them and deal equitably with them; surely, ALLAH loves those who are equitable.

Muslims should live in peace with those who would like to live with them with peace. Muslims are not allowed to wage a religious war against them.

فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۖ

4: 91.... So, if they keep aloof from you and fight you not, and make you an offer of peace, then ALLAH has allowed you no way of aggression against them.

Even during the war, Muslims are not allowed to kill others who offer them greetings of peace even if they are disbelievers.

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

4: 95. and say not to anyone who greets you with the greeting of peace, that you art not a believer, seeking the goods of this life

The real religious war is to stop persecution and to help the oppressed. Even though the war is waged for defense, it is allowed to fight only to the extend of aggression. Retaliation is only allowed to the amount of aggression. When the retaliation is done more than the aggression, then it will be considered as an injustice and oppression. If Muslims become aggressive then God has warned that punishment will overtake them also.

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم

مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۖ

11:114. And incline not toward those who do wrong, lest the Fire touch you; and you will have no friend other than Allah, nor shall you be helped.

At the time of the advent of Islam, it was disbelievers who started persecution which was severer than killing. They expelled the believers from their houses and stopped them from visiting Holy Qa'ba and worshipping in it. Muslims have to migrate to Madeena abandoning their homes and properties in Makkah which was their motherland. The Makkan disbelievers went forth to Madeena to fight wars against theses Muslims who

abandoned everything for the sake of their faith. So the Muslims have got every right to defend themselves for the sake of their belief and life. God gave permission to fight against these oppressors who didn't give freedom to profess a religion of one's choice. God not only gave the permission to fight, He made it a responsibility of Muslims and made the promise of heaven for those who die in the defensive war. In the sight of God persecution is cruel than killing.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

2:192. ...for persecution is worst than slaying

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

2:218. and persecution is severer than killing.'

When it became intolerable the persecution and aggression carried out by the disbelievers of Makkah, Muslims did not pray to destroy the disbelievers. They only prayed for an escape from Makkah and they abandoned everything for the sake of their belief and went to Madeena. These Muslims were poor, ill equipped and were without heavy weapons. There is no other way than fighting a defensive war. When the aggressors are coming for fighting then to surrender to them without waging war against them will be worser than suicide. The above pitiful condition is described in the Holy Qur'an as follows:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٦﴾

4: 76. And why should you not fight in the cause of ALLAH and for the rescue of the weak men, women and children - who say,

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'Our Lord, take us out of this town whose people are oppressors, and give us a friend from Thyself and give us from Thyself a helper.'

It was disbelievers who did not respect ties of relationship. It was disbelievers who expelled their own blood relations from their homes.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿٩﴾

9: 10. They observe not any tie of kinship or covenant in respect of any believer. And it is they who are transgressors.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ﴿٢٢﴾

22: 41. Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is ALLAH.'

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

48: 26. It is they who disbelieved and debarred you from the Sacred Mosque.

The disbelievers not only performed such cruelties, but they went to Maddena to kill the believers who have migrated there. It was the disbelievers who started the war in the first place.

أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ

أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩﴾

9: 13. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? Nay, ALLAH is most worthy that you should fear HIM, if you are believers.

When the disbelievers started fighting, God gave command Muslims to fight a defensive war and made it compulsory on

them. Also God made promise that He will be helping them with angels so that they will become victorious.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ  
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾

4: 75. Let those then fight in the cause of ALLAH who would sell the present life for the Hereafter. And whoso fights in the cause of ALLAH, be he slain or be he victorious, WE shall soon give him a great reward.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى  
اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٥﴾

4: 85. Fight, therefore, in the way of ALLAH - thou art not made responsible except for thyself – and urge on the believers to fight. It may be that ALLAH will restrain the might of those that disbelieve; And ALLAH is stronger in might and stronger in inflicting punishment.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا  
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٨٦﴾

8: 66. O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; And if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people do not understand.

God has promised heaven and His mercy for those who suffer for the sake of God and fight in His path.

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا

وَقُتِلُوا أَلُكُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

3:196...Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted for MY cause, and have fought and been slain, I will surely remit from them their evil deeds and will cause them to enter gardens through which streams flow - a reward from ALLAH, and with ALLAH is the best of rewards.

Even though heaven is promised for those who fight and die in the religious war, running away from war is considered a great sin. For those who run away, hell will be their abode.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٩٧﴾  
وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ  
فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٩٨﴾

8: 16-17. O ye who believe! when you meet those who disbelieve, advancing in force, turn not your backs to them. And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to join another company, he indeed draws upon himself the wrath of ALLAH, and Hell shall be his abode. And an evil resort it is.

Those people who have made a peace treaty with Muslims and then if they came for a war abandoning the treaty, Muslims are commanded to fight them also.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿١٩٩﴾  
فَإِمَّا تَثَقَفَنَّ لَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٠٠﴾



8: 57. Those with whom thou hast made a covenant, - then they break their covenant every time, and they do not fear ALLAH. So, if thou overcomest them in war, then thereby strike fear in those that are behind them, that they may be mindful.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ

فَقَاتِلُوا أَمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿٥٧﴾

9: 12. And if they break their oaths after their covenant, and attack your religion, then fight these leaders of disbelief --surely, they have no regard for their oaths, - that they may desist.

Muslims are commanded not to have friendship with those disbelievers who are helping their opponents. Those Muslims who are having friendship with them are described as transgressors. If Muslims take the help of disbelievers then they will lose the true faith and the right path. Disbelievers will cheat Muslims and Muslims will be suffering defeats.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ

مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّخُوا مِنْهُمْ نَفَقَةً وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمَصِيرُ ﴿٥٨﴾

3: 29. Let not the believers take disbelievers for friends in preference to believers - and whoever does that has no connection with ALLAH - except that you guard yourselves fully against them. And ALLAH cautions you against HIS punishment; and to ALLAH is the returning.

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ

وَوَظَّهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾

60: 10. ALLAH only forbids you respecting those who have fought against you on account of your religion and have driven



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you out of your homes, and have helped others in driving you out, that you make friends with them, and whosoever makes friends with them - it is these that are transgressors.

Muslims are not supposed to fight in the Ka'aba and during the four sacred months. The four sacred months are Rajab, Dhul Qa'da, Dhul Hijja and Muharram. But if the disbelievers start the war, during these months then Muslims are instructed to defend it. It is the duty of Muslims to respect the holiness of these four months.

وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ  
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ قَدْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ۖ

2:192.. And fight them not in and near the Sacred Mosque until they fight you therein. But if they fight you, then fight them. Such is the requital for the disbelievers.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ

2:218. They ask thee about fighting in the Sacred Month. Say, 'Fighting therein is a heinous thing.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كَتَبِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

9: 36. The number of months with ALLAH is twelve months by ALLAH's ordinance since the day when HE created the heavens and the earth. Of these four are sacred. That is the right religion. So wrong not (fight not) yourselves therein.

God has proclaimed these four sacred months as His signs and starting war during these months is forbidden. Disrespect of Sacred Months is equal to the disrespect of God. It is not possible for the true servants of God to disrespect the signs of Allah. If

somebody due to his arrogance or due to his worldly positions disrespects the signs of God, then it is warned that he will be acquiring wrath of God.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَيْرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَنْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥﴾

5: 3. O ye who believe! profane not the Signs of ALLAH, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars nor those repairing to the Sacred House, seeking grace from their Lord and HIS pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear ALLAH; Surely ALLAH is Severe in punishment.

If a people did something wrong to Muslims, then Muslims are not supposed to do injustice to them due to hatred towards to them. Muslims are not supposed to help each other in sins and oppression. The aim of Muslims should be kindness and fear of God, otherwise divine punishment will be overtaking them also.

Since Islamic war is for stopping oppression and for the protection of all religious beliefs, and it is in the path of God, God has promised victory to Muslims. This is the reason why Muslims became victorious in all the wars even though they were weak, less in number and the enemies were very strong. The promise of victory given to Muslims was not hollow words. It has been demonstrated for centuries. But the answer to the question why

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Muslims are getting defeated during the present time is because nowadays Muslims have become aggressors themselves. Instead of stopping oppression, they have become oppressors and have gone away from the real teaching of Holy Qur'an. The promises of victory given to His true servants are at so many places in Holy Qur'an and few of them are quoted here:

كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾

2:250... 'How many a small party has triumphed over a large party by ALLAH's command ! And ALLAH is with the steadfast.'

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

3: 13. Say to those who disbelieve, 'You shall be overcome and be gathered unto Hell; and an evil place of rest it is.'

وَإِنْ يُقَاتِلُواكُمْ يَوْلُوكُمْ إِلَّا ذَبَابًا ثَمًّا لَا يُنصَرُونَ ﴿١١٢﴾

3:112. and if they fight you, they will turn their backs to you. Then they shall not be helped.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ

يُنْزَلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَىٰ الظَّالِمِينَ ﴿١٥٢﴾

3:152. And WE shall cast terror into the hearts of those who disbelieved because they associate partners with ALLAH, for which HE has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿٢٠﴾

8: 20. And your party shall be of no avail to you, however numerous it be, and know that ALLAH is with the believers

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُنْصِرْكُمْ

عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۖ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

9: 14-15. Fight them, that Allah may punish them at your hands, and humiliate them, and help you to victory over them, and relieve the minds of a people who believe; and that He may remove the anger of their hearts.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

22: 39. Surely, ALLAH defends those who believe. Surely, ALLAH loves not anyone who is perfidious, ungrateful.

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

33: 26.. And ALLAH sufficed the believers in their fight. ALLAH is Powerful, Mighty.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآءِلُونَ ۗ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَلَكُمْ ۖ

36. So be not slack and sue not for peace, for you will, certainly, have the upper hand. And ALLAH is with you, and HE will not deprive you of the reward of your actions.

وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

48: 23-24. And if those who disbelieve should fight you, they would, certainly, turn their backs; then they would find neither protector nor helper. Such has ever been the law of Allah; and thou shalt not find any change in the law of Allah.

It is mentioned in the Holy Qur'an that God will be helping believers through His angels. Angels are those who execute the laws of His universe. It is one of the responsibilities of angels to help His prophets and believers in War.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعَكُمْ رَبُّكُمْ بِثَلَاثَةِ  
 ءَالْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٥﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم  
 مِنْ فَوْرِهِمْ هَذَا يُدْعِكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٦﴾

3:125-126... When thou didst say to the believers, 'Will it not suffice you that your Lord should help you with three thousand angels sent down from on high. Yea, if you be steadfast and righteous and they will come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدَفِينَ ﴿١٠﴾

8: 10. When you implored the help of your Lord, and HE answered your prayer saying, 'I will surely help you with a thousand of the angels, rank on rank.'

The number mentioned here as thousand, three thousand and five thousand etc. is according to the strength of the opponents. The number of disbelievers at the battle of Badr was one thousand and they were three thousand at the battle of Uhud. So Allah will be helping Muslims according the strength of their enemies.

Even though promises of victory is given in wars with disbelievers, Muslims are not supposed to fight them with bare hands with the call of 'Jihad'. It is instructed to remember Allah much, to gather weapons and to be equipped the instruments of war as best as they can. Without proper weapons, just the call for 'Jihad' will not help Muslims to become victorious.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٦﴾

8: 46. O ye who believe ! When you encounter an army, be firm

and remember ALLAH much that you may prosper.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ

8: 48. And be not like those who came forth from their homes boastfully, and to be seen of men.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ

8: 61. And make ready for them who fight you whatever you can of armed force and of mounted pickets (horses).

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ

فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾

9: 41. Go forth, light or heavy, and strive with your wealth and your lives in the cause of ALLAH. That is best for you, if only you knew

Even though fighting in the path of Allah is made compulsory; women, children, sick people and handicapped are exempted from it. But warning of punishment is given to those who are healthy or rich, if they abstain from going to the war field.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ

كَذَبُوا اللَّهَ وَرَسُولَهُ ۖ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

9: 90. And those, who make excuses from among the desert Arabs, came with the request that exemption might be granted them. And those who lied to ALLAH and HIS Messenger stayed at home. A grievous punishment shall befall those of them who disbelieve.

In the above verse Allah has described those Muslims as disbelievers who told lies to Holy Prophet (S.A.) and abstained from going to the war field.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ  
حَرْجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

9: 91. No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to ALLAH and HIS Messenger. There is no cause of reproach against those who do good deeds; and ALLAH is Most Forging, Merciful,

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا  
مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

9: 93. The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk who remain behind at home. And ALLAH has set a seal upon their hearts so that they know not.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ

48: 18. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick.

Even though it is commanded to kill those who are engaged in the war, it is not necessary to kill others once they are defeated. Instead of killing, punishment can be meted out according to the cruelties committed by them, by cutting their feet and hands or by expelling them from the land. They can be left free with ransom or without ransom. Islam is the only religion which gave chance of freedom to the prisoners of war and gave instructions to behave with them kindly.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا



أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا  
مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٥٤﴾

5: 34. The only reward of those, who wage war against ALLAH and HIS Messenger and strive to create disorder in the land, is that they be slain or crucified or their hands and feet be cut off on account of their enmity, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَمَا مَنَّا  
بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَٰكِن  
لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۖ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٥٥﴾

47: 5. And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, by causing great slaughter among them, bind fast the fetters - then afterwards either release them as a favour or by taking ransom - until the war lays down its burdens. That is the ordinance. And if ALLAH had so pleased, HE could have punished them Himself, but HE has willed that HE may try some of you by others. And those who are killed in the way of ALLAH - HE will never render their works vain.

Islam forbade the practice of making others as slaves by using force. Nobody is allowed to take others as slaves or prisoners of war if they are not fought and defeated in a war.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ  
تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٥٦﴾



8: 68. It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. If you take captives, except in regular fighting, you will be regarded as desiring the goods of this world, while ALLAH desires for you the Hereafter. And ALLAH is Mighty, Wise.

Keeping somebody as a hostage by force or to kill innocent people by terrorist attacks or suicide bombings etc is forbidden in Islam. If a person kills another person then God has decreed for him the punishment of Hell. The master of life and death is God only and nobody has got any right to take the life of another person using the means not allowed by God.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً  
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَنْ يَفْعَلْ ذَلِكَ  
عُدُونَا وَظَلَمْنَا فَسُوفَ نُنْصِلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۖ

4: 30-31. O ye who believe ! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, ALLAH is Merciful towards you. And whosoever does that by way of transgression and injustice, WE shall cast him into Fire; and that is easy for ALLAH.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ  
عَلَيْهِ وَلَعَنَهُ وَءَعَدَّ لَهُ عَذَابًا عَظِيمًا ۖ

4: 94. And whoso slays a believer intentionally, his reward shall be Hell wherein he shall abide. And ALLAH shall be wroth with him and shall curse him and shall prepare for him a great punishment.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ

فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

5: 33. On account of this, WE prescribed for the Children of Israel that whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind.

وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

6:152...And that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand.

The practice before the advent of Islam was to make the prisoners of war as slaves. These slaves were sold like a commodity from one owner to another. Islam completely eliminated this practice. But there were so many slaves in Arabia from the old time. Freeing of slaves from their slavery was made a good deed. So these slaves were rescued gradually and the slaves became non-existent in the society. God gave commands to behave with slaves in a good manner. God gave instruction forbidding the use of slave girls for fornication and adultery.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ بَعْضٍ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ

4: 26. And whoso of you cannot afford to marry free believing women, let him marry what your right hands possess, namely

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your believing hand-maids. And ALLAH knows your faith best; you are all one from another; so marry them with the leave of their masters and give them their dowries, according to what is fair, they being chaste, not committing fornication, nor taking secret paramours.

The prisoners of war is not called as slaves in the Holy Qur'an. They are called as 'what your right hands possess'. From the words used for calling them, the respect given to them could be well understood. It is also commanded that when the slave girls opt for marriage, they should be given in marriage without compelling them for fornication..

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْنُوا عَرَضَ الْحَيَاةِ الدُّنْيَا

24: 34.. And force not your maids into unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life.

God gave the prisoners of war a great promise that if there is any goodness left in them, they will be given more than what is lost to them.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي

قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٨٠﴾

8: 71. O Prophet, say to the captives who are in your hands, 'If ALLAH knows any good in your hearts, HE will give you better than that which has been taken from you as ransom and will forgive you. And ALLAH is Most Forgiving, Merciful.'

God commanded the Muslims to be kind towards prisoners of war. Rescuing them was made a good deed. God commanded those who desire to acquire higher level of spiritual status they should rescue the slaves.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ  
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّا اللَّهُ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

4: 37. ... and show kindness to .... those whom your right hands possess. Surely, ALLAH loves not the arrogant and the boastful;

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ  
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

2:178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in ALLAH and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for HIM, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives.

وَمَا أَدْرَاكَ مَا الْعُقْبَةُ ﴿٩٠﴾ فَكَ رَقَبَةٌ ﴿٩١﴾ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿٩٢﴾

90: 13-14. And what should make thee know what the steep ascent is? It is the freeing of a slave

God asked those who killed someone by mistake, who made a wrong oath or who wanted to break their oath to free a slave in ransom.

وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ

4: 93... And he who slays a believer by mistake shall free a believing slave, and pay blood-money to be handed over to his heirs.

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُ<sup>ط</sup> وَإِطْعَامُ عَشْرَةِ  
مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ<sup>ط</sup>

5: 90. ALLAH will not take you to task for such of your oaths as are vain, but HE will take you to task for breaking the oaths which you take in earnest. The expiation thereof, then, is the feeding of ten poor persons with such average food as you feed your families with, or the clothing of them or the freeing of a slave.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّنْ  
قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تُوَعُّظُونَ بِهِ<sup>ج</sup> وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٨﴾

58: 4. Those who put away their wives by calling them mothers, and then would go back on what they have said, must free a slave before they touch one another. This is what you are admonished with. And ALLAH is Well-Aware of what you do.

God commanded to set aside a portion of Zakat properties for freeing slaves. Zakat is the basis on which the financial institution of Islam is set up.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَرَامِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ<sup>ط</sup> فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

9: 60. The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of ALLAH, and for the wayfarer - an ordinance from ALLAH. And ALLAH is Allknowing, Wise.

Through different methods of reforms for which there is no parallel in the history, the slavery was completely rooted out and

the slaves were absorbed in the main stream of islamic society and later on distinguishing of slaves became impossible. These freed slaves came to higher levels in society and they established a dynasty of their own which is called the dynasty of slaves in the history.

Till now it has been dealt with the procedures to be adapted when there is a war between Muslims and non-Muslims. Now let us examine the teachings of Holy Qur'an regarding the methods to be adapted when there is a quarrel, fight or war between two Muslim groups. When a Muslim group or country attacks another Muslim group or country, Muslims are required to make peace between them. If the war continues, all Muslim groups or countries are required to unite together against the aggressor and to defeat him. Once he is defeated, then there should be made a peace treaty based on justice. Muslims should not call the help of a non-Muslim country to defeat a Muslim country or to wage a war against a Muslim country.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾

49: 10. And if two parties of believers fight each other, make peace between them; then if after that, one of them transgresses against the other, fight the party that transgress until it returns to the command of ALLAH. Then if it returns, make peace between them with equity, and act justly. Verily, ALLAH loves the just. Surely, all believers are brothers. So make peace between your brothers, and fear ALLAH that mercy may be shown to you.

The command of God that Muslims are not supposed take the

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help of non-Muslims has been quoted before (3:29). Following verses of Holy Qur'an are also quoted here for perfection.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

5: 52. O ye who believe ! take not the Jews and the Christians for friends. They are friends of each other. And whoso among you takes them for friends is indeed one of them. Verily ALLAH guides not the unjust people.

From the above verse it is clear that during the time of war between Muslims, who take the help of Jews and Christians, they are not Muslims, but they are themselves Jews and Christians.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى  
الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿٥٨﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٥٩﴾

58: 15-16. Seest thou not those who take for friends a people with whom ALLAH is wroth? They are neither of you nor of them, and they swear to falsehood knowingly. ALLAH has prepared for them a severe punishment. Evil, indeed, is that which they used to do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا  
مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿٦٠﴾

60: 14. O ye who believe! take not for friends a people with whom ALLAH is wroth; they have, indeed, despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.

It is unfortunate to note that in our time Muslim governments are not following the above instructions. They are always calling the

## **10 - The Religion and Religious wars. 217**

help of non-Muslim governments for fighting with a Muslim country and consequently Muslims are suffering in these countries. May Allah give the opportunity to Muslims to follow the teaching of Holy Qur'an in its true sense.

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# 11. Some Superstitions

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## and its Replies

In the chapter of the attributes of God, it has been described that God knows everything, past, present, future and all hidden things, whatever we reveal or hide in our hearts. But there are some of us who think that this ability is granted to his creatures also. Common people think that such people have got the power to tell incidents that are going to happen in the future. So they approach astrologers, palm readers etc for this purpose. Now let us examine in the light of Holy Qur'an whether God has given such powers to his creatures to know about the things that is going to happen in the future.

No believers will deny that God knows past, present and future.

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩٣﴾

23: 93. Knower alike of the unseen and of the seen. Exalted is He above all that which they associate with Him!

ذَٰلِكَ عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٧﴾

32: 7. Such is the knower of the unseen and the seen, the Mighty, the Merciful.

إِنَّ اللَّهَ عَلِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾

35: 39. Verily, Allah knows all that is hidden in the heavens and the earth and He knows well what passes in the minds of people.

There will not be any dispute that God is the one who knows everything. The God who knows everything tells us that He did not give such powers to any of His creatures.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ

إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٠﴾

6: 60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and in the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

The above verse makes it clear that nobody knows hidden things except God. The above truth is repeated in the following verse also.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

27: 66. Say, 'None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up.'

When it is said that only God knows hidden things, how is it possible for the prophets to tell about things in the future. The prophets are making prophecies because God is informing them about the secrets of future, not because they have got such abilities.

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٦٧﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

72: 27-28. He is the Knower of the unseen; and He reveals not His secrets to anyone, except to a Messenger of His whom He chooses.

Holy Prophet (S.A.) is asked to declare as follows:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ  
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

6: 51. Say, 'I do not say to you: 'I possess the treasures of Allah, nor do I know the unseen; nor do I say to you: 'I am an angel, I follow only that which is revealed to me.'

## 11- Some Superstitions and its Replies. 221

God asked Holy Prophet (S.A.) to declare that if he knew about what is going to happen in the future, then he should have acquired much abundance and also he should have escaped from all kinds of misfortunes and accidents.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنْتُ

مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

7:189. Say, 'I have no power to do good or harm to myself save as Allah please. And if I had the knowledge of the unseen, I should have secured abundance of good; and evil would not have touched me. I am only a Warner and a bearer of good tidings.'

From the verse quoted already (27:66), it is clear that not only the prophets, even the angels who are executing the laws of nature, do not know what is going to happen in the future. To make it more clear it has been said specifically that angels also do not know the future.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٣٢﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

2: 32-33. And He taught Adam all the names, then He put the objects of these names before the angles and said, 'Tell ME the names of these, if you are right', they said, 'Holy art THOU! No knowledge have we except what THOU hast taught us; surely THOU art All-Knowing, the Wise.'

In the same way, for those who are highly placed in the society or the people like astrologers or sooth sayers, it is not possible for them to tell about the future. It is not possible for the jinns also, who are the people keeping aloof from the common people, to tell about future incidents.

فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٣٤﴾

34: 15... So when it fell down, the jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.

وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿٧٢﴾

72: 11. 'And we (the jinns) know not whether evil is intended for those who are in the earth, or whether their Lord intends to bestow guidance upon them.

In the Holy Qur'an God describes about an Hour which He has made hidden. It Mainly denotes the end of this world and the day of resurrection. It also denotes any event in the future as well as the punishment reserved for the disbelievers. It is very clear from the following verse that whatever incidents that is going to happen in this world, cannot be foretold by basing it on the position of planets or stars.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا  
لَوْ قَتَلَهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ  
كَأَنَّهُ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾

7:188. They ask thee about the Hour; 'When it will come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou were well-acquainted therewith. Say, 'The knowledge thereof is only with Allah; but most men do not know.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ

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الْبَصْرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

16: 78. And to Allah belongs the knowledge of the unseen in the heavens and the earth; and the matter of the coming of the promised Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allah has full power over all things.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٦﴾

20: 16. Surely, the Hour is coming and I am going to manifest it, that every soul may be recompensed for its labours;

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي

نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٥﴾

31: 35. Verily, with Allah alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware.

From the above verse it is clear that the future incidents cannot be foretold by anybody unless God informs them.

Another superstition which most people hold is the fate or the destiny. The hollow claim those who believe in destiny is that before our birth whatever is going to happen in our life is written for us and things are happening accordingly. This kind of belief makes people lazy to work. This is a very dangerous belief and if we think about this belief deeply, people are not responsible for their actions. Sending of prophets, advising people to do good deeds and to shun bad deeds, heaven and hell etc become a joke and purposeless. The reason for this superstition is that the fate of God is not understood properly.

There is not doubt that the incidents happening in this world are

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according to the will of God. It is not according to our will that we are coming to this world or going from here. We cannot say whether we will be alive tomorrow or not. Many things happening in our life is beyond our control. Whatever is happening beyond our ability is according to the will of God. Departure of our parents, death of our near and dear ones, losses and accidents in our life etc are happening according to the decree of God.

But at the same time God has given us the freedom and ability to control our own actions, so we are responsible for our actions. It is in our capacity to decide whether to get up early in the morning or not, to eat or not, to worship God or not. God is not compelling us to do whatever can be done using our capabilities. God has given us the freedom to do things according to our will. At the same time we will be held responsible for our actions. So instead of us acting according to the will of God, the reaction of God will be taking place according to our actions. To elaborate it more, we are not acting according the fate of God, but fate of God is taking place according to our actions. The Holy Qur'an has shown us differently the fate of God taking place according to our actions as well as fate of God taking place according to the will of God, which are not based on our actions. First let us examine the fate of God taking place merely according to the will of God.

قُلْ لَّنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْتَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

9: 51. Say, 'Nothing shall befall us save that which Allah has ordained for us. He is our Protector. And in Allah then should the believers put their trust.'

The incidents mentioned in the above verse are taking place according to the will of God, not because of our actions. Whatever trials we face in our life, the easiness and difficulties of our life, the good and bad events of our life etc is included in this fate of God.

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قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

3:155.... Say, 'If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their deathbeds....

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ

4: 79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

27: 76. And there is nothing hidden in the heaven and the earth, but it is recorded in a clear Book.

Since life is created for a trial, to measure the actions of each individual and to decide his worthiness, incidents will be happening in one's life according to the will of God. The above reality is described in the Holy Qur'an as follows:

وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

4: 79.. And if some good befalls them, they say, 'This is from Allah;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allah.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا

فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

57: 23. There befalls not any calamity either in the earth or in your own persons, but it is recorded in a Book before We bring it into being - surely, that is easy for Allah.



مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ .

64: 12. There befalls not any affliction but by the leave of Allah.

The misfortunes mentioned in the above verses are happening according to the will of God for the trial of men. It is during the difficulties of life, one is able to express the depth of one's love of God. Those who are not sincere in their dealings with God will get rejected because of such trials. God not only gives us trials of difficulties of life, but He will also test us with good things of this world such as wealth and children. But those who do not fear God will become arrogant and cruel during such kind of trials.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ

5:49... And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

21: 36. Every soul shall taste of death; and We test you with evil and good by way of trial. And to US shall you be returned.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثَمَّ إِذَا خَوْلَانَهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا

أُوتِيْتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

39: 50. And when harm touches man, he cries unto US, but when We bestow on him a favour from US, he says, 'This has been given to me on account of my own knowledge.' Nay, it is only a trial; but most of them know not.

People consider richness of this world as a sign of greatness and think that God has honoured them. If abundance of wealth is a sign of honour from God, then rich people should not have become poor later on. In the same way poverty is not a sign of

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disgrace. If so then poor people will not become rich later on. The verses of God make it clear that richness or poverty is not a sign of honour or dishonour, but it is a trial from God.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿٨٩﴾

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿٩٠﴾

89: 16-17. As for man, when his Lord tries him and honours him and bestows favours on him, he says, 'My Lord has honoured me.' But when He tries and straitens for him his means of subsistence, he says, 'My Lord has disgraced me.'

God has made it clear that worldly positions and richness is not a sign of honour from God and poverty and difficulties of life also not a sign of dishonour from of God. These are all trials of life.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٩١﴾

67: 3. Who has created death and life that He might try you- which of you is best in deeds; and He is the Mighty, the Most Forgiving.

Whatever is mentioned until now is the things happening according to the will of God as trial for human beings. But there is also fate of God taking place according to the actions of men. Some of the punishments of God, accidents and poverty are of these kinds. These things are happening to those who are arrogant and cruel to the creatures of God. In the same way, those who do good works will receive the blessings from God. God will protect and will give blessings to those who show patience in the hard period of their life as a reward for their forbearance.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴿٩٢﴾

4: 80. Whatever of good comes to thee is from Allah; and whatever of evil befalls thee is from thyself.

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Whatever is good is from Allah means that Allah only intends good for human beings. Even though Allah intends good only, it is not enacted with compulsion. Mankind has been given the freedom to acquire goodness. Whatever evil is from us means that Allah is not intending evil to us, which indicates the punishment of God befalling on us. Even though God is not intending to punish mankind, man is acquiring by the punishment of God through his own actions. The above truth can be understood from the following verse:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٨﴾

4:148. Why should Allah punish you, if you are thankful and if you believe? And Allah is Appreciating, All-Knowing.

The punishment of God befalling men due to his own actions is indicated in the following verses:

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

30: 37. And when We make people taste of mercy, they rejoice therein; but if some evil befalls them because of that which their own hands have sent on, behold! they are in despair.

وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٩﴾

42: 49.. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful.

When man commits evils he will acquire punishment of God. Also he will get blessings of God when he does good deeds.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٨﴾

14: 8. And when your Lord declared: 'If you are grateful, I will surely bestow more favours on you; but if you are ungrateful, then know that MY punishment is severe indeed.'

God has given man freedom of action within his limits and he can

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do whatever he likes that may be possible for him. God is not interfering in his actions. As man is acting according to his will, he will be held responsible for his actions. This is the teaching of Holy Qur'an. This is not happening because God has decided such actions, but due to men acting according to his own will.

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾

41: 41. Do what you will. Surely, He sees all that you do.

وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا وَلِيُوفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٠﴾

46: 20. And for all are degrees of rank according to what they did, and this will be so that Allah may fully repay them for their deeds; and they shall not be wronged

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلِّقِيهِ ﴿٧﴾

84: 7. Verily, thou, O man, art toiling along towards thy Lord, a hard toiling; until thou meet Him

When the disbelievers were invited by the Holy Prophet to the right path, they replied that they are worshipping other gods according to the will of God. But God rejected their claim saying that He did not decide that they should worship other gods. If He has enforced His will, then instead of worshipping other gods, all will be worshipping only one God and instead of having more than one religion, all will follow one religion only.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ

الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ

وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٩﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٦﴾

6:149. Those who associate gods with Allah will say, 'If Allah had pleased, we would not have associated gods with Him, nor would our fathers, nor would we have made anything unlawful.'

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In the like manner did those who were before them accuse God's Messengers of falsehood, until they tasted OUR wrath. Say, 'Have you any knowledge? Then produce it for us. You only follow mere conjecture. And you only tell lies.' Say, 'Allah's is the argument that reaches home. If He had enforced His Will, He would have surely guided you all.'

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا

10:100. And if thy Lord had enforced His Will, surely, all who are in the earth would have believed together.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

43: 21. And they say, 'If the Gracious God had so willed, we should not have worshipped them.' They have no knowledge whatsoever of that. They do nothing but conjecture.

All the above verses make it clear that God did not decide beforehand how human beings should act themselves. God has left mankind free. If we believe everything in our life is acting according to the pre-determination of God, then it should have been a fruitless effort to send prophets. Giving punishments for the sins of mankind will be a meaningless act. This world and all its happening will be a joke and past time.

Detailed descriptions are given in the Holy Qur'an why the earlier generations have been destroyed. They have been destroyed not because of the fate of God, but due to their own wrong doings.

أَسْتَكْبَرُوا وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ

28: 40. And he (Pharoah) and his hosts behaved arrogantly in the land without justification. And they thought that they would never be brought back to US.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَتِنَا

28: 60. And thy Lord would never destroy the towns until He has

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raised in the mother-town thereof a Messenger, reciting unto them Our Signs.

فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنَّا أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنَّا أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنَّا  
خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنَّا أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٩﴾

29: 41. So each one of them We seized for his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allah did not wrong them, but they wronged themselves.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ  
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿٤١﴾

41: 18. And as for Thamud, We guided them, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

Like this many verses can be quoted from the Holy Qur'an. Each generation when they became arrogant and sinners, God destroyed them. Not because God decided that they should become arrogant and sinners in His fate. If He has decided in the beginning that they should become sinners, then punishing them will be cruel act.

God has sent many prophets. But most of the communities rejected their prophets and acquired punishment of God and they got perished, except the people of the prophet Yunus (Jonah). Citing this example, God asks why there were not other people who should have benefited from their belief. If God has made such a decision beforehand, then such a question will be out of place.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا

عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

10: 99. Why was there no town, which believed so that their belief should have profited them, save the people of Jonah? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while.

God is telling us about an incident that took place during the life time of Prophet Yunus (a.s.). As his people did not believe in him, God gave them warning of punishment. But punishment did not take place according to the warning of God. It was because his people believed internally and started asking the forgiveness of God. Prophet Yunus did not know this and getting angry with God, he embarked a ship for a journey. In the middle of the journey, storm and heavy rains started. They thought the reason for this mishap is because there is a sinner in the ship and started casting lots. In the lot they casted name of prophet Yunus came up. They lifted him up and threw him in the deep water of the sea. But due to mercy of God, a wale came and swallowed him.

The reason for all these incidents, as said in the Holy Qur'an was the mistake of Prophet Jonah because he became angry with God. But Prophet Jonah started asking the forgiveness of God and God accepted his repentance. He saved him from the danger of the fish. God tells us that if he should not have asked the forgiveness of God, he should have remained in the belly of the fish till the day of resurrection. From the above description it is clear that incidents are not happening according to the pre-determination of God, but actions of God are taking place as a reaction to our own good or bad actions.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٠٠﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٠١﴾



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لَلْبَثِّ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

37:143-145. And the fish swallowed him while he was reproaching himself. And had he not been of those who glorify God, he would, surely, have tarried in its belly till the Day of Resurrection.

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ  
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿١٤٥﴾ فَاسْتَجَبْنَا لَهُ  
وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿١٤٦﴾

21:88-89. And remember Dhu'l-Nèn, when he went away in anger, and he was sure in his mind that We would not cause him distress and he cried out in the midst of his afflictions: 'There is no god but Thou, Holy art Thou. I have indeed been of the wrongdoers.' So We heard his prayer and delivered him from his distress. And thus do We deliver true believers.

God has given man the power of thinking to use it in a proper way and to understand the things in its true sense with justice, without becoming a slave for his own feelings. If he don't use his brain properly in his beliefs, his beliefs will become superstitions. Then there is no limit for such superstitions. Then according to one's own convenience so many things can be believed and propagated. But when he uses his brain and analyze things in its proper way, then only he will be free from superstitions and then only his deeds will become good deeds. Otherwise all his actions will be based on his superstitious feelings and such actions has no value in the sight of God. Whatever may be the reason for his actions, God says man is responsible for it and he cannot escape from its consequences, even if he say that it is taking place according to pre-determination of God. When blind people start walking together they will fall in a pit. So the people who lead their life in



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superstitions without using their brain properly, will finally fall in a deep pit. And this is the fault of man himself. It is the declaration of the Holy Qur'an that if man uses his brain properly to analyses his belief or not, he himself is responsible for his actions and not God. Following verses prove this reality:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

13: 12.. Surely, Allah changes not the condition of a people until they change that which is in their hearts.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

17: 14. And every man's work have We fasten to his neck; and on the Day of Resurrection We shall bring out for him a book which he will find wide open.

On the day of resurrection, God tells us that mankind will acknowledge themselves that they were responsible for their actions.

يَمَعَشَرُ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ

ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا

وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

6:131. 'O company of jinn and men! Did not Messengers come to you from among yourselves who related to you MY Signs and who warned you of the meeting of this your day?' They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

May God elevate mankind so that they are able use their brain properly to analyze their beliefs and to see His right path. Ameen.

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# 12 - The Jinn and men

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Another superstition prevailing in the Muslim communities is the wrong belief about jinn (genii). They believe that jinn are a separate creature aloof from human beings without physical body, and they are able to travel at the speed of light from one place to another place. Also they are able to carry any thing from one place to another with such a speed. They are able to know hidden things and they can enter the body of the human beings and can speak through their mouth. They are able to find the lost properties of people and can tell the details about it. They are also able to find the diseases of a person and can prescribe medicines. Also it is believed that jinn are created from fire and the human beings out of clay. These are all superstitious beliefs. We will find out what the Holy Qur'an says about jinn.

It can be understood that the Holy Qur'an has used the two words the 'jinn' and the 'Ins', to denote the two classes of the society. Those who are highly placed in the society are called the jinn and the common man is called the 'Ins'. Jinn are mainly the leaders of common people. The meaning of the word jinn is what is hidden from the normal eye sight. Those people who are not mingling with common people are called jinn. Those primitive people who stay in the mountains, snakes, bacteria etc are also called the jinn.

According to the Holy Qur'an, Holy Prophet (S.A.) is appointed as a prophet for jinn and men. A group of jinn came to Holy Prophet (S.A.) and they heard the recitation of Holy Qur'an and then they went back to their people to preach the message of Holy Qur'an. At the same time God tells us that a creature of different specie will not be appointed as a prophet to another group of creatures. When the disbelievers asked a question, why an angel is not send with the Holy Prophet (S.A) as a proof for his prophethood, God replied them as follows:

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۖ قُلْ  
لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ۚ

17: 95-96. And nothing prevents people from believing when the guidance comes to them save that they say, 'Has Allah sent a man like us as a Messenger?' Say, 'Had there been in the earth angels walking about in peace and quiet, We would have certainly sent down to them from heaven an angel as a Messenger.'

Since human beings are living on the earth, God appointed a human being as a prophet to them to become a model for them and to show them how a human being should live and behave on this earth. If an angel comes to this world and shows them how to live and behave, then others can claim that this kind of behaviours and sacrifices are only possible for them because they are angels. As we are human beings, it is not possible for us to imitate them in our life. For an example, let us imagine that God is sending a horse as a prophet to a group of cows. The horse who came in the shape of a cow instructs the cows that you all have to run like the way I am running. The horse that came in the shape of a cow can run very fast, but how is it possible for ordinary cows to run like a horse? Also this is a kind of cheating and God do not cheat others or make fun of them. So it is absurd to imagine that God will be sending His son or He Himself will be coming in the form of a human being to show the people the right way of living on this earth or to become a model for them. So it is absurd to believe that a person from one creature will be sent to another creature as a prophet. But Holy Prophet (S.A.) is appointed as a prophet for both the jinn and men. A group of jinn have come to Holy Prophet (S.A.) and they listened to the message of Islam:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا

فَلَمَّا قُضِيَ وَلَوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ۖ قَالُوا يَتَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ۝

46: 30-31. And call to mind when We turned towards thee a party of jinn who wished to hear the Qur'an and, when they were present at its recitation, they said to one another, 'Be silent and listen,' and when it was finished, they went back to their people, warning them. They said, 'O our people, we have heard a Book, which have been sent down after Moses, fulfilling that which is before it; it guides to the truth and to the right path.

It is not recorded in the history that they were unseen species. On the next day when others went to that place they saw the signs of things used for cooking food. They were the leaders of the Jews from Afghanistan. When it is said 'they heard a book which have been sent down after Moses' shows they were Jews. The above incidents are again described in the chapter 72, verses two to eleven. Since one specie will not be sent to another specie as a prophet, here the jinn should be understood as men. History also shows this reality. Also the words used in the Holy Qur'an such as Rijal (man), Nafar (man) is used for jinn also. So they are also men. All the commandments of the Islamic rituals are only possible for human beings. Taking ablution, observing fasts, showing kindness to parents etc can be done by human beings only, not by other creatures.

In the last chapter of Holy Qur'an God is teaching a prayer to the believers which is as follows:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝  
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

114: 2-7. Say, 'I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil whisperings of the

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sneaking whisperer; who whispers into the hearts of men, from among jinn and men.'

In the above chapter God is described as the Lord of men, King of men and God of men. It is not said God is the Lord, King or God of jinn. But it is asked to take refuge from both of them and this prayer is applicable for both. So the jinn are also from human beings.

It can be understood from the verses of Holy Qur'an that the leaders and those who are highly placed in the society are meant by the word jinn. Common people go to their leaders for their needs. They are ready to do any kind of sacrifice what their leaders tell them. Common people did not give much importance to the logic of what their leaders asking them to do. They imitate their leaders blindly and they have to also suffer the consequences of their blind and superstitious actions.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعَوِّذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۖ

72: 7. 'And, indeed, some men from among the common folk used to seek the protection of some men from among the jinn, and thus they increased them in arrogance.

In the above verse of Holy Qur'an, the word 'Rijaal' is used for both men and jinn. But the word 'Rijaal' is only used for human beings in Arabic language. So the jinn are also human beings. Otherwise there is no other species with whom human beings take refuge.

God reveals that He has appointed prophets for jinn and men. But He also points that all the prophets appointed were human beings. So we can understand clearly that the jinn are also human beings.

يَمَعُشَرِ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَٰهَدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمُ الْحَيَاةَ

الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾

6:131. 'O company of jinn and men! Did not Messengers come to you from among yourselves who related to you MY Signs and who warned you of the meeting of this your day?' They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers..

From the addressing of 'O company of jinn and men', it can be understood that they are one community. From the question, 'did not Messengers come to you from among yourselves', we can understand that prophets came for both jinn and men. From the answer, 'the worldly life deceived them', also point out that jinn are also human beings. Those who forget God for the sake of this world are only human beings. Even though prophets are appointed for jinn and men, Holy Qur'an reveals that all the prophets appointed by God are only human beings. So the jinn are also human beings. Otherwise it should have been said that God appointed prophets from jinn also.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْقُرَىٰ ۚ

12:110. And We sent not before thee as Messengers any but men to whom We sent revelation, from among the people of the towns.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَذُرِّيَّةً

13: 39. And, indeed, We sent Messengers before thee, and We gave them wives and children.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُْنَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٩﴾

21: 9. Nor did We give them bodies that ate not food, neither were they to live forever.

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْئَلُ

فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ وَنَذِيرًا ۝

25: 8. And they say, 'What sort of Messenger is this that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۚ

25: 21. And We did not send any Messengers before thee but surely they ate food and walked in the streets.

In all the above verses, it is said that prophets were all human beings. So the jinn are also human beings.

The Holy Qur'an reveals that the enemies of prophets were from among the jinn also. We know that all the enemies of prophets were human beings only. No where it is mentioned that unseen creatures came and made hindrance in the way of prophets.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ

6:113. And in the like manner have We made for every Prophet an enemy, the evil ones from among men and jinn.

Since all the enemies of prophets were human beings, jinn also should be human beings.

God says in the Holy Qur'an that the jinn and men are created for the same purpose of worshipping God. So jinn also should be human beings.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

51: 57. And I have not created the jinn and the men but that they may worship ME.

There are good and bad people in the jinn.



وَأَنَا مِنْ الصّٰلِحِيْنَ وَمِنَّا دُونَ ذٰلِكَ

72: 12. 'And some of us are righteous and some of us are otherwise.

There were jinn among the armies of Prophet Solomon:

وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهُ مِنَ الْجِيْنِ وَالْاِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُوْنَ

27: 18. And there were gathered together unto Solomon his hosts of jinn and men and birds, and they were formed into separate divisions.

The army of jinn mentioned here were not some unseen creatures, but they were the dwellers of mountains.

The Holy Qur'an says that the jinn and men are friends for each other. The jinn (leaders) misguides the common people and both of them will finally enter the Hell.

وَيَوْمَ يُحْشَرُهُمْ جَمِيْعًا يَمْعَشَرَ الْجِيْنِ قَدْ اَسْتَكْثَرْتُمْ مِنَ الْاِنْسِ وَقَالَ اَوْلِيَآؤُهُمْ  
مِّنَ الْاِنْسِ رَبَّنَا اَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا اٰجَلَنَا الَّذِيْٓ اٰجَلْتَ لَنَا قَالَ النَّارُ مَثْوٰىكُمْ  
خٰلِدِيْنَ فِيْهَا اِلَّا مَا شَاءَ اللّٰهُ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ

6:129. And on the day when He will gather them all together, He will say, 'O company of jinn! You won over to yourselves a great many from among men.' And their friends from among men will say, 'Our Lord! we profited from one another, but now we have reached our term which Thou didst appoint for us.' He will say, 'The Fire is your abode, wherein you shall abide, save what Allah may will.' Surely, Thy Lord is Wise, All-Knowing.

When the common people will understand in the Hell that their leaders (jinn) have been misleading them, they will have a feeling to crush them under their feet and they will pray to God for



trampling them under their feet.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ  
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٤١﴾

41: 30. And those who disbelieve will say, 'Our Lord, show us those who led us astray from among both the jinn and men, that we may trample them under our feet so that they may be abased.'

It is not the purpose of God to bring the people into His religion using force. If so He would have created mankind as one community. But God has given them the freedom to select one's own religion of choice. But those who select a religion other than religion of God, they will enter the hell. First what is said commonly is about human beings, but later on it is said the jinn and the men will enter the hell. So it is very clear that the jinn and men are human beings only.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾ إِلَّا مَن رَّحِمَ رَبُّكَ  
وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾

11:119-120. And if thy Lord had enforced His will, He would have surely made mankind one people; but they would not cease to differ; save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy Lord shall be fulfilled: 'Verily, I will fill Hell with the disobedient jinn and men all together.'

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ  
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ  
هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢١﴾

32: 14-15. And if We had enforced Our will, We could have given every soul its appropriate guidance, but the word from ME has come true that I will fill Hell with jinn and men all together. So taste ye the punishment of your evil deeds, for you forgot the meeting of this day of yours.

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَمَنْعَكُمْ آتَايَ أَتَدَانِي ۚ أُنْزِلَتْ عَلَيْهِمْ مِنْ لَدُنْ رَبِّهِمْ  
وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَأَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ۖ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ  
قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ۝

46: 18-19. But the one who says to his parents, 'Fie on you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me?' And they both cry unto Allah for help and say to him. 'Woe unto thee! believe, for the promise of Allah is true.' But he says, 'This is nothing but the fables of the ancients.' These are they against whom the sentence of punishment was fulfilled along with the communities of the jinn and men that had gone before them. Indeed, they were the losers.

The same characteristics which are said about men are also said about jinn. Jinn also have to face the judgment of God like men. They will also enter the hell like men.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ۝

37:159. And they assert a kinship between Him and the jinn while the jinn themselves know well that they will be brought before Allah for judgement.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ

فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٦﴾

41: 26. And we had assigned to them companions who made to appear attractive to them what was before them and what was behind them of their deeds, and the same sentence was proved true concerning them as had proved true concerning the communities of jinn and men that had gone before them. Surely, they were the losers.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٤٠﴾

55: 40. On that day neither man nor jinn will be asked about his sin.

قَالَ ادْخُلُوا فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ﴿٣٩﴾

7: 39. He will say, 'Enter ye into the Fire among the nations of jinn and men who passed away before you.'

There are enemies of God in jinn also. There are sinners among them. They have to face the final judgment of God. They will enter the hell together with men. From the above description it is clear that the jinn are also human beings.

God says in the Holy Qur'an that the jinn and men can work together and even if they cooperate together, they will not be able to produce a book like that of Holy Qur'an. So we can understand that the jinn are also human beings.

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٩﴾

17: 89. Say, 'If men and jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.'

In the Holy Qur'an, it is mentioned that the jinn are created from

fire and the men from clay. So some people misunderstands that jinn are separate species from men. What here mentioned is mostly about the character of human beings. Common people's character is like clay by which they are being moulded easily by their leaders.

The jinn are created from fire means they are easily flammable which means they will get angry very quickly. In the Holy Qur'an it is also mentioned that all creatures are created from water. Water and fire cannot be joined together. Water is used for extinguishing fire. About Iblees who was a devil, it is said that he is created from fire. But also it is said that the Prophet Solomon used devils as divers for taking pearls from sea. Is it possible for a creature made out of fire to go to water?. If fire goes to water, then it will get extinguished.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٣﴾

21: 83. And We subjected to him from Satans who dived for him, and did other works besides that; and it was We Who guarded them.

It has been already described that the jinn will enter hell. There is no use putting a creature made out of fire into fire. The jinn of Prophet Solomon, when they committed sins they also got punishment of fire.

وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ  
عَن أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٣﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ  
مَّحَرِّبٍ وَتَمْثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ ﴿١٤﴾

34: 13-14. And (to Solomon) of the jinn were some who worked under him by the command of his Lord. And We said that whoever of them turned away from Our command, We would make him taste the punishment of the burning fire. They made for

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him what he desired - places of worship and statues, and basins like reservoirs, and large cooking vessels fixed in their places.

In the above verse it is mentioned that the jobs done by the jinn are same as that is done by men. So the jinn are also human beings.

There is a superstition that the jinn are able to fly from one place to another place at the speed of light. But the Holy Qur'an says that is not possible for jinn.

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا  
مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۖ

55: 34. O company of jinn and men! if you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with a power.

To travel in the air men need the aid of a power such as aero-plane or rocket. Jinn also need the same power for traveling in the air.

From the following verse it can be proved that there is no speed for jinn and men are faster than them. Following is a conversation that took between Prophet Solomon and his aids:

قَالَ عِفْرِيتٌ مِّنَ الْجِنَّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ  
لَقَوِيٌّ أَمِينٌ ۖ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ  
إِلَيْكَ ظَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرَ أَمْ  
أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ۖ

27: 40-41. A powerful chieftain from among the jinn said, 'I will bring it to thee before you get up from your place; and indeed I

possess power therefor and I am trustworthy.' Said one who had knowledge of the book, 'I will bring it to thee withing the twinkling of your eye.' And when he saw it set before him, he said, 'This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his own soul; but whosoever is ungrateful, truly, my Lord is Self-Sufficient, Gracious.'

Here the man who has got the skill to make the throne is said to be faster than the jinn. The meaning of bringing of throne does not mean bringing the throne of the queen by stealing it. It is unimaginable that a prophet will tell others to bring the throne by stealing. If so, then the queen will describe the Prophet Solomon a thief. Bringing the throne just before twinkling of the eye is a figurative speech which means he will make the throne at a faster speed.

Another superstition is that the jinn can know hidden things. But the jinn are not table to know hidden things. Other than God, nobody is able to know hidden things. Even for angels, prophets or jinn it is not possible.

When the kingdom of Prophet Solomon fell down, the jinn got punishment and they said as follows:

فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٣٤﴾

34: 15. So when it fell down, the jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.

Also the jinn who came to Holy Prophet, after hearing the Holy Qur'an they went to their people and told as follows:

وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ بِنَا فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿٧٢﴾

72: 11. 'And we know not whether evil is intended for those who are in the earth, or whether their Lord intends to bestow guidance upon them.

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Those who are addicted to their low level of worldly feelings are described as cattle in the Holy Qur'an.

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۖ أَمْ تَحْسَبُ  
أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۖ

25: 44-45. Hast thou seen him who takes his own evil desire for his god? Canst thou be a guardian over them? Dost thou think that most of them hear or understand? They are like cattle - nay, they are worst than cattle in their behaviour.

Same description is also given about jinn.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ  
بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ  
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ۖ

7:180. Verily, We have created many of the jinn and the men whose end shall be Hell. They have hearts wherewith they understand not and they have eyes wherewith they see not and they have ears wherewith they hear not. They are like cattle; nay, they are even more astray. They are indeed altogether heedless.

The above verse clearly shows that the jinn have got no supernatural powers and they are compared to cattle like other human beings. Also note that all of the jinn will not be going to hell, but many of them.

The plural word of jinn which is 'Jaann' in Arabic is used for snakes and bacteria in the Holy Qur'an. Also it is used for bacteria in the saying of Holy Prophet (S.A).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ



28: 32. Cast down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back.

The bacterial organism which has been created before the creation of men, may be the first form of life on this earth. These organisms draws its energy directly from heat and cosmic radiation. The creation of these minute organisms appeared about 4 billion years ago when there was little oxygen on the earth's atmosphere. Following verse of Holy Qur'an may be referring these minute organisms which cannot be seen by naked eyes:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٣٢﴾

15: 28. And the jinn We have created before (the creation of man) of the fire of hot wind.

Holy Prophet (S.A.) is reported to have said that the bones should not be used for cleaning purposes after attending the call of nature, because they are food for the jinn. The jinn mentioned here is also bacteria.

There can be other creatures also in the category of jinn. Their existence is affirmed by those who have got such experiences in their life.

Also it is to be noted that the interaction of clay and water have played a great role in the formation of living things on this earth, which is already proved scientifically. Some of the living things may be developed from the bacterial organisms drawing its energy from fire with the interaction of water and clay. When Allah says, jinn is created from fire and man from clay, it can have its actual meaning also because we do not know exactly how life developed on this earth initially. Even if different elements may be played its role for the development of human beings on this earth, as there are different genes in our body, it does not mean, jinn and men are entirely different creatures when they are addressed together, as the word jinn has got more wider meanings. But when the jinn is addressed separately from men,



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the word jinn has got a different meaning.

To know more about the role palyed by clay and water for the formation of life on this earth, please read the chapter 'The Essential Role of Clay and Photosynthesis in Evolution' from the book titled 'Revelation, Rationality, Knowledge and Truth' by Hadhrat Mirza Tahir Ahmad.

May God guard us to remove our superstitions and help us to understand the real meanings of Holy Qur'an. Ameen.

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## 13- The Devils

There are two ways in this world. One is for goodness and other is for evil. The way through which we are able to acquire the pleasure of God is of goodness and the way which makes us to acquire the wrath of God is of evil. God has provided the human soul with the knowledge about these two ways. When he advances in the way of goodness, he gets more interests to do good things. If he inclines to do bad things, then he will get more ideas to do bad things. When he advances in this way, he gets addicted to bad things. Those human minds which are enslaved by the feeling of doing bad things, urges others also to do bad things by bringing them on their way. The devils are these people who have selected the way of doing bad things. The word devil is a symbolic representation. The word devil does not mean an unseen creature which incites us to evil, but when a man selects wrong methods and makes it his way of life, then an enslavement is created in him whereby he becomes a slave for his satanic feelings and such a situation of human mind is called devilish and the people addicted to such feelings are called devils.

So such a person who has acquired this kind of attitude is called a devil. Due to this kind of attitude of men when he selects a wrong path for earning the pleasure of life, and the group of people who follows such ways are devils and their actions are satanic actions. The devils are not spiritual creatures like angels. If so then belief in devil will be made compulsory like the belief in angels. The devils are not spiritual creatures, but are a phenomenon of this world. Where there is no light darkness occurs. But when light comes darkness get removed. When there is no spiritual light in the mind of human beings, then it becomes a place of darkness whereby devilish actions takes place. But when a man gets spiritually advanced, his devilish feelings get washed away.

Where God tells about creation of man, He is saying about devil also. God created Adam and his people. He appointed Adam as a vicegerent of God on the earth. God gave the commands to angels to submit to Adam. It is the angels who execute the commands of God. Angels brought the commands of God as a revelation to Adam. Adam informed others of God's commands. But some of them accepted the commands of God and some of them rejected. It was Iblees who was the leader of the disbelievers at the time of Adam. Iblees is described as a devil in the Holy Quran. As it is commonly believed Adam was not alone, there were other people with him.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا

لَادَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١٧﴾

7: 12. And We indeed created you and then We gave you shape; and then We said to the angels, 'Submit to Adam; and they all submitted. But Iblis did not; he will not be of those who submit.

From the plural word of we created you, it is clear that there were other people with Adam. Following verses also make this point very clear:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿١٦﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿١٨﴾ قَالَ يَبْنَؤُمْ أَنْبَهُمْ بِأَسْمَاءِهِمْ فَلَمَّا أَنْبَاهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ

السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْنُمُونَ ﴿٣١﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٢﴾

2: 31-35. And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,' they said 'Wilt THOU place therein such as will cause disorder in it, and shed blood? And He taught Adam all the names, then He put the objects of these names before the angles and said, 'Tell ME the names of these, if you are right.' They said, 'Holy art THOU! No knowledge have we except what THOU hast taught us; surely THOU art All-Knowing, the Wise.' He said 'O Adam, tell them their names;' and when he had told them their names, He said 'Did I not say to you, I know the secrets of the heavens and the earth, and I know what you reveal and what you hide? And remember the time when We said to the angels 'Submit to ADAM,' and they all submitted. But Iblees did not. He refused and deemed himself too big; and he was of the disbelievers.

When angels said to God, are You going to appoint those who create disorder and shed blood?, it means that there were many people with Adam. One person alone cannot make disorder and shed blood. There is one main point here to be noted that angels are not commanded to submit to Adam as soon as he is created, but after God teaching the names to Adam and Adam telling the names to Angels.

Also it is said Iblees was from disbelievers, which also means that there were other people with him. Submitting to Adam does not mean worshipping him. Only God is to be worshipped. When it is said to angels to submit to Adam, it means to stand firm for the establishments of divine message given to Adam. When the command is applied to men, it means to obey and live according to the commands of God given to Adam. But Iblees and his group rejected the commands of God and became disbelievers. In the

sight of Iblees, Adam has got no value. He deemed himself great and decided not to obey him. But God in His eternal wisdom, knows who is fit for the delivery of His message and selects the one suitable for it. It is not unto Iblees to decide who is fit for the delivery of divine message. It is the right of God. Because Iblees showed disrespect to God, He became accursed. Iblees and those who followed him became distant from the mercy of God. Those who keep their conscience pure and clean, they will escape from disbelief and others will follow the footsteps of Iblees and will become disbelievers. This phenomenon which happened at the time of Adam, i.e. appointment of a prophet and his rejection will continue till the end of world. This fact is described in the Holy Qur'an in figurative speech at many places, one of them is as follows:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ۖ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۖ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۖ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ۖ قَالَ يَبْنَئِيلُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي ۖ أَتُكْبِرُتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ۖ قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۖ وَإِنَّ عَلَيْكَ لعَنَتِي إِلَى يَوْمِ الدِّينِ ۖ قَالَ رَبِّ فَانْظُرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۖ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۖ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۖ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۖ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ۖ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ۖ لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبَعَكَ مِنْهُمْ أَجْمَعِينَ ۖ

38: 72-86. Call to mind when thy Lord said to the angels, I am about to create man from clay; and so when I fashioned him in

perfection, and have breathed into him of My Spirit, fall ye down into submission to him.' So the angels submitted, all of them together. But Iblees did not. He behaved proudly, and was of those who disbelieved. God said, 'O Iblees, what hindered thee from submitting to what I had created with MY two hands? Is it that thou art too proud, or art thou really above obeying my command?' He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.' God said, 'Then get out hence, for, surely, thou art rejected; . And, surely, on thee shall be MY curse till the Day of Judgment.' He said, 'My Lord, then grant me respite till the day when they shall be raised.' God said, 'Certainly, thou art of the respited ones, 'Till the day of the known time.' . He said, 'So be Thy glory, I will surely, lead them all astray, except Thy chosen servants from among them.' God said, 'The truth is, and the truth alone I speak, 'That I will, certainly, fill Hell with thee and with those who follow thee, all together.'

After creation of man and fashioning him in perfection, breathing of spirit of God means giving His message by revelation. So a prophet is appointed among human beings. Instead of the word man, the word Adam is used at other places. At 15:29 the word man is used. At 17:62 and 20:117 the word Adam is used.

The command for submission is not given immediately after Adam was created. It was after teaching the names to Adam, as mentioned before. (See verses 2:31-34).

The creation from clay and creation from fire shows different natures of common man and their leaders (jinn) as Iblees was a jinn (verse 18:51), not an angel. The meaning of asking respite till the Day of Judgment is metaphorical, which means the evil suggestions against accepting prophets of God will continue till that time. Except Thy chosen servants means, all others who are corrupted in their life will continue to follow the footsteps of Satan.

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In addition to the mentioning of Adam and Iblees, it is also mentioned about Adam and Satan. When Adam was living in this world, God told Adam not to have contact with satanic people. But Adam was trapped. Adam asked forgiveness of God and God accepted his repentance.

وَقُلْنَا يٰٓآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا  
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا  
كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَى  
حِينٍ ﴿٢١﴾ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٢﴾

2: 36-37-38. And when We said 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully where ever you will, but approach not this tree, lest you be of the wrongdoers. But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said, 'Go forth hence; some of you are enemies of others and for you there is an abode in the earth and a provision for a time.' Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy. Surely He is Oft-Returning with compassion, and is Merciful.

There is wrong belief that Garden of Adam was in heaven. It is described in the Holy Qur'an that those who enter heaven will never be expelled from there (15:49). Also there is no tree in heaven by eating the fruits of which will make men sinners. The devils cannot enter heaven. Hell is the abode of devilish people. Nobody is coming to this word after expelling from heaven, but everybody goes to heaven after their death based on their good deeds. Also it is very clear from the Holy Qur'an that these incidents were taking place on the earth after Adam was appointed as a vicegerent of God which is mentioned in the verse



2:31, then it is mentioned about Iblees and after the incidents of Iblees, incidents with Satan is mentioned.

When it is said you all go from here, it is clear that there were other people with Adam.

What is said about the qualities of Iblees, same characteristics are mentioned about Satan also.

لَعْنَهُ اللَّهُ وَقَالَ لَا تَخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿٣١﴾ وَلَا ضَلَّيْنَهُمْ وَلَا مُنِيتَهُمْ وَلَا مُرْتَبَهُمْ  
فَلْيَبْئُكُنَّ ءَاذَانُ الْأَنْعَامِ وَلَا مُرْتَبَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ  
اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿٣٢﴾

4:119-120. Whom Allah has cursed, He said, 'I will assuredly take a fixed portion from THY servants; And assuredly I will lead them astray and assuredly I will arouse in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allah's creation.' And whoever takes Satan for a friend instead of Allah, he certainly suffers a manifest loss.

It is mentioned Iblees is Satan in 17:65 and also Iblees is the one who expelled Adam from his garden.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿٣٣﴾ فَقُلْنَا يَسْأَدُمُ إِنَّ هَذَا  
عَدُوُّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿٣٤﴾

20:117-118. And remember when We said to the angels, 'Submit to Adam,' and they all submitted. But Iblis did not. He refused to submit. Then We said, 'O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

It is to be understood that all the enemies of prophets were human beings.



وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ

6:113. And in the like manner have We made for every Prophet an enemy, the evil ones from among men and jinn.

The jinns are leaders of human beings which has been described in the previous chapter of Jinn and Men. The above verse clearly shows that men who have got devilish characters are called satan. Iblees was also from jinn (verse 18:51).

Those who are enslaved by satanic feelings will try to bring others also in their footsteps. But the sincere followers of God will not be included among them.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

16:100. Surely he has no power over those who believe and who put their trust in their Lord.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٣﴾

15: 43. 'Surely, thou shall have no power over MY servants, except such of the erring ones as choose to follow thee.'

When devilish people call others to their evil ways, fear of God will be taking place in their hearts:

وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٩﴾

8: 49. and said, 'Surely, I have nothing to do with you; surely, I see what you see not. surely I fear Allah; and Allah's punishment is severe.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ

إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

59: 17. Or it is like that of Satan, when he says to man, 'Disbelieve,' but when he disbelieves, he says, 'I have nothing to

do with thee, I fear Allah, the Lord of the worlds.'

There is no power given to devilish people. They cannot misguide anyone by using force. Devils are only attracting others using their cunning ways. When others decide follow his footsteps then they become his slaves.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ  
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ  
لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي  
كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

14: 23. And when the matter is decided, Satan will say, 'Allah promised you a promise of truth, But I promised you and failed you. I had no power over you, except that I called you and you obeyed me. So blame me not, but blame your ownselves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with Allah. For the wrongdoers there shall, surely, be a grievous punishment.'

The incident mentioned here is what the leaders of the misguided people will tell them on the Day of resurrection. Those leaders are called Satan here. The same is repeated in other place as follows:

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٣٢﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٣١﴾ قَالُوا إِنَّكُمْ كُنْتُمْ  
تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٣٠﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ  
كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٢٨﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ ﴿٢٧﴾

37: 27-32. Nay, on that day they will surrender themselves completely. And some of them will address others, questioning one another. They will say, 'verily you used to come to us from

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the right.' The others will answer, 'Nay, you yourselves were not believers, and we had no power over you; but you yourselves were a transgressing people. Now the word of our Lord has been fulfilled against us that we must taste the punishment.

Following people will be following the footsteps of Satan:

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ۖ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

26:222-223. Shall I inform you on whom the evil ones descend? They descend on every lying sinner.

وَمَن يَعِشْ عَن ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ وَقرين ﴿٢٢٣﴾

43: 37. And he who turns away from the remembrance of the Gracious God, We appoint for him a satan, who becomes his intimate companion.

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ

الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٦﴾

47: 26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them and holds out false hopes to them.

The believers are admonished to ask for the refuge of God when they are incited with evil desires from the devil.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

7:201. And if an evil suggestion of Satan assail thee, then seek refuge in Allah; surely, He is All- Hearing, All-Knowing.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

7:202. As to those who are righteous, when an evil suggestion from Satan assails them, they remember Allah and behold! they begin to see aright.

God has warned us that we should not follow the footsteps of the devil or follow such people, then we will be entering hell together with them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا  
خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٩﴾

2:209. O ye who believe, come into submission all of you and follow not the footsteps of Satan; surely he is your open enemy.

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢٢٠﴾

22: 5. Concerning whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide to the torment of the Fire.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ  
ءَابَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢٢١﴾

31: 22. And when it is said to them, 'Follow that which Allah has revealed,' they say, 'Nay, we shall follow that which we found our fathers following.' What! even though Satan was inviting them to the punishment of the burning fire?

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا  
إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٢٢٢﴾

35: 7. Surely, Satan is an enemy to you; so treat him as an enemy. He calls his followers only that they may become the inmates of the burning Fire..

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا وَذَلِكَ جَزَاُ الظَّالِمِينَ ﴿٢٢٣﴾

59: 18. The end of both is that they are both in the Fire, abiding

therein. Such is the reward of the wrongdoers.

Devil is the union of all bad characters. He is a bad companion, cheater, enemy and ungrateful to God. The believers should keep away from them. The ways of working of devils are described in the Holy Qur'an at so many places. The devils attract others to the evils they are doing. The devils take them to gambling, drinking of alcohols and to other evil deeds. They also frighten them with poverty and make them niggardly. So God has commanded His servants to keep the middle way without inclining to both extreme ends. Except the middle path, all other paths are for evil.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ  
يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

2:269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing.

إِنَّمَا ذَاكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٦﴾

3:176. It is Satan who only frightens his friends, so fear them not but fear ME, if you are believers.

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ وَقَرِينًا فَسَاءَ قَرِينًا ﴿٣٩﴾

4: 39..And whoso has Satan for a companion, an evil companion is he.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُّنْتَهُونَ ﴿٩٢﴾

5: 92. Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep you back from the remembrance of Allah and from Prayer. Then will you

keep back?

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٨﴾

17: 28. Verily, the squanderers are brothers of satans and Satan is ungrateful to his Lord.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ  
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٤﴾

17: 54. And say to MY servants that they should always speak what is best. Surely, Satan, stirs up discord among them. Surely, Satan is an open enemy to man.

The special character of devil is that they exhibit all their actions in a most attractive way. They forward all their claims in a beautiful manner to others. Those who follow them without using their brains will fall into their traps and will reach to destruction.

The messenger of Prophet Solomon gave him following information about the queen of Sheba:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ  
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٥﴾

27: 25. 'I found her and her people worshipping the sun instead of Allah, and Satan has made their works look beautiful to them, and has thus hindered them from the right way, so they are not rightly guided.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُصْتَبِرِينَ ﴿٣٩﴾

29: 39. And We destroyed Ad and Thamud; and it is evident to

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you from their dwelling places. And Satan made their deeds appear attractive to them, and thus turned them away from the right path, sagacious though they were.

Finally God will push them to Hell, those leaders and their subjects who are addicted to satanic actions:

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝

19: 69. And, by thy Lord, We shall assuredly gather them together, and the satans too; then shall We bring them on their knees around Hell.

From the above verse it is clear that the devils are the leaders of the disbelievers. About Hell, it is described as a fire whose fuel is men and stone (men who are stone-hearted). So only human beings will be entering to hell.

In addition to human beings, the word Satan is used for other harmful insects in the Holy Qur'an:

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ۝

38: 42. And remember Our servant Job, when he cried unto his Lord; 'Satan has afflicted me with toil and torment.'

It is the insects of disease what is meant by above verse. May Allah guard us against the evil incitements of devils and keep us always attached to His right path of the blessed ones. Ameen.

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# 14 -The Prayers and Getting Answers.

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The foremost attribute of Allah is His Mercy (Rahmat). There are two aspects of His mercy, one is Rahmaniyat and the other is Raheemiyat. The part of His mercy which is equal for all, irrespective of whether they are believers or not, is called Rahmaniyat. But the other part of His mercy which is special to His believers is called Raheemiyat. All kind of mercy from God is called Rahmat. Air, water, sun, moon, food etc which is common for all human beings is called Rahmaniyat. There are other parts of His mercy which is special for believers. God has opened the gate of acquiring His mercy equal for all, but whoever is utilizing the chance given by God in its proper way, they only will be getting His special mercy which is called Raheemiyat.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

7:157-158. And MY mercy encompasses all things; so I will ordain it for those who act righteously and pay the Zakaat and those who believe in Our Signs, those who follow the Messenger, the Prophet, the Ummi.

Even though His mercy encompasses all things, God has made some conditions for acquiring His special mercy. The conditions are to fear (respect) Him, to give Zakat, to believe in His signs and to follows the Holy Prophet (S.A). For them special blessings of God is attainable. One of the blessings attainable for them in abundance and very little for others is getting their prayers answered by God.

One of the attribute of God is called Mujeeb i.e. Answerer of Prayers.



إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٤٠﴾

14:40. Surely, my Lord is the Hearer of Prayer,

إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦٢﴾

11:62. Verily, my Lord is nigh, and answers prayers.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

2:187. And when MY servants ask thee about ME, say `I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way.

فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٦﴾

37: 76... And how excellent Answerer of Prayers are WE !

وَقَالَ رَبُّكُمْ ادْعُونِي ۖ أَسْتَجِبْ لَكُمْ ﴿٦١﴾

40: 61. And your Lord says, `Pray unto ME; I will answer your prayer.

The best method one can follow to find out the existence of God is to pray to Him and to get the answer from Him directly. God Himself admonishes us to follow this method to find out His existence.

There are its own methods to get answers from God. God is not our servant or slave. He is our Creator, Protector and Master. We cannot insist on to get the reply for our prayers then and there. We have to qualify ourselves to get the answers from Him. Our duty is to continue our prayers and to wait with patience till we get answers for our prayers. There are some conditions made by God for getting answers from Him. We should develop our good

characters to get reply from Him. For praying to Him, there are its own methods. We have to follow those methods.

### Conditions required getting our prayers answered by God

The first and foremost condition to get our prayers answered by God is that we should answer to His calls.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ  
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

2:187. And when MY servants ask thee about ME, say `I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way.

To get answers to our prayers, we should answer to the call of God. How we can answer to His calls? About answering to His calls, God teaches us a prayer as follows:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا  
رَبَّنَا فَاعْفُ رَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

3:194. `Our Lord, we have heard a Crier calling us unto faith, saying, `Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous.

It is to accept the one who is calling to the path of God i.e. to accept the prophet of God. Those who accept His prophet, their prayers will be answered by God.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

3:196. So their Lord answered their prayers,

It is already mentioned that to get our prayers answered, we have

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to accept the call of God, which means to accept His prophet. Those who answers to the call of God, they are supposed to have some qualities as mentioned in the following verse:

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾ وَالَّذِينَ يَحْتَبِرُونَ كُبَّرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَرُونَ ﴿٤٠﴾

42: 37-40... and they put their trust in their Lord, And those who eschew the more grievous sins and indecencies, and, when they are angered, they forgive, And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what WE have provided for them, And those who, when a wrong is done to them, defend themselves.

Those who have the qualities mentioned in the above verse will get their prayers answered very quickly. It is the practice of God to answer the prayers of believers.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ﴿٤١﴾

42: 27. And HE accepts the prayers of those who believe and do good works, and gives them more than their due reward, out of HIS grace; and the disbelievers will have a severe punishment.

Now we know the qualities that we should develop to get our prayers answered by God. Now let us see the methods of praying to Him. To get our prayers answered we should offer our prayers in its proper way. Those who are praying to God, they should have humbleness, respect of God, sincere love to Him and should not be desperate about His mercy.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٤٢﴾

7: 56. Call upon your Lord humbly and in secret. Surely, HE does not love the transgressors.

وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

7: 57... And call upon HIM in fear and in hope. Surely, the mercy of ALLAH is nigh unto those who do good.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

40: 15. Call ye, then, upon ALLAH, devoting your obedience wholly and sincerely to HIM.

There are beautiful (attributive) names of Allah, such as Rahman, Raheem, Malik, Quddoos, Salaam etc. It is better to use these names according to the needs of our prayer. For example, if we pray for His mercy, call Him Rahman or Raheem, if we are praying for strength and power call Him Malik, if we pray for peace, call Him Salaam and if we pray for prestige, call Him Mu'min so that chance of acceptance of our prayers are more.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٥٧﴾

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٥٨﴾

17:111. Say, 'Call upon ALLAH or call upon Al-Rahman, by whichever name you call on HIM, HIS are the most beautiful names.' And utter not thy Prayer aloud, nor utter it too low, but seek a way between.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ

يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿٥٩﴾

7:181. And to ALLAH alone belong all perfect attributes. So call on HIM by these attributes. And leave alone those who deviate from the right way with respect to HIS attributes. They shall be

requited for what they do.

Getting answers for our prayers from God is one of the ways to find out His existence and to know Him. Those who want to find out the existence of God can use this method. Those who shut their eyes and say that there is no God, the only way open for them to understand His existence is going through His severe punishment. When they go through this punishment, then only they will be able to know Him.

وَقَالَ رَبُّكُمْ ادْعُونِي ۖ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ

يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٤٠﴾

40: 61. And your Lord says, 'Pray unto ME; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

It is described in detail in the next chapter how God answers the prayers of His servants. Here let us examine why we are not getting answers for some of our prayers from God.

God is not responsible to us to accept all our prayers. He is our Creator and we are his creatures. If God accepts all our prayers and act according to our wishes, then we will be the masters and God will be our servant. All the incidents taking place in the nature is time bound. If a person prays for a child, he should have intimate relationship with his wife and when she is pregnant he has to wait for ten months to get his child. He will not get a child as soon as he starts his prayers. When we are praying for a thing, we are just sowing a seed for it. We have to wait for a good season so that the seed sprouts and wait with patience till it grows and starts to give its fruits. With our prayers we should be aiming for the divine mercy so that favourable climates are created for the fulfillment of our needs.

Life is a trial and for this purpose man is created. Sorrows,

difficulties, solace, comforts, happiness, accidents etc are part of our life. God is not giving a life without sorrows to anybody. So if we pray for a life of happiness without difficulties, it will not be accepted.

The real intention of prayer should be to know Him and to lead a life of attaining His pleasure. So we have to pray for such a life. We should not pray only for the requirement of our day to day worldly life. We should not pray for things that He has prohibited. We have to give God His right to accept or reject our prayers. Even if our prayers are not accepted, we should not be angry with Him, but should be pleased with Him and should accept His decision.

When we pray for rain, we have to offer our prayers when the rainy season starts. If we offer our prayers during summer, then we have to wait till the rainy season starts. When we pray to God to remove our sorrows, we should not hasty that our sorrows should get removed immediately. We have to be optimistic that God is making arrangements so that our sorrows will be vanishing sooner or later.

Sometimes we may pray for a thing, in which Allah may be willing to give us His rewards. For example showing patience. In the Holy Qur'an God informs us that we will get rewards of gardens and dresses made of silk when we show forbearance. (76:13). So when it is the time for showing patience, we should show patience. That is our greatness. So we have to spend such time of trial with patience without being angry to God. During such situation if we pray for the removal of our difficulties, God may not accept our prayers. By our prayers, we may be removing the blessing of God which He is willing to bestow on us. So bearing difficulties are much better than enjoying the comforts of life.

When we pray for a thing, we have to do the actions in accordance with our prayers. When there is a burning fire, with

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our prayers we have to try to extinguish it by pouring water on it. To get our illness cured, we have to pray to God as well as take medicines also.

If we pray for something and do the actions against it, it will have no effect. We know that for good health we should avoid overeating. If we overeat and pray for a good health then it will not have the desired effect on our health. Some of our prayers may be against the law of God without us knowing it. It is the law of God to punish the wicked people. When we make our request to God with such prayers it will not be accepted. There are many such examples in the Holy Qur'an.

When God told Prophet Abraham that He is going to make him as a leader for the people, Abraham asked God to make leaders from His progenies also. God accepted the prayer of Abraham with one condition that His promise will not be applicable to wrong doers.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

2:125. And remember when his Lord tried Abraham with certain commandments which he fulfilled, HE said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring?' God said, 'MY covenant does not embrace the transgressors.'

When Prophet Abraham prayed to God to provide fruits for the inhabitants of Makkah, God accepted the prayer with a condition that the disbelievers also will enjoy the fruits, but later they will be pushed to hell.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ

مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ



فَأَمْتَعَهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبُئْسَ الْمَصِيرُ ﴿١٢٧﴾

2:127. And remember when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in ALLAH and the Last Day.' ALLAH said 'And on him too who believes not, will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.

When Prophet Noah prayed to God regarding his son who died in the flood, because God had promised him that all his family members will be saved, God replied him that he is not among his family members and he should not ask foolish questions.

قَالَ يٰنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ

مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٧﴾

11: 47. ALLAH said, 'O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct. So do not ask of ME that, of which thou hast no knowledge, I admonish thee lest thou be one of the ignorant.'

When Prophet Jesus prayed to God to send down food from heaven for his disciples, God accepted the prayer with one condition that His punishment will fall on those who show ingratitude.

قَالَ عِيسَى ابْنُ مَرْيَمَ اٰللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُوْنُ لَنَا

عِيْدًا لِاَوْلٰئِنَا وَاٰخِرِنَا وَاٰيَةً مِنْكَ وَاَرْزُقْنَا وَاَنْتَ خَيْرُ الرَّازِقِيْنَ ﴿١٥٦﴾

قَالَ اَللّٰهُ اِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْ اُعَذِّبُهُ

عَذَابًا لَا اُعَذِّبُهُ وَاَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿١٥٧﴾



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5:115-116. Said Jesus, son of Mary, 'O ALLAH, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us and a Sign from THEE; and provide sustenance for us, for THOU art the Best of Sustainers.' ALLAH said, 'Surely I will send it down to you; but whosoever of you disbelieves afterwards - I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

Sending a table spread with food does not mean sending a physical table from the sky. It is a request to God to arrange provisions of food in an easy manner for the disciples of Jesus.

Prophet Jesus will ask God on the day of resurrection to forgive his people if He so pleases. But God will be rejecting his prayer and will be executing His justice.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٥﴾  
قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١١٦﴾

5:119-120. 'If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise. ' ALLAH will say, 'This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide forever. ALLAH is well pleased with them, and they are well pleased with HIM; that indeed is the supreme achievement.'

When Prophet Abraham prayed to God to remove the punishment decreed for the people of Lot, his prayer was not accepted.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ

وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٧﴾

11: 77. `O Abraham, desist from this. Surely, the decree of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.

God informed the Holy Prophet (S.A.) that even if he prays for the hypocrites seventy times, He will not forgive them.

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

9: 80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, ALLAH will never forgive them. That is because they disbelieved in ALLAH and HIS Messenger. And ALLAH guides not the perfidious people.

But Holy Prophet (S.A.) hoped that God may forgive them if he prays more than seventy times. But when the Holy Prophet started to offer prayers more than seventy times, God instructed him not to pray for them.

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ

وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾

9: 84. And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in ALLAH and HIS Messenger and died while they were disobedient.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ

تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنْ أَنْتَ إِلَّا رَسُولٌ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧٧﴾

63: 7. For them it is equal whether thou ask forgiveness for them,

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or ask not forgiveness for them. ALLAH will never forgive them. Surely, ALLAH guides not the rebellious people.

From the above examples, it is clear that God did not accept even the prayers of His prophets. So there is no wonder if some of our prayers are not accepted by God.

The main aim of prayer is to know the existence of God and to establish a spiritual relationship with Him. Prayers for asking His nearness will be always accepted. If we have been forgetting God during our good days and following the ways prohibited by God for acquiring the material benefits of this world and when the punishment of God befall on us due to our evil deeds and then if we offer our prayers insisting that our difficulties should get removed easily thinking that we are the master and He is our servant, then there is no wonder if our prayers go unaccepted.

God accepts not only the prayers of believers, but sometimes the prayers of the disbelievers also. It is a blessing from Him as well as a trial for them. There are many such examples in the Holy Qur'an:

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنٌ

أُنَجِّنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ۝ قُلِ اللَّهُ يُنَجِّيكُمْ

مِنْهَا وَمِنْ كُلِّ كَرْبٍ تُؤْتُونَ شُرَكَاءَ ۝

6: 64-65. Say, 'Who delivers you from the calamities of the land and the sea, when you call upon HIM in humility and in secret, saying, 'If HE deliver us from this, we will surely be of those who are grateful.' Say, 'ALLAH delivers you from them and from every distress, yet you associate partners with HIM.'

The above verse makes it clear that God accepts the prayers of those who worship other gods than Him during their difficult periods and He is the one who removes every distress, not other

gods as the polytheists imagine.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ  
مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٠﴾

10: 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are made to seem fair in their eyes.

God gives difficulties to men as a trial. During their difficulties even the atheists pray to God to get rid of their difficulties. When their problems get removed, they go back to their old ways. Instead of understanding the existence of God, they start to reject God again and again. For such people the only way left is going thorough His severe punishment. God gives warnings to disbelievers through His sample punishments. But instead of taking lessons from such trials of life, they advance in their denial of God. There are very few who take lessons from such trials.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِهَمِّ بَرِيحٍ طَيِّبَةٍ  
وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ  
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١١﴾ فَلَمَّا  
أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ  
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾

10:23-24. HE it is Who enables you to journey through land and sea until when you are on board, the ships and they sail with them with a fair breeze and they rejoice in it, there overtakes them (the

ships) a violent wind and the waves come on them from every side and they think that they are encompassed, then they call upon ALLAH, in sincere submission to HIM, saying, 'If thou deliver us from this, we will surely be of the thankful.' But when HE delivered them, lo! they begin to commit excesses in the earth wrongfully. O ye people, your excesses in seeking the enjoyment of the present life are only against your own selves. Then to US shall be your return; and WE will inform you of what you used to do.

When we see that our prayers are being accepted by God, then as believers we should be grateful to Him and try to acquire His nearness by doing good deeds to please Him. If so, then our prayers will be accepted more and more. If our difficulties are removed and we are not grateful to Him, then if we meet with difficulties some other time, then there is no guarantee that our prayers will be accepted again and again. If we show ingratitude then the chances of befalling difficulties upon us are more.

وَلَمَّا أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ

فَخُورٌ ۖ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

11: 11-12. And if after an adversity has touched him, WE let him taste prosperity, he will assuredly say, 'Gone are the ills from me.' Lo! he is exultant, boastful, save those who are steadfast and do good works. It is they who have forgiveness and a great reward.

After prayers are accepted and our difficulties are over then we should not be boastful and exhibitiv. It is a kind of ingratitude and the believers should not behave in such a way.

The following verse shows another example of how people show ingratitude to the Creator.

هُوَ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا

خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾  
فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

7:190-191. HE it is Who created you from a single soul and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to ALLAH, their Lord, saying, 'If thou gives us a good child, we will surely be of the thankful'. But when HE gives them a good child, they associate with HIM partners in respect of that which HE has given them. But exalted is ALLAH far above what they associate with HIM.

After having children it is the habit of many people to forget God. The above verse warns us against showing such ingratitude.

Those who are being subjected to aggression, their prayers will be heard very quickly. The Holy Prophet (S.A.) has warned us against being aggressive to others. God informs us about accepting their prayers:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

27: 63. Or, Who answers the cry of the distressed person when he calls upon HIM, and removes the evil.

If we feel that our prayers are not getting accepted by God then we should not be desperate. To be desperate is against the conditions for the prayers to get accepted. If we are not seeing the fruits of our prayers we should not think that our prayers are not accepted. We should understand that in the knowledge of God, the time is not yet ripe for the fulfillment of our prayers. We should think that the suitable time has not yet come for the acceptance of our prayers and we should wait with patience. Sometimes what we are praying for may not be suitable for our spiritual advancement and God in His divine knowledge may not be

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willing to provide us what we are asking for and He may give us something better than what we ask for. Our duty is to keep praying without being desperate.

وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿١٢٨٨﴾

12:88. Despair not of the mercy of ALLAH; for none despairs of ALLAH's mercy save the disbelieving people.'

Allah has promised rewards for all good deeds. When we pray to God for us or for others, we are doing a good deed. Even if our prayers are not accepted, God will not make our good deeds to go waste. When we pray for others, they should have the quality also to get our prayers accepted for them. Otherwise our prayers will not benefit them. This principle could be understood from the following verse:

Prophet Moses prayed for the Pharaoh when he started to go to meet him for delivering the message of God:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٧﴾

وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٨﴾ يَفْقَهُوا قَوْلِي ﴿٢٩﴾

20: 26-29. Moses said, 'My Lord, expand for me my breast; And make my task easy for me; 'And loose the knot from my tongue, that they may understand my speech.

The essence of above prayer is that the Pharaoh and his people should understand the message of Moses. But the Pharaoh did not get benefited by the prayer of Moses because he was not having such good moral qualities. But the prayer of Moses did benefit the Magicians who had no direct connection with the prayer of Moses.

The prayers such as to make everybody good people and to show right path to everyone and to make everyone believers etc will not be accepted by God. But it does not mean that we should not



make such prayers. When we make such prayers we present our good will and our sincerity in front of God and we will have our rewards for such prayers. There is a particular time for acceptance of such prayers also. A time is going to come after the day of resurrection in the Next world when God will rescue everybody from the punishment of Hell. At that time the Pharaoh also will get freed from His punishment and God will take everyone to heaven. That is the time the Pharaoh also will get the benefit of the prayer of Moses.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٢﴾

42: 6. The heavens may well-nigh rend asunder from above them; and the angels proclaim the praises of their Lord and ask forgiveness for those on earth. Behold! it is, surely, ALLAH Who is the Most Forgiving, the Merciful.

God has appointed a group of angels to pray for the forgiveness of all the people. The highest part of the mercy of God will be established at that time when everybody is taken out of hell. Those who spent their full life by rejecting God in this world, are qualified to spent their full life in the next world for ever in Hell. But even though God is taking them out of hell after a very long period, still it is the greatest mercy of God that they are being rescued from the punishment of hell.

So even if all the prayers are not accepted in its time as we wish, but a time is surely going to come when all our prayers will be accepted. So prayers are not an unwanted item nor it is a waste of time.

God tells us that if we do not pray to Him, then there is no value for us in His sight. The real prayer is the five time prayers itself and we should concentrate all our prayers in it as far as possible. Prayers also can be offered at other times also.



قُلْ مَا يَعْبُؤُنَا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

25: 78. Say: my Lord would not care for you without your prayer.

May Allah accept our prayers and bless us with His nearness and dearness. Ameen.

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# 15 - The Divine Revelations

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It has been described before that God speaks by revealing Himself and answering the prayers of His servants. The aim of this chapter to show how God speaks and the medium He uses to deliver His message to human beings. Even though divine revelations are not common to everybody, it is not a thing that is impossible to attain.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۖ

17: 86. And they ask thee concerning the Revelation. Say, 'The Revelation is from the command of my Lord; and of the knowledge thereof you have been given but a little.

Even though the knowledge of men about divine revelations is limited, it is not a thing unknown. From the time immemorial the prophets of God and His chosen servants have given proofs about God talking to them and the same is recorded in the holy books. It is a great mercy of God that He speaks to mankind. It is against the dignity of God to say that He used speak in the old ages and at present He is not speaking to anybody. It is equivalent to saying that God's attributes are not eternal and now He has lost the capacity to speak. If we say that after the advent of Holy Prophet (S.A.) God stopped speaking, then it is a great lie and it is equivalent of saying that with the advent of Holy Prophet (S.A.) a great blessing of God came to an end and his advent became a curse to mankind.

The Holy Prophet (S.A.) did not say that divine revelation has stopped with his advent. When we say divine revelation has stopped, which is the most concluding proof for the existence of God, it is equivalent of saying that (May God forgive) God has died. It has been recorded in a tradition (of Tirmizi) that Holy Prophet (S.A.) has been reported to have said as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَظَّمَتْ أُمَّتِي الدُّنْيَا نُزِعَتْ مِنْهَا هَيْبَةُ الْإِسْلَامِ وَإِذَا تَرَكْتُ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمَعْرُوفِ حُرِمَتْ بَرَكَتُ الْوَحْيِ وَإِذَا تَسَابَتْ أُمَّتِي سَقَطَتْ مِنْ عَيْنِ اللَّهِ

Hadhrat Abu Hurairah (R.A.) has narrated that the Holy Prophet (S.A.) said: “When my followers attach more importance to the world and regard it as a source of glory, the awe and importance of Islam will vanish from their hearts. When they give up the practice of enjoining good and forbidding evil, they will be deprived of the blessings of Revelation and when they begin to indulge in mutual recrimination, they will fall low in the eyes of Allah..”.

So Holy Prophet (S.A.) did not say that divine revelation has been stopped with his advent, but when the Muslims start giving importance for the gain of material benefits, then they will be deprived from the blessing of divine revelation. Those who say that divine revelation has ceased, they testify the saying of Holy Prophet (S.A) that they have lost spirituality and became the insects of this world.

The following verse of Holy Qur'an tells us the ways how God will be talking to His chosen servants:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ  
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

42: 52. And it is not for a man that ALLAH should speak to him except by direct revelation, or from behind a veil, or by sending a messenger to reveal by HIS command what HE pleases. Surely, HE is High, Wise.

When it is said, He will not be talking to any men, we should

understand that God is talking not only to prophets but also to ordinary people of His chosen servants. There are three ways available in the nature to get revelation from God:

1. God speaks directly.
2. God speaks from behind a curtain. He delivers His message through dreams and visions.
3. He sends His angels to deliver His message.

God has spoken to prophets as well as to others by using above three mediums. For example God spoke to Prophet Moses directly as indicated in the following verse:

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَىٰ النَّارِ  
هُدًى ۖ فَلَمَّا أَتَاهَا نُودِيَ يَمْؤَسَىٰ ۖ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۖ  
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ۖ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۖ

20: 11-15. When he (Moses) saw a fire, and he said to his family, 'Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire. And when he came to it, he was called by a voice, 'O Moses, 'Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Tuwa; And I Myself have chosen thee; so hearken to what is revealed to thee; 'Verily, I am ALLAH; there is no god but I, so worship ME alone and observe Prayer for my remembrance.

In the above verse it is mentioned how God talked to Prophet Moses directly. There are so many divine tradition of Holy Prophet (S.A.) explaining how God has been talking to Him directly.

Now let us see how God speaks from behind a curtain and how divine messages are given through dreams and visions. The dreams are what we see during our sleep and the visions are what we see when we are woke up, but suddenly we fall into a half-sleep mood and the message is given as a vision. Depending

on the purity of one's soul, the chain of dreams and visions one sees will go on increasing in his life. God shows dreams to believers as well as non believers, but by understanding the message given in the dream, it is the duty of human beings to understand the existence of God and try to acquire His nearness.

Prophet Abraham saw a dream that he is sacrificing his son as follows:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰٓ إِنِّىٓ أَرَىٰ فِى الْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰٓ قَالَ يَتَأَبَتِ

أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِىٓ إِن شَاءَ ٱللَّهُ مِنَ الصَّٰبِرِينَ ۝ فَلَمَّا أَسْلَمَا وَتَلَّ ٱللَّهُ ٱلْجَبِينَ ۝

وَنَدَيْنَاهُٓ أَن يَتَاَبَرٰهُمُ ۝ قَدْ صَدَقَتِ ٱلرُّءْيَا إِنَّا كَذٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ۝

37:102-106. So WE gave him the glad tidings of a forbearing son. And when he was old enough to run along with him, he said, 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if ALLAH please, steadfast in my faith.' And when they both submitted to the will of God, and Abraham had thrown him down on his forehead, WE called to him, 'O Abraham, 'thou hast, indeed, fulfilled the dream.' Thus, indeed, do We reward those who do good.

When it is said, you do as you are commanded, which shows that what is shown in the dream is command of God. When it is said, you have fulfilled what you saw in the dream which means whatever is shown to Prophet Abraham in the dream is the message of God.

The dreams of Prophet Joseph which he saw in his younger age and the later incidents such as he was cheated by his own brothers who put him in a well, then the travellers got him out of it and sold him as a slave, later he was put in jail due to no fault of his and finally he became the food minister of his king in Egypt and his own brothers have to come to him requesting him for their

food allowance are described in the Holy Qur'an one by one. The relevant verses of the dreams are mentioned below:

The Prophet Joseph (A.S.) tells the dream he saw in his younger age to his father as follows:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٥﴾

12:5. Remember the time when Joseph said to his father, O my father, I saw in a dream eleven stars and the sun and the moon - I saw them making obeisance to me.'

The fulfillment of above dream will be described later.

Now let us see the dreams of the two criminals who was put together with Prophet Joseph and how he interpreted their dreams:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا

وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ

نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٦﴾

12: 37. And with him there entered the prison two young men. One of them said, 'I see myself in a dream pressing wine.' And the other said, 'I see myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.'

Prophet Joseph interpreted above dreams as follows:

يَصْحَابِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ

فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٧﴾

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12: 42. 'O my two companions of the prison, as for one of you he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. The matter about which you inquired has been decreed.'

From the above verse it is clear that God gives His messages even to criminals. It is the duty of the man to look deep in the underlying message of dreams, to find out the existence of God and to accept Him. Those are lucky ones who reach to their true God by analyzing their true dreams.

When Prophet Joseph was in prison, the King of Egypt saw a dream as follows:

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ  
خُضِرٍ وَأُخْرَى يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ أَفْتُونًا فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

12: 44. And the King said to his courtiers, 'I see in a dream seven fat kine which seven lean ones were eating, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret dreams.'

Those prominent people of the palace and the interpreters of the dreams said this is a confused dream and they are not able to interpret it. Later on the king came to know about Prophet Joseph and send his messenger to know the interpretation of his dream. Interpreting the dream of the king, Prophet Joseph prophesied as follows:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٤﴾  
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٥﴾  
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿٤٦﴾

12:48-50. Joseph replied, 'You shall sow for seven years, working

diligently throughout; then leave, what you reap in its ear, except a little which you shall eat; `then shall come after that seven hard years, which shall consume all that you shall have laid by in advance for them except a little which you may preserve; Then shall come after that a year in which people shall be relieved and which they shall give presents to each other.

When the king heard the interpretation of the dream, he enquired about the reason why Prophet Joseph was put in jail and found out his innocence. The king brought Prophet Joseph to the palace and made him his food minister. As seen in the dream, the famine started and the brothers who cheated him started coming to him with their parents asking for the grains of their food, and the dream of Prophet Joseph which he saw in his younger age that sun, moon and eleven stars (father, mother and eleven brothers) were prostrating (showing respect) for him got fulfilled.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ  
جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ  
نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

12:101. And he raised his parents upon the throne and they all fell down prostrate before ALLAH for him. And he said, `O my father, this is the fulfilment of my dream of old. My Lord has made it come true. And he bestowed a favour upon me when he took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever HE pleases; for HE is the All-Knowing, the Wise.

God informed Holy Prophet (S.A.) regarding the number of soldiers of his opponents in the battle of Badr also through dream. Even though they were mighty soldiers of one thousand, God showed them as few in his dream because they were deemed to be



defeated in the war.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكُمْ كَثِيرًا لَّفَشلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨٤﴾

8: 44. When ALLAH showed them to thee in thy dream as few and if HE had shown them to thee as many, you would certainly have faltered and would have disagreed with one another about the matter; but ALLAH saved you. Surely, HE has full knowledge of what is in your breasts.

Even though they were well equipped armies of one thousand, God showed them as weak and few in number because their defeat in the war were decreed by God. As seen in the dream, the opponents got defeated and most of them got killed in the battle of Badr.

About the journey of Isra' which was also a vision granted to Holy Prophet (S.A.), is mentioned in the Holy Qur'an as follows:

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ وَمِنْ عَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

17: 2. Glory be to HIM WHO carried HIS servant by night from the Sacred Mosque to the Distant Mosque, the environs of which WE have blessed, that WE might show him some of OUR Signs. Surely, HE alone is the All-Hearing, the All-Seeing.

About the journey of Mi'raj which was another vision granted to Holy Prophet (S.A.), the Holy Qur'an describes it as follows:

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۖ أَفَتَحْمُرُونَهُ عَلٰى مَا يَرَىٰ ۖ ﴿١٢﴾

53: 12. The heart of the Prophet lied not in seeing what he saw.

Since the vision of Isra' and Mi'raj is very long, full details are

not given here. Those who are interested, they may refer to the books of traditions of Holy Prophet (S.A).

The vision of Mi'raj was a spiritual experience and was not a physical experience of the Holy Prophet (S.A.) which is clear from the verse 'the heart of the Prophet lied not in seeing what he saw'. The vision is seen by the heart and not by physical eyes.

The Holy Prophet (S.A.) saw a dream, on the ninth year of His emigration from Makkah to Madeenah that he was doing Tawaf (circumambulation of the Sacred Mosque (Ka'aba)). So he gathered about 1500 followers and went for the lesser Hajj called Umrah. On the way the disbelievers stopped him and he has to make a treaty with them called the treaty of Hudaibiyya and has to come back without performing Umrah. This incident created a stir in the minds of weak believers.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَبَجَلْ مِنْ دُونِ ذَلِكَ فَتَحًا قَرِيبًا ﴿٤٨﴾

48: 28. ALLAH, indeed, fulfilled for HIS Messenger the Vision: You shall certainly enter the Sacred Mosque, if ALLAH will, in security, some of you having their heads shaven and others having their hair cut short, you will have no fear. But HE knew what you knew not. HE has, in fact, ordained for you, besides that, a victory near at hand.

Even though the dream was not fulfilled during the ninth year of Hijrah, God promised that when the time intended by the God comes, He will fulfill the dream. So according to the promise made by God, next year the Holy Prophet (S.A.) with ten thousand followers conquered Makkah, circumambulated the Ka'abah and performed Hajj.

From the above examples it is clear that God has made dreams and visions as His medium of communication and is a part of divine revelation. According to the purity of one's heart, the

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dreams and visions will also be pure and will happen accordingly.

Another way of communication of God is that He speaks from behind a veil. There are many examples in the Holy Qur'an how God communicated in this way to prophets as well as to others.

When the king of Egypt decided to kill all the new born baby boys of Israeli couples, God gave the revelation to the mother of Moses to save him from the killing of Pharaoh's people as follows:

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۖ أَنْ أَقْذِفِيهِ فِي  
التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ

20: 39-40. 'When WE revealed to thy mother what was an important revelation, saying 'put him in the ark, and place it into the river, then the river will cast it on to the shore.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ  
وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝

28: 8. And WE directed the mother of Moses by revelation, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for WE shall restore him to thee, and shall make him one of the Messengers.'

When in his younger age, Prophet Joseph was put in a deep well by his own brothers, God gave revelation even to the small boy as follows:

فَلَمَّا ذَهَبُوا بِهِ ۖ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ  
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝

12:15. So, when they took him away, and agreed to put him into the bottom of a deep well, and carry out the malicious design, WE

sent revelation to him, saying, 'Thou shalt surely one day tell them of this affair of theirs, and they did not know.'

Jesus Christ who was born without the help of a father and when he was appointed as a prophet, Jews rejected him calling him of illegal birth. Then God gave revelations to his people revealing the truth of his prophethood, because without revelation it was difficult to understand the claim of his mission.

وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ ﴿١١٢﴾

5:112. And remember MY favour when I inspired the disciples saying, 'Believe in ME and MY Messenger,' they said, 'We believe and bear Thou witness that we have submitted.'

It is very clear from the above verses that God communicates with His prophets as well as His servants who are not prophets through revelations.

The third method of communication of God is by sending His messenger (an angel) to deliver His message. This is how God communicated with Virgin Mary.

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ

وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٣﴾

3: 43. And remember when the angels said, 'ALLAH has chosen thee and purified thee and chosen thee above all women of the time.

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٩﴾ فَاتَّخَذَتْ مِنْ

دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٢٠﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ

مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿٢١﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢٢﴾

19: 18-20. And screened herself off from them. Then WE sent

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OUR angel to her and he appeared to her in the form of a well proportioned man. She said, 'I seek refuge with the Gracious God from thee if indeed thou dost fear HIM.' The angel said, 'I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.'

At the time of child birth, Hadhrat Maryam Got following revelations:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝

19: 25. Then the angel called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee.

God sent His message through angles to Prophet Abraham with the good news of a birth of a son, also at the same the bad news of destruction of the people of Prophet Lot, which is described in the following verse:

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ۝ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُوطٍ ۝ وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ بَعْضُنَا بِبَعْضٍ وَكُنَّا مُسَوِّدِينَ ۝ وَقَالَ إِبْرَاهِيمُ أَنَا رَسُولُ رَبِّكِ وَإِنَّ فِي إِبْرَاهِيمَ خِيفَةً قَالُوا لَا تَنْفَخْ فِيهِ إِنَّهُ بِأَعْيُنِنَا ۝ وَتَوَلَّى وَجْهَكَ لِلدِّارِ الْآخِرَةِ نَحْنُ مُخْرَجُونَ ۝ وَإِنَّكَ أَهْلُ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ۝

11:69-74. And surely, Our Messengers came to Abraham with glad tidings. They said, 'We bid you peace.' He answered, 'Peace be on you,' and he was not long in bringing a roasted calf. But when he saw their hands not reaching thereto, he considered this strange on their part and conceived fear of them. They said, 'Fear not, we have been sent to the people of Lot.' And his wife was standing by and she too was frightened, whereupon to assure her we gave her glad tidings of birth of Isaac, and, after Isaac, of Jacob. . She

said, 'Oh, woe is me ! Shall I bear a child when I am an extremely old women and this my husband also is a very old man? This is indeed a strange thing!. They said, 'Dost thou marvel at ALLAH's decree ? The mercy of ALLAH and HIS blessings are upon you, O people of the house. Surely, HE is Praiseworthy, Glorious.'

After giving the message of a birth of a son to Prophet Abraham, the same messengers went to Prophet Lot to give the news of divine punishment for his people.

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿١١﴾ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنضُودٍ ﴿١٢﴾

11: 82-83. The messengers said, 'O Lot, we are the messengers of thy Lord. They shall by no means reach thee so depart with thy family while yet a part of the night remain and let none of you look back, but thy wife. Surely, what is going to befall them shall befall her also. Verily, their appointed time is the morning. Is not morning nigh? So when Our decree came to pass, WE turned that town upside down and WE rained upon it stones of clay, layer upon layer.

In the above examples, Hadhrar Maryam and wife of Prophet Abraham were not prophets.

The divine revelations will be received not only by prophets but also by true believers who show steadfastness in their belief of God. There are so many verses in the Holy Qur'an proving the above fact, few of them are described below:

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ ﴿١٣﴾ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١٤﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ

مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٩﴾

9:20-22. Those who believed and left their homes for the sake of God and strove in the cause of ALLAH with their wealth and their lives have the highest rank in the sight of ALLAH. And it is they who shall triumph. Their Lord gives them glad tidings of mercy from HIM, and of HIS pleasure, and Gardens wherein there shall be lasting bliss for them. They will abide therein forever. Verily, with ALLAH there is a great reward.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١١﴾ لَهُمْ

الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

10: 63-65. Behold! the friends of ALLAH shall certainly have no fear nor shall they grieve, those who believe and were ever righteous. For them are glad tidings in the present life and also in the Hereafter. There is no changing the words of ALLAH, that indeed is the supreme achievement.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا

وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿١٣﴾

14: 28. ALLAH strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter;

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ

هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٤﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴿٢٥﴾

42:23-24. But those who believe and do good works will be in meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty of ALLAH. This it is whereof ALLAH gives the glad tidings to HIS servants who believe and do goodworks.



إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا  
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾

41: 31-32. As for those who say, 'Our Lord is ALLAH;' and then remain steadfast, the angels descend on them, reassuring them: 'fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'we are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for'.

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٣﴾

16: 33. Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

Those who lead a life of purity giving all the priority for satisfying their Creator and whereby their soul reach a spiritual state of peacefulness they will receive direct revelation from God as follows:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٣٤﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٣٥﴾  
فَادْخُلِي فِي عِبَادِي ﴿٣٦﴾ وَادْخُلِي جَنَّتِي ﴿٣٧﴾

89:28-31. O, thou soul at peace! Return to thy Lord, thou well-pleased with HIM and HE well-pleased with thee. So enter thou among MY chosen servants, And enter thou MY Garden.

The believers will get divine revelations from God during their life in this world and also at the time of their death. But there is another unlucky group who will not taste the message of God, they are arrogant people who shut their eyes against the signs of



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God and for them the gate of divine revelations will not be opened.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ  
الْجَنَّةَ حَتَّى يُلَاحَظَ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾

7: 41. Those who reject OUR Signs and turn away from them with disdain, the gates of spiritual firmament will not be opened for them, nor will they enter Heaven

Those arrogants who are atheists and disbelievers, they also will be receiving the divine message at the time of their death but it will be about the punishment that they are going to receive after their death.

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو  
أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ  
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾

6:94. when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls, this day shall you be awarded the punishment of disgrace because of that which you spoke against ALLAH falsely and because you turned away from HIS Signs with disdain.'

الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا  
كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٣٠﴾

16: 29-30. Those on whom the angels cause to die while they are wronging their souls, will offer submission pleading, 'We used not to do any evil'. It will be said to them, 'Nay, surely, ALLAH

knows well what you used to do, 'So enter the gates of Hell, to abide therein. Evil indeed is the abode of the arrogant.'

From the above descriptions, it is very clear that the God which the Holy Qur'an introduces is not an imaginary God, but a real living God who reveals Himself to His servants and shows His existence with clear proofs.

May Allah elevate our spiritual status to lead a devoted life as instructed by Him and may He bless us with His revelations. Ameen.

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## 16 - The Angels

The commandments of God and the laws of nature are executed by angels of God in this world. Angels are special creatures of God. They are without shapes. They have no bodies made out of matter. They are not males or females. They act according to the commands of God. They execute all the commands of God and they are given the strength required for its execution. It is not possible for them to refuse any commands of God. They know only what God informs them. Other than that they did not know anything. They do not know the unseen or hidden things. They have been created before the creation of mankind.

When God decides a thing, then it is executed by angels. God has given angels all the capabilities required to execute His commands. Their powers are not limited like human beings. They have got the power to bring the world upside down, to destroy townships, to make the volcano explode, to pour rains etc. They have got all the creative as well as destructive powers to execute as per the instruction of God. But they don't have any powers to show disobedience against the will of God like human beings. Even though the angels are the source of immense power, they cannot and they will not use this power against the will of God. The actions of angels could be understood scientifically. Science has divided the phenomena of this world into different branches like mathematics, physics, chemistry, biology, engineering, medicine etc. Also these branches have been sub-divided into other groups. In this way, behind all kinds of such actions, there is a power controlling them.

For example, when hydrogen and oxygen are combined water is formed. For the formation of water, a controlling power is required. The angels are the controlling power behind all the actions taking place in this universe. But the final power is not

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angels. Since God is controlling the actions of angels, God is the one who is all powerful. Angels have got such a power because God has granted the power from Him. When He wills, He can take away that power. So it is not permitted to worship angels together with God. As the polytheists fail to differentiate the power of angels from that of God, they worship angels attributing powers of God to them.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ

وَهُمْ لَا يَسْتَكْبِرُونَ ۖ يَخَافُونَ رَبَّهُمْ مِمَّنْ فَوْقَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

16: 50. And whatever is in the heavens and whatever creature is in the earth submits humbly to Allah, and the angels too, and they are not proud. They fear their Lord above them, and they do what they are commanded.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾

66: 7. They disobey not Allah in what He commands them and do as they are commanded.

All the creatures in the heavens and earth prostrate to Allah means, these creature are subjected to His natural laws. Nobody is able to overtake His natural laws. So the angels, they are also subjected to the laws of God. They also fear the omnipotent God over them. They don't show arrogance over the power they got from God. They execute whatever be the commands of God, even if in the sight of men how difficult it may be.

God has created angels before the creation of mankind. May be they are the first creatures of God. Since they execute the laws of nature, they should be created before the creation of this universe.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِّن طِينٍ ﴿١٥﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ

فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ وَسَلِّجْدِينَ ۖ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٨﴾  
إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٩﴾

38: 72-75. Call to mind when thy Lord said to the angels, I am about to create man from clay; and so when I fashioned him in perfection, and have breathed into him of My Spirit, fall ye down into submission to him.' So the angels submitted, all of them together. But Iblis did not. He behaved proudly, and was of those who disbelieved.

There are so many hidden meanings in the above verse. One among them is, angels were present before the creation of mankind. God's commands are first passed to angels and the angels pass the commands to whomsoever it is concerned. Nobody is permitted to reject the commands of God. When a prophet appears, angels bring the command to the prophet and the prophet gives the command to mankind. When everybody prostrated except Iblis, it does not mean that Iblis is from angels. He was an arrogant person and a leader from the disbelievers who rejected the commands of God. It is already mentioned that angels are not arrogant and they are not given the power to reject the commands of God. See verse 16:50. God has made it clear that he is from the Jinns (18:51). When the commands of God are reached to a person and it is known to him, then nobody is allowed to reject it. But Iblis rejected that command and became a disbeliever, so God questioned Iblis.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ  
مِنَ الْعَالِينَ ﴿٣٨﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٣٩﴾ قَالَ  
فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٠﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٤١﴾

38: 76-78. God said, 'O Iblis, what hindered thee from submitting

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to what I had created with MY two hands? Is it that thou art too proud, or art thou really above obeying my command?' He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.' God said, 'Then get out hence, for, surely, thou art rejected; and, surely, on thee shall be MY curse till the Day of Judgment.'

From the above verse, it is clear that the command given to angels by God is known to Iblis. Otherwise Iblis would have said that he did not know the command. He did not prostrate not because he did not know the command, but he decided himself that he is greater than ordinary men. This feeling of greatness made him to disobey God so he became a disbeliever. The authority to consider who is great and who is not, rests upon God. But Iblis overtook God and made a decision for himself. That is why God cursed him and expelled him from His mercy.

Here prostration does not mean worshipping, but showing obedience only. Only God is worthy of worship, nobody else. When the angels are given the command to prostrate for men, it does not mean that the angels should worship men. It means the angels have to make arrangements required for the survival of men on this earth and for the protection of believers. When this command is given to Iblis, it means that he should show obedience to the man whom God has breathed His spirit i.e. revelation, which means when a prophet is appointed and the commands of God is given to the prophet through angels, and when that commands of God is made public by the prophet, then everybody is required to show obedience to him. But Iblis who was the leader of the disbeliever refused the command of God and did not show obedience to the prophet. This phenomenon is repeated every time when a prophet is appointed in this world. Abu Jahl is the Iblis at the time of Holy Prophet (S.A.).

Another point to be understood about angels is that angels do not know all things like God knows. About appointing a vicegerent

on the earth God says in the Holy Qur'an at another place:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۖ وَعَلَّمَ ءَادَمَ الْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَآءِ هَٰؤُلَاءِ إِن كُنْتُمْ صَادِقِينَ ۖ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۖ قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَآئِهِمْ ۖ فَلَمَّ أَنْبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ۖ

2: 34. And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,' they said 'Wilt THOU place therein such as will cause disorder in it, and shed blood ? - and we glorify THEE with THY praise and extol THY holiness,' He answered, 'I know what you know not.' And He taught Adam all the names, then He put the objects of these names before the angels and said, 'Tell ME the names of these, if you are right,' They said, 'Holy art THOU ! No knowledge have we except what THOU hast taught us; surely THOU art All-Knowing, the Wise.' He said 'O Adam, tell them their names;' and when he had told them their names, He said 'Did I not say to you, I know the secrets of the heavens and the earth, and I know what you reveal and what you hide ?

From the above verse we can understand so many things. Till a vicegerent or a prophet is appointed by God on the earth, mankind was quarrelling each other and shedding blood as was the case at the time of Holy Prophet (s.a). That could be the reason why the angels have expressed such an opinion. But when God appointed Adam or a prophet, and taught His names which may be the beautiful names of God or attributes of God, then Adam practiced



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that attributes and presented before God and the angels. Instead of quarrelling and shedding blood, Adam and his people became a civilized generation acquiring good moral qualities such as love, kindness, patience, forgiveness etc. So against the expectations of angels, when Adam showed such good qualities, the angels expressed their ignorance.

It is clear from the above verse that the knowledge of angels is limited and they do not know hidden things. It is also clear that the angels have got power of thinking and freedom of expression, that is why they expressed their views to God even though it was wrong. God did not accuse them for that, but only told them that their knowledge is limited.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

2: 33. They said, 'Holy art THOU ! No knowledge have we except what THOU hast taught us.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

27: 66. Say, 'None in the heavens and the earth knows the unseen save Allah.

Angels are not part of God or self-born with God. The Holy Qur'an tries to correct the mistakes of Christian brothers at so many places. Their belief that God is the combination of three parts, which are Father, Son and the Holy Ghost is utterly wrong. angels are creations of God who show obedience to Him and prostrate before Him and glorify His holiness.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ

16: 50. And whatever is in the heavens and whatever creature is in the earth submits humbly to Allah, and the angels too, and they are not proud.

In the above verse angels are included in His creatures.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٧﴾

7:207. Truly those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him.

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

42: 6... and the angels proclaim the praises of their Lord.

In angels there are no males and females. They are only creatures of God. To be a male or female is the conditions of physical body. Physical properties are subjected to change. Nowadays we can see males becoming females and females becoming males due to their defective birth. When a male become a female or a female become a male, no change is taking place to their soul. Since angels do not have a physical body it is irrelevant to say that the angels are males or females. God is asking the disbelievers as they worship angels imagining that they are goddesses:

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥١﴾

37:151. Did We create the angels females while they were witnesses?

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا

أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٢٠﴾

43: 20. And they regard as females the angels who are the servants of the Gracious God. Did they witness their creation? Then their testimony will be recorded, and they will be questioned.

In the above verse, God rejected the view point that angels are females and did not tell also that they are males.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٥٣﴾  
وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٥٤﴾

53: 28-29. Those, who believe not in the Hereafter, give the angels female names; but they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

Angels are so numerous that men cannot count them. Their number is only known to God.

وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا  
إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٥٥﴾

53: 27. And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allah gives permission to whomsoever He wills and pleases.

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

74:32... And none knows the host of thy Lord but He.

As for the believers, it is possible to see angels and talk to them, belief in angels is made compulsory. If not when they see a shape in the form of a human being which talks to them and disappears, they may get frightened. Therefore with the belief in God, belief in angels is also made compulsory.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ  
الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

2:178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets....

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ  
كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

2:286. This Messenger of OURS believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in Allah, and in His angels, and in His Books, and in His Messengers...

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ  
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

4:137. O ye who believe! believe in Allah and His Messenger and in the Book which He had revealed to His Messenger, and the Book which He revealed before it. And whoso disbelieves in Allah and His angels, and His Books and His Messengers and the Last Day, has surely strayed far away.

For the angels there are prescribed places from where they execute the commands of God.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ

37:165. They say, 'There is not one of us but has known a station.

All the angels are not of the same category. There are angels with higher power and other angels working under them. The commands of God go to the chief angels and then it go down to the lower level.

جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَىٰ أَجْنَحَةٍ مِّثْنَىٰ وَثَلَاثَ وَرُبْعَ

35: 2 Who employs the angels as Messengers, having wings, two,

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three, and four.

Different wings of angels show their different positions in authority

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

40: 8. Those who bear the Throne and those who are around it, proclaim the praise of their Lord and believe in Him,

Those who carry the throne are the angels who get the command of God, and those around it are they who execute that commands. Since angels do not know that they are being worshipped as goddesses, they are not knowing others are worshipping them.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤١﴾ قَالُوا

سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤٢﴾

34:41-42. And remember the day, when He will gather them all together; then He will say to the angels, 'Was it you that they worshipped?'. They will say, 'Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the jinn; it was in them that most of them believed.'

As angels will not be knowing that they are being worshipped and they are not acting except on the command of God, the prayers of those who address the angels will not get answered by them as they did not know such prayers offered to them.

Now let us examine the duties of angels as mentioned in the Holy Qur'an. We know already that the angels execute the commands of God. The Holy Qur'an says about coming down of angels:

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا

وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٥﴾

19: 65. And the angels will say to them, 'We do not come down

save by the command of thy Lord. To Him belongs all that is before us and all that is behind us and all that is between; and thy Lord is not forgetful;'

Coming down of angels is a metaphorical description as mentioned in the saying of Holy Prophet that God comes down to the first heaven during the last hours of night to hear the prayers of those who pray at that time. The coming down of angels means the duties that they are performing. Since they have no physical body, coming down should not be taken in a physical sense.

Angels do worship God and glorify His greatness. Another duty of angels is to give proof for the unity of God.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ

قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

3: 19. Allah bears witness that there is no god but He - and also do the angels and those possessed of knowledge, maintaining justice; there is no god but He, the Mighty, the Wise.

The unity of God in the earth is established through prophets. Prophets get the revelation from God through angels. Angels testify the truthfulness of prophets to other people through good dreams and also through revelations. Thus angels become witness for the unity of God and the truthfulness of His messengers.

لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا

4:167. But Allah bears witness by means of the revelation which He has sent down to thee, that He has sent it down full of His knowledge, and the angels also bear witness; and sufficient is Allah as a Witness.

Another duty of angels is to protect the prophets of Allah and the believers.

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لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

13: 12. For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allah

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ

مِنْ رَسُولٍ فَإِنَّهُ يَقُولُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

72: 27. He is the Knower of the unseen; and He reveals not His secrets to anyone, except to a Messenger of His whom He chooses. And then He causes an escort of guarding angels to go before him and behind him,

Another duty of angels is to bring the message of God to the prophets as well as to the believers. God says in the Holy Qur'an about coming down of angels with the message of God:

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ

97: 5. Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning various matters.

The chief of angels who brings down the message of God is called Jibreel. Other names are Holy Spirit, Spirit of Truth and the Rooh. Jibreel is the one who brought the message of God to Holy Prophet (S.A.).

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

2: 98. Say 'Whoever is an enemy to Gabriel' - for he it is who has caused it to descend on thy heart by the command of Allah.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ

16:103. Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen in their faith those who believe and as a guidance and glad tidings for Muslims.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢١٤﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٢١٥﴾

26:194-195. The Spirit, faithful to the trust, has descended with it on thy heart, that thou mayest be a Warner,

In addition to prophets, message of God will be delivered by angels to believers also:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا  
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٤١﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٤٢﴾

41: 31-32. As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'we are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for.

In the above verse angels are said to be the friend of believers which means they will give protection to the believers to overcome the hurdles placed by the disbelievers on their way.

Even though Jibreel is the one who brings the message of God, there are other angels also with Jibreel as it could be understood from the plural word 'angels come down'. In the same way 'Azra'eel' is the name of the angel who takes the soul at the time of death. Later it can be seen that there are other angels also with Azra'eel.

Another duty of angels is to help the prophet and the believers during the wars. In all the wars that took place at the time of the advent of Islam angels also participated. That is the reason why the Muslims became victorious even though they were in small number with less weapons.



إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُدِّدْكُمْ  
رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿٣١٢﴾

3:126. Yea, if you be steadfast and righteous and they came upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ  
كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿٣١٣﴾

8: 13. When thy Lord revealed to the angels, saying, 'I am with you; so make firm those who believe. I will cast terror into the hearts of those who disbelieve. Smite them above their necks, and smite off all finger-tips.'

Another duty of angels is to pray to Allah to forgive the believers.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٣٣﴾

33: 44. He it is Who sends down His blessing on you, and His angels pray for you, that He may bring you forth from all kinds of darkness into light.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا ﴿٤٠﴾

40: 8. Those who bear the Throne and those who are around it, proclaim the praise of their Lord and believe in Him, and ask forgiveness for those who believe...

These are the prayer of angels mentioned in the Holy Qur'an following the above verse:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ  
عَذَابَ الْجَحِيمِ ۖ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ  
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۖ وَقِهِمُ السَّيِّئَاتِ  
وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۖ

40:8-10 ... 'Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell; 'Our Lord, make them enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely, Thou art the Mighty, the Wise; 'And guard them against evils; and he whom Thou dost guard against evils on that day - him hast Thou, surely, shown mercy. And that, indeed, is the mighty triumph.'

Angels are not praying to the believers only. There are other groups of angels who are praying for the forgiveness of everybody. When their prayer is accepted by God in its completeness, God will take everybody out of the Hell.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ  
رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ۖ

42: 6. The heavens may well-nigh rend asunder from above them; and the angels proclaim the praises of their Lord and ask forgiveness for those on earth. Behold! it is, surely, Allah Who is the Most Forgiving, the Merciful

The believers will get two fold benefits of the prayers of the angels. One from the groups of angels who are praying for them and other from the groups of angels who are praying for all.

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Even though there are angels who are praying for all, there are other groups of angels who are cursing the disbelievers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ  
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾

2:162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of the angels and of men all together.

While the angels come down to the believers with revelation from God, they come down with punishment of God to the disbelievers. With the punishment of God, the destruction of the disbelievers also will take place. God is not giving the opportunity to disbelievers to do good works after showing them the angels. Those who are arrogant to believe in God by seeing the signs in this world and then to see the angels, God does not accept their belief after showing them the angels.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ  
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١١﴾

2:211. What do they wait for but that Allah should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allah do all things return.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَ الْقَضَىٰ الْأَمْرُ ثَمَّ لَا يَنْظُرُونَ ﴿٩﴾

6: 9. And they say, 'Why has not an angel been sent down to him?' And if We had sent down an angel, the matter would have been decided, and then they would have been granted no respite.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٩﴾

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿١٥﴾

15: 8-9. 'Why dost thou not bring angels to us, if thou art of the truthful?' We do not send down angels but with the requirements of justice, and when We do send them, the disbelievers are not respited.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدْ

أَسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿١٦﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ

يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿١٧﴾

25: 22-24. And those, who do not expect a meeting with US, say, 'Why are not angels sent down to us? Or, why do we not see our Lord?' Surely, they are too proud of themselves and have gone far in rebellion. On the day when they see the angels - there will be no good tidings on that day for the guilty; and they will cry in distress, 'Would that there were a strong barrier!

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّ وَمُنْزِلُ الْمَلَائِكَةِ تَنْزِيلًا ﴿١٨﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿١٩﴾

25: 26. And on that day when the heaven shall burst asunder with the clouds overhanging it, and the angels shall be sent down in large numbers, the true Kingdom on that day shall belong to the Gracious, God; and it shall be a hard day for the disbelievers.

Another task of angels is to record the deeds of mankind. This record of deeds will be presented to them on the day of resurrection as a proof for acts done by them.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَهُمْ يَكْتُمُونَ ﴿٢٠﴾

43: 81. Do they think that We hear not their secrets and their

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private counsels? Yea! and Our Messengers remain with them recording everything.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿٥٠﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٥١﴾

50: 18-19. When the two Recording angels record everything, sitting on his right and on his left; he utters not a word but there is by him a guardian angel ready to record it,

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿٨٢﴾ كِرَامًا كَاتِبِينَ ﴿٨٣﴾ يَعْلَمُونَ مَا تَفْعَلُونَ

82: 11-13. Surely, there are guardians over you, noble recorders, who know all that you do.

Another task of angels is to take the soul of those whose death is decreed by God.

إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦٢﴾

6: 62.... when death comes to anyone of you, OUR Messengers take his soul, and they fail not.

In the above verse it is said that there are more than one angel who take the soul of human beings. But their responsibility is entrusted to one angel as it can be seen from the following verse:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٣٢﴾

32: 12. Say, 'The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'

Angels will give good news of heaven to the believers at the time of their death.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ

عَلَيْكُمْ أَذْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

16: 33. Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

For the disbelievers, angels will be giving the bad news of hell at the time of their death.

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾

6: 94.... And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against Allah falsely and because you turned away from His Signs with disdain.'

It is said that angels will take the soul of the believers. But for the disbelievers the angels will tell them to give out their souls and this will be a painful experience for them.

When a period of fifty thousand years is completed, it is said that the angels with the 'rooh' (Jibreel) will ascend to heaven. It may be indicating an extra ordinary change that take place in this world after a period of fifty thousand years.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٥٠﴾

70: 5. The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years.

The commands of God on the day of resurrection will be executed by eight angels.

وَأَمَّا لَكَ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿٦٩﴾

69: 18. And the angels will be standing on its borders, and above them on that day eight angels will bear the Throne of thy Lord.

God has appointed the angels as the keepers of hell. The cries and sighs of humans will not affect them. They will execute the punishment of God strictly without showing any kind of sympathy. It is the characteristic of angels to execute the commands of God in its perfectness without any deviation from it.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

66: 7. O ye who believe! Save yourselves and your families from a Fire whose fuel is men and stones over which are appointed angels, stern and severe, who disobey not Allah in what He commands them and do as they are commanded.

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِثُونَ ﴿٤٣﴾

43: 78. And they will cry, 'O Malik ! let thy Lord make an end of us.' He will say, 'You must stay here.'

The Name 'Malik' indicates the angel who is the keeper of hell.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ﴿٧٤﴾

74: 32. And none but angels have we made wardens of the Fire.

From the above verse it could be understood that there are other angels under the command of 'Malik'.

Angels will welcome the people who have done good deeds on the day of resurrection. Angels from all the doors (departments) will be participating in that procession.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٢١﴾

21:104. The Great Terror will not grieve them, and the angels will meet them, saying, 'This is your day which you were promised;

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٢﴾

13: 24.. And the angels shall enter unto them from every gate,  
Here every gate means angels of different status.

Now let us see how human beings are able to see angels. When the angels appear to human beings, they appear themselves in the shape of a man. When the disbelievers asked the question, why an angel is not sent with the Holy Prophet (S.A.), then God replied that even if He sent an angel with Holy prophet (S.A.), He will be sending the angel in the shape of a man. So even if they see an angel their doubts will still be remaining. From the above reply of God, it is clear that angels will be appearing in the form of a man.

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مَا يَلْبَسُونَ ﴿٦﴾

6: 10. And if We had appointed as Messenger an angel, We would have made him appear as a man; and thus We would have caused to be confused to them that which they are themselves confusing.

Angel also appeared to Hadhrat Maryam (Virgin Mary) in the form of a man:

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٧﴾ فَاتَّخَذَتْ مِنْ

دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٨﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ

مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٩﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢٠﴾

19: 17-20. And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place; and screened herself off from them. Then We sent OUR angel to her



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and he appeared to her in the form of a well proportioned man. She said, 'I seek refuge with the Gracious God from thee if indeed thou dost fear Him.' The angel said, 'I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.'

Angels went to Prophet Ibraheem and Loot (Abraham and Lot) in the form of men. They misunderstood them as human beings and brought them food. When prophet Ibraheem (A.S.) found that they are not eating food, then it became clear to him that they are angels.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرِىَ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ

حَنِيدٍ ۖ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۖ

11: 70. And surely, Our Messengers came to Abraham with glad tidings. They said, 'We bid you peace.' He answered, 'Peace be on you,' and he was not long in bringing a roasted calf. But when he saw their hands not reaching thereto, he considered this strange on their part and conceived fear of them. They said, 'Fear not, we have been sent to the people of Lot.'

In the tradition of Holy Prophet (S.A.) many incidents are recorded in which angels appeared to him while he was with his companions to teach different aspects of the religion. They all saw the angel in the form of a man only.

May Allah bless us with His revelations and the ability to see His angels. Ameen.

## 17- The Prophets

It is commonly misunderstood that, the advent of prophets causes a rift in the unity of mankind and for the quarrels among them. The existence of various religious communities and the riots taking place among them is the main reason for such a misunderstanding.

It is not the advent of the prophets which causes the riots among the people, but it is the hatred that is taking place among the various communities due to lack of advanced thinking. This fact can be understood without any deep thought. The quarrels and the riots take place not only among the various religious communities, but it starts from the minds of the wicked people. From such communities where the majority of the people are wicked, the quarrels take place between the blood relatives, then it spreads from families to families, then tribes to tribes and then it becomes a quarrel between different groups.

It is a common fact that human beings are selfish, and they are not prepared to give the rights of their brothers or sisters. There are such ones who eagerly wait to get a chance to exploit the rights of their own relatives. The rift between the mankind starts from here. The quarrels start when the selfish men are not prepared to give the rights of others. The quarrels may start among brothers, among sisters, among the same religious groups, among the same religious sub-groups, among the different religious communities or among the different tribes speaking same or different languages. It can take place between rich and poor, between ruler and the ruled. So it is clear that the cause for the quarrel is the hatred and the jealousy that take place between human beings by not giving the rights of others.

When such hatred and jealousy reaches its upper limit and due to such quarrels, when the mankind is going to be perished by their

own mistakes, God sends prophets to warn them about their mistakes and to show them where they are heading forward. If God did not have send prophets, mankind might have got destroyed a long time before. But due to the advent of prophets, the mankind who is ready to correct their mistakes are saved and the wicked people are destroyed by their own wickedness.

Allah has created mankind as one community. But hatred and jealousy took place among them and they started to become different groups.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢٣٥﴾  
فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٣٦﴾

23:53-54. And know that this community of yours is one community, and I am your Lord. So take ME as your Protector. But the people have cut up their affair among themselves, forming themselves into parties, each group rejoicing in what is with them.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٢٣٧﴾  
وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاغِبُونَ ﴿٢٣٨﴾

21:93,94 Verily, this community of yours is one community and I am your Lord, so worship ME. And they split up their affair among themselves and all will return to US.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ﴿١٠﴾

10:20 And mankind were but one community, then they differed among themselves

When the various disputes taking place among various groups of human beings reaches to such a limit of self-desctruction, God sends His prophets to solve their disputes, to judge among them

with justice and to call them to the unity of mankind. So the advent of a prophet becomes a mercy from God. Because of the advent of prophets, the mankind is not completely destroyed by their own mistakes, but the real truth for the cause of disputes is shown to them and those who accepts the truth based on divine decree is saved and those who reject the divine truth get destroyed.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ  
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا  
الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا  
ااخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٤﴾

2:214 Mankind were one community, then they differed among themselves, so ALLAH raised Prophets as bearers of good tidings and as warners, and sent down with them the book containing the truth that HE might judge between the people wherein they differed. But then they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has ALLAH, by HIS command, guided the believers to the truth in regard to which they (the unbelievers) differed; and ALLAH guides whomsoever HE pleases to the right path.

Many facts are revealed in the above verse. In the beginning human beings were one community. Due to their disputes, human beings get divided. God sends prophets to solve their disputes. A book of divine law is also given to a law-bearing prophet. By the passage of time, those who have been given the divine book, also get divided into various groups due to the disputes taking place among them. God sends prophets again. The action of mercy of God continues. Prophets did not come as a curse to cause dispute

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among them, but to call them to unity and to solve their disputes. Allah agains says regarding the advent of prophets:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

3:165- Verily, ALLAH has conferred a favour on the believers by raising among them a Messenger from among themselves.

إِنَّا كُنَّا مُرْسِلِينَ ۖ رَحْمَةً مِّن رَّبِّكَ

44:6-7 Verily, WE have ever been sending Messengers, as a mercy from thy Lord

It is not the purpose of God that mankind should fight each other. But the purpose of God is to unite those who fight each other. God does not force human beings to accept His will. But He gives the freedom to all either to accept His will and to acquire His blessings or to reject His will and to suffer the evil consequence of their actions, without any compulsion based on the aim of the creation of mankind. The above truth could be understood from the following verses of Holy Quran:

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا

فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

2:254 And if ALLAH had so willed, those that came after them (after the prophets) would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if ALLAH had so willed, they would not have fought with one another; but ALLAH does what HE desires.

From the above verse, it is clear that men does not fight each other according to the will of God, but God warns them, when they reach to the point of destruction, due to their own disputes, by sending prophets which is the desire of Allah. Those who have

kindled the fire of wrath in their hearts already, show such wrath against the prophets also, and due to their own fire of wrath they get destroyed. The Holy Quran makes it clear that even if God did not send prophets, human beings would have got destroyed due to their own sins.

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٨:٤٨﴾

28:48 And were it not (if the Holy Prophet (S.A) were not sent) that if an affliction should befall them because of what their hands have sent before them, they would say, 'Our Lord, wherefore didst Thou not send a Messenger to us that we might have followed Thy commandments and been of the believers?

God is not making mankind as enemies by sending the prophets, but God unites those who have become enemies through His action of mercy. Allah says by addressing the Muslims of the time of Holy Prophet (S.A):

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿٣:١٠٤﴾

3:104 "...Remember the favour of ALLAH which HE bestowed upon you when you were enemies and HE united your hearts in love, so that by HIS grace you became as brothers; and you were on the brink of a pit of fire and HE saved you from it. Thus does ALLAH explain to you HIS commandments that you may be guided.

So the purpose of sending the prophets by God, to unite the mankind divided already due to their own disputes are manifold.

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The foremost purpose is to offer the divine decree of truth concerning their disputes. God sends His prophets to decide between them:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ

لَا يَجِدُوا فِيْٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

4:66- But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission

As the prophets are appointed to judge between the various groups of mankind, they bring the truth from God. Their decision is based on truth and justice, not on selfishness and injustice.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِنْ

تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

4:171- O mankind ! the Messenger has indeed come to you with truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to ALLAH belongs whatever is in the heavens and in the earth. And ALLAH is All-Knowing, Wise.

Another purpose of the advent of the prophets is to proclaim the unity of God and to warn the polytheists against the consequents of worshipping other than one true God.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۝

21:26- And WE sent no Messenger before thee but WE revealed to him: 'There is no god but I; so worship ME alone.'

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ



لِيَحْبُطَنَّ عَمَلُكَ وَلِتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٩﴾

39:66- And, verily it has been revealed to thee as unto those before thee, 'If thou associate partners with ALLAH, thy work shall, surely, come to naught and thou shalt certainly be of the losers.'

Another purpose of the advent of prophets is to give glad tidings to those who do good works believing in the unity of God and in the day of judgement that they will have enormous reward. Also to warn those who do evil deeds and injustice that they will have severe punishment from God.

Prophets are the witnesses between mankind and God. Prophets bear witness that they have delivered the message of God to mankind. They also bear witness against those who continue their evil actions even after the delivery of the message of God is completed. Since the prophets receive the message only from the one true God and not from other gods, they also bear witness for the unity of God.

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى

اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٤٠﴾

4:166- Messengers, bearers of glad tidings and Warners, so that people may have no plea against ALLAH after the coming of Messengers. And ALLAH is Mighty, Wise.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ

ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٤١﴾

10:3- Is it a matter of wonder for men that WE have sent down revelation to a man from among them, saying, 'Warn mankind and give glad tidings to those who believe that they have a true



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rank of honour with their Lord.' The disbelievers say, 'Surely, this is a manifest sorcerer.'

Now, we know that the advent of a prophet is a mercy as well as a blessing from Allah. God does not restrict His blessings to a particular community of mankind. Like His other material blessings like the sun, rain, air, water etc is for all people, He has given His spiritual blessings also for everybody. He has send prophets not only to Jews, Christians and Muslims, but also to Hindus, Chinese, Persians and also to other people. But due to passage of time, they skipped from the worship of one true God and started worshipping other gods as well, including their prophets.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿١٠﴾

10:48 And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ ﴿١١﴾

15: 11. And We sent Messengers before thee among parties of ancient people.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴿٣٧﴾

16: 37. And WE did raise among every people a Messenger with the teaching, 'Worship ALLAH and shun the Evil one.'

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ ﴿٦٤﴾

16:64 By ALLAH, WE certainly sent Messengers to all the peoples before thee.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾

35:25-and there is no people to whom a Warner has not been sent.

As God appoints the prophets, those who follow the commandments of God perfectly, will not dare to accept some prophets and to reject some others. They will not go for a way in between. If we reject a prophet, then we reject the God who has sent the prophet and the God's purpose of sending him. When we reject a prophet sent by God, that means we are rejecting the God who has sent him. Then our claim that we believe in God and in His prophets becomes meaningless. Denial of one prophet is equivalent to the denial of all other prophets and even if such people claim that they are believers, practically they become disbelievers.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ  
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۖ أُولَٰئِكَ هُمُ  
 الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۖ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ  
 وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ

4:151-153. Surely, those who disbelieve in ALLAH and HIS Messengers and seek to make a distinction between ALLAH and HIS Messengers, and say, 'We believe in some and disbelieve in others,' and seek to take a way between; these really are the disbelievers, and WE have prepared for the disbelievers an humiliating punishment. And those who believe in ALLAH and in all his Messengers and make no distinction between any of them, to such HE will soon give their rewards.

God has said that it is the duty of the believers to believe in all prophets by saying we heard, we obeyed, without questioning any prophet by offering full obedience.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ

وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

2:286. This Messenger of OURS believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in ALLAH, and in HIS angels, and in HIS Books, and in HIS Messengers, saying, 'We make no distinction between any of HIS Messengers;' and they say 'We have heard and we are obedient. Our Lord, we implore THY forgiveness, and to Thee is the returning.'

Now one doubt arises, if it is commanded to believe in all the prophets without questinoing, then we have to accept false prophets also. The answer to this doubt is that Allah does not send false prophets. If somebody makes a false claim that he is a prophet of God, then God has assured us that He will himself destroy such false prophets without the help of any human being. So there is no existence for a false prophet and for his followers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ

6: 94. And who is more unjust than he who forges a lie against ALLAH, or says, 'It has been revealed to me,' while nothing has been revealed to him

In the above verse, God says that those who make a false claim of prophethood, such person is one of the biggest wrong doer. So God has made it His own responsibility to destroy such claimants, and mankind is warned that they are not supposed to take the divine law of destroying the false prophets in their hands. If somebody claims that he is a prophet of God, then we are commanded to watch him, to study his claim and to find out the truth of his prophethood by looking at the signs that he bring forward from God. In contrary to this commandment of God, if someboy dares to do any harm to a prophet then God has promised them His divine punishment of Hell. God says by addressing the Holy Prophet of Islam:

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿١٧٧﴾

17:76 But if, as they imagine, thou hast been one to forge a lie against US, then WE would have made thee taste a heavy punishment in life and a heavy punishment in death, and then thou wouldst not have found for thyself any helper against US.

God says again by addressing the believers about Holy Prophet:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿١٧٨﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿١٧٩﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿١٨٠﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿١٨١﴾

69: 45-48. And if he had forged and attributed any sayings to US, We would, surely, have seized him by the right hand, And then, surely, WE would have cut his life-vein, And not one of you could have held Our punishment off from him.

If somebody claims by asserting the unity of God that he is a prophet appointed by God, then God does not allow anybody to harm him. If he is a liar, then he will bear the burden of his sin. But if he is truthful then those who harm him will bear the burden of their sins. This is because Allah does whatever he wills. There is no need for God to inform others what he is going to do. There is no need for God to ask the permission of mankind that He wants to send a prophet and to seek the opinion of others. So it becomes the duty of mankind to understand the prophet logically. If they are not able to understand him, then they are commanded to keep away without harming him. But if somebody dares to harm a prophet thinking that he is a false prophet, then due to their own sins, they will be thrown to hell and will be crying and weeping loudly from there. Nobody is supposed to do any harm to a man who claims prophethood even if he is making a false claim.

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ

كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ  
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ۝

40:29. Will you slay a man because he says, 'My Lord is ALLAH,' while he has also brought you clear proofs from your Lord ? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will, surely, befall you. Certainly, ALLAH guides not one who exceeds the bounds and is a great liar;'

When a prophet is appointed and forwards his claim, then God has commanded us to keep away from him, if we are unable to understand the claim of his prophethood.

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ۝ وَإِنْ لَمْ تُؤْمِنُوا إِلَيَّ فَأَعْتَزَلُونِ ۝

44: 21. 'And I seek refuge in my Lord and your Lord, lest you stone me to death, And if you believe me not, then leave me alone.'

Allah warns those who reject prophets asserting that he is a false prophet, such people will be crying with a deep sigh in the hell.

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ

كَبِيرٍ ۝ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝

67: 11-They will say, 'Yea, indeed, a Warner did come to us, but we treated him as a liar, and we said, 'ALLAH has not revealed anything; you are but in manifest error.' . And they will say, 'Had we but listened or had sense, we should not have been among the inmates of the blazing Fire.'

The above verse also makes it clear that those who perform a Mubahala (prayer dual) by denying a prophet, they are also inmates of hell.

When the advent of a prophet takes place, if somebody claims that Allah did not reveal anything to that prophet and asserts that the prophet is making a false claim, such a person himself becomes a disbeliever. This is because, by his actions, he makes it clear that, before God sends a prophet, God should take his permission or God should inform him such action of God. By way of such thinking and actions, he is pretending that he is greater than God. By showing such a haughtiness of his own, he acquire the punishment of God.

Allah does not allow anyone to deny a prophet by saying that he is a false prophet. But to offer the prophet all the possible respect, love and obedience. Nobody is even allowed to raise their voice above the voice of a prophet. If somebody perform such actions, then all his deed will be in vain.

مَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

4: 65. And WE have sent no Messenger but that he should be obeyed by the command of ALLAH.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

3:133-And obey ALLAH and the Messenger that you may be shown mercy.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

24: 57. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown Mercy.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

وَتُعَزِّرُوهُ وَتُقِرُّوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

48: 9-10. WE have sent thee as a witness and a bearer of glad tidings and a Warner, that you should believe in ALLAH and HIS Messenger, and may help him, and honour him,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٤٩﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٠﴾

49:2-3. O ye who believe ! be not forward in the presence of ALLAH and HIS Messenger, but fear ALLAH. Verily, ALLAH is All-Hearing, All-Knowing. O ye who believe ! raise not your voices above the voice of the Prophet, nor speak loudly to him as you speak loudly to one another, lest your works come to naught while you perceive not.

When the advent of a prophet takes place, those who try harm the prophet by asserting that he is a false prophet, such people will be destroyed by the hand of God. It is baseless to say that we are opposing him because he is a false prophet. Even if he is a false prophet, Allah does not allow anybody to harm a claimant. Those who want to harm a prophet, they will never say that he is a true prophet. Since the action of prophet is according to the will of God and the actions of those who are rejecting him are against the will of God, the rejecters will get defeated in the final end. God makes it clear that those who reject the prophet will be disgraced and thrown to hell.

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَادَلُوا بِالْبَاطِلِ  
لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥١﴾

40: 6. .. every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebut the truth thereby. Then I seized them, and how terrible was MY retribution!

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كَمَا كُتِبَتِ الَّذِينَ مِنْ



قَبْلَهُمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٦٨﴾

58: 6. Those who oppose ALLAH and HIS Messenger will, surely be abased even as those before them were abased; and WE have already sent down clear Signs. And the disbelievers will have an humiliating punishment,

بِسْمَا أَشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا آتَى اللَّهُ بُغْيًا أَنْ يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ

يَشَاءُ مِنْ عِبَادِهِ قَبَاءً وَبَغْضٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩١﴾

2: 91. Evil is that which they have sold their souls - that they should disbelieve in what ALLAH has revealed, grudging that ALLAH sends down HIS grace on whomsoever of HIS servants HE pleases. So they have incurred wrath upon wrath; and there is a humiliating chastisement for the disbelievers.

Even though it will be seen that the prophet and his followers are weak, poor and helpless, finally they will become victorious because the help of God and His intentions are working in them.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧٢﴾ إِنَّهُمْ لَهُمُ

الْمَنْصُورُونَ ﴿١٧٣﴾ وَإِنْ جُنَدْنَا لَهُمُ الْغَالِبُونَ ﴿١٧٤﴾

37:172-174. And, surely, Our word has gone forth to Our servants, the Messengers, that it is, certainly, they who will be helped; and that it is Our host that will, certainly, be victorious.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥٢﴾

40:52. Most, surely, we help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,

كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي ﴿٥٢﴾ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٣﴾



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58: 22. ALLAH has decreed: 'Most surely, I will prevail, I and MY Messengers.' Verily, ALLAH is Powerful, Mighty.

We knew already that the prophets are coming to establish the worship of one God. No prophet comes asking to worship other than the one God. We also knew that God has commanded us to obey and respect the prophets. But after the death of a prophet, the followers fall into grave mistakes. They go beyond the limit of respecting the prophet. They start to worship the prophet instead of worshipping the God who sent him. This is a very grave mistake. Such mistakes are done by the followers of other prophets. For example Hindus started worshipping Lord Krishna and Lord Rama who has been prophets sent by God. Christians also started worshipping Jesus Christ, as a son of God as well as a part of God, who has been sent by God to establish the worship of the only one true God. To escape from such kind of mistakes, it is very necessary to understand the message of the prophets and to understand the differences between a common man and a prophet.

About prophets, God says that they are also like ordinary human beings. They don't have any extra capabilities except that they get revelations from God. Like other human beings, they eat, drink, sleep, marry and beget children. To understand the existence and support of God, God reveals through them such incidents rarely seen in the nature. These incidents are not shown by the prophets themselves. God is the one who is behind such incidents. Instead of worshipping the one true God who shows such rare wonders through the prophets, people start worshipping the prophet after his death. This kind of behaviour is similar to non-understanding the relation between Rama and Sita even after reading Ramayana fully. God says in the Holy Quran that all prophets are human beings and the only difference is that they get revelations from the true one God.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ  
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۖ أَحَدًا ۝

18:111- Say, I am but a man like yourselves; but it is revealed to me that your God is One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ.

21: 8. And WE sent none as Messengers before thee but men to whom WE sent revelations. So ask the people of the reminder, if you know not;

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ

41: 7. Say, 'I am only a mortal like you. It is revealed to me that your god is One God.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

13: 39. And, indeed, WE sent Messengers before thee, and WE gave them wives and children.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۝

21:09-Nor did WE give them bodies that ate not food, neither were they to live forever.

وَقَالُوا مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي

الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُون مَعَهُ نَذِيرًا ۝

25: 8. And they say, 'What sort of Messenger is this that he eats food, and walks in the streets ? Why has not an angel been sent down to him that he might be a warner with him ?

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ<sup>طه</sup>

25: 21. And WE did not send any Messengers before thee but surely they ate food and walked in the streets.

We already understood that the prophets are like ordinary human beings. They don't have any divine powers. They cannot ascend to heaven and also they cannot come down from heaven. Also they cannot perform other actions which is beyond the capability of ordinary human beings.

When the disbelievers asked the Holy Prophet (S.A) to ascend to heaven and to bring a book from there, God told him to reply that being like a being, he cannot perform such miracles.

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ

تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ<sup>طه</sup> قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾

17: 94. 'Or, thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a Book that we can read.' Say, 'Holy is my Lord ! I am but a man sent as a Messenger.'

It is very clear from the above verse that the journey undertaken by the Holy Prophet (S.A) on the night of Isra and Mi'raj is not a physical journey, but a spiritual vision granted by Allah to the Holy Prophet.

The above verse also makes it very clear that the belief that Jesus Christ has ascended to heaven, he is living there and will be descending from there during the latter days is also an illogical and thoughtless belief.

It could be understood from the following verse that only angels descends from heaven, not the human beings.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ  
لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٦﴾

17: 96. Say, 'Had there been in the earth angels walking about in peace and quiet, WE would have certainly sent down to them from heaven an angel as a Messenger.'

As the prophets are like human beings. All the prophets have died already.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٦﴾

7: 26. HE said, 'Therein (in the earth) shall you live and therein shall you die and therefrom shall you be brought forth.'

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٥﴾

21: 35. WE granted not everlasting life to any mortal before thee. If thou shouldst die, shall they live here for ever ?

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ  
أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ﴿١٤٥﴾

3:145. And Muhammad is but a messenger. Verily all Messengers have passed away before him. If then he dies or is slain, will you turn back on your heels ?

Being like ordinary human beings, no prophets will come to this world after their death.

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنْ تُمْ لَّا يَرْجِعُونَ ﴿٩٦﴾

21: 96. And it is an inviolable law for a township which WE have destroyed that they shall not return.

ء أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا  
تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

23:100-101. Until, when death comes to one of them, he says entreating repeatedly, 'My Lord send me back, that I may do righteous deeds in the life that I have left behind.' That cannot be ! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٢﴾

39:31-32 Surely, thou wilt die, and surely, they too, will die. then, surely, on the day of Resurrection you will dispute with one another before your Lord.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا يَنبَغِ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوَابِ بَابِنَا  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٦﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ  
الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾

45:26-27. And when Our clear Signs are recited unto them, their only contention is that they say, 'Bring back our fathers, if you are truthful.' Say, 'It is ALLAH Who gives you life, then causes you to die; then HE will gather you together unto the Day of Resurrection about which there is no doubt. But most men do not know.

As human beings have got different capabilities and status, prophet also differs according to their status. Some prophets are higher in their status. But in the matter of belief, no distinction is to be made among the prophets.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ  
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

2:254-These messengers have WE exalted some of them above others; among them there are those to whom ALLAH spoke (gave a book of law) and some of them HE exalted in degrees of rank

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

17: 56. ... And WE exalted some of the Prophets over others.

We know already that God has sent prophets to all nations and communitis. But it is not explained about all of them in the Holy Quran. Only the names of 26 prophets are mentioned in the Holy Quran. God has said that there are other prophets also who are not mentioned in the Holy Quran.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

4:165- And WE sent some Messengers whom WE have already mentioned to thee and some Messengers whom WE have not mentioned to the

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ

40: 79. And WE, indeed, sent Messengers before thee; of them are some whom WE have mentioned to thee ; and of them are some whom WE have not mentioned to thee.

It is said by the Holy Prophet (S.A.) that Allah has sent 124,000 prophets (Musnad Ahmad).

Following are the names of the prophets mentioned in the Holy Qur'an.

## 344      **The belief and the life in the Holy Qur'an**

01. Adam
02. Idris [Enoch]
03. Nooh [Noah]
04. Salih
05. Ibrahim [Abraham]
06. Isma'il [Ishmael]
07. Ishak [Isac]
08. Yaqub [Jacon]
09. Looth [Lot]
10. Shuaib
11. Yusuf [Joseph]
12. Ayub [job]
13. Dhul-Kifl
14. Yunus [Jonah]
15. Musa [Moses], 16. Harun [Aaron]
17. Ilyas [Elija]
18. Dawud [Dawid]
19. Sulaiman [Solomon]
20. Al Yasa'
21. Hood
22. Zakariya
23. Yahya [John], 24. Isa [Jesus]
25. Muhammad (S.A.)
26. Ahmad

May the peace and blessings of Allah be with all of them.

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## 18- The Holy Prophet Muhammad (S.A)

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When the world was filled with darkness all over, when the evil deeds were considered as good deeds and those who commit more evil actions were considered as having more good qualities, and the world was heading towards a pit of destruction, God sent the Holy Prophet with a shining light, and he spread the light of unity of the God all over the world. God says in the Holy Qur'an through a simile that the light of the unity of God will be spreading in the world through the Holy Prophet (S.A.)

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي  
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ  
وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ  
مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

24: 36. ALLAH is the light of the heavens and the earth. HIS light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree -an olive - neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touched it not. Light upon light ! ALLAH guides to HIS light whomsoever HE pleases. And ALLAH sets forth parables for men, and ALLAH knows all things full well.

Allah has compared His light to a light house having a lamp in it. That lamp is Holy Prophet (S.A.), because God glorified Holy Prophet (S.A.) as a shining lamp. God says in the Holy Qur'an at another place:



وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٣﴾

33: 47. And as a Summoner unto ALLAH by HIS command, and as a light-giving Lamp.

At another place Allah says addressing the people of revealed scriptures:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ

الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥:١٦﴾

5:16- O People of the Book ! there has come to you Our Messenger who makes clear to you much of what you have kept hidden of the Book and forgives many of your faults. There has come to you indeed from ALLAH a Light and a clear Book.

The Holy Prophet (S.A.) came to this world, when the world was filled with corruption all over.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

30: 42. Corruption have spread on land and sea because of what men's hands has wrought.

The main reason for the spiritual corruption is the high tide of the worldly desires and the low tide of spiritual thoughts. By becoming a slave to worldly passions, when men only concentrate on eating, drinking, sleeping, searching for food and having sex, then they forget their God who is the only aim of their life and their spiritual death takes place. So Allah sent the Holy prophet with a shining light in his hands to impart life to the dead (spiritually dead) people. Allah says in the Holy Qur'an that the Holy Prophet (S.A.) descended from heaven and the aim of his advent is to give life to those who are dead. .

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

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8: 25. O ye who believe ! respond to ALLAH, and the Messenger when he calls you that he may give you life.

يَسَّ ۖ وَالْقُرْآنِ الْحَكِيمِ ۖ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۖ

عَلَى صِرَاطٍ مُسْتَقِيمٍ ۖ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۖ

36: 2-6. Y S̄n. By the Qur'an, full of wisdom, Thou art, indeed, one of the Messengers, On the right path. Coming down from the Mighty, the Merciful.

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ

65: 11-12. ALLAH has, indeed, sent down to you a Reminder - A Messenger, who recites unto you the clear Signs of ALLAH

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۖ

97: 2. Surely, WE sent him down during the Night of Decree.

Act of sending down is a simile. Allah says in the Holy Qur'an that He has sent down iron (57:26) which we excavates from the mines of the earth, also the cattle (39:07) which we never see coming down from heavens, Sending down does not mean that it comes down as a material object.

Holy Prophet (S.A.) is one of the greatest blessings of Allah. He is such a capable prophet who can purify the believers even before he teaches the Holy Scripture.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَزَكَاةً

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۖ

3:165. Verily, ALLAH has conferred a favour on the believers by raising among them a Messenger from among themselves who recites to them HIS Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest

error.

Another peculiarity of Holy Prophet (S.A.) is that he is the only prophet for the whole mankind for their salvation.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

7:159. Say, 'O mankind, truly I am a Messenger to you all from ALLAH.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢٠٨﴾

21:108. And WE have not sent thee but as a mercy for all peoples.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٠٩﴾

34: 29. And WE have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.

Allah has promised that the light of unity of God will be spreading all over the world through the Holy Prophet (S.A), and without the differentiation of east and west, all mankind will be united as one community under his banner. By the mercy and blessings of God, the mankind created by God, as one community in the beginning, will become one, forgetting all their differences.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

9: 33. HE it is Who has sent HIS Messenger with guidance and the religion of truth, that HE may make it prevail over every other religion, even though the idolaters may resent it.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٤﴾ هُوَ الَّذِي

أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٥﴾

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61: 9. They desire to extinguish the light of ALLAH with the breath of their mouths, but ALLAH will perfect HIS light, however much the disbelievers may dislike it. HE it is Who has sent HIS Messenger with the guidance and the Religion of truth, that HE may cause it to prevail over all religions, however much those who associate partners with ALLAH may dislike it.

The holy prophet (S.A) is the spiritual father of the believers. Through his spiritual fatherhood, all believers have become like the children of one father. A period is going to come according to the promise of God that this spiritual brotherhood will spread all over the world so that the mankind will live like brothers.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

33: 7. The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them.

When the wives of Holy Prophet (S.A) are the mother of believers, the Holy Prophet (S.A.) has become the father for them. Islamic brotherhood is established through this spiritual parenthood. Through this spiritual fatherhood, the mankind will be saved from destruction and will become like one community.

We have seen that Allah has addressed the Holy Prophet (S.A) as a perfect man. This perfectness is unique and the highest in prophethood, in human qualities as well as in the nearness to God.

The Holy Prophet is the most nearest prophet to God. The prophet who reached the highest limit of nearness to God possible for a human being. By passing over the seventh heaven, and passing the limit set to the Angel Gabriel, he reached the farthest limit of nearness of God possible for a human being.

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۖ ثُمَّ دَنَا فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ

53: 8-9. When he was on the uppermost horizon, then the Prophet drew near to ALLAH; then ALLAH leaned down towards him. So

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that HE became, as it were, one chord to two bows, or closer still.

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ

53: 14-16. And, certainly, he saw him a second time; near the farthest lote tree; near which is the Garden of Eternal abode.

‘Sidrathul Muntaha’ (farthest lot tree) denotes a boundary most near to God. The position of chief of angels, Angel Gabriel who brings revelation from God is even below that boundary.

Since the Holy Prophet (S.A.) is the most nearest human being to Allah, he is the greatest of all the prophets. This greatness is mentioned as a seal of the prophets, which means he is the most decorated of all the other prophets.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ

اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۖ

33: 41. Muhammad is not the father of any of your men, but he is the Messenger of ALLAH, and the seal of the Prophets and ALLAH has full knowledge of all things.

Being the noblest prophet, all the human qualities reached to its perfection in him. Because of this perfection, he is the best model for all human beings.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۖ

68: 5. And thou dost, surely, possess sublime moral excellences.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ

يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

33: 22. Verily, you have in the Prophet of ALLAH an excellent model, for him who hopes to meet ALLAH and the Last Day and who remembers ALLAH much.

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Another quality of the Holy Prophet mentioned in the holy Qur'an is that he is merciful to believers as well as to non believers and is a very ardent desirer for their well being.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

3:160. And it is by the great mercy of ALLAH that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

9:128 Surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful.

The holy prophet was such a lofty one who took all the grief with him, thinking about the destiny of the non believers. He took all the mental agony with him remembering their evil end. Finally God has to comfort him. From the following words, we can understand how heavy were his feelings about them.

فَلَعَلَّكَ بَخِيعٌ نَّفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

18: 7. So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse

Another quality of Holy prophet is that all his words and sayings were according to the direction of the God only. He did not say anything according to his will or according to his own passions.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

53: 4-5. Nor does he speak out of his own desire. It is nothing but pure revelation revealed by God.

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It is still a miracle that the prophet selected for showing the right path to the whole world was an illiterate, who never read a book before and had no knowledge of revealed books.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ وَيَمِينِكَ إِذَا لَا رَتَابَ الْمُبْطِلُونَ ﴿٢٩﴾

29: 49. And thou didst not recite any Book before the Qur'an, nor didst thou write one with thy right hand; in that case the liars would have had cause to doubt.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ

7:159. So believe in ALLAH and HIS Messenger, the Ummi Prophet, who believes in ALLAH and HIS words.

‘Ummi’ means who has no knowledge of revealed books.

It is already mentioned that God has sent the Holy Prophet as a mercy and as a light. From this it is clear that those who follow him, will receive the love of God and mercy from Him. God has commanded those who want to receive love of God, mercy and light, they should follow him.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

3: 32. Say ‘If you love ALLAH, follow me; then will ALLAH love you and forgive you your sins.’ And ALLAH is Most Forgiving and Merciful.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾

3:133. And obey ALLAH and the Messenger that you may be shown mercy.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٢﴾

33: 72. And whoso obeys ALLAH and HIS Messenger shall,



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surely, attain a supreme triumph.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ  
وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٧﴾

57: 29. O ye who believe ! fear ALLAH and believe in HIS Messenger. HE will give you a double portion of HIS Mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness - verily, ALLAH is Most Forgiving, Merciful -

It is the duty of whole mankind to show love and respect to Holy Prophet who has been sent as a guidance for all of them. Those who turn away without showing obedience to him, their deeds will come to naught and they will loose the love of God and His mercy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ ﴿٤٧﴾

47: 34. O ye who believe ! obey ALLAH and obey the Messenger and make not your works vain.

لْتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٠﴾

48: 10. That you should believe in ALLAH and HIS Messenger, and may help him, and honour him, and that you may glorify ALLAH morning and evening.

Those who accept and obey the prophet sent by God, obey the God and those who reject the prophet reject the God who sent him. Those who reject the prophet will never get the reward of those who accepted him. When the rejecters will see the reward received by those who accepted him, the disbelievers will become grieved and disappointed. Even if God did not punish them, this disappointed will be enough for them as a punishment.

So if we look through any angle, this disappointment will make the disbelievers grief stricken and sad. As God will be giving His



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reward to all people according to the deeds done by them, it is very clear that those who do not follow the Holy Prophet will not get the rewards of those who followed him. This is because there is no such vast and wide opportunities to acquire the rewards of God in other religions as that is available in Islam. Those who do not worship God will not get the reward of those who worship God five times daily, Those who does not take fast will not get the rewards of those who take fast for the sake of God for one full month during an year. Other religious believers has lost such opportunities, to worship God more and to offer more sacrifices, as is there in Islam. God promises His reward to those who worship Him only and do the sacrifices for His sake only. All other religious followers attribute partners to God. For example Christians worship Jesus and Virgin Mary together with the worship of God. Even though they may receive their rewards for their good deeds, they will have to acquire the punishment for their bad deeds also.

This is the secret behind the saying that those who reject the Holy Prophet will receive punishment of God. The one who is going to give rewards is God only. Others cannot give rewards. It is not possible for Jesus Christ, Virgin Mary, the Holy Spirit or some other gods to give rewards. How such persons can imagine that they will get the reward from the One God who does not worship Him or worship Him giving the obedience due to Him for other gods also. Because of these reasons, God has commanded those who want to get reward from Him should follow the Holy Prophet.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ

4: 81. Whoso obeys the Messenger obeys ALLAH indeed; and whoso turns away, then WE have not sent thee to be a keeper over them.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا

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يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِهِ أَجْرًا عَظِيمًا ۝

48: 11. Verily, those who swear allegiance to thee, indeed, swear allegiance to ALLAH. The hand of ALLAH is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that HE has made with ALLAH, HE will, surely, give him a great reward.

There are great rewards that are acquirable by following the Holy Prophet. By doing good deeds and worshipping the true One God, the steps for spiritual excellence are enormous. So God has given the good tidings that in his followers there will be those who will become even prophets of God.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

4:70 And whoso obeys ALLAH and this Messenger shall be among those on whom ALLAH has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

The above verse shows that it is possible for his followers to become even prophets crossing the limits of Siddiqiath (truthfulness). This is one of the special gifts granted to Holy Prophet. For the followers of other prophets, it was only possible to become the Truthful and Martyrs. The above difference is clear from the following verse:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ  
وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

57: 20. Those who believe in ALLAH and HIS Messengers, they are the Truthful and the Martyrs in the sight of their Lord. They

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will have their full reward and their light. But those who disbelieve and reject Our Signs, these are the inmates of Hell.

The word prophets is a plural word and it denotes the other prophets. The status of those who do good deeds is below the status of the martyrs. Thus for other prophets, when it was possible to acquire three spiritual blessings, it is possible for the followers of the Holy Prophet to receive the fourth blessing of prophethood also. The saying of Holy Prophet that the noble scholars of his community are equivalent to the prophets of Bani Israel is an example for this.

Like all other prophets, Allah sent the holy prophet also as a bestower of glad tidings and as a warner for His punishments as well as a judge for the disputes among the various religious followers. When he gives glad tidings for those who do good deeds by believing in Allah and in the last day, he delivers the tidings of punishment also for those who worship other gods and other human beings as gods, leaving the true one God, that their deed will come to naught and they will receive the punishment of God.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

2:120-We have sent thee with the Truth, as a bearer of glad tidings and a Warner. And thou wilt not be questioned concerning the inmates of Hell.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

22: 50. Say, 'O Mankind, I am but a plain Warner to you'.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ

أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

24: 52. All that the believers say, when they are called to ALLAH and HIS Messenger in order that he may judge between them, is

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that they say, 'We hear and we obey.' And it is they who will prosper.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٣٣﴾

33: 46. O Prophet ! truly WE have sent thee as a Witness and a Bearer of glad tidings, and a Warner,

The advent of Holy Prophet is similar to the advent of Moses who has been sent as a prophet to Pharaoh of Egypt

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٧٣﴾

73: 16. Verily, WE have sent to you a Messenger, who is a witness over you, even as WE sent a Messenger to Pharaoh;

This is fulfillment of a prophecy described in the bible which is as follows:

*And the LORD said unto me (Moses), They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deuteronomy – 18:17-22)*

There are other prophecies in the Old Testament as well as in the New Testament. As it is already described in the second chapter, it is not repeated here.

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Another purpose of God for sending the Holy prophet is the rescue of mankind from all kinds of exploitations such as dividing them in the name of language, geography, national interest and colour differences and to give them the freedom from all such kinds of chains of exploitations. As per the pace of victory of Islam, freedom from exploitations will also take place accordingly.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ  
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٥٨﴾

7:158. Those who follow the Messenger, the Prophet, the Ummi whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil and makes lawful for them the good things and forbids them the bad things and remove from them their burdens and shackles that were upon them. So those who shall believe in him and honour and support him and help him and follow the light that has been sent down with him - these shall prosper.'

There is also a prayer of Prophet Abraham behind the advent of Holy Prophet. When God tested Prophet Abraham with His commandments, Abraham fulfilled all of them without failure. Then God gave him a promise that He is going to make him a leader for the mankind. Then Abraham prayed to God to make such leaders from his progeny also, God accepted his request excluding the evil ones from his descendents.

وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ

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إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿٢١٥﴾

2:125. And remember when his Lord tried Abraham with certain commandments which he fulfilled, HE said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring ?' God said, 'MY covenant does not embrace the transgressors.'

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢١٦﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٢١٧﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٢١٨﴾

2:128-130. And remember the time when Abraham and Ishmael raised the foundations of the house, praying, 'Our Lord, accept this from us; for thou art the All-Hearing, the All-Knowing. 'Our Lord, make us both submissive to THEE and make of our offspring a people submissive to THEE. And show us our ways of worship and turn to us with mercy; for thou art Oft-Returning with compassion, and art Merciful. And, Our Lord, raise up among them a Messenger from among themselves who may recite to them THY Signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty the Wise.

Allah appointed Holy Prophet in the same manner as is mentioned in the prayer of Prophet Abraham and Prophet Ishmael.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيكُمْ مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢١٩﴾

2:152. Even as WE have sent to you a Messenger from among yourselves who recites OUR Signs to you, and purifies you, and

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teaches you the Book and Wisdom, and teaches you that which you knew not.

Prophet Abraham is an elevated prophet who strived very hard in this world to establish the worship of true One God. His sacrifices are mentioned in the Holy Qur'an at various places. Jews and Christians also claim the heritage of Abraham. But they have deviated from the worship of One God very far away. So God has said that the Holy Prophet and his followers are the nearest ones to Abraham.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لََّذِينَ أَتَّبَعُوهُ وَهَذَا النَّبِيُّ  
وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

3: 69. Surely, the nearest of men to Abraham are those who followed him and this prophet and those who believe in him, and ALLAH is the Friend of the believers.

As God's hands are working behind the advent of Holy Prophet, God promised him during his lifetime that the disbelievers will not be able to kill him. God also commanded him to deliver the message of God with courage and steadfastness.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴿٦٨﴾

5: 68. O Messenger ! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed HIS Message. And ALLAH will protect thee from men.

Not only that God will protect him, but God also revealed to him that He will help him in this world and in the next world; he has appointed for him angels who will shower God's blessings on him and on his followers. The showering of blessings by angels means that they will reveal the truth of his claim and will take his message all over the world. God also promised him the victory of



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his message over other religions. God also commanded the followers of Holy Prophet (S.A.) to pray to God to shower His blessings on him.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ

22: 16. Whoso thinks that ALLAH will not help him in this world and the Hereafter, let him stretch a rope to heaven.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا

الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

33: 57. ALLAH sends down HIS blessings on the Prophet and HIS angels pray for him. O ye who believe, you too should invoke HIS blessings on him and salute him with the salutation of peace.

There are many secrets behind the command to offer prayers of blessings to Holy Prophet. One of them is the propagation of his message all over the world. According to the earnestness of one's own prayer he will get the chance to give service for the cause of Islam and thereby qualifying him to acquire enormous reward from God.

Those who reject the holy prophet reject the blessings of God with which God appointed him. Those who reject the messenger of God reject the God who sent him. As those who reject the God who sent his prophet, work against the will of God. So they loose the blessings of God and God warns them that they will be receiving punishment for their actions.

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

4: 15. And whoso disobeys ALLAH and HIS Messenger and transgresses HIS limits. HE will make him enter into the Fire; therein he shall abide; and he shall have an humiliating punishment



يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تَسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

4:43 On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they will not be able to hide anything from ALLAH.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝

48: 14. And as for those who believe not in ALLAH and HIS Messenger - WE have, surely, prepared for the disbelievers a blazing fire.

Those who will be qualifying for the punishment are those who reject the truth of his prophethood, after it has become clear to them that he is a true prophet.

وَمَنْ يُشَاقِقِ الرُّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

4:116. And whoso opposes the Messenger after guidance has become manifest to him, and follows a way other than that of the believers, WE shall let him pursue the way he is pursuing and shall cast him into Hell, and an evil destination it is.

When the advent of a prophet takes place, God is not compelling anybody to accept him. But God wants that nobody should disturb him and put hindrance to the delivery of His message. Those who harm the prophet is really harming the God who sent him. God has warned such disbelievers a very humiliating punishment.

وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

8: 14. And whoso opposes ALLAH and HIS Messenger, Then ALLAH is surely Severe in retribution.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

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9: 61. And those who annoy the Messenger of ALLAH shall have a grievous punishment.

مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦١﴾

9: 63. Do they not know that whoso opposes ALLAH and HIS Messenger, for him is the fire of Hell, wherein he shall abide. That is a great humiliation.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٦٣﴾

33: 58. Verily, those who malign ALLAH and HIS Messenger - ALLAH has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

God makes it very clear that mere belief in the prophet or in the holy book will not make anybody pious. Only those who try to advance in good works only will be successful. It is also a reality that there are good and bad ones in Muslims as is the case in other religious followers also.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ

مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾

35: 33. Then WE have always made inheritors of the Book those of Our servants whom WE choose. Some of them are hard upon themselves and of them are some who take the middle course, and of them are some who excel others in deeds of goodness by ALLAH's leave. And that indeed is the great grace from ALLAH.

There are others who are not satisfied with mere rejection and disobedience of the Holy Prophet. They come forward with accusations of him. They try to deliver their accusations through their talking, public lectures, writing and through media. God has warned that such accusations will not have any effect; God will rescue him from all such accusations and will crown him with great success.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۖ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ  
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۖ

48: 2-3. Verily, WE have given thee a clear Victory, that ALLAH may cover up for thee thy shortcomings, past and future, and that HE may complete HIS favour upon thee on a right path;

God has also warned those who try to move their pens against him and told them that their ivory towers will get destroyed. For whatever worldly gain that they are moving their pens will not be beneficial for them. God will devastate the desires of those, whatever be purpose behind doing such actions.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۖ مَا أَنْتَ بِمَجْنُونٍ ۖ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۖ  
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۖ فَسَتُبْصِرُ وَيُبْصِرُونَ ۖ بِأَيِّكُمْ الْفِتْنُ ۖ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۖ فَلَا تُطِعِ الْمُكَذِّبِينَ ۖ وَدُّوا لَوْ تُدْهِنُ  
فَيُدْهِنُونَ ۖ وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ۖ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ۖ مَنَّاعٍ لِلْخِيرِ مُعْتَدٍ أَثِيمٍ ۖ  
عُتِلَ بَعْدَ ذَلِكَ زَيْمٌ ۖ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۖ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ  
الْأَوَّلِينَ ۖ سَنَسِمُهُ عَلَى الْخُرُطُومِ ۖ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ  
أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۖ وَلَا يَسْتَشْنُونَ ۖ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ  
نَائِمُونَ ۖ فَأَصْبَحَتْ كَالصَّرِيمِ ۖ

68: 2. By the inkstand and the pen and by that which they write; thou art not, by the grace of thy Lord, a madman, and for thee, most surely, there is an unending reward. And thou dost, surely, possess sublime moral excellences. And thou wilt soon see and

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they, too, will see, which of you is afflicted with madness. Surely, thy Lord knows best those who go astray from HIS way, and HE knows best those who follow guidance. So comply not with the wishes of those who reject the Truth. They wish that thou shouldst compromise so that they may also compromise. Yield thou not to any mean swearer, Backbiter, one who goes about slandering. Forbidder of good, transgressor, sinful, Ill-mannered and, in addition to that, of doubtful birth. Only because he possesses riches and children. When our Signs are recited unto him, he say, 'Tales of the ancients'. WE will brand him on the snout. WE will, surely, try them as WE tried the owners of the garden when they vowed to each other that they would, certainly, gather all its fruit in the morning. And they made no exception and said not 'If God Please.' Then a visitation from thy Lord visited it while they were asleep; And the morning found it like a garden cut down.

There are others who attribute divine powers to Holy Prophet due to their blind love and affection for him. God tells them that prophet is like an ordinary human being, he do not know hidden things. He even didn't know what was belief in God and what was book of God. Since he had excellent characters, God guided him to the right path by revealing His message. To worship him and to ask him to forgive one's sins is against his teachings and commandments of God.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ  
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥١﴾

6: 51. Say, 'I do not say to you: 'I possess the treasures of ALLAH, nor do I know the unseen; nor do I say to you: 'I am an angel, I follow only that which is revealed to me.' Say, 'Can a blind man and one who sees be alike ?' Will you not then reflect.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ  
مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

7:189. Say, 'I have no power to do good or harm to myself save as ALLAH please. And if I had the knowledge of the unseen, I should have secured abundance of good; and evil would not have touched me. I am only a Warner and a bearer of good tidings.'

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ  
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١١﴾

18:111. Say, I am but a man like yourselves; but it is revealed to me that your God is One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٣﴾

42: 53. And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made the revelation a light, whereby We guide such of Our servants as WE please. And, truly, thou guidest mankind to the right path,

Allah guided the Holy Prophet who did not know what belief was, through His revelations to the right path. Using the same revelations, Holy Prophet guided others also to the right path. Other than receiving the revelations from God, he is like an ordinary human being. So he is not given such capabilities by God to perform miracles beyond human powers or such powers to ascend to heaven etc (17:94). Therefore his journey of Isra and Mi'raj is not a physical journey. These were spiritual visions

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shown to Holy Prophet by the Almighty God.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۖ أَفَتَسْمُرُونَهُ عَلَىٰ مَا يَرَىٰ ۖ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۖ

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۖ لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۖ

53:12-19. The heart of the prophet lied in not seeing what he saw? Will you, then, dispute with him about what he saw ? And, certainly, he saw him a second time, near the farthest lote tree; near which is the Garden of Eternal abode. This was when that, which covers, covered the lote-tree. The eye deviated not, nor did it wander. Surely, he saw the greatest of the Signs of his Lord.

In the above verses, it is mentioned that his heart did not lie about what he has seen, which means that he has seen it with his heart, not with his eyes.

Another accusation his followers are attributing to him is that he is the last prophet. Allah says in the Holy Qur'an that to ascribe somebody as last prophet will make them to deviate from the right path. Jews had such wrong belief at the time of Prophet Joseph. Followers of all other religions believe that their prophet is the last prophet. Due to this kind of belief they loose the blessings of accepting the true prophets sent by God later on.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ

قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ۖ

40: 35. And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said, 'ALLAH will never raise a Messenger after him.' Thus does ALLAH adjudge as having gone

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astray every transgressor, doubter -

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۖ

72:08 `And, indeed, they thought, even as you think that ALLAH would never raise any Messenger,

It is also mentioned in the Holy Qur'an that the Holy Prophet is not the last prophet, but he has got two manifestations, one among the Arabs, and second one in another community of non-Arabs which will take place (already took place) at a later stage.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۖ

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۖ

62: 3-4. HE it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them HIS Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; and HE will raise him among others of them who have not yet joined them. HE is the Mighty, the Wise.

This manifestation is mentioned in the traditions of Holy Prophet as the advent of Mahdi and Ibn-Maryam (Messiah).

It is revealed in the Holy Qur'an that God has taken covenants from prophets that once a revealed book is given to a prophet and later on if another prophet comes testifying the truth of that book, then as per the covenant taken by Allah from His prophets, it is the duty of the followers of the book that they should receive the prophet coming later on with due respect and obedience. It is also made clear that such a covenant is taken even from the Holy Prophet (S.A.) also. So it is the duty of the Muslims also to



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receive and respect the prophet coming after him. If somebody says that he does not need such a prophet because he has the revealed book, then he is such a one who rejects the covenant taken by God from His prophets.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ

مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي

قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾ @\*#:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ

وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٨٣﴾ ##:)

3: 82. And remember the time when ALLAH took a covenant from the people through the Prophets, saying 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And HE said, 'Do you agree, and do you accept the responsibility which I lay upon you in this matter ?' They said 'We agree.' HE said 'Then bear witness and I am with you among the witnesses.'

33: 8. And call to mind when WE took from the Prophets their covenant, and from thee, and from Noah and Abraham, and Moses and Jesus, son of Mary, and WE indeed, took from them a solemn covenant;

Allah has opened gates of His blessings to acquire His enormous rewards through the advent of Holy Prophet. The five daily prayers, the Tahajjud prayer at the later part of the night, fasting during the Holy month of Ramadan, payment of Zakat etc have made such ways of acquiring spiritual blessings that never existed before in previous religions. Those who reject the mission of the Holy Prophet miss these blessings opened for them by God and



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also miss the rewards obtainable for such kind of worship of God. This chapter is being concluded mentioning the real qualities of the followers of the Holy Prophet as mentioned in the Holy Qur'an.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا  
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي  
التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَى  
سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

48: 30. Muhammad is the Messenger of ALLAH. And those who are with him are hard against the disbelievers but tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking ALLAH's grace and pleasure. Their marks are upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes stout, and stands firm on its stem, delighting the sowers, that HE may cause the disbelievers to boil with rage at the sight of them. ALLAH has promised, unto those of them, who believe and do good works, forgiveness and a great reward.

In the above verse also, God has mentioned about two manifestations of the Holy Prophet. First one is equivalent to the advent of Prophet Moses as mentioned in the Torah (Old Testament). Second one is equivalent to the advent of Prophet Jesus as mentioned in the Gospel (New Testament). In the second simile it is mentioned that Islam will be like a seed sown, which will become a strong tree later on. From this simile it is very clear

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that after the declination of the first phase of Islam, its second phase will start again from its infancy growing strongly and spreading all over the world. This second phase already started with the advent of Promised Messiah and Mahdi in Islam which took place at the latter part of the nineteenth century in Qadian, India and is destined to bring the victory of Islam all over the world by the end of 21st century, similar to the victory of the message of Jesus Christ which took a period of three hundred years to become victorious.

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# 19- Jesus Christ and Christianity

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Jesus Christ was a prophet appointed by God, but the Jews, Christians and the majority of the Muslims have accepted such beliefs which are contrary to the teachings given to him by God and these communities are engulfed in such incomprehensible superstitions from where the way of escape seems to be difficult. The Jews claim that because he was a false prophet we killed him on the cross, as it is written in the bible that whosoever is hanged on the cross is a cursed one. (*for he that is hanged is accursed of God*; Deuteronomy – 21:23). Testifying the above passage of Bible, as he was a born immorally and being a false prophet we killed him on the cross, asserts the Jews.

But contrary to above assertion, the modern Christians who are the followers of Saint Paul claim, Jesus being a part of God as well as His only begotten son, Jesus died on the cross, but resurrected on the third day and went to heaven and he is now seated on the right side of God. As the first man Adam was a sinner, all his progenies are sinners, to forgive their sins, God sent his only son to the earth and died on the cross taking the burden of their sins. So whoever believes in Jesus Christ, their sins are forgiven and will attain salvation, others who do not believe in him will be thrown into hell without getting salvation. The religion of Christianity of Saint Paul is founded on this principle of atonement of sin. If Jesus Christ is not resurrected from the cross, our preaching and your belief are in vain, said Saint Paul in the New Testament of Bible. (*And if Christ be not risen, then is our preaching vain, and your faith is also vain.* 1 Corinthians – 15:14).

Contrary to the above belief, orthodox Muslims believe that Jesus was a true prophet of God. Even though the Jews tried to kill him, they were not able to kill him, because Allah lifted him to the

heaven and the Jews killed another duplicate person resembling him. He is still living in the sky (heaven) and will come down again from there in the latter days to preach Islam. So the orthodox Muslims have attributed divine powers to Jesus Christ. When the Holy Qur'an made it clear that even for the Holy Prophet (S.A.) who is the best of all human beings created by God, cannot ascend to heaven as he is an ordinary human being. As a human being he is already died and not living eternally. So the Muslims has attributed such powers to Jesus not possible for ordinary men which is equivalent of making him as a partner in the attributes of God.

As the majority of the religious followers of this world are holding illogical and wrong beliefs about Jesus Christ, the aim of this chapter is to show the clear picture about him and his teachings. As the Christians and Muslims believe in the second advent of Jesus, it is essential for religious followers to know the real truth about his second advent also.

Before proceeding further, it is better to make it clear that in the light of Holy Qur'an, God does not give any importance to such people who do not use their brain. This advice should be taken very seriously to understand the truth about Jesus Christ. God says in the Holy Quran:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾

8: 23. Surely, the worst of beasts in the sight of ALLAH are the deaf and the dumb, who do not use their sense.

God has warned us that the inmates of hell will cry saying that 'Had we but listened or had sense, we should not have been among the inmates of the blazing Fire.' (67:11)

The birth of Jesus Christ took place in the family of Imran. The mother of Hazrath Maryam (Mary, mother of Jesus), when she became pregnant she thought she has conceived a baby boy and offered her child for the service of God. But when she delivered,

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it was a baby girl and she named the child as Maryam and offered her for the service of the temple.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۖ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرِّيَتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ۖ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

3:36-37. Remember when a women of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do Thou accept it of me; Verily Thou alone art All-Hearing, All- Knowing.' . But when she was delivered of it, she said, 'My Lord, I am delivered of a female,' - and ALLAH knew best of what she was delivered and the male she desired to have was not like the female she was delivered of - 'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.

The special character of Hadhrat Maryam as told by God is the protection of her chastity. She guarded her chastity in such a perfect way that enabled her to receive revelations for God.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ۝

21: 92. And remember her who guarded her chastity, so WE breathed into her of Our Spirit (Our Word) and WE made her and her son a Sign for all peoples.

Here, breathing the spirit means giving the divine revelation and not the breathing of life as she was a living person already. So breathing the spirit means giving the spiritual life, not the physical life. Hadhrat Maryam guarded her chastity in such an excellent way that God advises the Muslims to make her a model

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and to follow her example. Allah says in the Holy Qur'an that Muslims who follow the example of Maryam will also receive divine revelations.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَلَمِ اثْنَانِ ۖ

66: 13. And sets forth as an example Mary, the daughter of Imran, who guarded her chastity - so WE breathed into him of Our Spirit -and she fulfilled the prophecy conveyed to her in the words of her Lord contained in HIS Books and she was one of the obedient.

In the above verse, it is said that God breathed His Spirit into him, not into her. This is a prophecy that a time is going to come where another believer will be born with the character of Maryam, who will be a man and Allah will be giving His revelations to him. The above verse also indicates that all believers who follow the foot steps of Maryam will also receive divine revelations. Also note the condition mentioned at the end of the above verse, that one has to also spend his life according to the instructions of God mentioned in His Holy Book.

As Allah selected Maryam for His message, angels went to her with divine revelations.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ

الْعَالَمِينَ ۖ يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۖ

3:43-44. And remember when the angels said, 'ALLAH has chosen thee and purified thee and chosen thee above all women of the time. . 'O Mary, be obedient to thy Lord and prostrate thyself and worship the one God with those who worship HIM.'

As she guarded her chastity in such an excellent way, God gave



her glad tidings of a honourable and respectable son.

إِذْ قَالَتِ الْمَلَكَةُ يَمْرِيءُ إِنَّ اللَّهَ يُشْرِكُ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ

عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٦﴾

3: 46. When the angels said, 'O Mary, ALLAH gives thee glad tidings of a son through a word from HIM; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God.

Jesus Christ was born to Maryam without the help of a father. Holy Qur'an also confirms his virgin birth.

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿٤٧﴾ فَاتَّخَذَتْ مِنْ

دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٤٨﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ

مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿٤٩﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٥٠﴾ قَالَتْ أَنَّى

يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٥١﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ

وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٥٢﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٥٣﴾

19:17 -22 And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place; and screened herself off from them. Then WE sent OUR angel to her and he appeared to her in the form of a well proportioned man. She said, 'I seek refuge with the Gracious God from thee if indeed thou dost fear HIM. The angel said, 'I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.' She said, 'How can I have a son when no man has touched me, neither have I been unchaste ?' The angel said, 'Thus it shall be.' But says thy Lord, 'It is easy for ME; and WE shall do so that WE may make him a Sign unto men, and a mercy from

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US, and it is a thing decreed.' So she conceived him, and withdrew with him to a remote place.

The distant place mentioned in the above verse is Bethlehem which is about 70 miles from Nazareth.

*Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (Mathew 2:001)*

From there as per divine instructions, fearing that king Herod would kill the child, the mother and child went to Egypt.

*And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. (Mathew 2:13:15)*

Hadhrat Maryam and Jesus returned from Egypt, after the death of King Herod back to Nazareth, the Gospel continues:

*But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. (Mathew 2:19-23)*

The Holy Qur'an gives the details of pains of child birth of

Maryam as follows:

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا  
مَنْسِيًّا ۖ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۖ وَهَزَيَ إِلَيْكِ  
بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ۖ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرِينَ مِنْ  
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۖ

19: 24 - 27 And the pains of child-birth drove her unto the trunk of a palm-tree. She said, 'O, would that I had died before this and had become a thing quite forgotten ! Then the angel called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee; . 'And shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates; 'So, eat and drink and cool thine eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious God; I will, therefore, not speak this day to any human being.'

It is not clear from the Bible how many years later after the birth of Jesus, they returned from Egypt. But the Holy Qur'an says it is at that time when Jesus was appointed as a prophet of God.

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَمْرِئٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۖ يَأْخُذُ  
هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءَ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۖ فَأَشَارَتْ إِلَيْهِ  
قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۖ

19: 28 -30. Then she brought him to her people, mounted. They said, 'O Mary, surely, thou hast committed a monstrous thing ! 'O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman !' Thereupon she pointed to him. They said, 'How can we talk to one who is a child in the cradle?

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Here the word 'child in the cradle' does not mean the childhood of Jesus. It just shows the ridicule of the elders which means a youth who does not have the knowledge of his birth and who does not know the book of God. From the reply given to them by Jesus, it is clear that he went to them after attaining the age of prophethood, not in his childhood.

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۚ

19: 31 -35. Jesus said, 'I am a servant of ALLAH. HE has given me the Book, and has made me a Prophet; 'and HE has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live; . 'and HE has made me dutiful towards my mother, and has not made me arrogant and graceless; 'and peace was on me the day I was born, and peace will be on me the day I shall die, and the day I shall be raised up to life again.' That was Jesus, son of Mary. This is a statement of the truth concerning which they entertain doubt.

There is nothing unusual in the birth of Jesus Christ born without the help of a father. God created Adam in the same way.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۚ

3: 60. Surely the case of Jesus is like the case of Adam. HE created him out of dust, then he said to him, "Be", and he was.

The birth of Jesus was neither supernatural nor illegitimate. To quote only one medical authority: "Medical men have not ruled out together the possibility of natural parthenogenesis or the production of a child by a female, without any relation to a male. Such a statement off-hand appears ridiculous, yet it is a possibility, from a purely biological standpoint, under certain conditions, cannot be disregarded. Dr. Timme calls attention to

this possibility as the result of a certain type of tumors, known as arrhenoblastoma (from the Greek words for “male” and “germ”) which are occasionally found in the female pelvis or lower body. These tumors are capable of generating male sperm-cells. Naturally, if these male sperm-cells were alive and active and came in contact with the female’s own egg-cell or ovum, conception might occur. There is nothing illegal in this type of reasoning. . . . Dr. Timme states that there are twenty authentic cases reported in Europe in which arrhenoblastoma have been found to develop male sperm-cells. . . . The arrhenoblastoma is a tumor that contains blastodermic cells. . . . These cells are creative structures and are capable of development at any time and the fact, therefore, that arrhenoblastoma containing these “embryonic cells” might create testicular tissue, capable of producing male sperm-cells seems scientifically not impossible. . . . If living male sperm-cells produced in a female body by arrhenoblastoma, the possibility of self fertilization of a woman, even though a virgin cannot be denied. That is to say , her own body would produce the same results as though sperm-cells from a man’s body had been transformed to hers in the most unusual way, or by a physician’s aid” (American Medical Journal).

There are cases on record of children having been born without fathers: “A young girl of great moral purity became pregnant without the slightest knowledge of the source. . . . There is a case of pregnancy in an unmarried woman, who successfully resisted an attempt at criminal connection and yet became impregnated and gave birth to a perfectly formed female child” ( Anomalies and Curiosities of Medicine by George M. Gould, A.M., M.D., and Walter L.. Payle, A.M.,M.D., published by W.B.Saunders &Co.,London)

God makes it clear that Jesus Christ is a prophet only for the children of Israel. He was not sent for the whole mankind and will not be sent again for all the people.

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إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٤٣﴾

43: 60. He was only Our servant, on whom WE bestowed Our favour, and WE made him an Example for the children of Israel.

The same truth is recorded in the Gospel also as told by Jesus Christ himself. Jesus Christ has said that he was not sent to other people than the children of Israel.

*These twelve Jesus sent forth, and commanded fear them not therefore: for there is nothing them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. (Mathew 10:5-7)*

The above twelve are his disciples, selected for the preaching of his message.

*But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (Mathew 15:24)*

*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mathew 19:28)*

*And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. (Mathew 27:11)*

If he was the king for the whole mankind, then he should not have told that he is the king of Jews.

Another purpose of the advent of Jesus was the enactment of the law of Torah given to Moses by God. He did not bring a new religious law. All the four gospels about him did not contain any religious law. Also it had been written many years after his death. These gospels contain the story-telling of his advices and actions.



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The Holy Qur'an states about the purpose of his advent as follows:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ  
عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ

3: 51. 'And I come fulfilling that which is before me, namely the Torah; and to allow you some of that which was forbidden unto you, and I come to you with a Sign from your Lord; so fear ALLAH and obey me;

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

5: 47. And WE caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah.

The above purpose is mentioned also in Gospels.

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Mathew 5:17-19)*

*And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (Mathew 8:4)*

*Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (Mathew 23:1-3)*

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The Holy Qur'an teaches us that Jesus was not God, part of God or son of God. Like other prophets he was also a prophet.

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ

4:172. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of ALLAH.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

4:173. Surely, the Messiah disdains not to be a servant of ALLAH.

The Gospel also has recorded the sayings of Jesus Christ that he was a prophet.

*He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. (Mathew 10:40-41)*

*And when he was come into Jerusalem, all the city was moved, saying, Who is this? And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about. (Luke 7:16-17)*

*Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. (Luke 13:33)*

*They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. (John 9:17)*

The Holy Quran declares that as all other prophets have been human beings, Jesus was no exception. His birth without the help of a father does not qualify him to be a god or a part of God. This is a wrong belief with full of falsehood.



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مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا  
يَأْكُلَانِ الطَّعَامَ أَتَنْظَرُونَ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرُ أَنِّي يُؤْفَكُونَ ﴿٥٦﴾

5: 76. The Messiah, son of Mary, was only a Messenger; surely all messengers before him had passed away. And his mother was a truthful woman. They both used to eat food. See how WE explain the Signs for their good, and see how they are turned away.

It is recorded in the Gospel that Jesus Christ himself has told that he is a man as well as son of man.

*Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)*

*And he said unto them, That the Son of man is Lord also of the sabbath. (Luke 6:5)*

*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. (Luke 6:22)*  
*But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. (John 8:40)*

Jesus Christ never told he is God or part of God. As the aim of all prophets have been to establish the worship of true One God, he also commanded to worship only One God.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٢﴾

3: 52. 'Surely, ALLAH is my Lord and your Lord, so worship him this is the right path.'

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ

إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾

5: 73. Indeed, they are disbelievers who say, 'ALLAH, HE is the Messiah, son of Mary,' whereas the Messiah himself said, 'O Children of Israel, worship ALLAH Who is my Lord and your Lord.' Surely, whoso associates partners with ALLAH, him has ALLAH forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

The same kind of advices given by Jesus Christ can still be seen in the Gospels:

*Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Mathew 4:10)*

*Not every one that say unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. (Mathew 7:21-24)*

*But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the*

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*law and the prophets. (Mathew 22:34-40)*

*And call no man your father upon the earth: for one is your Father, which is in heaven. (Mathew 23:09)*

*And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. (Mark 10:18)*

From the above verse it is clear that Jesus is not god or part of God.

*No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Luke 16:13)*

*Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. (John 13:16-17)*

*Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17)*

In what sense Jesus said he is son of God is clear from the above verse. As he is son of God, others are also children of God. Bible makes it clear the meaning of the son of God as follows:

*Blessed are the peacemakers: for they shall be called the children of God. (Mathew 5:9)*

*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1:12)"*

No one is son of God by birth, but by belief. Like Jesus Christ, all prophets and believers are sons of God.

The belief of trinity is a wrong belief with full of falsehood and thoughtlessness. Those who profess and propagate such a belief are disbelievers who are committing great sins. It will cause

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heavens to fall down on them (will take them to atomic wars). God advises the Christian brothers to get away from such belief.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْهَوْا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

5: 74. They surely disbelieve who say, 'ALLAH is the third of three;' there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

Without having a life partner, how God will have a son, asks God in the Holy Qur'an (6:102). If it is possible to have a son without a life partner, then everybody is His children.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۚ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۚ

19:89-94. And they say, 'The Gracious God has taken unto Himself a son.' . Assuredly, you have indeed uttered a most hideous thing. . The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces. Because they ascribe a son to the Gracious God. It fits not the Gracious God that HE should take unto Himself a son. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

Now let us examine the realities of miracles carried out by Jesus. The miracles are not taking place against natural laws, but are incidents rarely seen in the nature. When the servants of God through their worship and fasting become very close to God, God accepts their prayers and shows such wonderful acts through them

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which are rarely seen in the nature. Jesus himself says that all the miracles carried out by him are the outcome of his prayer and fasting.

*For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. (Mathew 7:20-21)*

*Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Mathew 21:21-22)*

*And he said unto them, This kind can come forth by nothing, but by prayer and fasting. (Mark 9:29)*

*And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. (Luke 17:6-7)*

Bible describes a man called Lazarus, whom people thought he is dead and was put in a cave like grave. Jesus brought him to life through his prayer.

*Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth. (John 11:41-44)*

Here dead man came out of grave does not mean that the person who is actually dead came out of the grave. Due to the illness of

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Lazarus, his relatives thought that he is dead and put him in the grave by misunderstanding. The illness of Lazarus is not for his death, but for the glorification of the son of God, prophesied Jesus Christ, when the sisters of Lazarus informed him about his condition.

*Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. (John 11:1-4)*

Those brought back to life by Jesus Christ were not the actually dead ones, but due to their critical conditions, they were thought to be dead. This can be understood by reading the bible carefully. Jesus himself described about them that they are not dead but sleeping. About a girl of 12 years, Jesus said she is sleeping, but others who thought she is dead ridiculed him. But when Jesus said to her get up, she got up. This incident is described in Mark 5:39-43 and Luke 8:49-56.

*And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. (Mark 5:39-43)*

Another miracle attributed to Jesus is restoration of sight to the blind ones. This can be taken in two senses. The first one is giving



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the spiritual sight to the spiritually blind ones. Those who do not know anything about God, became believers due to the preaching of gospels by Jesus Christ, getting rid of their spiritual blindness. This has been described in the bible. Bible also calls those who are spiritually blind as blind and foolish.

*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (Mathew 23:16-17)*

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (Luke 4:18-19)*

Here, recovering of sight to the blind means the showing the path to God through preaching.

*And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. (John 9:39)*

The blind ones in the above verse is also spiritually blind.

Even if it is taken as giving eye sight to the physically blind ones, there is not much wonder in it. We know that those who have lost the eye sight due to cataract, get their eye sight back after some years when their cataract get removed naturally. Such people might have got their eye sight back as Jesus prayed for them.

The word leper is also used in the same meaning. When Jesus Christ told the people in the temple that at the time of Prophet Eliseus, there were so many lepers in Israel, but none of them got



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cured except Naaman, the Syrian. It is recorded that those who are in the temple all got angry. From the above incident it is clear that Jesus Christ described the disbelievers as lepers. Those who are in the temple got angry, because Jesus also counted them as disbelievers..

*And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath. (Luke 4:27-29).*

Jesus did not claim the miracles performed by him is only possible for him. The same miracle can be performed even by those whoever got the belief equal to a seed of mustard, he said. But this power should be obtained through worshipping the One God through prayer and fasting. As the Christian brothers have deviated far away from the unity of God, it has become impossible for them are living at present to show such miracles. Like Jesus Christ, other prophets have also shown miracles greater than that shown by Jesus. For example the rode of Moses becoming snake is a bigger miracle. The Holy Prophet (S.A.) has shown the moon splitting and half part of it on the east and another half part on the west of horizon. Actually the rode does not become snake or the moon does not get split. Only such scenes are shown.

Jesus did not bring anyone back to life who died years before, and those brought by him through prayer to life who where in a critical condition at the brink of death did not remain alive forever. Those who are alive will die and those who are dead will not come back to this world. This is an inviolable law of God. The above fact can be understood by those who use their brain and wisdom in a proper way.

Some of the miracles performed by Jesus have been described in the Holy Qur'an also. But in the beginning of that particular chapter, God has warned the believers that these kinds of things

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should not be taken in a physical sense. These are similes (metaphorical descriptions). If taken in a physical sense then it will lead to dangers.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ  
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا  
بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٨﴾

3:8- HE it is who has sent down to thee the Book; in it there are verses that are firm and decisive in meaning - they are the basis of the Book - and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking to cause discord and seeking wrong interpretations of it. And none knows it except ALLAH and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' And none take heed except those gifted with understanding.

Since Jesus Christ mostly preached in metaphorical sense, the details given in the holy Quran about him are also in metaphorical sense. These descriptions should not be taken in a physical sense. It should be understood spiritually. Such descriptions are used about other prophets also. It is said about by Holy Prophet (S,A) that God sent him down from heaven to give life to those who are dead. God also described him as a shining lamp. We already know what is the meaning of coming down from heaven and the meaning of giving life. By shining lamp, it is meant the spiritual light spreading through him all over the world, not the physical light. The descriptions given about Jesus also should be taken in the same sense. All the prophets are human beings. Only difference is that they receive revelations from God and their

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prayers are heard much more than ordinary human beings. God shows such incidents which are rarely seen in the nature to support their claim of prophethood. In all other matters they are like ordinary men. The actions which can only be performed by God cannot be performed by prophets.

It is an inviolable divine law that those who are dead will not be send back to this world and is described in more details in the previous chapter titled 'the prophets'. Nobody can create a matter out of nothing except God, even a fly cannot be created. If a fly takes something away from them, even that cannot be taken by those who are being worshipped as gods. This is clearly mentioned in the Holy Qur'an. This principle should be kept in mind before understanding what it is meant by the giving life by prophets.

Jesus Christ also has made it clear in the Gospels that no dead person will be sent back to this world. There was a rich man and a poor man. The rich man had another five brothers. After their death, the rich man saw the poor man sitting in the lap of prophet Abraham and the rich man himself found him in hell. When the rich man begged Abraham for the water drops dripping from the finger tips of the poor man, to quench his thirst, Abraham told him that he cannot come to his side to give him water. Then the rich man requested Abraham to send the poor man back to the world and to tell his other five brothers the secrets taking place after death so that they will not fall into hell, then Abraham told the rich man that they have got Moses and other prophets. The rich man told Abraham that they will not hear the words of the prophet like Moses. Abraham replied, if they will not hear what the prophet like Moses says, then they will not believe a dead man, even if he returns and tells them. (Luke 16:19-31). From this description it is clear that no dead person will ever come back to this world again.

*There was a certain rich man, which was clothed in purple and*

*fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:19-31)*

The Holy Qur'an describes the miracles performed by Jesus as follows:

أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ  
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا  
تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٠﴾

3:50- 'I come to you with a Sign from your Lord, which is, that I

will fashion out for you a creation out of clay after the manner of a bird; then I will breath into it a new spirit and it will become a soaring being by the command of ALLAH; and I will heal the night blind and the leprous, and I will quicken the dead by the command of ALLAH; and I will announce to you what you will eat and what you will store up in your houses. Surely therein is a Sign for you, if you are believers.

It is said that there is lesson if you are believers which means that the incidents are in spiritual sense, not in physical sense. If he has created real birds and he has brought back the physically dead people, then it should have become an evidence for the disbelievers also.

Creation by prophets does not mean creations as performed by God. The prophets transforms ordinary man to a spiritually elevated status. Creation of birds from clay means that for those who don't have acquired spiritual knowledge got spiritually elevated by him and got the power to fly high in the spiritual horizons. Giving life to dead and curing of lepers also mean the same thing. He gave life to those who are spiritually dead, who are spiritually blind and to those who are spiritual lepers.

The Holy Quran says that after seeing all these wonders, the disbelievers rejected Jesus saying that these are all magics performed by him.

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ أَذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ  
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي  
وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ

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عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٥١١﴾

5:111- When ALLAH will say, 'O Jesus son of Mary, remember MY favour upon thee and upon thy mother; When I strengthened thee with the spirit of holiness so that thou didst speak to the people in the cradle and when of mature age; and when I taught thee the Book and the wisdom and the Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by MY command; then thou didst breathe into it a new spirit and it became a soaring being by MY command; and thou didst heal the night-blind and the leprous by MY command; and when thou didst raise the dead by MY command; and when I restrained the Children of Israel from putting thee to death when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'

He talked in the cradle as well as in the mature age means that he lived a long ripe age.

The words 'in the likeness' mentioned in the above verse indicates that the incidents are described in a metaphorical sense. If Jesus brought back those who are really dead, then the disbelievers cannot reject it claiming that it is a magic (deception).

The crucifixion of Jesus is a complicated incident. The Jews claims, as Jesus was of illegitimate birth and a false prophet, we crucified him and gave him a death of a cursed one. The Christians of Saint Paul says, Jesus being a son of God, he resurrected after the death on the cross, went to heaven (sky) and is seated at the right side of God. But the Holy Qur'an describes, that this is not the truth, even though he was crucified, he did not die on the cross, but appeared to them as if he is dead on the cross.

وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ ﴿٥٥﴾

3: 55. And Jesus's enemies planned and ALLAH also planned, and



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ALLAH is the Best of Planners.

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا  
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾

3: 56. Remember the time when ALLAH said' `O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve, and will exalt those who follow thee above those who disbelieve, until the Day of Resurrection; then to ME shall be your return, and I will judge between you concerning that wherein you differ.

In the above verse it is explained that Jesus will be dieing a natural death, which means he will not be killed by the hands of the people.

It has been also mentioned that his death will be in a peaceful manner, not on the cross.

السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٥٧﴾

19: 34. `And peace was on me the day I was born, and peace will be on me the day I shall die, and the day I shall be raised up to life again.'

The above verse clearly tells that Jesus will be undergoing a natural death. Not only this, they were not able to kill Jesus on the cross, but due to the unconsciousness he had on the cross, it appeared to them as if he is dead.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ  
لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ



يَقِينًا ۖ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۖ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۖ

4:158 -160.. And for their saying, 'We did slay the Messiah, Jesus, son of Mary, the Messenger of ALLAH;' whereas they slew him not, nor did they bring about his death upon the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture; and they did not arrive at a certainty concerning it. On the contrary, ALLAH exalted him to Himself. And ALLAH is Mighty, Wise. And there is none among the People of the Book but will continue to believe in it (death of Jesus on the cross) before his (their) death; and on the Day of Resurrection, he (Jesus) shall be a witness against them.

The above descriptions are about the crucifixion of Jesus mentioned in the Holy Qur'an. Now let us examine what the bible says about crucifixion which arises our curiosity. The sign foretold by Jesus himself for his truthfulness is the sign of prophet Jonas:

*Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Mathew 12:38-41)*

It is to be specifically noted that, without pointing to the signs of bringing back the dead to life, giving sight to the blind etc, Jesus says the sign to understand the truth of his prophethood is that he will be staying in the heart of the earth for three days. If he has actually brought the dead people to life and gave physical eye

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sight to the blind, then these signs should have been more than enough, there is no need for some other signs. The prophet Jonas was alive when he was in the belly of the whale. In a similar way, Jesus was also alive when he was put in the cave of the earth after crucifixion. This is very clear from the description of the bible. Another point to be noted is that Jesus did not come to die on the cross, as the followers of Saint Paul asserts. Jesus never said even once in his life that he has come to die on the cross, but he has said that he has come to fulfill the teachings of Torah, not to abrogate it. Like other previous prophets, he instructed to worship One God and to do good works. His aim was not to die on the cross, but to escape from the death of cross, as it was written in the bible those who are hanged on the cross are cursed ones. But to fulfill the judgement of God on Jews, God has made it a sign that Jesus will be put on the cross, later on removed from there and to be put in the cave of the earth. This is because those who try to kill a prophet, for them no more prophet will be sent again by God. With the advent of Jesus prophethood is going to be stopped for ever for Jews. Jesus has already prophesied this. Jesus already knew that he is going to be nailed on the cross. He prayed to God to remove this sign of immense pain and torture, but he gave preference to the will of God, not to his own will.

*Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Mathew 26:36-39)*

*And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away*

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*this cup from me: nevertheless not what I will, but what thou wilt. (Mark 14:35-36)*

*Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. (Luke 22:42-43)*

*Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. (John 12:27-28)*

The above verses prove that the prayer of Jesus requesting God to save him from the death on the cross is accepted by God. God replied him in the affirmative. If it was his aim to die on the cross, he never would have prayed to God to save him from the cross. But when he was nailed and put on the cross, he had a doubt whether God did forsake him. We can reach to this conclusion from the prayer of Jesus Christ as follows:

*And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? (Mark 15:33-35)*

When it was known to Jesus, the hour destined for him is approaching, he prayed to God without sleeping to save him from the crucifixion. Since he was very sad and did not sleep properly for days, he was fully tired. So when he was nailed on the cross, after few hours he became unconscious. He was nailed on the cross just few hours before the night of Sabbath. Two thieves were also put on the cross at the same time. It is the law of Jews that no body should be kept on the cross on the night of that particular Sabbath day. So the Jews asked the officials to cut the legs of the hanged ones, and they cut the legs of two thieves. Since Jesus was unconscious, they thought he is dead already and

his leg was not broken. But when one soldier pierced his side with a lance, blood and water came outside. From the body of a dead person, blood will not be coming out because there will not be pumping of the heart. From these incidents it is clear that even though Jesus was put on the cross, he did not die on the cross and as he was unconscious, it seemed to them as if he is dead. See the bible descriptions below:

*After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

*And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there*

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*was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. (John 19:28-42)*

This sepulchre was like a cave where others can go inside and stay. The mixture of myrrh and aloes were a kind of ointment to put on the holes of nails to get it cured.

Jesus Christ after becoming conscious on the next day of the Sabbath, he came out of the cave alive. His two disciples were present with him to do the necessary treatment. Mary Magdalene saw him near the cave and distinguished him. There is a chance that she was the wife of Jesus as the Holy Qur'an informs us that the prophets have been given wives and children before.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

13: 39. And, indeed, WE sent Messengers before thee, and WE gave them wives and children.

*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the*



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*disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.*

*And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. (John 20:1-16)*

Thus the fulfillment of the prophecy took place, as Prophet Jonas went to the belly of the whale alive and came out alive, Jesus also went to the cave of the earth alive and came out alive.

The Jesus who came out of the cave was not a spirit without body. He was the real Jesus Christ with his own physical body. The marks of nails were present in his body and he told his disciples to test it and verify him.

*But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast*

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*seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:24-39)*

Following is another description from the bible how Jesus appeared to his disciples after crucifixion:

*And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. (Luke 24:26-43)*

From the above description it is clear that even though he was put on the cross, he did not die on the cross and escaped the death of a cursed one.

There were total twelve tribes of the Jews. Out of these twelve tribes, only two were present in Jerusalem at the time of Jesus. Other tribes were migrated to Iran, Afghanistan and Kashmir

Jesus has mentioned that he has been sent to the lost sheep of Israel. This sying of Jesus Christ also indicates there are other tribes outside of Jerusalem. See his words quoted from Bible:

*But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (Mathew 015:024)*

*How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (Mathew 018:012)*



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*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 010:016)*

So he continued his mission in search of the lost sheep of Israel. It was not safe for him to continue his stay in Jerusalem because if the Jews will know about his survival, he will be killed again. So he migrated and continued his journey towards Iran, Afghanistan and finally he reached to Kashmir. He lived there upto an old age where he died and got buried. His graveyard is still there in Kashmir. History also supports his arrival in Kashmir. The Kashmiri people are the descendents of Jews and call themselves Bani Israel which means children of Israel.

God says in the Holy Quran that God gave shelter to Jesus and to his mother to an elevated place having meadows and springs of water.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَءَاوَيْنَهُمَا إِلَىٰ رُبُوعٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥١﴾

23: 51. And WE made the son of Mary and his mother a Sign, and gave them shelter on an elevated land of green valleys and springs of running water.

This is a befitting description of Kashmir..

Following verses prove that he did not die on the cross, but died after attaining a matured age.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٧﴾

3: 47. `And he shall speak to the people in the cradle, and when of matured age, and he shall be of the righteous.

تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

5:111- Thou didst speak to the people in the cradle and when of matured age

As Jesus Christ was a prophet as well as human being, like other

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prophets he is also dead. The following verses of Holy Quran proves this:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ  
كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٧٦﴾

5: 76. The Messiah, son of Mary, was only a Messenger; surely all messengers before him had passed away. And his mother was a truthful woman. They both used to eat food. See how WE explain the Signs for their good, and see how they are turned away.

When it is said that they both used to eat food, means, now they are not eating food which means they are already dead.

Holy Prophet (S.A.) also confirmed the death of Jesus Christ in the following traditions:

“Jesus lived up to an age of 120 years” (Tabrani)

See how clearly the Holy Prophed explained the death of Jesus Christ. He says again:

“If Moses and Jesus were alive they should have to follow me” (Sarqani)

Let us turn to the verses of Holy Qur'an again:

يَا عِيسَى ابْنَ مَرْيَمَ خُذْ زِينَتَكَ وَاتَّبِعِي  
يَا عِيسَى ابْنَ مَرْيَمَ خُذْ زِينَتَكَ وَاتَّبِعِي

3: 56. `O Jesus, I will cause thee to die a natural death and will raise thee to Myself.

When it is said by God I will cause you to die means that Jesus will not be killed at the hands of others, and he will be dieing a natural death according to the laws of nature. As all other prophets and believers raise towards God after their death, Jesus also rose towards God after his death.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ

19: 32. `And HE has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving (Zakat) so long as I live;

Those who say that Jesus is still alive, they should show where he is paying Zakat and to whom.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ

19: 34. `And peace was on me the day I was born, and peace will be on me the day I shall die, and the day I shall be raised up to life again.'

As all human beings live, die and get resurrected on the day of Judgement, Jesus also will get resurrected on the day of Judgement. Since he was a truthful man and was a prophet, his birth, death and resurrection will be with peace.

God has repeated His divine law in the Holy quran that He did not give a permanent life to any body before Holy Prophet (S.A), as all others were dead before him, he and the generations coming after him will also die.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ۖ

21: 35. WE granted not everlasting life to any mortal before thee. If they shouldst die, shall they live here for ever ?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۖ

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۖ

21: 8 -9. And WE sent none as Messengers before thee but men to whom WE sent revelations. So ask the people of the reminder, if you know not; Nor did WE give them bodies that ate not food, neither were they to live forever.

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وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ  
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

3:145. And Muhammad is but a messenger. Verily all Messengers have passed away before him. If then he dies or is slain, will you turn back on your heels ? And he who turns back on his heels shall not harm ALLAH at all. And ALLAH will certainly reward the grateful.

Also it has made clear in the Holy Quran that those who are being worshipped as gods are all dead people. As Jesus Christ is also worshipped by Christians, he is also dead.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٦﴾  
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿١٧﴾

16: 21-22. And those on whom they call besides ALLAH create not anything, but they are themselves created. They are dead, not living; and they know not when they will be raised.

Life, death and resurrection will be taking place in this earth only. Nobody can go to sky and live there.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٦﴾

7:26. HE said, 'Therein (in the earth) shall you live and therein shall you die and therefrom shall you be brought forth.'

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٦﴾

20: 56. From the earth have WE have created you, and into it shall WE cause you to return, and from it shall WE bring you forth a second time.

God has made it clear in the Holy Quran that it is not possible for any human being to go to sky. (17:94). Jesus also said only those

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who came from heaven go back to heaven (the angels).

And no man hath ascended up to heaven, but he that came down from heaven (John 3:13)

It is an inviolable law that no dead person will ever come back to this world.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا  
تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

23:100 -101. Until, when death comes to one of them, he says entreating repeatedly, 'My Lord send me back,. That I may do righteous deeds in the life that I have left behind.' That cannot be ! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.

There is an incident mentioned in the Holy Quran, which will take place in the next world at the time of resurrection. If we read the following Qur'anic passage carefully, we will know that Jesus Christ will never come back to this world again.

وَإِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ  
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۖ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمَ  
مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٧﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا  
أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا  
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

5:117. And when ALLAH will say, 'O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside ALLAH ?' he will answer, 'Holy art THOU, I could never say that which I had no right. If I had said it, Thou wouldst have surely

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known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is Thou alone WHO art the Knower of all hidden things; 'I said nothing to them except that which Thou didst command me - Worship ALLAH, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou didst **cause me to die**, Thou, hast been the Watcher over them, and Thou art Witness over all things;

In the above verse Jesus Christ expresses his unawareness that Christians were worshipping him and his mother as gods. If he comes to this world again and go back to the next world he will know what was happening here, also he will know that he and his mother are being worshipped by Christians. So he cannot express his unawareness in the next world. In that case there is no need for such a question and answer session. So our wisdom, logic and the holy words of God all make it clear that Jesus will not come to this world again.

No other meaning can be given for the Arabic word 'tawaffaitanee' used in the above verse except you 'caused me to die'. Some commentators give wrong meaning to the above word thinking that Jesus Christ is still living in the sky. Instead of finding out the truth from the Holy Qur'an, they try to impose their false belief on Allah. When God says he is dead, they want to tell God, no, no, You are mistaken, Jesus is still living in the sky. Such is the attitude of the some of the commentators of Holy Qur'an. Only we can feel pity on them seeing their attitude. May Allah guide them to the right path. Those who want to know how the word 'tawaffa' is used in the Holy Quran, let them refer to following verses of Holy Qur'an to understand further the correct meaning of 'tawaffa'.

2:235, 3:56, 3:194, 4:16, 4:98, 5:118, 6:61, 6:62, 7:38, 7:127, 8:51, 10:47, 10:105, 12:102, 13:41, 16:29, 16:33, 16:71, 32:12, 39:43, 40:78, 47:28.

Some examples are given below:

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وَتَوَفَّنَا مَعَ الْأَبْرَارِ

3:194. Cause us to die as righteous.

وَتَوَفَّنَا مُسْلِمِينَ

7:127. ` Cause us to die as Muslims

تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ

12:102. `Cause me to die as Muslim and join me to the righteous.'

In the Holy Qur'an 'tawaffa' is also used about Holy Prophet (S.A.), and the meaning is given as 'to cause to die'. But when it is the case of Jesus Christ, they give the meaning as 'to raise to the sky'. This is such a shameless act to degrade the status of Holy Prophet (S.A.).

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

10: 47. And if WE show thee in thy lifetime the fulfillment of some of the things with which WE have threatened them, thou wilt know it; or if WE cause thee to die before that, then to US is their return, and thou wilt have knowledge of it in the next world; and ALLAH is Witness to all that they do.

There is prayer recited in the 'Janaza Namaz' where the word 'tawaffa' is used which is given below:

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

Oh Allah whom you keep alive from us keep him alive in Islam and whom you cause to die from us cause him die in Iman (true faith)

It is there in the tradition of Holy Prophet (S.A.) that when the Holy Prophet (S.A.) will see in the next world that some of his companions (Sahabas) are being dragged into hell, he will say that they are my companions, they are my companions. Then he



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will be given a reply that you did not know, what they have been doing after your death. So the Holy Prophet (S.A.) will also recite the same verse of Jesus Christ that “ I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou, hast been the Watcher over them, and Thou art Witness over all things”

٣٤٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُخْشَرُونَ حُفَاةَ عُرَاةٍ غُرُلًا ثُمَّ قَرَأَ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتَ الْيَمِينِ وَذَاتَ الشَّامِلِ، فَأَقُولُ: أَصْحَابِي، فَيَقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عِيسَى بْنُ مَرْيَمَ: {مَا قُلْتُ لَهُمْ إِلَّا مِمَّا أَمَرْتَنِي بِهِ أَنْ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

Narrated Ibn `Abbas: Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Qur'an) he said:-- "As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104) The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left

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side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You caused me to die, You were the Watcher over them and You are a Witness to all things.' (5.117)

So how 'tawaffa' took place in the case of Holy Prophet (S.A.), in the same way 'tawaffa' also took place in the case of Jesus Christ. Nobody has got any right to give some other meaning. Holy Prophet (S.A.) also said, Jesus lived upto an age of 120 years. Not only this, during the Journey of Mi'raj, Holy Prophet (S.A.) has seen Jesus Christ among other prophets who are all dead. Following are the relevant passage from the tradition (Hadith) of Mi'raj

فَأْتَيْنَا السَّمَاءَ الثَّانِيَةَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى عِيسَى وَيَحْيَى فَقَالَا: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَأْتَيْنَا السَّمَاءَ الثَّالِثَةَ

Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven.

From the creation of mankind till resurrection, all the stages are mentioned in the Holy Qur'an as follows:-

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١﴾  
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا

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لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٣﴾ ثُمَّ إِنَّكُمْ  
بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٥﴾

23: 13 -16. Verily, WE created man from an extract of clay; then WE placed him as a drop of sperm in a safe depository; then WE fashioned the sperm into a foetus; then WE fashioned the foetus into a shapeless lump; then WE fashioned bones out of this shapeless lump; Then WE clothed the bones with flesh; Then WE developed it into another creation. So blessed be ALLAH, the Best of creators. Then after that you, surely, must die.

The above law is applicable to Jesus also, because he is also created from dust.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ وَ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ وُكُنْ فَيَكُونُ ﴿٦٠﴾

3: 60. Surely the case of Jesus is like the case of Adam. HE created him out of dust, then he said to him, "Be", and he was

From the above verse it is clear that nobody will go to heaven and live there. Birth, death and resurrection. These are the stages of life. There is no other stages of life in between.

With all the proofs mentioned above, those who are not believing Jesus Christ is not dead, we can only have pity on them. May God give His blessing to everybody to understand the truth.

What is the connection of Saint Paul with Christianity? Actually he copied the pagan beliefs and moulded it in the name of Christianity. The copying is already mentioned in the Holy Qur'an as follows:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ  
يُضِلُّهُمْ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

9: 30. And the Jews say, 'Ezra is the son of ALLAH,' and the

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Christians say, 'the Messiah is the son of ALLAH;' that is what they say with their mouths. They only imitate the saying of those who disbelieved before them. ALLAH's curse be on them ! How they are turned away.

The ancient world was not without her gods incarnate. The suffering deity appeared as "Redeemer and Mediator between man and God" in various parts of the world, at different time and in diverse shapes. He was Mithra of the Persian and the Baal of the Babylonians. If in Phrygia he was Attis, he was Adonis in Syria. He was Bacchus in Greece and Horus in Egypt.

Bacchus said, for the first time, that he was the Alpha and Omega of the world, and the Redeemer of the human race. He was born of a virgin on December on 25th, and gave his life on the Friday before Easter Sunday, and rose on that memorable day. St.Paul and his progeny copied the whole drama of the Passion from them, and the Holy Quran revealed the secret for the benefit of Christian brothers.

Apollo was the same to Constantine, who had only to place Christ on the pedestal of divinity recently vacated by Apollo, to ensure the successful furtherance of his far-reaching political schemes.

All these "beloved Sons" of God were born, so the myth goes, from the virgin womb on or about the 25th of December. They all brought the grace of the blood to mankind; they all died to save man from eternal perdition, and their death in each case, occurred on Friday before Easter Sunday; they were buried, but rose from the dead after two days; they founded Communions of Saints into which disciples were received by Baptism; they were commemorated by Eucharistic feasts. But to-day the world knows that these were mere mythical conceptions of the sun-worship cult which crept into the faith of Jesus afterwards.

So what will be the fate of the followers of Saint Paul?, well Jesus Christ has already mentioned their fate in the following parable:

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? , Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.... Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (Mathew 13:25-40)*

So let the Christian brothers take the lesson from the teachings of Jesus Christ itself.

Note: The Hadeeths mentioned in this chapter and elsewhere are taken from Saheeh Bukhari, if not indicated otherwise.

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If Jesus Christ had died and will not be coming back to this world again, there is a doubt still remaining, what is the meaning of prophecies foretelling his second advent. To understand what is meant by the second coming of a prophet, it should be examined whether such prophecies existed before and how it was fulfilled. In the same way, the prophecy about the second coming of Jesus also will be fulfilled.

It was prophesied in the bible, in the book of Malachi that God will be sending the prophet Elias (Elijah) again, before the advent of Jesus Christ:

*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. (Malachi 4:5)*

When Jesus Christ appeared, Jews asked him where is Prophet Elijah?. They were thinking that he has gone to heaven (sky) with his chariot and he will be descending from there physically. But Jesus Christ replied as follows:

*For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear. (Mathew 11:13-15)*

*And his disciples asked him, saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. (Mathew 17:10-11)*

We can understand very clearly how the re-advent of a prophet is going to happen from the message given by an angel of God to Prophet Zakariyya regarding the birth of his son, prophet Yahya



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(John the Baptist).

*But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Luke 1:13-18)*

From the above revelation it could be understood clearly that second advent of a prophet means coming of another prophet in the spirit and power of that prophet who came before. The second advent of Jesus will also take place in the same manner. Another point to be noted regarding the second advent of Jesus Christ is that his re-advent will not be taking place in Jews or in Christians. Jesus Christ already warned Jews and Christians that the Kingdom of God will be taken away from them and will be given to another community.

*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Mathew 021:043)*

Also Jesus Christ has given the glad tiding of a prophet (Prophet Muhammad) who is going to come after him before his second advent:

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. (John 15:26-27)*

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*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (John 16:7-8)*

It is recorded in the Acts of Apostles that, second advent of Jesus will not take place, untill the advent of the prophet 'like unto Moses' took place as prophesied by Moses,

*And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (Acts of Apostles 3:20-25)*

There is an important point to be noted that before the second advent of Jesus, advent of another prophet will be taking place who will be like Moses (the Holy Prophet Muhammad), and God will remove those who will not follow him from His chosen people. Jesus Christ also has warned that those people will not be able to understand the second advent of Jesus, who will not believe in the Comforter who is going to come after him.

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Mathew 23:37-39, Luke 13:34-35)*

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'Your house is left unto you desolate' means no more prophet is going to come in the religion of Jews or Christians. So second advent will be taking place in another religion. Only those who accept the prophet coming in the name of God (Prophet Muhammad) will be able to understand the second coming of Jesus. And also who is coming in the name of God, he will be the second advent of Jesus also.

Only those will be able to distinguish Jesus on his second advent, who are ready to use their brain and wisdom, and it is advised that they should be awake with prayer and fasting.

Second advent is compared to ten brides, who were waiting for their bridegroom to come. Out of them five were intelligent, and the other five did not use their brain. Those who were wise took enough oil to burn their lamp up to the late hours of the night. Others did not had oil. So their lamps got put off and they were unable to see the bridegroom when he came. When they went back to get enough oil and came back, by that time bridegroom has come and gone. So they were not able to see him. So those who want to see the second advent of Jesus, they should be of very sharp intellect, awake with prayers and fasting to see him.

*Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage:*

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*and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Mathew 25:1-13)*

When Jesus Christ will come again, he will forward such proofs for his truthfulness, full of wisdom, that nobody can come against it and refute it. From such proofs, the second advent can be distinguished.

*For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. (Luke 21:15)*

Second advent of Jesus Christ will be a great period of trial for him and his followers. Other disbelievers will harm those who believe in him and persecute them and will put them in prison. But the opponents will not be able to achieve anything out of such persecutions..

*But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. (Luke 21:12-19)*

At the time of second advent, as a sign of his proof, sun and moon will eclipse. Another sign is that people will be fighting each other on the basis of cast and creed. From these signs second advent of Jesus Christ can be distinguished.

*And as he sat upon the mount of Olives, the disciples came unto*

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*him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Mathew (24:3-14)*

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mathew 24:29-31)*

His second advent is also explained at other places in the Bible. See Mark 13:3-37, Luke 21:7-36 etc.

The period of second advent will be like the period of Noe. (Prophet Nooh). Disbelievers will not understand it till the time of

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great destruction takes them over.

*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Mathew 24:36-39).*

Those who just concentrate on eating, drinking of liquors and worldly thoughts for the means of living will not be able to understand his second advent.

*And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36)*

Now let us examine what the Holy Qur'an says about the second advent of Jesus Christ. As the years passed by, like what happened to the people like Jews, who were given scriptures before, the heart of the Muslims also will become hard and the real faith will escape from their hearts. Due to their arrogance, they will be far away from the real teaching of Holy Qur'an. They will leave the Holy Quran as a thing rejected and will keep it as decorative piece of material just for the rituals and rites.

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

25: 31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'an as a thing to be discarded.'

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٣٢﴾



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43: 6. Shall WE then take away the reminder from you, leaving you without guidance because you are an extravagant people ?

There is a prophecy in the above verse that a period is going to come when the Muslims will be committing excess. In that period the heart of Muslims will get hardened.

الْمَرِيَّانِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ  
أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٦﴾

57: 17. Has not the time yet arrived for those who believe that their hearts should feel humbled at the remembrance of ALLAH and at the truth which has come down to them, and that they should not become like those who were given the Book before them, but because the period of the bestowal of ALLAH's grace upon them was prolonged for them, their hearts became hardened, and many of them became rebellious.

Even though the hearts of the Muslims will become dried due to lack of true faith, God will not be abandoning them. Allah will be sending blessings on them, and as He revives the dried up land by sending rain on it, He will be sending His revelations again to give life to those who are spiritually dead.

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

57: 18. Know, then, that ALLAH quickens the earth after its death. WE have made the Signs manifest to you, that you may understand.

The Holy Qur'an also says that Prophet Muhammad (S.A) has got two advents. The first one which took place in the Arabs and the second one will be taking place in another people at a later stage.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ



وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٢﴾  
وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾

62: 3 -4. HE it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them HIS Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; and HE will raise him among others of them who have not yet joined them. HE is the Mighty, the Wise.

The explanation given by Holy Prophet (S.A) for the above verse, which is recorded in the book of tradition of Saheeh Bukhari is as follows:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ﴿٦٢﴾ وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ﴿٦٣﴾ قَالَ: قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا وَفِينَا سَلْمَانُ الْفَارِسِيُّ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رِجَالٌ مِنْ هَؤُلَاءِ

Narrated Abu Huraira: While we were sitting with the Prophet Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)...." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Apostle?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Apostle put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (Pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would

attain it."

In the above verse of Holy Quran, even though the prophecy is about the second advent of Holy Prophet (S.A.), he said that he is not the one who is going to come again. Instead another prophet will be coming. He will be coming at a period when the true faith will raise to the star of Pleiades i.e. at a period when the Muslims will not be professing true faith. The second advent will not taking place in Arabs, but it will be originated from a prophet who will be of Persian origin and established by his men (Caliphs). The above period is described in the traditions (Hadiths) as the period of the Promised Messiah and Mahdi. The above prophecy is already fulfilled in the Person of Mirza Ghulam Ahmad of Qadian, India who claimed that God has appointed him as the second advent of Jesus Christ, after receiving revelation from God. First he claimed he is the Mahdi (a follower and a reflection of Prophet Muhammad) for Muslims. Later on he claimed he is also the Promised Messiah (second advent of Jesus) for Christians and Muslims and Kalki (reflection of Prophet Krishna) for the Hindus. He also made the claim that he has been sent by God in the mantle of all the prophets expected to come by all the religious followers at this last period of time.

Thus this second advent is given in more details in the tradition of Holy Prophet (S.A) as the advent of Ibn-Maryam (Son of Mary). Some of the Hadiths from Sahih Bukhari is quoted as follows:

حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِزْيِرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ

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الوَاحِدَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

Narrated Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly, he will break the Cross and kill the pigs and lay down Jizya (i.e. taxation taken from non Muslims). Wealth will be flowing till nobody accepts it, a single prostration to Allah of that time will be better than the whole world and whatever is in it."

حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ  
الْأَنْصَارِيِّ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ؟ كَيْفَ أَنْتُمْ إِذَا نَزَلَ  
ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ؟

Narrated Abu Huraira: Allah's Apostle said, " What will be your condition when Son of Mary descends among you as a leader from yourself".

As it is said, the son of Mary will descending among Muslims as a leader from themselves means, second advent of Jesus will be taking place from Muslims only, and he will not be coming from outside. To descend does not mean to come from sky, but only means to get from God. Even the Holy Prophet (S.A.) was described by the Holy Qur'an as descended from heaven. The iron we take from mines (57:26) and the cattle (39:07) are said to be descended by God in the Holy Qur'an.

Also the Holy Prophet (S.A) told us that Jesus Christ who came before and the son of Mary who is going to come are two different personalities. The following Hadiths (sayings of Holy Prophet (S.A.) make it clear:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَمْرِو رَضِيَ

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الله عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ. فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ. وَأَمَّا مُوسَى فَأَدَمُ جَسِيمٌ سَبُطٌ كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ

Narrated Ibn `Umar: The Prophet said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt."

In the above tradition, it is said the complexion of Jesus is red with a curly hair. This is the Jesus of Jews because together with him the complexion of Moses is also mentioned. Remember these signs and now let us see another saying of Holy Prophet (S.A):

حدثنا إبراهيم بن المنذر: حدثنا أبو حمزة: حدثنا موسى، عن نافع: قال عبد الله: ذكر النبي صلى الله عليه وسلم يوماً بين ظهري الناس المسيح الدجال، فقال: ﴿إِنَّ اللَّهَ لَيْسَ بِأَعْوَرٍ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَن عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ فَإِذَا رَجُلٌ أَدَمٌ كَأَحْسَنِ مَا يَرَى مِنْ أَدَمِ الرِّجَالِ، تَضْرِبُ لِمَتِّهِ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ بْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدٌ قَطِطٌ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَأَشْبَهُ مَنْ رَأَيْتُ بِابْنِ قَطْنٍ، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَالُ، تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ.

Narrated `Abdullah: The Prophet mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one eyed while Masih-Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka'ba last night, I saw

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in my dream a man of brown colour the best one can see amongst brown colour and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked, 'Who is this?' They replied, 'This is Messiah, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka'ba. I asked, 'Who is this?' They replied, 'The Masih-Ad-Dajjal.' "

In the above Hadith, Holy Prophet (S.A.) has said the complexion of Messiah is red and his hair is straight and long. He is the Messiah who is going to come later, because he is mentioned together with the Dajjal who is going to appear at his time. From the above saying, it is clear that both the Messiahs are not the same, but they are two different persons.

Why it is said, the person who is going to come as Son of Mary is to understand the period of his advent as well as the character of his teachings very easily. He will come in an exemplified manner as came the first Messiah. This can be understood from the verses of Holy Qur'an where the second coming of Ibn Maryam is foretold.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٨﴾

43: 58. And when the son of Mary is mentioned as an example, lo! thy people raise a clamour thereat.

The Arabic word 'mathl' used in the above verse shows coming of another person as an example. Like the advent of Prophet Yahya (John) who came in the spiritual status of Prophet Elias (Elijah). Thus, when his advent would take place, the above verse shows that Muslims will reject him by ridiculing him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لَلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَءَامَنَتْ طَآئِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَآئِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿٦١﴾

61: 15 -16. O ye who believe ! be helpers of ALLAH, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of ALLAH ?' The disciples said, 'We are helpers of ALLAH.' So a party of the Children of Israel believed while a party disbelieved. Then WE aided those who believed against their enemy, and they became predominant.

In the above verse also the prophecy of the second advent of son of Mary is included. If the Muslims have to be like the disciples of Jesus, a similar period like that of Jesus should come in Muslims also. As Jesus came and asked the Jews, who is going to help me in the way of Allah, a prophet like unto him should also come in Muslims and should ask them who is going to help him in the way of Allah. It is also prophesied that when such an occasion arises, a group among the Muslims will reject him and another group will accept him as happened in the case of Jesus of Bani-Israel. But as happened before, Allah has promised, He will help those Muslims who believed in the second advent of son of Mary and they will become victorious. The Arabic word 'kama' in the above verse which means 'like' also shows similar incidents will be happening again as happened before in an exemplified manner.

There is another reason to give the name of Ibn-Maryam (son of Mary) to the prophet who is going to come. That is spiritual. Its source is from Hadhrat Maryam. The reason for the birth of Jesus, as God says, in the Holy Qur'an, is guarding of her chastity in an excellent manner. So she reached to a state of receiving revelations from Allah.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾

21: 92. And remember her who guarded her chastity, so WE breathed into her of Our Word and WE made her and her son a Sign for all peoples.

In the Holy Qur'an God has instructed Muslims to follow the example of Hadhrat Maryam. The notable point about Hadhrat Maryam is guarding of her chastity and fulfilling the commandments of God. Those believers also, who follow the example of Hadhrat Maryam will receive revelations from Allah, and such a believer who further advances above the status of Hadhrat Maryam, will become Son of Mary.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقِسْمَيْنِ ﴿١٣﴾

66: 13. And sets forth as an example Mary, the daughter of Imran, who guarded her chastity - so WE breathed into him of Our Spirit -and she fulfilled the prophecy conveyed to her in the words of her Lord contained in HIS Books and she was one of the obedient.

In the above verse, it is mentioned 'we breathed the spirit into him' instead of saying into her, which is a prophecy that Allah is going to breathe his spirit (send his revelations) to that believer who is going to reach to the status of Maryam. Hadhrat Ahmad first reached to a stage of Maryam and advancing further from that state, he became Ibn-Maryam.

It is also mentioned in the Holy Qur'an Jesus foretold coming of a prophet after him whose name will be Ahmad.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَلْبَنِى إِسْرَءِيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا



لَمَّا بَيَّنَّ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا  
جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦١﴾

61: 07. And call to mind when Jesus, son of Mary, said, 'O children of Israel, surely, I am ALLAH's Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, this is manifest sorcery.'

It is to be noted that Prophet Moses foretold coming of a prophet like him who was Prophet Muhammad (S.A).

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٧٣﴾

73: 16. Verily, WE have sent to you a Messenger, who is a witness over you, even as WE sent a Messenger to Pharaoh;

But when the advent of Ahmad will take place, he will call others to Islam (to the religion of Prophet Muhammad), but they will impose falsehood on him against Allah. So such people will be taken away from the true guidance.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى  
الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦١﴾

61: 8. But who does greater wrong than he who forges a lie against ALLAH while he is invited to Islam ? ALLAH guides not the wrongdoing people.

The purpose of his advent is mentioned as to spread the message of God (message of Islam) all over the world and make it victorious over all other religions. Allah will make the actions of disbelievers fruitless who will work against His will.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٩﴾ هُوَ الَّذِي  
أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠﴾

61: 9 -10. They desire to extinguish the light of ALLAH with the breath of their mouths, but ALLAH will perfect HIS light, however much the disbelievers may dislike it. HE it is Who has sent HIS Messenger with the guidance and the Religion of truth, that HE may cause it to prevail over all religions, however much those who associate partners with ALLAH may dislike it.

Jesus has also foretold that the Gospel of God will be spreading all over the world during his second advent.

*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*  
(Mathew 024:014)

Another purpose of the advent of Hadhrat Ahmad (A.S.) is the re-establishment of teachings of the Holy Qur'an gone away from the hearts of Muslims. As prophets were sent to re-establish the previous scriptures, a prophet will be sent to protect the teaching of Holy Qur'an in its pristine purity. When such a prophet comes, it is the duty of the Muslims to respect him and help him. Allah has taken such a covenant from them.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ  
مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ

قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٣٨٢﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ

وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٣٣﴾ 33:08

3: 82. And remember the time when ALLAH took a covenant from the people through the Prophets, saying 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And HE said, 'Do you agree, and do you accept the responsibility which I lay upon you in this matter ?' They said 'We agree.' HE said 'Then bear witness and I am with you among the witnesses.'

33:08. And call to mind when WE took from the Prophets their covenant, and from thee, and from Noah and Abraham, and Moses and Jesus, son of Mary, and WE indeed, took from them a solemn covenant;

Another aim of the advent of Hadhrat Ahmad is testification of the truthfulness of Holy Prophet (S.A.). After prophet Muhammad (S.A) another prophet will be appearing as a witness to him.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ  
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ  
فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾

11: 18. Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from HIM shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an imposter ? Those who are the true followers of Moses believe therein, and whoever of the opposing parties disbelieve in it, the Fire shall be his promised place. So be not thou, O reader, in doubt about it. Surely, it is the truth from thy Lord; but most men believe not.

Another purpose of the advent of Hadhrat Ahmad, as foretold in the traditions of Holy Prophet (S.A.) is the breaking of cross,

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killing of swine and laying out of Jizya. The breaking of the cross means, to show the real teaching of Jesus Christ to the Christian brothers and to show them that Jesus was not the son of God, who came in this world to die on the cross to take away the sins of mankind and to show them that he did not die on the cross as they believe and to show them that the atonement of sin as they believe is wrong. As said by Saint Paul, If Jesus did not die on the cross, then our speech and your belief are in vain, so when it is proved that Jesus did not die on the cross, the Christianity is crumbled to pieces. When this truth is propagated all over the world, Christians have to abandon their wrong belief and have to accept the real belief of Islam. Thus through abandoning of the Christianity by Christians, the victory of Islam will be established all over the world. We have seen in the previous chapter, how beautifully the cross is broken, i.e. the wrong belief of Christian brothers.

\Killing of the swine means, those who live only for the purpose of this world will be brought back to spirituality and the civilizations which display shamelessness and sex will be brought to an end. As Islam will be spreading all over the world, there will be no need to collect Jizya (tax) from non-Muslims. The meaning of prophecy that wealth will be flowing, but nobody will be there to accept it shows the divine reward that one can receive from God by accepting him. But nobody will be there to receive it shows that only very few people will be there to accept him as the world all together will be rejecting him in the beginning. Here the wealth does not mean worldly wealth. Such a situation will never arise in this world, where nobody will be there to accept it. This secret can found out from the advent of Jesus Christ. About Jesus, it was prophesied that he will be the king of Jews. Christ means king. But when Jews were living under Roman Empire as ordinary citizens, Jesus appeared. When it was asked of him, whether he is the king of Jews, he replied in affirmative. Jews misused his claim of kingship, against Jesus to put him on the

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cross under the rule of Romans. When the Roman governor Pilate asked Jesus whether he is the King of Jews, Jesus replied his kingdom is spiritual, not worldly.

*Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (John 18:33-37).*

The above incidents clearly show that spiritual prophecies should not be taken as worldly. Those who take such prophecies in the worldly sense, prove it themselves that they have lost the spiritual sight and they have become worldly worms. As they did not use their brain to understand the things in its proper way, as said by God, they will be deemed below the level of cattle.

The advent of son of Mary can be distinguished from the signs of his advent as foretold before. One of the important divine sign is the eclipse of sun and moon, which is described in more detail in the tradition of the Holy Prophet (S.A.)

‘For our Mahdi there are two signs, never shown for a messenger of God from the time of creation of the earth and heaven. Moon will eclipse on the first night and sun will eclipse on the middle day during the month of Ramadan. (Darukhutni).

The Hadith recorded in the book of Ibnu Majah should be well remembered here that there is no Mahdi other than Eisa. The moon will be eclipsing on the first night means that, the first day

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of the three days fixed by nature for the eclipse of moon which is 13, 14 and 15th of the month. The middle day means the second day of the three days fixed by nature for the eclipse of the sun which is 27, 28 and 29th of the month. This great sign was fulfilled clearly in 1894 A.D. corresponding to the year of 1311 of the Hijri calendar. These signs appeared twice, first in the eastern hemi-sphere and secondly in the western hemi-sphere in America, which is recorded in the observatories all over the world. At both the time, the eclipses took place exactly as said in the tradition of the Holy Prophet (S.A.). The Holy Qur'an also foretells about eclipses:

وَحَسَفَ الْقَمَرُ ۖ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ

75: 9 -10. And the moon is eclipsed, and the sun and the moon are brought together.

The meaning of above verse is that sun will also have eclipse on the same month.

Bible also foretells about eclipses:

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (Mathew 24:29)*

As said in the above prophecies, these divine signs were fulfilled during the time of Hadhrat Ahamd. The stars will fall down from the sky means, the falling of shooting star (meteor) appeared during claim of Hadhrat Ahmad.

Another sign for his truthfulness, as Bible says, is that others will harm him and his followers, persecute them and put them in jails. This is happening nowadays in Pakistan and in other countries and is known all over the world.

*But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into*

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*prisons, being brought before kings and rulers for my name's sake. (Luke 21:12)*

The other signs mentioned in the Bible have been already explained. We can know that some of the signs are already fulfilled and other signs are being fulfilled.

Persecutions are the signs to understand the true prophets of God. All the prophets and their followers have been persecuted by the disbelievers of their time. Some of the examples are given below. Let us see what disbelievers have been doing against the prophets appeared from time to time.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوْدُنَّ فِي مِلَّتِنَا

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٤﴾

14: 14. And those who disbelieved said to their Messengers, 'We will surely, expel you from our land unless you return to our religion.' Then their Lord sent unto them the revelation: 'We will surely destroy the wrongdoers,

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢١﴾

21: 3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it.

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٦﴾

36: 31. Alas for my servants ! there comes not a Messenger to them but they mock at him.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٦﴾

34: 35,36. And WE never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve in what you



have been sent with.' . And they say, 'We have more wealth and children; and we shall not be punished.'

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٣٦﴾

36: 19. The disbelievers said, 'Surely, we augur evil fortune from you; if you desist not, we will, certainly, stone you, and a painful punishment will, surely, befall you at our hands.'

### Threats given to prophet Nooh (Noah) by the disbelievers of his time

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ

هُمْ أَرَادُوا لَنَا بِأَدَى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٣٧﴾

11: 28. The chiefs of his people, who disbelieved, replied, 'We see thee nothing but a mortal like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us; nay, we believe you to be liars.'

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتِرَ بَصُورًا بِهِ حَتَّىٰ حِينٍ ﴿٣٨﴾

23: 26. 'He is but a man stricken with madness; wait, therefore, concerning him for a while.'

قَالُوا أَنْتُمْ مِنْ لَدُنْكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿٣٩﴾

26:112. They said, 'Shall we believe, in thee when it is the meanest of us who follow thee ?'

قَالُوا لَئِن لَّمْ تَنْتَهُ يَسْنُوحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿٤٠﴾

26:117. They said, 'If thou desist not, O Noah, thou shalt surely be stoned to death.'

### Threats against prophet Ibrahim (Abraham).

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قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿١٩﴾

19: 47. He replied, 'Dost thou turn away from my gods, O Abraham ? If thou desist not, I will surely cut off all relations with thee. Now leave me alone for a while.'

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٢١﴾

21: 69. They said, 'Burn him and help your gods if at all you mean to do something.'

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ﴿٢٩﴾

29: 25. And the only answer of his people was that they said, 'Slay him or burn him.' But ALLAH delivered him from the fire. In that, surely, are, Signs for a people who believe.

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٣٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٩﴾

37: 98 -99. They said, 'Build for him a structure and cast him into the fire.' Thus they designed an evil design against him, but WE made them most humiliated

### Threats against prophet Looth (Lot).

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٧٣﴾

7: 83. And the only answer of his people was that they said, 'Turn them out of your town, for they are men who take pride in their purity.'

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٨﴾

26:168. They said, 'If thou desist not, O Lot, thou wilt surely be banished.'

### Threats against the prophets of Aad, Samood and Madyan communities.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٦﴾  
قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُوكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَذِبِينَ ﴿٦٧﴾

7: 66 -67. And unto Ad WE sent their brother Hud. He said, 'O my people, worship ALLAH; you have no other deity but HIM. Will you not then fear HIM ? The disbelieving chiefs of his people said, 'We surely see thee lost in foolishness and we surely think thee to be one of the liars.'

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿٦٨﴾

26:137. They said, 'It is the same to us whether thou admonish us or whether thou be not of those who admonish;

#### Threats against prophet Saleh.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصٰدِقُونَ ﴿٥٠﴾ وَمَكْرُؤًا مَّكْرًا وَمَكْرُؤًا مَّكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥١﴾

27: 50-51. They said, 'Swear one to another by ALLAH that we will surely attack him and his family by night, and then we will say to his heir, 'We witnessed not the destruction of his family, and most surely we are truthful.' And they planned a plan, And WE also planned a plan, but they perceived it not.

#### People of Madyan against their prophet.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كٰرِهِينَ ﴿٨٩﴾

7: 89. The chief men of his people who were arrogant said, 'Assuredly we will drive thee out, O Shu'aib, and the believers that are with thee from our town, or you shall return to our religion.' He said, 'Even though we be unwilling ?

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرُكَ فِينَا ضَعِيفًا  
وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ۝

11: 92. They replied, 'O Shu'aib, we do not understand much of what thou sayest, and surely we see that thou art weak among us. And were it not for thy tribe, we would surely stone thee. And thou holdest no strong position among us.'

#### Threats against prophet Moosa (Moses).

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ ۝

7:125. 'Most surely will I cut off your hands and your feet on account of your disobedience. Then will I surely crucify you all together.'

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۝

10: 77. And when there came to them the truth from US, they said, 'This is surely a manifest enchantment.'

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۝

26: 28. Pharaoh said, 'Most surely, this Messenger of yours who has been sent to you is a madman.'

وَقَالَ فِرْعَوْنُ يَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَاهَمَنُ عَلَى

الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ۝

28: 39. And Pharaoh said, 'O chiefs, I know of no god for you other than myself; so burn me bricks of clay, O Haman, and build me a tower, that I may, by climbing it, have a look at the God of Moses, for I think that he is a liar.'

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ  
وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۖ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ  
رَبَّهُ ۚ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ۖ

40: 26 -27. And when he came to them with truth from US, they said, 'Slay the sons of those who have believed with him, and let their women live.' But the design of the disbelievers is ever bound to fail. Pharaoh said, 'Leave me alone that I may slay Moses, and let him call on his Lord. I fear lest he should change your religion or cause disorder to appear in the land.'

أَمْ أَنَا خَيْرٌ مِمَّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ۖ

43: 53. 'Nay, I am better than this despicable fellow who can scarcely express himself clearly.

#### Disbelievers against the Holy Prophet Muhammad (S.A.).

وَقَالُوا يَتَّبِعُهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۖ

15: 7. And they said, 'O thou to whom this exhortation has been sent down, thou art surely a madman,

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ مُجَوِّوْنَ

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۖ

17: 48. WE knowest best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, 'You follow none but a man who is a victim of deception.'

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۚ

25: 8. And they say, 'What sort of Messenger is this that he eats food, and walks in the streets ?

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وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۖ

25: 42. And when they see thee, they only make a jest of thee, and say, 'What ! is this he whom ALLAH has sent as a Messenger ?

وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ۖ

38: 5. And the disbelievers say, 'This is a sorcerer, a great liar.

وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ۖ

44: 15. And they said, 'He is taught, a man possessed !'

وَلَقَدْ اسْتَهْزَىٰ بُرْسِلٌ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۖ

6: 11. And surely the Messengers have been mocked at before thee, but that which they mocked at encompassed those of them who scoffed at it.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ ۖ

وَمَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۖ

15: 11 -12. And WE sent Messengers before thee among parties of ancient people. And there never came to them a Messenger but they mocked at him.

To oppose the Ahmadiyya Jama'at, the opponents are propagating the Holy Prophet (S.A.) was the last prophet and no prophet whatsoever will come after him. In the Holy Qur'an nowhere it is mentioned that he is the last prophet. But it is said the Holy Prophet will appear twice once in Arabs and another time in non-Arabs at a later time. Holy Prophet (S.A.) also gave us the good news about Ibn-Maryam who is going to come after him.

'There is no prophet after me', as said by the Holy Prophet, which only means that immediately after his death no prophet is going to come or untill the advent of Ibn-Maryam no prophet is going to

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come, which is clear from the following tradition.

حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني أبو سلمة: أن أبا هريرة  
رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ﴿أنا أولى الناس  
بأبن مريم، والأنبياء أولاد علات، ليس بيني وبينه نبي﴾.

Narrated Abu Huraira: I heard Allah's Apostle saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there is no prophet between me and him. (Saheeh Bukhari)

Also it means that no prophet is going to come abrogating the law of Holy Qur'an. Other than this, coming of prophets for the establishment of the teaching of Holy Qur'an is not ceased. Sending prophets has been a tradition of Allah and it is mentioned in the Holy Qur'an that we will not find any change or alteration in His practice. Also it is mentioned, to believe somebody as the last prophet will be a cause for the deviation from the right path. There is no justification for saying that no prophet is going to come, because if a false prophet comes, Allah has taken the responsibility of destroying him. So this duty should be given to God. Those who say that no prophet is needed for us are themselves turning away from the blessings of Allah. But Allah gives His blessings for those who want His blessings. Those who don't want His blessings should keep away without doing any harm to the prophets and to his followers. Following verses of Holy Qur'an prove that sending of prophets will be continued and His great blessings will be given for the deserving people.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

2: 39. We said. 'Go forth hence, all of you. And if there comes to you guidance from ME then whoso shall follow MY guidance, on them shall come no fear nor shall they grieve.'



يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

3: 75. 'HE selects for HIS mercy whomsoever HE pleases. And ALLAH is the Lord of mighty grace.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مَن رُّسُلِهِ مَن يَشَاءُ

فَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٨٠﴾

3:180. ALLAH would not leave the believers in the state in which you are, until HE separated the wicked from the good. Nor would ALLAH reveal to you the unseen. But ALLAH chooses of HIS Messengers whom HE pleases. Believe therefore in ALLAH and HIS Messengers. If you believe and be righteous, you shall have a great reward.

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

4: 70. And whoso obeys ALLAH and this Messenger shall be among those on whom ALLAH has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

يَبْنِيْٓءَ آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُّسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَن

اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

7: 36. O children of Adam, If Messengers come to you from among yourselves, rehearsing MY Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٠﴾

16: 3. HE sends down the angels with revelation by HIS command on whomsoever of HIS servants HE pleases, saying, 'Warn people that there is no god but I, so take ME alone for your protector.'

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٢١﴾

20:124. And if there comes to you guidance from ME, then whoso will follow MY guidance, will not go astray, nor will he come to grief;

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٢﴾

22: 76. ALLAH chooses HIS Messengers from among angels and from among men. Surely, ALLAH is All-Hearing, All-Seeing.

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٣﴾ إِلَّا مَنْ أَرَادَ مِنْ رَسُولٍ

72: 27-28. HE is the Knower of the unseen; and HE reveals not HIS secrets to anyone, Except to a Messenger of HIS whom HE chooses.

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٢٤﴾ رَحْمَةً مِّنْ رَبِّكَ

44: 6 -7. By our own command. Verily, WE have ever been sending Messengers, As a mercy from thy Lord.

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿٢٥﴾

40: 16. HE sends HIS Word by HIS command to whomsoever of HIS servants HE pleases, that HE may give warning of the Day of Meeting,

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Those who think that Jesus Christ is going to come from the heaven or from the place where he is dead, should understand that God did not send such a prophet before and it is not His way of sending prophets. All the prophets have come from their own people. All the prophets were born as children, grown up and later God appointed them as prophets. Following verses of Holy Qur'an prove that all the prophets have been appointed from their own communities.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ

7: 70. 'Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you ?

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

9:128. Surely, a Messenger has come unto you from among yourselves.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

14: 5. And WE have not sent any Messenger except with revelation in the language of his people in order that he might make things clear to them.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

16:114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

50: 3. But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, 'This is a strange thing'.

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Another proof for the truth of Ahmadiyat is the existence of Khilafat in Ahmadiyat. Allah promised Khilaft only for the them who believe and do good works. It is also another proof that no other Muslim communities have got Khilafat.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ  
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

24: 56. ALLAH has promised to those among you who believe and do good works that HE will, surely, make them successors in the earth, as HE made Successors from among those who were before them; and that HE will, surely, establish for them their religion which HE has chosen for them; and that HE will, surely, give them in exchange security and peace after their fear; They will worship ME and they will not associate anything with ME. Then whoso disbelieves after that, they will be the rebellious.

Another proof for the truth of Ahmadiyat is the argument it puts forward. All the arguments of Ahmadiyat are based on logic, wisdom and on natural laws. It is not based on fancies, imaginations or superstitions. It is foretold that when the second advent of Jesus will take place, he will put forward such arguments that nobody can resist.

*For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. (Luke 21:15)*

Those who think that they will be able to resist the propagation of Ahmadiyat through their utterances of falsehood, wrong speeches and articles are in fool's paradise. They are unaware of the medium of God for the propagation of His truth. They cannot understand that angels of God reveal the truth of His prophets through dreams, visions and revelations to the chosen servants of God all over the world. As the broadcasting of the truth is done by

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directly by God through His angels, nobody can stop the work of God. During the time of all the prophets and especially during the time of Jesus Christ, God has been revealing the truth directly to His chosen servants.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَآشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥١١﴾

5:112. And remember MY favour when I inspired the disciples of Jesus saying, 'Believe in ME and MY Messenger,' they said, 'We believe and bear Thou witness that we have submitted.'

The same thing will happen during the second advent of Jesus Christ also and God will gather all his chosen servants from all corners of the world.

*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mathew 24:31)*

After the advent of each prophet, when the time appointed by God comes, there will be destruction of disbelievers as happened during the period prophets such as Nooh (Noe), Looth (Lot), and destruction of the people like Aad, Samood etc and what happened during the time of Holy Prophet (S.A.) also. Such destruction is going to come after the second advent of Jesus Christ also. We have seen such destructions during the first and second world wars and the world is heading for an even greater catastrophic destruction which will be happening during the third world war.

*But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Mathew 24:37-39).*

The Holy Qur'an also says, it is the unchanging practice of God

to destroy the people who oppose the prophets.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا ۖ

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۖ

33: 62. They are accursed. Wherever they are found they will be seized, and cut into pieces Such has been the way of ALLAH with those who passed away before, and never thou wilt find a change in the way of ALLAH.

Those will be the blessed people who believe before such destructions take place. Otherwise they would have to say as follows:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۖ

67: 11. And they will say, 'Had we but listened or had sense, we should not have been among the inmates of the blazing Fire.'

Those who want to know more about Ahmadiyat, may contact Ahmadiyya Jama'at and read the biography of Hadhrat Ahmad (A.S.) and the history of Ahmadiyya Jama'at in their respective countries, as Ahmadiyya Jama'at is established in almost all the countries. Also please visit the website [www.alislam.org](http://www.alislam.org) for more details. This chapter is being concluded here with the prayer, 'may Allah give the goodwill for all the people to accept the message of His true prophet'.

**All the praise is to Allah, the Lord of all the worlds.**

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