The Message of the Messengers

By

Saleh As-Saleh

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Introduction

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

أيحبس الإنسان أن يتَّرَك سدىٌّ {القيامة، 36}

"Does man think that he will be left Sadaa1 (without a purpose)?" (Qur'an 75: 36)

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

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

وبرُكِّن أُوْحِيَ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا، مَا كَتَبْتُ مَا الْقُبُُّوبَ وَلَا الإِيَمَانُ، وَلِكَنَّ [الشَّعُرَةِ، 52]

"And thus We have sent to you (O Muhammad) Ruhan2 of Our command. You knew not what is the Book (the Qur'an), nor what is Iman (Faith)? But We have made it (the Qur'an) a Light, whereby We guide whom We will of Our bondsmen. And verily you are indeed guiding (mankind) to the Straight Path."
(Qur'an 42: 52)

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

أنَّى مِّنَ السَّمَاءِ مَاءً فَسَالَتْ أُودِّيةٌ بِقَدرِها، فَاحْتَمَّ السَّيلُ زَيْدًا رَايًٌا، وَمَثَّلَ يُؤْقِدُونَ عِلْيَهُ فِي النَّارِ، ابْتِغَاءَ حَليَّةٍ أَوْ مَتَاعٍ زَيْدًا مَثَلُهُ، كَذَلِكَ يَضَرِّبُ اللَّهُ الْحَقَّ والبَاطِلَ، فَأَيَّمَّهُ الْزَّيْدُ فَيَذَهِّبَ جَفَأً وَأَمَّا مَا يَنْفَعُ النَّاسَ فِيمَكُثَ فِي الْأَرْضِ كَذَلِكَ يَضَرِّبُ اللهُ الْأَمَثَّلَ {الْرَّعد، 17}

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

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1 Sadaa, has many meanings including, aimless, without a purpose, not to be held accountable, neglected etc.
2 Ruhan, an inspiration and a mercy.
while that which is for the good of mankind remains in the earth. Thus Allah set forth parables (for the Truth and Falsehood, i.e. Belief and Disbelief).” (Qur’an 13: 17)

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

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

وَقَالَواْ مَا هِيَ إِلَّاَ حَيَاتُنَا الْدُّنْيَا نَمَوتُ وَنَحْيَانِي وَمَا يَهْلِكُنَا إِلَّاَ الْذَّهَرُ وَمَا لَهُمْ بَعْدَ ذَلِكَ مِنْ عَلِمٍ إِنَّ هُمْ مَا يِظْلَلُونَ } [الجاثية، 24]

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

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

لَهُمْ قُلُوبٌ لَا يَفْقِهُونَ بِهَا وَلَهُمْ أَعِينٌ لَا يَبَصِّرُونَ بِهَا وَلَهُمْ عُدَانٌ لَا يَسْمَعُونَ بِهَا } [الأعراف، 179]

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

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

3Everything is in the Hands of Allah, He is the disposer of everything. Time does not cause cheerful or disastrous events.
"O mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily, the most honorable of you in the sight of Allah is that (believer) who is best in At-Taqwa: adhering to the religion of Allah and best in performing good deeds as prescribed by Allah." (Qur'an 49: 13)

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

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

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

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

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

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

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

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

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

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

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

6Ibn Qayyim al-Jawziyyah in his book "Muftah Daar-us-Sa'aadah: The Key to the Abode of Happiness (i.e. Paradise), V.2, P 117-Arabic Text". 
6- Cannot decide about each and every action whether it is just or unjust. Man only knows "general" concepts about good and bad. In some cases certain deeds may seem to be good, yet they are bad, or at least, doubtful. The mind is unable to determine which side is more dominant. The Message brings details about what constitutes the successful approach in dealing with such situations.

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

> الر، كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربكهم إلى صراط العزيز الحميد } [ إبراهيم ، الآية 1]

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

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

وَسَلَّمَ عَلَى الْمُرْسَلِينَ {السَّاعَاتِ، ١٨١}

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

سَلَّمَ عَلَى نَوْعٍ فِي الْعَالَمِينَ {السَّاعَاتِ، ٧٩}

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

وَإِنَّهُمْ عَندَنَا لَمَّا لَمْ يَكُوا مَصْطَفِينَ الأَخِيَارِ {صَرِّ، ٤٧}

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

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

{ شَرَعَ لَكُم مِّن الْدِّينِ مَا وَصَّىَ بِهِ نُوحًا وَالَّذِى أُحْيِنَآ إِلَيْكَ وَمَا وَصَيْنَا بِهِ إِبْرَاهِيمَ}

{موسى وعيسى} [الشورى، ١٣]

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

8 Tawheed: Oneness and Uniqueness of Allah as the One qualified with all Perfection in Himself, His Names & Attributes, and Actions, and the One singled out with Lordship and Divinity. Nothing is like unto Him. He is the True & Only God that deserves to be worshipped.
"He (Allah) has ordained for you the same Religion (Islam) which He ordained for Noah, and that which We have inspired in you (O Muhammad), and that which We ordained for Abraham, Moses and Jesus." (Qur'an 42: 13)

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

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

1-The Clear Conveyance of the Message

A) The Proclamation

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

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

B) The Courage

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

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

C) Complete Recitation of Texts

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

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


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

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

{ [الأنعام، 82] }

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

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

D) What if people reject?

If people turn away:

{ [آل عمران، 20] }

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

2- THEY CALL PEOPLE TO ALLAH

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

{ [التحفة] }

10 Abdullah bin Mas'oud, may Allah be pleased with him, reported that: "When the Aayah: { [الأنعام، 82] }

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

{ [القلمان، 13] }

"O my son! Join not others in worship with Allah. Verily! Joining others in worship with Allah is a great Thulm (wrong) indeed." (Qur'an 31: 13). This narration is reported by Muslim and others.
"And verily, We have sent among every Ummah (nation, community) a Messenger (proclaiming): "Worship Allah (alone)", and avoid (or keep away from) Taghut (all false deities)." (Qur'an 16: 36)

{ فآثركوا الله وأطيعون

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

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

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

3 - GIVE GLAD TIDINGS AND WARNINGS

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

{ وما نُرسلُ المُرسلِينَ إلاُ مُبشِّرِينَ وَمُنذِرِينَ

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

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

قال صلى الله عليه وسلم:

"مثلي ومثل ما بعثني الله به ، كمثل رجل آتى قوما ، فقال: يا قوم ، إني رأيت الجيش يعيني ، وإنني أنا النذير الغزير ، فانجها النجاء ، فاطعه طائفة من قومه ، فأدخلوا ، وانطلقوا على

11Related by Al-Bukhari and At-Tirmidhi. See Saheehul Jami' (Arabic Text) 1/484.
"The similitude of me and the Message with which Allah has sent me is like that of a man who came to some people and said: "I have seen the enemy forces with my own eyes and I am a naked warner" to you. So, save yourselves, save yourselves! A group of his people obeyed him and went out at night, slowly and stealthily and were safe; while another group belied him and stayed in their place until the morning when the army ran them and destroyed them. Such is the similitude of those who obey me and follow what I have brought (i.e. the Message), and of those who disobey me and belie the Truth which I have brought."

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

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

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

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

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

Related by Al-Bukhari, Muslim, and others.
In addition, the Messengers warn those who decide to disobey and turn away from their Creator:

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

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

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

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

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

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

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

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

15 Another ancient people who lived to the north of Madinah in Arabia and on the way to greater Syria ('Ash Shaam). They were called to believe in the Oneness of Allah by the Prophet Salih. Because of their rejection of the revelation, they were destroyed by an earthquake and a thunderbolt. See Qur'an 7: 73-79; 11: 61-68; 54: 23-31 as well as other Aayaat (verses).
The glad tidings and warnings brought by the Messengers are key elements that influence the human soul. Naturally, the soul aspires for what is good and likes to drive away evil. The Messengers enlighten the human soul by informing about the great good that can be achieved as a result of having the right belief and doing righteous deeds. The person will then be eager to acquire such good. On the other hand, when the soul is informed about the great harm that may be inflicted upon it if it rejects Allah and His Message, then it may refrain from committing what may be harmful to itself.

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

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

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

سَمَعَوْنِ وَحِمِيمٍ وَظُلُّ مَنْ يَحْمُومٍ لَّا بَارِدٍ وَلَا كَرِيمٍ * إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُتَرَفِّقِينَ {الواقعة ، 41-45}

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

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

إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُتَرَفِّقِينَ * لَأَكُلُونَ مِنْ شَجْرَ مِنْ زَقُومٍ * فَمَالَائُونَ مَنْهَا البَطُونُ * فَشَارَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ * فَشَارَبُونَ شَرْبُ الْهَيْلِ * هَذَا نَزْلَهُمْ يَوْمُ الْحِيْلِ {الذَّيْنِ} [الواقعة، 51-56]

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

4- Soul Correction & Purification

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

اللَّهُ وَلِيُّ الْذِّيْنِ حَمِيمٌ وَإِخْرَجُوهُمْ مِنَ الْظُّلُمَاتِ إِلَى الْهُبُورِ {البقرة ، 525}

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

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

وَلَقَدْ أُرِسِلَنا مُوسَى بِنَائِبًا عَنْ أَخْرَجَ قُوْمَكَ مِنَ الْظُّلُمَاتِ إِلَى الْهُبُورِ {الإِبْرَاهِيمَ ، 5}
"And indeed We sent Moses with Our Aayaat (Signs, Proofs, and Evidence) (saying) 'Bring out your people from darkness into light'." (Qur'an 14: 5)

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

أوَ مِن كَانَ مِيتًا فَأَحْيَيْنِاه وَجَعَلْنَاهُ نُورًا يُمْشِي بِهِ فِي النَّاسِ كَمَن مِثْلَهُ فِي الظَّلَمَاتِ لَيْسَ بِخارَجٌ مِنْهَا {[الأنعام، 122]}

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

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

أَسَّالُكَ بِكُلِّ إِسْمٍ هُوَ لَكَ، إِلَيْهِ قُولُهُ: "أَن تَجْعَلُ الْقُرْآنَ رَيْعًا وَنُورًا صَدْرِي"-جَزِئ، من دعاء -رواه أحمد، ابن حبان، وغيرهم، وهو صحيح (الاحديث الصحيحة، رقم 198)

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

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

أَوَ مِن كَانَ مِيتًا فَأَحْيَيْنِاه وَجُعْلَنَا لَهُ نُورًا يُمْشِي بِهِ فِي النَّاسِ كَمَن مِثْلَهُ فِي الظَّلَمَاتِ لَيْسَ بِخارَجٌ مِنْهَا {[الأنعام، 122]}

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

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

18 From Imaam Ibn Qayyim al-Jawziyyah's explanation of this great supplication in his book al-Fawa'id, P. 24, [Daar al-Bayaan, Damascus], with slight adaptation.
When the hearts are not enlightened by such nourishment they become blind:

فَإِنَّهُمْ لَا يَتَعَشَّى الأَبْصَارُ وَلَكِنْ تَعَشَّى الْفَلُوبُ الَّتِي فِي الصُّدُورِ {الْخَلَقَ ، ٤٦}

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

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

وَيَبْدِدونْ مِنْ دُونِ اللّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضْرِعُهُمْ {الْفَرْقَانِ ، ٥٥}

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

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

هوَ الَّذِى بَعْثَ فِي الأُمَيَّةِ رَسُولًا مِنْهُمْ يَثْلُّوا عَلَى هُمْ عَبَاتُهُ وَيَزْكَيْهُمْ وَيَعْلُنُهُمْ} [الْكِتَابَ وَالْحِكْمَةَ] [الْجَمَالِ: ٢]

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

5- Correcting Deviant Ideas, False Beliefs, & Immorality

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

كانَ النَّاسُ أَمَةً واحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّينَ مُّسَبِّرِينَ وَمُشْرِينَ {الْبَقْرَةَ ، ٢١٣}

"Mankind were one community and Allah sent Prophets with Glad tidings and Warnings." (Qur'an 2: 213)
Every Messenger called his own nation to the straight path, Islam, and this is common among all the Messengers. Also each one of them called for the correction of any deviation within his own nation. Noah refused to acknowledge and accept the worship of Idols by his people, and so did Ibraheem (Abraham). Hud stood firm against his nation's arrogance and injustice. Salih battled corruption and malpractice, and Lut fought against the filth of homosexuality which took over his people. Sho'aib (Jethro) resisted his peoples' cheating with their scales and measures, and so on. All these crimes were deviations from the Straight Path and the Messengers clarified the Truth and fought against any dissent and disobedience

6- Establishing the Evidence

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

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

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

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

On the Day of Recompense, each Messenger will be a witness for or against his nation testifying that he had indeed delivered the Message and established the evidence:
"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people. * On that Day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah." (Qur'an 4: 41-42)

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

{ ويوم نبعث في كل أمم شهيدا عليهم من أنفسهم وجننا بذكره على هؤلاء } [النحل , 89]

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

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

وكم قصدتما من قربى كانت ظالمة وأشتنا بعدها قومًا آخرين * فلمّا أحسوا بأسنا إذا هم منها يركضون * لاتركضوا واجروا إلى ما أترفتم فيه ومساعدكم لتعلمنُ تسنُّلون * قالوا يا ويلنا إنا كنا ظالمين * فما زالت تلك دعاواهم حتى جعلناهم حصيدا خادمين } [الأنيباء , 11-15]

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

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

{ تكاذ تمييز من الغير诊断 كلما اقترب فيها فوج سالهم خزنتهم ألم ياتكم ذكر * قالوا بلى قد جاءنا ذكر هذا وقفنا ما نزل الله من شيء إن أتتم إلا في ضلال كبير * وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير } [النكذ , 8-10]

19 It is obligatory to believe in the Messengership of the Prophet (س). He (س) confirmed this when he said: "By Him (Allah) in whose Hand is Muhammad's soul, there is none from amongst the Jews and the Christians (of these present nations) who hears about me, but does not believe in the Message with which I have been sent (i.e. Tawheed), and dies in this state (of disbelief), but he shall be one of the dwellers of the (Hell) Fire". Saheeh Muslim, the Book of Faith, Vol. 1, Hadeeth # 284.
"It almost bursts with fury: Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" * They will say: Yes indeed, a warner did come to us, but we belied him and said: "Allah never sent down anything (of revelation), you (warners) are only in great error." * And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the Blazing Fire!" (Qur'an 67: 8-11)

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

{ قالوا: أومِنْ تَنَيِّكُمْ رَسُّلُكُمْ بِالبَيِّنَاتِ قالوا: بَيْنِي قالوا: فَأَذَعَّوا وَمَا دَعَاوْا. } 50 { إِلاَّ فِي ضَلَالٍ } 50

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

7- The Legislative Policy of the Nation

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

فَاحْكُمْ بِبَيْنِهِمْ وَمَا أَنزَلْنَاهُ } [السَّلَةَةِ ، 48]

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

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

{ يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الأرض فَاحِكْمُ بِبَيْنِ النَّاسِ بِالْحَقِّ وَلَا تَشْعَبِ النَّهَوِى } [ص ، 26]

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

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

"كَانَتْ بَنُو إِسْرَائِيلَ تَسَوَّسُهُمُ الْأَنْبِيَاءُ كَلِمَةً هَلَكَ نَبِيٌّ قَامَ نَبِيٌّ " (البخاري، مسلم، أحمد، وإبن ماجه)

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

20Bukhari, Muslim, Ahmad, and Ibn Majah.
The Prophets of Bani Israel were Muslims, who surrendered to Allah's will and obeyed His commands. This is the essence of Islam.

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

`إِنَّا أُنْزِلْنَا الْقُوْرَاتَ فِيهَا هَذِئ وَلَوْرٌ يَحْكَمُ بِهَا الْبُيُوتُ الَّذِينَ أَسْلَمَوْا لِلْذِينَ هَادِئَا`{المائدة ، 44}  

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

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

`مَن يَطْعِم الْرَّسُولَ فَقُدْ أطَاعَ اللَّهَ`{المائدة، 80}

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

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

`قُلْ إِنْ كُنْتُمْ نَحْبُونَ اللهَ فَاتَبَعْنِي يَحْبَبَنِي اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ`{آل عمران ، 31}

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

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

`إِنَّمَا كَانَ فَوْلَ الْمُؤْمِنِينَ إِنَّ ذُهُوَ إِلَى اللَّهِ وَرَسُولَهُ لَيَحْكُمْ بِيَدِهِمْ أَنْ يَفْقَوْلُوا سَمَعَاْ`  

وُأَطْعِناً وأُوتِينَا هُمُ المُفْلِحُونَ`{الثور ، 51}  

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

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

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

Verily we have sent you (O Muhammad ﷺ) with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them. (Qur'an 35: 24).
Some of the Messengers whose names we know of by Textual Proofs from the Qur'an and (or) Authentic Sunnah are:

<table>
<thead>
<tr>
<th>Messenger Name</th>
<th>Nation</th>
<th>Location</th>
<th>Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-Adam</td>
<td>First Nation from His Offspring</td>
<td>No authentic specification on earth</td>
<td>First prophet. In his time People were on Tawheed so there was no need for messengership.</td>
</tr>
<tr>
<td>2-Nuh (Noah)</td>
<td>Nations before the flood</td>
<td>-</td>
<td>First Messenger. The disbelievers in his times were destroyed by the flood, including his own son.</td>
</tr>
<tr>
<td>3-Hud</td>
<td>Al-Arab Al-Baa'idah (the extinct Arabs)</td>
<td>An ancient nation that lived after Noah in the curved sand-hills in the Southern part of the Arabian Peninsula. They were intelligent and prosperous but naughty and disobedient to Allah. When they turned away from the Message of Tawheed, Allah destroyed them with violent destructive westerly winds. See Qur'an 7: 59, 65; 46: 21, and 69: 6.</td>
<td>Said to be descendents of Irem (Aram), the son of Saam, the son of Noah.</td>
</tr>
<tr>
<td>4-Salih</td>
<td>Al-Arab Al-Baa'idah (the extinct Arabs)</td>
<td>An ancient nation that lived after Noah in the rock tract in North-West part of the Arabian Peninsula.</td>
<td>As Hud, descendents of Irem etc. They rejected Tawheed and so were destroyed by a Saa'iqah (destructive awful cry, torment, hit, a thunderbolt, etc.) See Qur'an: 11:61-68 51:44; 41:13; 91:11.</td>
</tr>
<tr>
<td>5-Ibraheem</td>
<td>As-Saabi'ah</td>
<td>An ancient nation who lived in ancient Iraq. They worshipped the planets (sun, moon, stars). Then he emigrated to Palestine in Ash-Shaam</td>
<td>Allah granted him Ishaaq (אֵלישָׁע Isaac) and Ismaa'eel (אֵלישָׁע Ishmail). He came with his son Ismaa'eel (אֵלישָׁע) to Makkah, and from Ismaa'eel's side, the greatest of all the Prophets and Messengers, Muhammad (ﷺ), was born. See Qur'an: 6:74-84. 14: 37-39; 2: 125-132</td>
</tr>
<tr>
<td>6-Lut</td>
<td>Peoples of the towns of Sodom in Palestine.</td>
<td>These people ascribed partners to Allah and committed sodomy</td>
<td>Lut was a student of Ibraheem (عليهم السلام). He sent him to Sodom's people inviting them to Tawheed. They rejected the call and they were destroyed by violent storm of stones (haasib). See Qur'an 11:70,</td>
</tr>
<tr>
<td>7-Ismaa'eel</td>
<td>To the tribes of Al-'Amaliqah and Jurhum Yemeni tribes.</td>
<td>In the Mountains around Makkah.</td>
<td>He was born before his brother Prophet Isaac (عليهم السلام). Received revelation, but we don’t know about its name.</td>
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<tr>
<td>8-Ishaaq</td>
<td>In Palestine</td>
<td></td>
<td>The father of Prophet Ya'qoob (Israa'eel). Received revelation but we don’t know about its name.</td>
</tr>
<tr>
<td>9-23 Ya'qoob (Israa'eel) and his twelve sons (al-Asbaat) and from them is Yusuf (Joseph).</td>
<td>From their descendents came the Prophets and Messengers of Banee Israa'eel (off spring of Israa'eel). Including:</td>
<td>The last Prophet sent to Banee Israa'eel was 'Eesa (Jesus: ﷺ). Yunus sent to Ninawa in Northern Iraq. Ayyoub and Thul Kifl sent to around Damascus, Syria. Idrrees is wrongly stated by some historians to be before Noah. See Qur'an 2: 136; 4: 163; 6: 83-86; 21:85.</td>
<td></td>
</tr>
<tr>
<td>*Ayyoub (Job)</td>
<td>*Daawoud (David)</td>
<td>*Ilyas (Elias)</td>
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<tr>
<td>*Thul Kifl (Isaiah)</td>
<td>*Sulaiman (Solomon)</td>
<td>*Al-Yasa' (Elisha)</td>
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<tr>
<td>*Mousa (Moses)</td>
<td>*Zakariah</td>
<td>*Yunus (Jonah)</td>
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<tr>
<td>*Haroun (Aron)</td>
<td>*Yahya (John)</td>
<td>*'Eesa (Jesus)</td>
<td></td>
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<tr>
<td>*Idrees (Enoch)</td>
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</tr>
<tr>
<td>24-Shu'aib</td>
<td>Sent to the people of Madyan</td>
<td>Close to Ma'an area, South-West of Jordan)</td>
<td>From the descendents of Madyan, son of Ibraaheem. See Qur'an 11:84.</td>
</tr>
<tr>
<td>25-Yousha' bin Noon</td>
<td>-</td>
<td>-</td>
<td>Reported by Imam Ahmad, and authenticated by Ibn Hajar (al-Fath 6:255 and al-Albaani (as-Silsilah 202). The sun was delayed from setting following his invocation so that he can conclude his Jihaad on his way to Baitul Maqdiss (Jerusalem)</td>
</tr>
<tr>
<td>26-Muhammad</td>
<td>Sent to mankind and jinns.</td>
<td>The Message was revealed to him in Makkah</td>
<td>The final and last Messenger.</td>
</tr>
</tbody>
</table>