

Chapter One

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]

(And man has always been mostly (fond) of disputes) "'Al-Kahf, the Cave- 54"

I. ÂAdam

1. The story of 'ÂAdam, the father of the human race, is nowhere so distinctly drawn as it is in the Ever Glorious Qur'ân. For ten consecutive ٣âyât (verses), 'Allâh, Exalted be He, is addressing the angels that He, Exalted be He, is making in the earth a successor. Unable to understand the Divine Decree, the angels said, (Will You make therein one who will corrupt in it and shed blood, while we are the ones who extol Your praise and hallow for you?

Then the answer came with the Divine truth' (Surely I know whatsoever you do not know) "'Al-Baqarah, The Cow- 30". Understandably the angels had existed before the creation of 'ÂAdam and the human race. It is also clear that some of the creatures before 'ÂAdam, the jinn, had been corruptors and had indulged into feuds causing bloodshed in the earth . So the human race came as successors to the jinn, who had been in the earth before 'ÂAdam, and after the angels.

2. The proof soon came when 'Allâh, Exalted be He, taught all the names to 'Adam. Then He asked the angels if they knew these names; and the angels had to confess their ignorance, since they only knew what 'Allâh, Exalted be He, taught them for He is (The Ever-Knowing, The Ever-Wise) "Al-Baqarah, The Cow- 31".
- 3 The names taught to 'ÂAdam would evidently include all His Fair Names, the names of the angels and the jinn, of 'ÂAdam's race, be-

sides the names of the things he will find on the earth, and even the names of the things he invents during his life and the lives of his descendants on earth. So the ability to think, using the organs of the ears, the eyes, and the hearts, have made possible for the human race to achieve all forms of culture and civilisation. Such achievements are referred to in one ʔāyah "verse" in Sûrah (chapter) "Ar-Raḥmân, ʔāyah-4" The All-Merciful" stating that 'Allāh taught man (distinct speech).

4. When the angels were told the names from 'Âdam, they hurriedly supplicated to 'Allāh, and confessed their ignorance. The Divine Message came clear that 'Allāh, Exalted be He, is reminding them that He had told them that He knows the Unseen of the heavens and the earth and whatsoever the angels display and whatsoever they used to keep back. "Al-Baqarah, The Cow-33".
5. Then came the test for the angels when 'Allāh, Exalted be He, commanded them to prostrate themselves to 'Âdam. So they all prostrated themselves, except ʔIblîs, who (refused, and waxed proud, and was one of the disbelievers) 'Al-Baqarah, The Cow-34". Such an unprecedented act of disobedience on the part of ʔIblîs has been an inherited trait of some of the descendants of ʔIblîs (Satan) ever since. Here again, obviously many of the descendants of 'Âdam, after the fall, have also fallen into disobedience.

II. Âdam in Eden

1. In Eden, 'Âdam was given a spouse: (Arabic Hawwâ, ʔHebrew (hawwah) and both lived in opulence for a time, until he was urged to eat of the Tree. Pre-Qur'anic Revelations give the meaning of Hawwâ ʔas "life, clan, snake "Enc.Br. vol. 18, p.898'.

Such names are really unnecessary since all Revelations agree that

she was created from man, [ؐ]Ādam; for all humanity is addressed in these Words, Lo you mankind, be pious to your (Lord, Who created you of one self "person", and created from it its spouse, and from the two disseminated many men and women) "[ؐ]An-Nisā[ؐ], [ؐ]Women- 1". Thus the concept of "woman" being more exposed than man to the wiles of the serpent, and to the falling into sin, thus dragging her husband with her) is nowhere specifically mentioned in the Qur[ؐ]ān.

2. **Paradise** is a Persian word meaning an enclosed pleasure garden, found in (the three late passages of the Hebrew Old Testament, Nch. ii8, Cant. iv,13. The Greek Old Testament uses it as a name for the Garden of Eden, and the garden of (God) 'Allāh. Enc. Br. vol. 17. p. 254".

But in the Qur'ān there is a clear distinction between the Garden of Eden and Paradise since Paradise /Firdaws/ is only mentioned twice, while the mentioning of the gardens of Eden is eleven times. The word/ Jannah= garden, the dual form/ Jannatān/, and the feminine plural form/ Jannāt/ about 50 times, some of which refer to earthly gardens.

3. **Eternity in Paradise** is promised only those believers (who in their prayers are submissive, who from idle talk are veering away, who at the giving the Zakāh are performers, and who are of their private parts preservers) "[ؐ]Al-Muminūn, The Believers- 2-9", among many other religious ordinances.
4. [ؐ]Ādam and Eve were commanded not to come near or eat of the Tree, (or else they would be unjust sinners) "[ؐ]Al-Baqarah, The Cow- 35" But Satan was ready with his devilish delusions, for he spoke to [ؐ]Ādam about the Tree as a new discovery indicating that such a tree would guarantee Eternity for [ؐ]Ādam and an imperishable kingdom.

Then Satan tried to pursue his evil devices by saying to both ʔĀdam and Eve that the parents of humanity have been forbidden to eat of the tree to prevent them from being Angels or from enjoying Eternity. "ʔAl-ʔAʕrâf, The Battlements - 20". Thus Satan insisted that he would always bar ʔĀdam and Eve and their childrem from the Straight Path, and would lie in wait for them in all directions.

To this, ʔAllâh gave the Heavenly threat to Satan that (whoever of them will follow you, indeed I shall definitely fill Hell from "among" you all together) "ʔAl-'Aʕrâf, The Battlements -18".

After all Satan and his tribe can see us whereas we are unable to see them, "ʔAl-'Aʕrâf, The Battlements - 27".

5. The Tree proved to be the trial of ʔĀdam and Eve; and Satan has been ever-ready to misguide both of them and their race. The heinous test was that he insinuated for them to eat of the Forbidden tree. Once they ate of it, their bodily structure changed, and their shameful parts became discernible to them, while these parts had been unseen. Soon they both began (to splice upon themselves some of the leaves of the Garden. And their Lord called out to them, 'Did I not forbid you from that tree, and say to you (both), surely Satan is for you (both) an evident enemy?). They both said, 'Our Lord, we have done an injustice to ourselves; and in case You do not forgive us, indeed we (both) shall definitely be among the losers. So He said, Get down, all of you, some of you an enemy to some others, and in the earth there is for you a repository and an enjoyment for a while). 'ʔAl-'Aʕrâf, The Battlements - 22-24".

But before the Fall, 'Ādam received some Words from his Lord; (so He relented towards him, surely He is The Superbly Relenting, The

Ever-Merciful). But 'Âdam was promised guidance from his Lord, and (in case there should come to you guidance from Me, then whosoever follows My guidance, then no fear shall be on them, nor shall they grieve) "'Al-'A^crâf, The Battlements - 37-38".

6. **Promise of Eternity:** In Eden, 'Âdam stayed for a while enjoying all Divine bliss, he and his wife, until Satan deluded him into disobedience, so he ate of the Tree. The Satanic delusion was inspired by the hope for Eternity' for Satan said to 'Âdam and his wife that the Divine Command to 'Âdam not to eat of the Tree meant that they would be denied Eternity or their becoming angels. "' ²Al-'A^crâf, The Battlements - 20".

7. After 'Âdam's repentance to his Lord, and the acceptance by 'Allâh of 'Âdam's repentance, life on earth was in no way guaranteed eternity; for eternity in Eden in the Hereafter has been promised to those who adopt the Divine Law individually and socially. Another type of eternity in torment is preserved for those who disobey the Law. But even in the Hereafter, eternity is available only with the limitation of the existence of the heavens and the earth. For the heavens and the earth can endure in this world, and in the Hereafter, only according to the Will of the Creator. "Hûd, 107 - 108".

III. Âdam's Two Sons

1. Muḥammad (the prayer and peace of 'Allâh be upon him) was told to recite to the believers and non-believers, at his time and to succeeding generations ever after, the story of the two sons of 'Âdam for they both offered sacrifice, and it was graciously accepted of one of them, and not accepted of the other.

One of them said to the other, "I shall kill you" The other said,

'Surely 'Allâh graciously accepts the sacrifice of those who are pious"). 'Al-Mâ'idah, The Table - 27". For the two sons had lived in comfort, one of whom had his flocks of cattle, and the other his flourishing vegetation. The first one offered the best of what he owned, and the second did offer only part of the cheapest stuff.

2. The sign of acceptance was the fire that would eat the sacrifice of the faithful servant, while faithless sacrifices would be left untouched. The killer did not hesitate in carrying out his evil purpose, although the faithful brother tried to dissuade him from remorseless killing by saying to his brother, (in case you stretch your hand to kill me, in no way shall I stretch my hand to kill you'; surely I fear 'Allâh, The Lord of the worlds. Surely I would like that you would incur "upon yourself" my vice and your vice, and so you become one of the inhabitants of the Fire, and that is the recompense of those who are unjust). "'Al-Mâ'idah, The Table - 28-29".
3. After the killing, ('Allâh sent forth a raven searching into the earth to show "the killer" how he should overlay the shameful parts of his brother). Here the killer realized the gravity of his killing his brother, and leaving the dead body bare. So he said to himself, (O woe to me! Am I unable to be like this raven, and so overlay the shameful parts of my brother?) " 'Al Mâ'idah, The Table - 31". So killing a person has been considered one of the gravest sins committed by the children of 'Âdam.
4. The progeny of the killer are still to be found among us, for disbelievers are in no way a minority of the human race, in spite of the fact that a Compact had been taken upon the offspring of 'Âdam to be believers in their Lord, and they bore witness to that. That bearing witness to the Compact is the answer to the pleading of the disbelievers and polytheists who would say in the Hereafter.

(Surely it is only our fathers who associated others with ٱAllâh, and we were their offspring after them). ٱAl-ٱA^crâf, The Battlements - 172".

5. The Compact taken with the offspring of ٱÂdam was that they should believe in the Messengers of ٱAllâh, when they bring to them the ٱâyat (signs=testimonies); for those who are pious shall be rewarded with Bliss in the Gardens of Eden, and the disbelievers would have their punishment in Hell."ٱAl-ٱA^crâf, The Battlements- 35-36".

IV. Temptation

1. Satan has never been idle, and his devices and his race's evils are multifarious and oftenmost destructive. Such devices delude individuals and nations: on the individual plane they are represented by covetousness and love for wealth and children; and in national interests they take full shape in rivalry and intrigues. That is why the Qur'ân tells us that (temptation is more violent than killing) "Al-Baqarah, The Cow - 191". The only way to avoid such fighting and to achieve a rarely obtainable peace is that all (religion would be dedicated to ٱAllâh) "Al-Baqarah, The Cow- 193".
2. On the individual and family plane, man has always to be reminded that the human self" has been inspired by 'Allâh the ability to discriminate between "good" and "evil: her impiety, and her piety) "ٱAsh-Shams, The Sun- 8".

The distinction between "good" and "evil" is exercised through the human will which is guided by the human intellect(s) 'albâb/ for the achievement of good, and by "Forbiddance (s)"/ nuhâ/ to avoid evil. "Tâhâ- 54-128". The word/ ٱalbâb/indicates those individual human faculties that enable him to adopt reasonable attitudes and

choose good words and deeds, while the word/nûhâ/ advises the self to keep away from evil deeds.

3. The word /nafs/may correspond in English to the word "self, person, or soul, although the word soul may refer sometimes to immaterial essences, as well as to persons, as in "not a soul was in the room".

The word/rûh/ in Arabic means, "Spirit" in English, although there is often in the Arabic dialects the tendency to confuse "Spirit "with "self". In Qur'anic Arabic, the distinction between the two words is most consistently kept, since/nafs/ generally denotes the immaterial essence of man while /rûh/always refers to the angels who abide in heaven, and are sent down to earth to deliver a Divine Revelation to any of the Prophets and Messengers of 'Allâh. In some cases, angels may be sent down to earth for special missions, like the mission of Hârût and Mârût in Babel " ²Al Baqarah, The Cow-102". Another mission of the angels was carrying the coffer in which (there was Serenity from your Lord, and a remnant of what the house of Mûsâ "Moses" and the house of Hârûn "Aaron". left behind, the angels carrying it) " ²Al-Baqarah, the Cow- 248". Another memorable instance is the incident of the angels coming to /Maryam/ Mary, informing her of the birth of /⁶Îsâ/ Jesus, and the breathing in her of His Spirit.

4. The ability for such distinctions between "good "and "evil" is called/ fu²âd/ "perception" which has the two faculties of/ ²albâb/ and/ nuhâ/. Here the Qur'ân so decisively distinguishes between the heart/ qalb/ and/ fu²âd/: the/ qalb/ is the material organ in the body which throbs with life in the individual being, while/ fu²âd/ is that immaterial essence with which man distinguishes between "good" and "evil". "Here there is constant combination between

"the power of hearing"/ sam^ʿ/, the power of seeing/ baṣar/ and the power of perception/ fu'âd/: (surely hearing and beholding (seeing) and perception; "man" is made responsible for all of those faculties)" 'Al-ʾIsrâʾ, ʾThe Night Journey- 36".

5. Such a distinction between the three important powers of man is often confused in Arabic Muslim literature; for instead of /fu'âd/, many writers would use "mind" or "heart" or "spirit", while it is clear that the word "mind" was originally used to indicate "memory", for the Latin word/ mens-mentis/ meant memory.

The usage of "mind" for "the power of feeling, perceiving and thinking" is really relatively modern, although it was used in this sense by Muslim scholars like (Averroes) Ibn Rushd and has been in common usage even nowadays.

6. The word "ʿaql" as a noun is nowhere to be found in the Qur'an, although there is the verb "yaʿqil" in the sense that those who are addressed are warned against committing grave sins, by the fact that they should "refrain, desist = /yaʿqilûn/, since the world in which they live with all its blessings is a Divine gift, but it could be destroyed through their constant disobedience .

Of the many instances in the Qur'ân for the use of [^Caqala] "to desist, refrain", we have the following ^Câyât "verses". The first is addressed to the disbelievers: (have they not travelled in the earth, so that they have hearts to make them consider and refrain, or ears to hear with?/ 'Al-Hajj, The Pilgrimage- 46". Another/ ʾâyah/ speaks of the stars in heaven (And He has subjected to you the night and the daytime and the sun and the moon. And the stars are subjected to His Command. Surely in that are indeed signs for a people who consider and refrain). "An-Nahl, The Bee - 12". The third verse

speaks of life and death as well as other 'âyât, (thus 'Allâh gives life to the dead; and shows you His signs, that possibly you would consider and refrain). "Al-Baqarah, The Cow- 73"

7. War/ harb/ is the most destructive form of temptation on the social level. Different human communities compete for domination and worldly gain, and examples of these are found all through human history. But a distinction has to be made here between war and other forms of fighting/ qitâl. / Here we find that the word/ harb/: war is used in the Qur'an in reference to the wars waged by the disbelievers and the hypocrites against Muslims, who began their Mission with the words of peace: (whenever they kindle fire for war, 'Allâh will extinguish it) "'Al-Mâ'idah, The Table- 64".

But in resisting enemy attacks, the Muslims are commanded to fight in defence of the Message, in the following Words (And fight in the way of 'Allâh the ones who fight you, but do not transgress. Surely 'Allâh does not love the transgressors), 'Al-Baqarah, The Cow-190". Thus, in case of aggressive attacks against Muslims, fighting/ qitâl/ is so explicitly decreed.

V. Prophets and Messengers

1. In religious terminology, a Prophet is entrusted with the Divine Grace of calling his people to the Path of 'Allâh; but only some of the Prophets are Messengers leading to belief in 'Allâh through Divine Revelation. Among the Prophets who were not Messengers were the Prophets: Hârûn/ Aaron/ and Yaḥyâ/ John/; but the five Prophets: Nûḥ/ Noah/, ʾIbrâhîm/ Abraham/, Mûsâ/ Moses/, ʿÎsâ/ Jesus/, and Muḥammad were both Prophets and Messengers; so they are called Messengers of Resolve.
2. In mundane matters, a Messenger may be addressed as a Prophet, as

was the case when 'Allâh (Exalted be He) addressed Muḥammad as Prophet about some of his followers, or about other family matters, as in, (O you Prophet, 'Allâh is enough Reckoner for you, and the ones of the believers who closely follow you). "'Al-Ânfal, The Spoils- 64". "Again, we have the Prophet Muḥammad addressed in these words, "O you Prophet, why do you prohibit what 'Allâh has made lawful for you, seeking complete satisfaction on the part of your spouses? And 'Allâh is Ever-Forgiving, Ever-Merciful.) 'At-Tahrîm, Prohibition - 1".

3. Individual human beings as prophets may be entrusted with the Divine Message, and so they become Messengers with Scriptures. But angels may also be Messengers, as was the case of the angels who came as Messengers to Lûṭ / Lot / after their visit to 'Iḅrahîm /Abraham/ bringing him the good tidings of the birth of a son. Other angels came to other prophets, and to Maryam/ Mary/ the Angel "The Word" came to inform her of the birth of °Isâ, and the Angel Jibrîl/ Garbiel/ came with the Qur'ân to Muḥammad as a guidance to him and his people, as well as to humanity as a whole.

So Divine Revelation may come through the Angels or through Prophets, for ('Allâh selects of the Angels Messengers and also of mankind'; surely 'Allâh is Ever-Hearing, Ever-Beholding) "'Al-Hajj, The Pilgrimage- 75".

4. Every Messenger is entrusted with the proclamation of the Message from his Lord; so the Message was revealed to Muḥammad, as well as to all the Messengers before him. Muḥammad (may the prayer and peace of 'Allâh be upon him) was addressed by °Allâh (Exalted be He) in these Words, (O you Messenger, proclaim whatever has been sent to you from your Lord; and in case you do not perform that, then in no way have you proclaimed His Message;

and 'Allâh safeguards you from mankind. Surely ³Allâh does not guide the disbelieving people) "Al-Mâ'idah, The Table- 67".

5. Messengers are entrusted with the proclamation of the Message, as well as bearing witness about the way their people, believers or disbelievers, received the Message. Outstanding among the Messengers of 'Allâh are ³Ibrâhîm (Abraham) and Muḥammad, who did most fervently endeavor in the proclamation of and striving for their creed in the way of 'Allâh. The similarities between them is so vividly mentioned in the following Words which start with advising the believers to strive fervently for the Message, (And strive for 'Allâh as is the true striving for Him. He is The One Who has selected you, and in no way has He made for you any restrictions in the religion, being the creed of your father 'Ibrâhîm. He is The One Who has named you Muslims in earlier times and in this Book, that the Messenger may be a constant witness about you, and that you may be constant witnesses about mankind) "Al-Ḥajj, The Pilgrimage- 78".

VI. Miracles

A. Nûḥ (Noah)

1. The first Messenger of Resolve was Nûḥ (Noah) who was sent by 'Allâh to his people as an evident warner with the monotheistic Message leading them to the straight Path. Few were his followers but the chiefs of his people started disputing with him. They said (In no way do we see you except a mortal like ourselves, and in no way do we see that anyone has followed you except the ones who are the most decrepit of us, the most inconsiderate. And in no way do we see you have over us any Divine Grace: no indeed, we think you are liars)" Hûd- 27". He asked them why they would say that

when he came to them with the Supreme evidence from his Lord, with a Message of mercy from His Providence, while they are blind to its glorious truth.

2. The cogent defence of Monotheism goes on between Nûḥ (Noah) and his people, with his declaration that he seeks no reward for proclaiming the Divine Message, for his reward comes from no one except 'Allâh (Exalted be He). In his words, as revealed in the Qur'ân (In no way will I drive away the ones who have believed; surely they shall be meeting their Lord. But I see that you are an ingorant people). "Hûd - 29". He also acknowledges that he does not have knowledge of the Unseen, nor is he an angel. Their dissuading answer was that (You have disputed with us and so made much disputation. Then come up to us with the punishment you promised, in case you are sincere) "Hûd -32". Thus from the very beginning, man has always been the most disputing of all creatures) ³Al-Kahf, The Cave - 54".
3. Then the Divine Command came to Nûḥ, that he should build the ship under His Eyes, and by His Revelation. While engaged in building the Ship, the chiefs of the disbelievers went on scoffing at him, and he could have no answer for them except that he would eventually scoff at them. Then the Command came, (and the Oven boiled over. We said, Carry therein of every kind two pairs and your family-except for him against whom the Word has gone before -and whosoever has believed). "Hûd - 40".
4. In a message to non-believers, the Qur'ân delivers a warning to the relatives of Messengers and Prophets, in the person of Nûḥ's son, who was a non-believer. He did not accept his father's call to join him and the believers on board the ship.

His reply to his father's call was, (I will soon have my abode in a mountain, that shall safeguard me from the water). The father's answer was pitifully uttered, (Today there is no safeguarding from the Command of 'Allâh except for him on whom He has mercy'. And the waves interposed between them; so the son was among the drowned) "Hûd - 43".

5. Remorse for his request to save his son from drowning soon came on the part of Nûh, when ²Allâh (Exalted be He) told Nûh that his son was not of his family, since he was a non-believer. In these words, Nûh asked forgiveness from his Lord, (Lord! Surely I take refuge with You that I ask of You that whereof I have no knowledge and unless You forgive me and have mercy on me, I shall be among the losers) "Hûd - 47". Here Divine mercy and blessings were then displayed in the Words of 'Allâh (Exalted be He), (O Nûh, get down in peace from Us, and blessings upon you and upon nations from among the ones with you) "Hûd- 48".
6. The defence of monotheism has been the main concern of Messengers and Prophets. So, after Nûh (Noah), Hûd was entrusted with the same Message of worshipping 'Allâh. But his people (ʿÂd) went on arguing and disputing in defence of their idols, however cogently did Hûd address them, even to the extent that he said (In no way do you have any god other than He'. Decidedly you are nothing except fabricators. O my people, I do not ask of you a reward for it) "Hûd - 50- 51". So, as soon as Divine torment came (We safely delivered Hûd and the ones who believed with him by a mercy from Us) "Hûd - 58".
7. Then Sâlih had also the same Message to his people (Thamûd); and their answer had the same tone of refusal and disputing, for they asked for a tangible (ʾâyah)= sign for the truth of his Message.

Then the sign came in the form of a She-camel from 'Allâh, Who told them that the Camel would drink water for one day, and the next day they would drink of her milk. But eventually they rebelled against that arrangement and they hamstrung the Camel; so as soon as the Shout came, it (took away the ones who did injustice'; so, in the morning, they became cowering bodies in their homes) "Hûd - 67".

Such a punishment was re-iterated by the Prophet Muḥammad to his people on their way to the Battle of Tabûk, as they passed by 'Al-Ḥijr, where the people of Ṣâlih had lived. So the Prophet Muḥammad advised his people not to be so disputing as to ask for a sign similar to that of Thamûd.

B. ʾIbrâhîm (Abraham)

1. ʾIbrâhîm, the Prophet and Messenger, is the second Messenger of Resolve after Nûḥ. Both their names are mentioned by ʾAllâh, Exalted be He, in these Glorious Words, (And indeed We already sent Nûḥ and ʾIbrâhîm, and We have made the Prophethood and the Book in the offsprings of them both) "'Al Ḥadîd, Iron - 26". In fact, ʾIbrâhîm occupies such a prominent position among Prophets and Messengers that he is called the unswervingly upright Muslim, (and ʾAllâh took to Himself ʾIbrâhîm for a(close) fellow [khalîlan]). 'An-Nisâ^ʾ, Women- 25"
2. That highly prominent position occupied by ʾIbrâhîm did not convince his father of following the straight Path of ʾIbrâhîm. So, when ʾIbrâhîm spoke to his father 'Âzar in reproach, (Do you take to yourself idols for gods? Surely I see you and your people in evident error) "'Al-'An'âm, Cattle - 74". Thus the father was adamant

in his disbelief, and 'Ibrâhîm never hesitated to declare his innocence from idol worship, saying, (Surely I am completely quit of whatever you worship) "'Az-Zukhruf, Decoration - 25".

3. Such a fight against idols made ³Ibrâhîm try to convince his people of the falseness of their idols by asking them, (What are these statues to which you are consecrating yourselves?) "Al 'Anbiyâ³, The Prophets - 52". They answered that they found their fathers worshipping them. To this he answered that 'Allâh is The Lord of the heavens and the earth. This was followed by his actual destruction of their idols, except one big idol, which he left as a reminder to his people. So the punishment was ready, for the disbelievers said, (Burn him away and vindicate your gods) "'Al-'Anbiyâ³, The Prophets - 68". But Divine Grace from 'Allâh soon came, ("O fire, be coolness and peace upon 'Ibrâhîm) "'Al-'Anbiyâ³, The Prophets- 69".

Disputing on the part of non-believers is a perennial trait. So here again, we see ³Ibrâhîm answering the disputing king, (My Lord is He Who gives life, and makes to die). So the king says, "I give life and make to die". Here the response of 'Ibrâhîm was confounding to the disbelieving king (Surely 'Allâh comes up with the sun from the East, so do come up with it from the West. Then the one who disbelieved was confounded; and 'Allâh does not guide the unjust people) "³Al-Baqarah, The Cow- 258".

5. In his search for the Truth, ³Ibrâhîm was inspired to look at the universe around him' so (as soon as the night outspread over him, he saw a planet and said, "This is my lord", Then as soon as it waned, he said, I do not love waning things. Then as soon as he saw the moon emerging he said, "This is my lord" yet , as soon as

it waned, he said, 'Indeed, unless my Lord guides me, indeed I shall definitely be of the erring people. Then, as soon as he saw the sun emerging he said, "This is my lord" this is greater'. yet, as soon as it waned, he said, 'O my people, surely I am quit of whatever you associate (with 'Allâh). Surely I have directed my face to Him Who originated the heavens and earth, being unswervingly upright; and in no way am I one of the associators". "'Al-'An^câm, Cattle- 76-79".

6. Again, ʾIbrâhîm was in search for more certitude; so he asked his Lord to show him how He gave life and death. Then he was reprimanded (And have you not believed? ʾI brâhîm said, ^cYes indeed, but that my heart be composed) "Al-Baqarah, The Cow- 260".

So he was commanded to take four birds, then wring them to himself and put a portion of them on four mountains. Thereafter he should call them, and rightly they would come back to him with hasty diligence. These words and his fulfilment of the command assured his certitude in 'Allâh, The Ever-Mighty, The Ever-Wise.

7. In his old age, ʾIbrâhîm received the Messengers of the Lord with the good tidings to his wife of the birth of their son, Ishâq (Isaac). The Angel Messengers were offered a (fleshy well-roasted calf) but they declined, since their angelic nature could not partake of human food or drink. Besides, they were commanded to go to Prophet Lût (Lot). But ʾIbrâhîm's wife was surprised at the good tidings, and said, (O woe to me! Shall I beget and I am an old woman, and my husband is an aged man? Surely, this is indeed a wonderful thing) "Hûd - 72".

Yet there came the Divine Answer (on the part of the Angels, (Do you wonder at the Command of 'Allâh? The mercy of 'Allâh and His blessings be upon you, O population of the Family. Surely, ʾAllâh is Ever-Praiseworthy, Ever-Glorious) "Hûd- 73".

8. Lûṭ (Lot) was a relative of ʾIbrâhîm; and on their way to Lûṭ, the Angel Messengers went to ʾIbrâhîm with the good tidings of the birth of ʾIshâq; but ʾIbrâhîm was worried about Lûṭ and his people. So he tried to argue with the Messengers, being afraid of Divine punishment for them. Such arguing or disputing was an evidence of ʾIbrâhîm's ignorance of the grievous sins committed by some of the people of Lûṭ but he received this Divine Address, (O ʾIbrâhîm, veer away from this. Surely your Lord's Command has already come' and surely there is coming to them a torment not to be turned back) "Hûd- 76".

9. After Divine saving from the fire, ʾIbrâhîm saw in his dream, that he would slay his son ʾIsmâʿîl. So he told ʾIsmâʿîl (O my son, I see in a dream that I shall slay you, so, look, what do you think? He said, O my father, perform whatsoever you are commanded; you shall find me, 'Allâh willing, among the patient ones'). "As-Ṣâffât, The Rangers- 102".

When ʾIsmâʿîl was (dashed upon his brow) on the ground by his father, ʾIbrâhîm was soon called out by 'Allâh (you have readily sincerely fulfilled the vision; thus We recompense the fair-doers. Surely this indeed is the evident trial. And We ransomed him (ʾIsmâʿîl) with a magnificent slain sacrifice) 'As-Ṣâffât, The Rangers- 103-107".

10. In memory of this glorious incident, Muslims nowadays are called upon to ransom on this occasion during the Feast of Sacrifice, when every able person is expected to slay a sheep which is to be divided in three portions; one third to the neighboring poor and needy, another third to relatives, and the remaining third to be for the person's family use. The shedding of blood in memory of ʾIbrâhîm and ʾIsmâʿîl, should have been adopted by all the triple

family of ٱIbrâhîm, since he is the forefather of the long line of his descendants, ending with Muḥammad (Prayer and peace of 'Allâh be upon them all.) Probably the shedding of the blood of cattle on such an occasion would have alleviated the desire for revenge and wars on the part of humanity as a whole, especially during the last two centuries of man's known history.

11- The ritual of shedding animal blood on that occasion by all able Muslims, points to the need on the part of humanity as a whole to come to the realization that obedience to 'Allâh, and subservience to His Will, could bring all of us the realization that the ransom granted ٱIsmâ ʿil was a symbol for salvation and global peace. No humam gathering could equal that glorious gathering on Mount ʿA-rafât, with millions of Muslims every year in response to the call by ٱIbrâhîm to all humanity to perform the pilgrimage, (and come up hurriedly.. on foot and upon every slender conveyance. that they may witness things profitable to them and remember the Name of ٱAllâh on days well-known over such brute cattle as He has provided them. So eat thereof, and feed the miserable poor. Thereafter let them make an end of their unkemptness, and let them fulfill their vows, and let them circumambulate around the Ancient House)" "ٱAl-Ḥajj, The Pilgrimage -27-29". With circumambulation, there is, of course, bowing and prostration in prayer to 'Allâh on that momentous occasion to which men go on foot or any (ḍâmir) "slender conveyance", probably anticipating any kind of means of communication evolving from the time of camels and horses to modern and future means of transportation.

12. The Prophet 'Ibrâhîm (the prayer and peace of ;'Allâh be upon him) has a special place in the hearts of all Muslims, since his complete surrender to the Will of 'Allâh has been unequalled from his

readiness to sacrifice his son up to the building of the House. So it is not only the ritual of the pilgrimage that is an annual reminder of his glorious submission, but the name of no other Prophet or Messenger is to be mentioned in a Muslim's daily prayers except the name of 'Ibrâhîm. His name is coupled with the name of Muḥammad (the prayer and peace of 'Allâh be upon them both). Any two raka^cât (bowings and prostrations) cannot be complete without mention of both their names, besides the frequent mention of the name of ٱIbrâhîm during recitations from the Qur'ân, whether during prayers or habitual reading any time by day or night.

13. Not only disputes, but also plotting and treachery have their place in the history of humanity. One of such treacherous incidents can be seen vividly in the story of the Prophet Yûsuf (Joseph). So we are told, in the most Glorious Narrative, that Yûsuf said to his father Ya^cqûb (Jacob), (O my father, surely I saw "in a dream" eleven planets and the sun and the moon; I saw them prostrating to me. Since the father knew the interpretation of the dream, he advised his son not to narrate his vision to his brothers, for (they may plot against you some serious plotting. Surely Satan is to man an evident enemy). Yûsuf, Joseph - 4-5". Such envious plotting actually took place when the eleven brothers determined to get rid of Yûsuf, either by killing him or casting him in a pit. Finally, casting him in the pit proved to the brothers more merciful, and that proved the vindication of the Divine promise to Yûsuf, (And thus your Lord will select you, and teach you, some of the interpretations of discourses, and perfect His favor upon you, and upon the house of Ya^cqûb (Job), as He perfected it aforetime upon your two fathers, ٱIbrâhîm (Abraham) and ٱIshâq (Isaac)". Surely your Lord is Ever-Knowing, Ever-Wise) "Yûsuf, Joseph - 6".

But the brothers of Yûsuf did falsely accuse him of lying, at which accusation, Yûsuf declared his identity to them, and asked them to take his shirt and cast it on his father's face. That shirt made his father recover his sight after (his eyes had whitened with grief)
 "Yûsuf, Joseph - 84"

C. Mûsâ (Moses)

1. With all his disputes with the heretic king, with all his earnest search for truth, with all his desire to see the Divine Will in life after death, ٱIbrâhîm showed submissive obedience when he saw in his dream that he was commanded to kill his son ٱIsmâcîl.

Mûsâ had similar incidents, for, in his early years, he was faced with two men fighting, one of his people and the other of his enemy. (Then, the one of his sect asked him for succour against him who was of his enemy' so Mûsâ transfixated him, and so made an end of him)" 'Al-Qaşaş - 15". Later Mûsâ realized that what he did was of Satan's delusion' and he asked forgiveness from 'Allâh for this sin. After he was granted forgiveness, for ٱAllâh is The Ever-Forgiving, The Ever Merciful, he left for Madyan and lived with Shu^cayb for a number of years.

2. Before being entrusted with the Divine Message, Mûsâ had an enlightening experience with the Prophet 'Al-Khidr to whom 'Allâh (had brought mercy, and had taught knowledge from very close to Us)," Al-Kahf, The Cave - 65". To him Mûsâ said, (Shall I follow you on condition that you teach me of what you have been rightly taught?) The Prophet answered (Surely you will never be able to endure with me patiently) "Al-Kahf -66- 67". Finally, Mûsâ agreed to accompany ٱAl-Khidr, who stipulated that Mûsâ should not ask any questions about the deeds of the Prophet, except when

he decides to inform Mûsâ about them. First, the Prophet caused a hole in the ship. Then he killed a young man, and finally he rebuilt a fallen wall. Mûsâ kept asking for explanations of such feats, and was told that the hole in the ship was intended to save the passengers from the hands of a despot. The killing of the young man was to save his parents from his arrogance and disbelief; and the rebuilding of the wall came to give the two orphans who owned it the chance to get the treasure that was underneath it. At last the Prophet avowed to Mûsâ that what he did was not of his own thinking, but it was a Command from 'Allâh.

3. On his way back to Egypt, he was entrusted with the Divine Message from 'Allâh, and was granted 9 glorious signs ^٢âyât', one of which was the change of his staff into a serpent that looked like a jinni. The second was the turning of his hand into superhuman brightness; and with these two proofs, he was commanded to go to Fir^cawn "Pharaoh" in Egypt to deliver the Divine Message of monotheism. Before the dispute with the king of Egypt, Mûsâ asked his Lord saying, "Lord! Expand my breast; And ease for me my fulfillment of Your Command; and loosen a knot from my tongue, that they may comprehend my saying. (And make for me a counsellor of my family; Hârûn, my brother) "Tâhâ - 25-30". So Mûsâ was granted his request; and he and his brother were commanded to speak to Fir^cawn leniently (that possibly he would remind himself or would be apprehensive). "Tâhâ - 44". They spoke to Fir^cawn asking him not to torment the Children of ^٢Isrâ^٢îl, and to send all the Children with Mûsâ and Hârûn. The expected refusal by Fir^cawn was followed by the Divine Signs of the Lord presented by Mûsâ; and in response to these Signs, Fir^cawn decided to

show both Prophets the feats of his sorcerers. When such feats failed, their serpents were gulped by Mûsâ's staff.

4. Such ominous disputes between Mûsâ and Fir^cawn ended in the drowning of Fir^cawn and his people. But other disputes arose between Mûsâ and his people. One of these took place when Mûsâ said to his people ('Surely 'Allâh commands you to slay a cow') "Al-Baqarah, The Cow- 67". Their response was to ask Mûsâ to give a more detailed description of the cow; and the description was given as (neither too old, nor a virgin, a middling between the two) "Al-Baqarah- 68". More information was till necessary; so the color of the cow was given (surely it is a yellow cow, bright in color and pleasant to onlookers)" 'Al-Baqarah - 69". Still, the disputers were unconvinced, and the final answer was that it was that (surely it is not tractable to stir the earth or to water the tillage, unimpaired, with no blemish on it) 'Al-Baqarah - 71".
5. When the appointment for the Tablets was decided, Mûsâ went to hear the Message from his Lord. Being so keen to get the Message, Mûsâ said, (Lord! Show me, that I may look at You .. you shall never see Me, but look at the mountain; so, in case it stands still in its place, then you shall eventually see Me? Then, as soon as his Lord manifested Himself to the mountain, He made it pounded 'into dust'; and Mûsâ collapsed stunned. Then, as soon as he recovered, he said, 'All Extolment be to You! I repent to You; and I am the first of the believers) " 'Al-'A^crâf, The Battlements- 143".
6. These Glorious Words were not the only ones that Mûsâ received from his Lord, for (to Mûsâ Allâh spoke long, eloquent speech), 'An-Nisâ², Women, 164. But, even after receiving the Tablets, Mûsâ was faced with the outrageous deed of his people, when they (took to themselves even after him, of their diverse ornaments

a corporeal Calf that had a (lowing voice'). "'Al-'A^crâf, The Battlements- 148". Thus, when Mûsâ returned from the Appointment, and saw the heresy that his people had fallen into, he was angry (And cast down the Tablets, and took hold of his brother's head, dragging him to himself). Then his brother addressed him, ('Son of my mother, surely the people deemed me weak, and were almost about to kill me. So do not make the enemies to gloat over me, and do not make me among the unjust people) "'Al-'A^crâf, The Battlements, 149, 150". Finally, Mûsâ asked for forgiveness, for himself and his brother, from his Lord, and took up the Tablets which had guidance and mercy from the Lord.

7. Other disputes with Mûsâ on the part of some of his followers include their outrageous desire that Mûsâ should (show 'Allâh openly to them) "°An- Nisâ°, Women -153" Then the stunning thunderbolt took them for their atheistic ignorance. Another instance of dispute and immorality took place when 'Allâh (raised above them the Tûr, taking compact with them, and We said to them, 'Do not be aggressors on the Sabbath; and We took from them a solemn compact. So, for their breaking of their compact, and their disbelieving in the signs of 'Allâh, and their killing of the Prophets untruthfully...) "'An-Nisâ°, Women-154-155" for all of this, they were overcome by Divine punishment.
8. One of the disputes arose between Qârûn (Korah) and the believing followers of Mûsâ. Qârûn was endowed with such hoardings (that the keys of them would indeed overburden a band of men endowed with power) "Al-Qaṣaṣ, The Narrative - 76". When his people advised him to do justice, and veer away from disbelief and corruption, his answer was, (Surely what has been brought to me is only for a knowledge that I possess). 'Al-Qaṣaṣ, The Narrative - 78".

So, when he went out to his people in his full outward glory, some of them exclaimed, (O, would that we have the like of what Qârûn has been brought. Surely he is indeed an owner of a tremendous fortune. Here the believers answered, (Woe to you. The requital from 'Allâh is more charitable for him who believes and does righteousness). "Al-Qasas, The Narrative - 79- 80"

Soon Divine punishment came, and he and his palace were instantly destroyed; and then his admirers realized that such a destiny would have befallen them, had it not been for mercy and forgiveness from 'Allâh.

9. However, with all such disputes, Divine Blessings on Mûsâ and his people were many, one of which was telling him to (strike with your staff the stone! 'So there squirt from it twelve springs; every folk already knew their drinking- place. And We overshadowed them with mists, and We sent down manna and quails upon them).

With all these blessings many of Mûsâ's followers kept on corrupting in the earth; (and in no way did they do injustice to Us, but to themselves they were doing injustice). " 'Al-'A^crâf, The Battles - 160".

10. Again, disobedience seemed to have been a constant trait of some of the followers of Mûsâ and their descendants; for we are told again that, dissatisfied with manna and quails, some of them asked (of what the earth grows- of its green herbs and its cucumbers, and its corn, and its lentils, and its onions) "Al-Baqarah, The Cow- 61". The penalty for those disbelievers was humiliation, indigence and anger of 'Allâh.

Similarly, those who lived in (the town bordering the sea were aggressors on the Sabbath, and their whales came to them on the day

of their Sabbath with their heads up, and on the day they did not keep Sabbath, they did not come up to them) " 'Al-'A^crâf, The Battlements - 163". Those met the miserable fate of becoming (apes, miserably spurned) " 'Al-Baqarah, The Cow- 65".

D. ^cÎsâ (Jesus)

1. Mûsâ was the third of the Messengers of Resolve, after Nûh and 'Ibrâhîm; but the history of the modern world can be more easily traced only after ^cÎsâ (Jesus). Before Christianity, we are told that dominion over the then known world was in the hands of Persians and Romans; and the wars between them at one stage resulted in the fall of Greece into the hands of the Persian king in 387 BC. Then Alexander, the Macedonian, conquered Persia in 33 B.C; and in the previous year (332 B.C.) Alexander conquered Egypt.
2. ^cÎsâ, the fourth Messenger of Resolve, was entrusted with the same Divine Message of Monotheism as the brother Messengers who preceded him. But his birth was a special Divine gift, only similar to the birth of 'Âdam, whose existence came from dust, and who lived in Eden for a while. After molding 'Âdam, 'Allâh (breathed into him of His Spirit), "As-Sajdah, Prostration- 9". Christ did not live in Eden, for he was born on this earth, after the Angel breathed into Maryam (of Our Spirit and made her and her son a sign "^câyah" to the worlds) "'Al-Anbiyâ³", The Prophets- 91".
3. All of his short life, ^cÎsâ was also proclaiming the Message he received from 'Allâh, contained in the ³Injîl (Gospel).

The Ihjîl "Gospel", Tawrah (Torah), and the Qur'ân, all three Divine Scriptures, are the only books of Monotheism that humanity is now entrusted to abide by, although strict monotheism that is unequivocally proclaimed in the Qur'ân is not observed by

the followers of the two earlier Books. That is why Muḥammad was addressed by his Lord, 'Allâh, (And We have sent down to you the Book with the Truth, sincerely verifying whatever of the Books that were before it, and having Supreme hegemony over them). "Al-Mâ'idah, The Table- 48".

4. The Judaic tradition was upheld only by a minority of the world before the coming of Jesus, for both Rome and Persia lived under polytheism. Even in Egypt, polytheism was rampant to the extent that the Pharaohs held absolute power and even claimed divinity, ever since the time of Mûsâ (Moses). At that time, the Pharaoh addressed his people, ("O my people, is not the kingdom of Miṣr "Egypt" mine, and are not these rivers running from beneath me?) "Az-Zukhruf, Decoration- 51". He also proclaimed that he was the only god of his people, ("O you chiefs, in no way do I know that you have a god other than me. So kindle for me a fire, O Hâmân, upon the clay, then make for me a tower, that possibly I would view the god of Mûsâ; and surely I indeed expect that he is one of the liars) " 'Al-Qaṣaṣ, The Narrative- 38".
5. ʿĪsâ (Jesus), the son of Mariam (Mary) was entrusted with the Divine Message, and was given (Supreme evidences; and aided with the Spirit of Holiness) " 'Âl-Baqarah, The Cow- 253". Thus the Angels said to Maryam (Mary) (surely 'Allâh has elected you and purified you, and has elected you over the women of the worlds) "'Al-ʿImrân, The House of ʿImrân- 42". So Maryam was given the good tidings of the birth of ʿĪsâ who, (shall speak to mankind in the cradle, and in maturity, and shall be one of the righteous) and who will also come to his people with the signs from his Lord (that I create for you out of clay as the semblance of a bird, then I blow into it, so it is a bird by the permission of 'Allâh, and I heal him

who was born blind, and the leper, and give life to the dead by the permission of 'Allâh, and I fully inform you of the things you eat, and what you store in your homes) "'Âl-^cImrân, The House of ^cImrân- 49".

6. In spite of all these Divine signs [↯](âyât), there came the time when the Disciples asked ^cÎsâ (is your Lord able to send down upon us a Table from the heaven? 'He said, 'Be pious to 'Allâh, in case you are believers'). "[↯]Al-Mâ[↯]idah, The Table- 112". They also said that they wanted to eat of it and to have their hearts composed; and they would bear witness for the truth of his Message. Here ^cÎsâ asked his Lord saying ('Our Lord, send down upon us a Table from the heaven, that shall be to us a festival, for the first of us and the last and a sign from You). In answer to such a request, the Words from the Lord came (Surely I am sending it down upon you "all;" so, whosoever of you hereafter disbelieves, then surely I shall torment him with a torment wherewith I do not torment anyone of the worlds) "[↯]Al-Mâ[↯]idah, The Table- 114-115".
7. With all the Divine boons and blessings given to ^cÎsâ and his sincere followers, many began to ascribe divinity to ^cÎsâ; and thus he was addressed by his Lord, (And as 'Allâh said, "O ^cÎsâ, son of Maryam, did you say to mankind, 'Take me to yourselves and my mother as two gods, apart from 'Allâh? [↯](^cIsa) said, 'All Extolment be to You. In no way is it for me to say what I have no right to. In case I ever said it, then You already know it. You know whatsoever is within myself, and I do not know what is within Your Self.. You, Ever-You, are The Superb Knower of the Things Unseen. In no way did I say to them anything except whatever You commanded

me 'saying' 'Worship 'Allâh, my Lord and your Lord; and I was a witness over them, as long as I was among them; then as soon as You took me up, You, Ever-You, have been The Watcher over them, and You are Ever-Witnessing over everything. In case You torment them, then surely they are Your bondmen; and in case You forgive them, then surely, You, Ever-You, are The Ever-Mighty, The Ever-Wise") " 'Al-Mâ'idah, The Table- 116-118".

8. As he was entrusted with the Divine Revelation, his Lord sent him as a Messenger to the Seeds of ʾIsrâʾîl (Israel) sincerely verifying what was before him of the Tawrâh, and to make lawful some of that which was prohibited to you. The Disciples said, (Our Lord, we have believed in what You have sent down, and we have closely followed the Messenger, so write us down with the ones who bear witness) "ʾÂl-ʿImrân- 50-53".

But with the believers in the minority, the Seeds of ʾIsrâʾîl were largely disbelievers. Some of these disbelievers even claim that they killed ʿÎsâ (the Messiah, son of Maryam, the Messenger of 'Allâh; but in no way did they kill him; and in no way did they crucify him; but a likeness of him was presented to them. And surely the ones who differed about him are indeed in doubt about that. In no way do they have any knowledge about him, except a close following of surmise, and certainly in no way did they kill him) 'An-Nisâ', Women- 157".

9. Among his followers who proclaimed belief in 'Allâh, and in ʿÎsâ as a Messenger, some deviated from the right path, and innovated monasticism which began with strict observance of their religious creed, but (in no way did We prescribe it for them except for seeking the All-Blessed Satisfaction of 'Allâh; yet in no way did they

pay heed to it as it should be truly heeded". So We brought the ones of them who believed their reward; and many of them are immoral) " 'Al-Hadîd, Iron- 27". This type of immorality is usually interpreted as hypocrisy, for both hypocrisy and immorality are generally understood as synonymous for, (surely the hypocrites are they who are the immoral ones) "At-Tawbah, Repentance- 67".

10. Then, when ^عÎsâ found out that disbelief was rampant, he asked his followers ('Who are my vindicators to 'Allâh? The Discipks said; We are the vindicators to ^عAllâh We believe in 'Allâh, and we bear witness that we are Muslims), " 'Al-^عImrân- 52".

So the followers of the Call, by the three Messengers to 'Allâh, must always be topmost by Divine Decree. (I am making the ones who have closely followed you above the ones who have disbelieved until the Day of Resurrection. Thereafter to Me will be your return; so I will judge between you as to whatever you used to differ) "^عÂl-^عImrân- 55" These are the Words addressed to ^عÎsâ but they do comprehend all the followers of the three Revealed Religions.

Finally ^عÎsâ was raised to Him, as a purification from the evils of the disbelievers, who claimed that they killed and crucified him. The raising of ^عÎsâ represents the return of the breath of the Spirit who blew it into Mariam to its angelic realm again. This truth, distorted by the majority of Christians and Jews nowadays, is confirmed by these Words, (And decidedly there is not one of the Population of the Book but will indeed definitely believe in him (^عÎsâ) before (the disbeliever's) death, and on the Day of Resurrection he (^عÎsâ) will be a witness against them) " 'An-Nisâ^ع ,Women- 159".

E. Muhammad:

1. It seems convenient to divide the history of humanity into three different periods, the first beginning with 'Ādam up to Hūd and Šālīh; the second deals with the history of 'Ibrāhīm and Mūsā and the third tells the history of 'Īsā (Jesus) and Muhammad.

Muhammad was born after 'Īsā by about 570 years; that is why 'Īsā said to his followers that he was the bearer of (good tidings of a Messenger who shall come up directly after me whose name is ('Aḥmad) Muhammad) " 'Aṣ-Ṣaff, The Ranks- 6".

2. Muhammad (the prayer and peace of 'Allāh be upon him) was born on Monday, Rabī 'u-^ṭAwwal in the year of the Elephant. His father had gone to Syria for trade, and on his way, he was taken ill and died in Yatbrib " 'Al-Madīnah; so the Prophet was born an orphan. After his birth, his mother entrusted him to a foster-mother till the age of six. Then on the return journey, his mother fell ill and was buried at 'Al-Abwā^ṭ, not far away from Yathrib. So his grandfather took great care of him; and after the grandfather's death, he was entrusted to his uncle, 'Abū Tālib.
3. Christians in Syria were not, on the whole, hostile to the Prophet and ^ṭIslām. An incident indicating an expectation of the last Messenger is told after Baḥīra, a Syrian monk, who saw Muhammad with his uncle as both went there in a merchant caravan. The monk was surprised to find traces of the Prophet's description in the Christian books. He drew near to the young man and began to ask him several questions ⁽¹⁾.

(1) Muhammad and the First Muslim State, p. 160.

Bahîra: Young man, by 'Al-^cUzzâ and 'Allât, would you answer my questions?

The Prophet: Do not ask me by ^oAl-^cUzzâ and 'Allât, for by 'Allâh, nothing is more hateful to me than these two.

Bahîra: Then by 'Allâh, tell me what I ask.

The Prophet: Ask me what you like.

Bahîra: Do you like solitude?

The Prophet: Yes!

Bahîra: Do you like contemplating the sky and the stars?

The Prophet: Yes!

Bahîra: Do you like playing with your mates?

The Prophet: No!

Bahîra: Do you see in your sleep visions that come true when you wake up?

The Prophet: Yes!

Bahîra: (to ^oAbû Tâlib). O ^oAbû Tâlib! O ^oAbû Tâlib!

^oAbû Tâlib: (looking surprised): What is the matter, Bahîra?

Bahîra: (pointing to the Prophet): Tell me, what is this boy to you?

^oAbû Tâlib: He is my son.

Bahîra: He is not your son. The father of this boy cannot be alive.

^oAbû Tâlib: He is my brother's son.

Bahîra: What has become of his father?

^oAbû Tâlib: He died when his mother was pregnant.

Bahîra: (to himself): You are right. (Aloud) Go back with your brother's son to his country and guard him carefully against the Jews, for, by 'Allâh, if they see him and know about him what I know, they will contrive evil against him. Great things are in store for your brother's son.

ؐ**Abû Tâlib:** (amazed): Great things are in store for him! for this my brother's son?

Bahîra : Yes, surely his face is the face of a Prephet, and his eye is the eye of a Prophet!

ؐ**Abû Tâlib:** A Prophet! What is a Prophet?

Bahîra: A Prophet receives Revelation from Heaven and proclaims it to the people of the earth ⁽¹⁾.

Naturally enough, the majority of the Makkan polytheists including the Pophet's uncle, took a hostile attitude against the Prophet and his Divine Message.

3. The Christians were not an influential community either in Makkah or Al-Madînah. The Jews were more formidable in Al- Madînah, and before the change of Qiblah, they had thought that they could win the Propht over to their religion. So to them came the answer that the Qur'ân has the Truth that they have distorted sometimes and concealed at others in their long history of disobedience and rebellion ⁽²⁾.

Thus the Jewish tribes in Madînah began to conspire with Quraysh in Makkah for an atrocious attack on Muḥammad and the Muslims

(1) Adapted from Tawfiq Al- Ḥakîm's "Muḥammad".

(2) The Prophet Muḥammad and the First Muslin State, p. 31. by M.M. Ghàli.

in Madînah. Although the concerted attack failed, the Jewish tribe of Banî Quraythah had to be punished for their treachery, as seen from these Words (And He 'Allâh' brought down those of the Scripture people who backed them: (the polytheists of Quraysh) from their stronghold, and He cast terror in their hearts': some you killed and some you captured) " 'Al-Aḥzâb, The Allied Parties- 26".

4. Open hostility to the Prophet and Muslims in Madînah was one aspect of Jewish hatred to the new state and its dwellers. But another more dangerous attitude was taken by Jewish hypocrites. So one of these Jewish hypocrites, called ٱIbn ٱUbayy welcomed the Prophet when he first came to ٱAl-Madînah; and out of courtesy, ٱIbn 'Ubayy used to stand before the Prophet gave his Friday sermon and to urge the people of ٱAl-Madînah to follow the Prophet, and fight his enemies with him. But after the decisive battles of the Prophet, he began to show his disaffection and sedition; and for this, he has been called the head of the hypocrites.
5. Such hostile attitudes on the part of the Jews, through hypocrisy or open hostility, explain why the Prophet, through Divine Revelation, had decided on first entering ٱAl-Madînah, to make a treaty with the Jews. It was a covenant of mutual obligation, in which the Jews were given equal status with Muslims. In time of peace, both Muslims and Jews were to redress the wrong incurred on Jews or Muslims. In case of war against the disbelievers, neither Jews nor Muslims should make a separate treaty with disbelievers., For peace is indivisible, "Peace to the believers is one. All differences of opinion were to be referred to 'Allâh and His Prophet. "If Quraysh were to attack ٱAl-Madînah, Jews and Muslims have to defend the city".