

The Message of his last of all prophets and
messengers Muhammad(sws) God, the Creator, and

الإله الخالق

ورسالة خاتم أنبيائه ورسوله محمد صلى الله عليه وسلم

باللغة الإنجليزية

محمد ﷺ

صلى الله عليه وآله وسلم

محمد السيد محمد

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God, the Creator, and The Message of his The last of all prophets and messengers Muhammad(sws)

Proof of the Existence of God Almighty:
His Oneness, His Supreme Attributes and Actions, and His Absolute Power

Evidence, proofs and miracles
that witness to the prophecy of Muhammad (sws) and
testify that he is the last of all prophets and messengers

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Introduction

All praise is due to Allah, Lord of the worlds, Creator of the heavens and earth, He Who formed darknesses and Light. I bear witness that there is none worthy of worship but Allah Alone, Who has no partner, and I bear witness that Muhammad (peace and blessing be upon him) is His slave and messenger. Oh Allah, send peace, blessing, and honor upon the prophet, Muhammad, Seal of the Prophets and Messengers. Oh Allah, send peace, blessing, and honor upon his wives, the pure and elect members of his household, his noble companions, and those who carry out his instructions, walk in his footsteps, and follow his example until the Day of Judgment.

To proceed:

We all stand in amazement at anyone who would dare defy Allah Almighty and deny His Existence, who would compete with Him and fight Him, may He be glorified, by promoting false beliefs and corrupt philosophies, who would even go so far as to become a ruthless tyrant, torturing his people and leaving them to starve until they devour one another, who drive young children to steal out of hunger, then round up millions to be put to death for the 'offense' of acknowledging their Creator, and force them to deny His Existence, as happened in the former Soviet Union and other communist nations like it.

If only that impudent denier would look within himself, he would know his weakness, humbleness, and his need for his Creator and the blessings He bestows on him, especially in his time of need and illness.

We stand in amazement at anyone who would respond to such a person and welcome his lies and falsehoods. This could only be due to the sickness of his heart and mind, or out of rebellion and giving in to vain desires and trivial passions, in forgetfulness or heedlessness of his death—the end of his life—and the evil destiny he will face, the poor reckoning, the torment and regret for his failings before his God and Creator.

We are even more amazed at anyone who would be presented with the Truth—Islam—and the clear proof for it, yet turn away from hearing and accepting it because his heart was crowded with his desires and pathetic whims and he was unprepared to receive the Truth and accept it.

To present an example: a country like North Korea, for we find that they accept nothing but communism; they do not acknowledge the Existence of God the Creator, so it is not permitted for the call of Truth—Islam—to reach its people.

Therefore...

It is necessary—in fact, obligatory upon us—to seek help from Allah (Glorious & Exalted) that we should strive harder and harder to call His slaves to worship only Him, to believe in Him and His Oneness, His Great Being, and His Beautiful Attributes and Perfections, free of any ascribed flaws or faults (as are leveled against Him by those outside Islam) and, in more general terms, this means to invite them to Islam.

Allah, the Glorious and Exalted, defends his prophets and preserves their position amongst all creation, whether in the present life or after their death. Allah Almighty singled out His prophet, Muhammad (sws), with special protection, due to the severe oppression he suffered during his call to Islam and also due to the slander and accusations which continue to proceed from every misleading and misled group as it aims to defame Islam, the religion which Allah has elected to be the correct belief for the whole of mankind.

Allah honored His prophet, Muhammad (sws), and raised him above all mankind by distinguishing him with outstanding moral features which could not have been found in any other human being.

As such, this short paper will include:

Crystal clear proof and incontrovertible evidence of many types for the Existence of God, the Creator of this universe, Who made everything, and of the certainty of His.

This research has compiled evidence, proofs, verses, signs and miracles (including the miraculous nature of the Quran) which combine to prove the prophecy of Muhammad (sws). Many brilliant scholars have studied this evidence (some of which is scientific), and become convinced of the Message of Muhammad (sws) and the trustworthiness of the Quran and Hadith (the sayings and actions of the Prophet Muhammad, sws).

And the search is not over. With the progress of science, we may continue to discover more and more undeniable truths which have already been referenced in the Quran and Hadith. Yet, the fact that the Quran offered such detailed and accurate descriptions over 1400 years ago, when no one could possibly have had such precise knowledge, has made many knowledgeable people certain that the Quran is indeed a book from God (Allah), and that Muhammad (sws), who delivered these amazingly accurate statements, is a prophet sent by God (Allah).

This research presents testimony, in the form of statements, admissions and declarations, offered by prominent scholars and scientists, all of whom witnessed that Muhammad (sws) is the prophet of Allah. It also examines quotations from the previous Divine scriptures, the Torah and the Gospels, which prove the prophecy of Muhammad (sws).

This research provides a description of the morality of the Prophet Muhammad (sws): his character, behavior and way of thinking.

This research has been composed and collected from many Islamic sources, and it ends with a brief exhortation.

I ask Allah Almighty to accept this effort and all our good deeds. Allah says in the Quran:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

This means, {**Nay, we fling** (send down) **the truth** (this Koran) **against falsehood** (disbelief), **so it destroys it, and then falsehood is vanquished.**} [Al-Anbiya 21:18]

Does This Universe Have a Creator?

On those who deny the Existence of God the Creator...

People in centuries past used to believe in the Existence of God the Creator, and the world remained this way until about the 17th century CE (Common Era, after Christ). The first openly atheist book denying the Existence of a Divine Being was published in Europe in 1770.

We say: Such people who deny the Existence of Allah (Glorious & Exalted) have been seduced and have gone astray to follow their vain desires and trivial passions.

For indeed, they have seen in Allah's Great Signs in nature and in themselves the order and precision of creation. They have seen that which proves His Existence and the fact that He is the Wise Creator, in accordance with the Saying of the Almighty, **{We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth.}** [Fussilat 41: 53]

Yet, they prefer denial and disbelief, despite their certain knowledge of the Existence of this Great Creator, as in His Saying, **{And they belied them wrongfully and arrogantly, though their own selves were convinced thereof...}** [Al-Naml 27:14]

This denial and disbelief is due to their arrogance and pride and the sway of their passions and desires over their minds and actions. They know perfectly well that if they believe in God, the Great Creator, they will have to submit to His Power and Authority and follow His prophets and messengers. They will have to seek judgment from none other than Him (Glorious & Exalted), as was sent down in His Divine Scriptures upon His prophets and messengers, and they will know that His Law must prevail.

And why not? For He is God, the Creator, to Whom belongs everything in existence and to Whom all things return. To Allah (Glorious & Exalted) belongs every decision, and all matters are referred to Him. It is Allah's Right to order what He wills and to prohibit what He wills. For must not a subservient slave obey his master no matter what he commands, no matter how great the order or prohibition?

For the slave has not the right to give orders; he is the property of his master. His master commands him to do what he wills and forbids him to do what he wills, however he pleases, whenever he pleases. This is but one example in reality, but to Allah (Glorious & Exalted) belongs the ultimate example, for there is nothing like unto Him. It is from the Mercy of Allah (Glorious & Exalted), His Grace and Bounty, that He does not order or require His slaves to do that which is beyond their normal human capacity, even though He may command whatever He wills and forbid whatever He wills, for Allah (Mighty & Majestic) will not be asked about what He does; rather it is He Who will question His slaves about what they have done. It is He Who will bring *them* to account on the Day all creatures will be brought for judgment, in accordance with His Saying, **{He cannot be questioned as to what He does, while they will be questioned.}** [Al-Anbiyaa' 21: 23]

It is from the Mercy of Allah (Glorious & Exalted) and His Great Bounty that He created Heaven, with its everlasting, permanent blessings, prepared for His good, believing slaves who obeyed Him during their lives in this world, followed His commands, and avoided His prohibitions, since their hearts, bodies and minds submitted to Allah (Glorious & Exalted), due to His Power and Authority over them.

It is from the mercy of Allah (Glorious & Exalted) that He has prescribed mercy for Himself, and that His mercy precedes His wrath, for He (Glorious & Exalted) bears the right to forgive whomever He wills and to show mercy to whomever He wills among His slaves, as grace and bounty from Him (Blessed & Exalted) to His slaves, for they are His believing servants.

It is from the Justice of Allah (Glorious & Sublime) that He created the Hellfire, with all its humiliation and painful torment, as a permanent abode for those who defied Him, rejected His Signs and denied His Existence.

Allah Almighty created the Hellfire, with all its painful torment for those who disobeyed His commands and transgressed His limits and prohibitions, knowingly and voluntarily.

These atheists who deny the Existence of Allah (Mighty & Majestic) have preferred their present, impermanent lives over their everlasting destiny. They deceive themselves with

speculative, presumptuous reasoning no one of sound nature could ever accept—deductions without value or weight. They are no more than assumptions and baseless lies.

Philosophers like these—the proponents of logic and reason who deny the Existence of God the Creator—are not searching for the truth, but rather for means of rhetorical influence. They are not even able to agree upon a set of conditions for the evidence of their false claims, so they rush into denial and disbelief, following their passions, desires and worldly interests.

Philosophical arguments have not been able to bring man to certainty when applied to questions of divinity since they are merely a collection of hypotheses, conjectures and baseless lies. Perhaps the clearest way to demonstrate that is:

1. Logic causes division, disagreement and feuding among its proponents and practitioners.
2. We find that physicians, mathematicians, writers and others make scientific and mechanical achievements without resorting to such philosophy and logic.
3. We find that such philosophy was the cause of its proponents and practitioners being held back, preventing them from engaging in civil society and the progress of science and civilization.

Atheists and those who deny the Existence of Allah (Mighty & Majestic) rely in their false claim, on philosophical ideas that have no relation to reality, since they search in a world that has no external existence; its existence is only in the mind. They have submitted to logical premises they believed to be true, though they were not. We offer a simple comparison to demonstrate the extent to which their standards differ:

If we look at a wall in which there is a defect, and one side says (according to his logic) that the defect is not in the thing made, but in the maker. Yet he does not take into account other factors that are not visible, but which could be the cause of this defect, besides the maker, such as humidity or the like. Would it be possible for us to say this about:

A person whose face is not beautiful, who Allah Almighty created in this shape for a reason only He understands. It would be as though we were saying: the defect is not in the created, but in the Creator!

Of course, this would not be possible. Allah forbid!

Atheists and those who deny the Existence of God the Creator use the methods of philosophy and logic to support their claims, despite their invalidity, because of the ambiguity and riddle inherent therein, since no one understands them but an elect segment of society.

At the same time, we find that the Holy Quran bases its arguments on the Existence of God, for the sound human mind was created to believe in that which it can see and feel without complicated mental gymnastics which contradict the goal of guiding people and presenting clear evidence to them.

We also find that, in proving the Existence of God the Creator, the Holy Quran employs proof and testimony which no reasonable person could doubt. It contains no complicated qualifications, and it works without disturbing the truth of its premises or conclusions within the laws of reason.

On the ideas and claims of those who deny the Existence of God the Creator and the invalidity of such claims:

Atheists and those who deny the Existence of God the Creator claim that religion is not real, that it is the manifestation of a natural instinct, and that everything that happens in the universe, from the earth to the heavens, follows laws known as the "Laws of Nature." They say that in the beginning, there did exist a God who was the Prime Mover for this universe. Then, before long, He left it alone, it bearing no connection to Him, and He bearing no connection to the things of this universe, whether living or nonliving creatures. In this, their claims are like the polytheists of old who denied the resurrection after death for accounting and recompense, saying: Indeed, it is merely wombs that push and earth that swallows.

Then the leaders of atheism and the deniers of the Existence of God offered a comparison in this regard. Voltaire said, "The universe is like a watch; its maker sets his precise mechanism in a particular fashion and sets it in motion. Then, his connection with it is cut," as he claims.

After him came those who even denied the Existence of God in the beginning, whose pride and self-deception would not permit them to assert the existence of that God, even if His role was merely at the beginning of creation.

Then along came Hume, who bowed to his passions and desires and got rid of that 'dead god' who no longer bore any connection to this universe following its inception. He said, "We have seen watches and they are made in factories, but we have not seen the universe while it was being made, so how can we admit that it has a creator?" according to his statement and claim.

And so the statement prevailed and took hold of their minds which had previously been closed to the likes of such concepts—these erroneous analogies and deceptive conjectures. They were blinded in heart and sight, in accordance with the Saying of Allah Almighty, **{Verily, it is not the eyes that grow blind; it is the hearts in the breasts that grow blind.}** [Al-Hajj 22: 46]

Alas, after the atheists' denial of divinity and religion, following their passions and desires, their pride and self-deception took hold of them and there was nothing left but for them to reject anything with even the slightest connection to the issue of divinity and religion.

They denied the sending of messengers, which of course meant that they denied the Divine Scriptures sent down upon them containing the commands, obligations, and religious directives, as well as the boundaries and prohibitions—the heavenly instructions sent as guidance to mankind—in addition to all accounts of the Unseen this brought with it, past, present, or future.

They denied the existence of angels and all other creatures that are beyond our powers of perception.

They denied fate and predetermination and the fact that everything that happens in the universe, both seen and unseen, happens by the Will and Knowledge of Allah (Glorious & Exalted), and that all of it occurs in accordance with the pre-existing measure of Allah Almighty, according to a wisdom He Alone comprehends. They denied this all and refused to believe in it.

They denied the issue of resurrection: the reckoning, the recompense and everlasting life: either in Allah's Paradise (Blessed & Exalted is He) and its realm of delight and good pleasure for the virtuous believer, or in Allah's Fire (Mighty & Majestic is He) and its painful torment for the wicked disbeliever who did not believe in it all.

They denied the existence of Allah's Paradise (Blessed & Exalted is He) and the realm of bliss and contentment. They denied Allah's Fire (Mighty & Majestic is He) and the realm of punishment and wrath. They did not believe in any of it.

They are ever in a state of floundering and wandering in their lives which have been hurried for them since they have no religion or god to worship or draw near to. One might even be more specific and say:

They have taken their passions and desires as their Lord, to worship beside Allah (Glorious & Sublime), since they fall behind them in submissive following and due to their preference for this fleeting world over life everlasting. This confirms the Saying of Allah Most High:

{Have you seen him who has taken as his god his own desire? Would you then be a protecting guide over him?} [Al-Furqan 25:43]

The following should clarify the aforementioned ideas and claims of those who deny the Divine Being:

1. The general concept amongst atheists and those who deny God assumes that there is no reality beyond the material and that facts can only be material.
2. That the universe is self-sufficient, not in need of any external cause.
3. That matter in itself is eternal, and that it came together by mere accident, taking the shapes of which the entire world has formed, including life and consciousness.
4. They say that it is imperative to rely on the natural sciences in learning facts, not on religion.

In response to such false claims and invalid suppositions, we would like to say first of all that:

Allah (Glorious & Exalted) has provided the Islamic Nation with brilliant minds among the scholars of the Sunnah who have corrected, through logical argument and scriptural reference, the spuriousness of the statements and claims made by atheists.

Among the refutations which demonstrate the poverty and invalidity of the ideas and claims of atheists and deniers of the Existence of God are:

1. Nature is but one of the parts of the universe; it is not an explanation for it. Religion explains to us the causes and the true impetus behind the creation of this universe. The scientific discoveries being made in the natural sciences are merely about the external structure of the universe.

Modern science provides details about what happens, but these are not the explanation for this reality. We offer the following as an example:

Ancient man knew that rain falls from the sky, and he used to attribute that to Allah (Glorious & Exalted)—that He is the One Who enabled and permitted the rain to pour forth, for everything that happens in the universe happens according to His Will.

Today we know that this is the result of the evaporation of ocean water, followed by precipitation which falls to the earth. All of these events are the forms of reality.

But does that mean that science has revealed to us how these events became law? How did these laws between the earth and the heavens come to be established in this amazing way so that scientists could deduce from them scientific laws?

Of course, it does not mean that.

Man does not discover anything but the *order* of nature.

If man were to claim that his discovery of order in nature should be considered the discovery of the explanation for this universe, he would only be fooling himself.

Indeed, it becomes our duty, after witnessing these events, to believe that the One behind the ancient order in this vast universe is a Great Divine Creator.

Another example:

The universe in its present condition is nothing more than a machine which spins under its cover. We do not know anything about it except that it spins. Yet, if we open its cover, we would see how this machine is joined by many different discs and gears, spinning one with the other. We would see every single movement.

Does this mean that we have learned about the Creator of this machine merely by watching the parts spin inside it? Of course, not!

Could it truly be understood logically that watching things spin inside a machine could prove that the machine came into being on its own? Or that it operates on its own?

Of course, not!

No reasonable person would ever say that; it could only come from the mouth of a denier, a rejecter.

So how could it be proven, after watching a few cosmological events, that this came about spontaneously—that it was self-generating?

For if these scientific discoveries about the universe increased a million or more times than what we have today, this would be nothing more than a witness to particular cosmological events; it would not be proof of His bringing forth or leaving the universe to run on its own.

On the contrary, all of this should propel us towards belief in the Lord of this universe, its Creator Who fashioned it with such precise order. Nothing of the sort could ever have come into being accidentally, as the liars claim.

2. The universe is not self-sufficient and not in need of anything external because it has been confirmed for us, through logical argument and scriptural reference—from the prophets, messengers and divine scriptures—that the universe has a Supreme Creator, with Attributes essentially dissimilar to those of His creation.
3. As mentioned before, it is impossible for matter to be eternal or that it could have come together purely by accident to take the forms in which our world now exists, including both life and consciousness.

4. The senses are not a means of knowing all that mankind needs to know. There is no contradiction between relying on the senses to learn about one thing which can be known in that way and relying on logic to learn another thing which cannot be known except in that way. There is nothing opposite about science and religion; in fact, religion recognizes the scientific method as a means to knowledge; it merely asserts that it is not the means of knowing everything.

There are types of knowledge which can only be known through narration, others that can only be known through logical deduction, and still others that cannot be reached except through prophets, messengers and divine scriptures.

A reasonable man takes advantage of all of these methods, according to the type of knowledge he is seeking.

On the speculative philosophy of atheists and deniers of the Existence of God:

Atheists and deniers of the Existence of God begin with premises that are speculative, hypothetical, baseless and unsupported. The following are a sample:

1. They say that matter is eternal (*azali*); it cannot be created or destroyed. That is incorrect. Modern science has demonstrated that matter in any of its identifiable forms is not perpetual; it can be broken down or transformed into other forms of matter or energy. It is common knowledge that anything which can be broken down or transformed is not eternal or uncreated; indeed, it is by definition created (*haadith*). Therefore, actual matter is created and impermanent.

We present the following example:

If we were to tell someone conversant in chemistry and physics that matter can cease to exist and then proved it, offering the example of death, his response might be to object, saying, "No, I will not be cease to exist. My body will simply change form." Then, we could say to him, "But these other forms of matter will also cease to exist."

He would say, "But they in turn will be transformed into other forms of matter."

We could continue, saying, "And these in turn will cease to exist, and what they have transformed into will cease to exist."

He would insist on his opinion that behind all of this there would be matter which could not be destroyed.

Then we could say to him, "And what is this form of matter that cannot be destroyed?"

We would find him unable to venture a response.

That is because, in reality, he is not referring to actual matter; he is referring to a substance that is in the mind, philosophical, hypothetical and conjectural.

There we have it. This 'eternal substance' has no existence in the material world; it exists only in the mind. But in our everyday and scientific lives, we deal with material substances, not mental substances.

In short, beyond all this matter and its existence, there must necessarily be a real cause for everything we find in nature, and it must be: eternal—without beginning or end. Indeed, it is Allah, the Supreme Creator.

2. An example of these mental, philosophical conjectures:

Imagine that a small group of aliens from some stars came down to earth. They could hear, but they were incapable of speech, and they wanted to search for a way to communicate with human beings. While they were searching, a wind blew and the limbs of one of them rubbed up against the other, producing a sound. They repeated the process more than once until the wind stopped, so they thought they had found the

secret to human speech, which is that the human mouth consists of two jaws full of teeth. In the friction of the upper jaw against the lower jaw, speech occurs, for without a doubt, when one thing rubs against another, a sound is produced. However, could such an incident be said to be the discovery of the secret of human speech?

Of course, not!

That would be conjecture—an invalid and baseless conclusion.

Likewise, the speculative philosophy of atheists and deniers of the Existence of God can be considered to discover the *organization* of nature, but not the explanation for the universe.

This is nothing but a trick and a false claim, as we pointed out in the previous example.

As such, we repeat: the philosophy of atheists is merely speculative and hypothetical. Its claims are invalid, and it has no basis in truth.

The likes of these atheists and deniers of the Existence of God have shut their eyes to obvious facts and built imaginary archways of assumption, as demonstrated in their uncommon reasoning.

They are none but slaves to passion and desire. They submit to vanity and pride.

Another example of this fanciful, intellectual philosophy of atheists and deniers of the Existence of God is the following:

Such a person who denies the Existence of Allah Almighty might say, "Could your Lord create a stone that cannot be moved?" Such a question assumes that we would be forced to answer yes or no, and in either cases, he would get the answer he wants.

If we were to say, "Yes, He could." He would say, "Then there is something he cannot do: move that stone."

But if we were to say, "No," he would reply, "Then there is something He cannot do, so He is not All-Powerful!" But we will not give either answer. Instead, we say:

Your question conceals a fundamental incongruity, for it is a logical contradiction. The Power of Allah Almighty is not contingent on impossibilities, for that which is logically impossible is not in reality anything.

3. Atheists and deniers of the Existence of God propose that experimentation and observation are the only two ways of discovering facts. This is a false claim.

We will give an example that will prove that experimentation and observation are not the only two ways of discovering facts. Science is not limited to that which can be directly experienced. There is knowledge that can only be acquired through narration, knowledge that can only be acquired through logical deduction, and still more knowledge that can only be acquired through prophets, messengers and divine scripture.

Among that which proves that knowledge is not limited to what can be directly experienced is:

People in ancient times used to build sailboats made of wood, believing that water would only carry that which is lighter than it. When some of them said that an iron boat could float on the surface of the water, just like wood, people rejected the idea and ridiculed him. They would come to him with a metal shoe in a bucket of water to show people that this piece of iron settles to the bottom instead of floating on the top of the water. This was an experiment.

Yet, we all know today and we admit that this experiment was wrong. Had they used a metal dish instead, they would have seen with their own eyes the truth of what he said about iron boats.

Such is the case with atheists and deniers of the Existence of God: their knowledge is limited to what they have seen with their own eyes or in direct experimentation, and they use this to prove the truth of what they say.

That is why atheists deny the Existence of God the Creator, arguing that they cannot see Him. They have limited their knowledge to that which they can see with their own eyes or directly experience, which is, without a doubt, a speculative philosophy and a false, invalid claim.

Another proof of this is:

At the start of the 20th century, the telescope was still weak, so when astronomers would look at the sky with this instrument, they would observe many cosmological objects like light. They deduced that they were clouds of vapor and gas which were in the phase right before turning into stars. But after more powerful telescopes were built and these cosmological objects were viewed again, they learned that these multiple bodies of light were a grouping of many stars that only looked like a cloud because of the incredible distance between them and the earth.

This is one of the many examples which confirm that experimentation and observation are not the only two methods of discovering hard fact. Knowledge is not limited to things which can be seen with the eye or directly experienced.

Everything we believe in was at one time a mere supposition, until new facts were discovered to support the truth of the claim. Scientists do believe in the existence of things they cannot see as a result of the appearance of their products and effects.

This is the principle which determines our belief that, behind this universe, there is a Supreme Creator, since we can see His Signs and effects which point to the greatness of His Attributes and Abilities in creating this astonishingly sublime universal order.

4. They say that matter came together by accident, taking the forms from which our whole world is designed, including life and consciousness. This is a false claim.

Chance alone—especially in this case—is useless; there must necessarily be design behind it.

To give an example: if all beings were formed from a combination of atoms, it would have to have been by chance, but that contradicts the fact that the atoms themselves were designed, such that if they come together in one way, they form gold and if they come together in another way, they form water, and so on.

Chance alone does not solve this conundrum, for it is not free of design.

Among that which confirms the Existence of this Designer and Maker is these atoms and their pattern of coming together, and by extension, this entire universe.

All we can say is that, behind this well-designed, exquisite universe is God, the Supreme Creator.

To Answer the Divisive Issue: Does the Universe Have a Creator?

The Existence of God the Creator is self-evident to all rational minds. That is why no one ever denied the Existence of a Supreme Creator except small groups of people. Divine Scriptures were based on the peoples' acceptance of the Existence of their Lord Most High—that He was the One Who created them, provided for them, gave them life and made them to die—then, He increased them in knowledge of Him and called them to worship Him Alone, without partner, for they knew that no one else made them or provided for them, no one else gave them life or took them in death. They knew that no one else could be described by any of the Attributes of God the Creator.

The question might be rephrased in the following manner:

We say: Is it the Creator Who is Eternal—the Alpha, before Whom nothing existed—and the Omega—after Whom nothing exists—or is it matter?

A law was discovered called "The Law of Available Energy" or "The Law of Entropy," which confirms that matter is not eternal and therefore the existence of this universe could not possibly be eternal.

The Law of Available Energy, or the Law of Entropy

The Law of Available Energy states that: heat always flows from regions of higher temperature to regions of lower temperature, never the opposite.

It is not possible for heat to flow from regions of lower temperature to regions of higher temperature; heat always flows from regions of higher temperature to regions of lower temperature.

Based on this important scientific discovery:

There must come a time when the heat of all elements balances out. At that time, no useful energy is available for life and work. As a result: chemical and natural processes stop and life comes to an end spontaneously.

With that, we have firmly established that the universe is not eternal.

In this manner, scientific research has inadvertently confirmed that the universe has a beginning, and therefore, it has also automatically confirmed the Existence of God, the Creator of this universe, for everything that has a beginning cannot come into being on its own; it must have a Prime Mover—God the Creator.

We should also point out that there is no contradiction between a thing being created by Allah (Glorious & Exalted) and its creation having a natural explanation.

It was said to the Prophet Muhammad (pbuh), "Oh Messenger of Allah, what is your opinion of medicines we take to treat illnesses, healing prayers we say to seek relief, and protection prayers we say to ward off evil? Do they prevent what Allah has preordained for us at all?"

He (pbuh) replied, "**They are the preordainment of Allah.**" [Reported by al-Tirmidhi]

From our observations of the creations of Allah (Blessed & Exalted), we find that it is from His Way (Glorious & Sublime) that He creates things for a reason, and that the reasons for some things do not change at all.

Allah (Glorious & Sublime) is the One Who creates the reasons and gives them a cause, and they have no effect except through His Power (Glorious & Exalted).

To conclude this chapter, we will present the summary of a debate that took place between Muslims and communists who deny the Existence of God the Creator, which took place following the Russian Revolution led by Lenin. There was a gathering of Muslims, Christians, and communists, materialists or otherwise. More than ten thousand people were there.

The Debate

The leader of the communists stood up and lectured and talked and raved, until he said:

The people say, "God exists and He is the one who created the world, who protects and guides it, but this saying of theirs is a fairy tale. If He existed, we would see Him as we see the sun, the moon and everything else! They say He is big and great and glorious, as it says in the Quran, the Torah, and the Bible, yet we now see the smallest of things with observational instruments—microscopes and telescopes. We have examined and scrutinized everything, but we cannot see Him. No one has seen Him. No one has even reported to have seen Him! So He is absent and He does not exist. All things are produced by nature according to materialistic principles...."

Abu Abd al-Karim (the Muslim speaker) then said:

So I stood and went up to the podium. I praised Allah Almighty and asked that peace and blessing be sent upon His messenger, our master, Muhammad (pbuh), and said, "The leader who denies the Existence of His Lord and Creator, Glorious in His Power, based his denial on the fact that he cannot see Him, so I ask him, 'Is there a soul in his body and consciousness in his mind?'"

Of course, he had to say: Yes, he does have a soul in his body and consciousness in his mind. And if that were so, can he see his soul and consciousness? What is it and how is it?

Like that, he admitted the existence of something he could not see and confessed to the reality of that which he could not witness. In fact, he admitted to the existence of a soul and consciousness because of the obviousness of their effect.

If that were the case then, he should admit the Existence of Allah, for all creation is the effect of His Power and a Sign of His Knowledge and Wisdom.

If this ignorant, defiant person could not even see the soul within his own body, how could he see the Lord of the Worlds, when the soul is one of His Decrees?

The Noble Creator is He with Whom there is no comparison, He Who has no equal. May He (Glorious and Exalted) be magnified above that which the unjust say about Him. **{So the disbeliever was utterly defeated. And Allah guides the wrong-doing people.}** [Al-Baqarah 2:258]

Abu Abd al-Karim then said, "So the Muslims said, '*Allahu Akbar*,' (God is Great!) "*Subhan Allah*,' (Glory be to Allah!) and they clapped and cheered and were merry, while the misguided deniers were embarrassed and humiliated."

As a result of this debate, the Russians attacked the home of Abu Abd al-Karim and took everything in it of value. Then they sentenced him to death by firing squad. But Allah Almighty, his Creator and Maker, rescued him from their evil and outdid them in an amazing story to be told in its time and place.

Does a Person's Sound, Wise Nature Instinctively Acknowledge that the Universe Must Have a God and Creator?

Allah (Glorious & Exalted) created man to instinctively believe in Him, so the intuitive sense of the Existence of God the Creator is self-evident. Man, by his nature, believes in His Lord, in accordance with the statement of Allah's Messenger (pbuh), "**Every baby is born on the *fitrah* (pure nature), then his parents turn him into a Jew or a Christian or a Zoroastrian.**" [Sahih al-Bukhari & Muslim]

That explains why, when anything happens to a person all of a sudden, and that thing is a threat to him, his tongue automatically utters a phrase like, "Oh God!" or "Oh Lord!" or something of the sort.

This proves that, in his unspoiled and instinctive state, man was created to believe in the Existence of Allah (Mighty & Majestic).

For, Allah (Glorious & Exalted) is the God and Creator of man, animals, birds, inanimate objects and all things, and He (Glorious & Sublime) is the Creator of this universe and all the accidents and causes therein.

We should therefore know that there is no contradiction between everything being created and there being a cause for its occurrence, for it is from Allah's Way to create causes. That is because He (Glorious & Exalted) is the One Who created the cause and made it a cause.

Other points of proof that this pure, sound, wise instinct necessarily acknowledges the Existence of a Creator for this universe include:

The following are living examples of people who came to know their Creator through this pure, instinctive nature by which we were created to believe in the Existence of Allah (Glorious & Exalted).

1. A Bedouin man was asked, "What proof do you have of the Existence of the Lord Almighty?"

He said, "Glory be to Allah! Indeed, the droppings indicate the camel and the footprints indicate the traveler. The sky is full of stars, the earth is full of mountain highways, and the seas are full of waves. Does this not indicate the Existence of the Subtle and Well-Acquainted?"

Indeed, the words of this simple, pure-natured Bedouin man adhere more faithfully to experimental methodology which is based on astute observation. Indeed, it is closer in influence on the soul and more powerful in convincing the mind than any form of analogy.

People are of two types:

- A. The type with a sound nature: He knows Allah Almighty and believes in Him because of the intuitive sense with which he was created. Were he to see the signs of Allah Most High in the heavens and the earth, he would know that they are proof of Him—an indication of His Existence. His knowledge and belief in God the Creator precede his knowledge of Allah's signs, for his knowledge of Allah's signs confirms his belief; it does not initiate it.

On this topic, Shaikh ul-Islam Ibn Taymiyyah said,

[People's] sound natures know the Creator [even] without these signs, for they were designed in that way, for if they were not to know Him without these signs, they would not know that these were signs of Him. Because they are of Him and for Him, they must necessarily bring to mind that which they are meant to signify; the meaning of the signifier must be an essential quality in it. It is imperative in this respect to know that the signified is a requirement, for if the significance were not apparent, it would not mean anything.

- B. The type whose nature has been corrupted: He no longer believes in the Existence of a Creator, but if he contemplates the signs of Allah Most High, he would find them pointing to Him, so he would believe in Allah by way of these signs.

It would be as though these signs, in reality, remind people of a truth deep in their psyches.

On this point, Shaikh ul-Islam Ibn Taymiyyah said,

To acknowledge the Creator and His Perfection is a necessary part of the nature of a human being if his nature is unspoiled, even though there is much evidence for that. Many people have need of this evidence when their instinctive nature has been tampered with and exposed to unfortunate circumstances.

Allah Almighty says,

{Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief.}

[Al-Tur 52: 35-36]

Indeed, in the creation of man there is a sign to indicate the Existence of his Creator.

The Holy Quran calls those who deny the Existence of their Creator (Glorious & Exalted) to think about this great truth which he knows better than anything else in the heavens or on the earth. The Holy Quran says to those deniers of Allah's Existence (paraphrased):

If it were not Allah Who created you, who created the universe around you? Could you have been created without anything to create you? Did you come from absolute nothingness?

Any reasonable man would say to himself: Certainly not! That is impossible.

Were you the one who made yourself?

He would say: Of course not...for that would make things appear ever more impossible.

Were you the one who created these heavens and this earth?

He would say: Of course not! To say such a thing would be arrogant.

This is the kind of proof ordinary people can get their minds around. That is why, in the Holy Quran, many chapters begin in the form of rhetorical questions.

This form of Quranic address, demonstrated in the two verses above, held great influence over some of the Arabs who heard it.

Al-Bukhari narrated in his authentic collection, on the authority of Muhammad ibn Jubayr ibn Mut'im, through his father (may Allah be pleased with him), who said, "I heard the Prophet (pbuh) read *Surat al-Tur* in the *maghrib* (sunset) prayer. When he reached the verse,

{Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief. * Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?}

[Al-Tur 52: 35-37]

and my heart was about to fly." [Reported by al-Bukhari]

In his *Tafsir*, Ibn Kathir says about verse 35 from *Surat al-Toor*, "Jubayr had just approached the Prophet (pbuh) after the Battle of Badr to ransom the captives, and at that time he was [still]

a polytheist. Hearing this part of this chapter was one of the things that caused him to enter Islam afterwards."

1. Imam Malik:

Al-Razi related on the authority of Imam Malik that al-Rashid asked him about that (meaning about the Existence of Allah), so he (meaning Imam Malik) demonstrated it to him through the variation in languages, sounds and songs.

In other words, the variations in language among different individuals and peoples in all parts of the world, and likewise the sounds and harmonies are from the signs and proofs that bear witness to the Existence of this Creator God and His Great Wisdom and Power.

2. Imam Abu Hanifa:

On the authority of Abu Hanifa, some unbelievers asked him about the Existence of an Almighty Maker (the Creator), so he told them, "Leave me, for I am pondering a matter I was informed about. He told them about a ship on the sea, overloaded with all types of merchandise, but without anyone to protect it or steer it, yet despite that, it comes and goes by itself, braving great waves to relieve itself of it [the merchandise], going wherever it pleases without anyone to guide it.

They (the infidels) said, "That is something no sane person would say."

So he replied, "Woe to you! All that is in existence in the higher world and the lower world and all the masterfully designed things therein, do they not have a Maker?"

Thus, these people were rendered speechless and they returned to the truth, accepting Islam at his hand.

And so we see that the pure, unsullied, wise nature of man necessarily knows that the universe has a Creator God—a Wise Planner. No one denies what his pure nature and unpolluted reason would admit except an insolent, ignorant fool.

3. Imam al-Shafi'i:

On the authority of Imam al-Shafi'i, who was asked about the Existence of a Maker (Creator), he said, "Behold the berry leaf! It is of one flavor, yet the worm eats it and produces silk, the bee eats it and produces honey, the sheep eats it and produces dung and droppings, and the gazelle eats it and produces musk, though it is only one thing."

Imam al-Shafi'i demonstrated the point with some of the signs of Allah (Glorious & Exalted), which testify to the greatness of His creation and the Absoluteness of His Power, and this indicated His Own Existence.

For, Imam al-Shafi'i knew that this sign indicated this Creator God because of his own sound nature. As such, the sign was a *confirmation* of his belief, not the cause of it, as we have previously explained.

4. Imam Ahmad ibn Hanbal:

On the authority of Imam Ahmad ibn Hanbal, who was asked about that (meaning the proof of Allah's Existence), he said,

Behold a well-protected fortress, smooth, without door or window, its exterior like white silver, its interior like pure gold. Then, as it was so, its walls were penetrated and there came forth a seeing, hearing animal, beautiful in shape and sound, lovely (meaning an egg when a chick emerges).

5. Abu Nuwas was asked about that (meaning the proof of Allah's Existence), and he replied in verse:

Contemplate the foliage of the earth and look,
At the effects of what the Sovereign has made.
Eyes of staring silver,

With irises of melted gold.
On a bar of chrysolite, witnessing,
That Allah is without partner.

6. Ibn al-Mu`tazz said about that (meaning Allah's Existence):

Oh wonder how he disobeys the Divine,
Or how the infidel denies,
When in all things there is a sign,
Indicating that He is One.

We conclude this section of the chapter with the following verses of the Quran:

{Can there be a doubt about Allah, the Creator of the heavens and the earth?}
[Ibrahim 14: 10]

{Or has He taken daughters out of what He has created, and selected for you sons?}
[Al-Zukhruf 43: 16]

{Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).}
[Al-Mulk 67: 14]

Yet, were we to put what these Noble Verses refer to into logical, rational form to address the atheist who denies the Existence of God the Creator, it would go as follows:

You—the atheist—know of yourself that you are created: that you came into existence after not being.

So, either you were created from nothing and something created you...

And it is impossible that you were created out of nothing.

Therefore, something that exists created you.

And this Maker: either he is you yourself or someone other than you.

And it is impossible that your Maker is you yourself.

Therefore, it must necessarily be something other than yourself who created you.

This 'other' who created you is either like you—in need of someone to create him—or he is not in such need.

And it is not possible that the one who created you is like you, because if he were like you, we would also have to say about him what we say about you.

Therefore, it must necessarily be that the one who created you is self-sufficient, not in need of anyone to create him.

Without a doubt, this Maker is Allah (Glorious & Exalted).

In conclusion, man's sound, unsullied, wise nature knows by necessity that the universe has a Creator, Wise and Supreme, Sufficient unto Himself, not in need of anyone to create Him, for He is the Creator of all.

Proof of the Existence of God the Creator (Glorious & Exalted)

Faith in the Existence of Allah (Mighty & Majestic) is indicated by all evidence: rational, intuitive, observational, scriptural, and otherwise, from all the proof and testimony of modern scientific discoveries, which confirm the Existence of this Creator God, without leaving room for the mind to deny His Existence (Glorious & Sublime).

Thus, no one can continue to deny the Existence of Allah (Mighty & Majestic), except out of arrogance and blind following of vain desires. No reasonable person could claim that this universe was created or came about by accident or that it came into being without someone to create it, for that is illogical by the consensus of all rational beings.

A Summary of Proof for the Existence of God the Creator

I. Logical Proof

We see this universe in existence, and within it things happen that no one in creation has the power to cause, such as the existence of the universe, the heavens and the earth, the stars therein, the mountains, the rivers, the trees, sentient beings (humans) and animals, and more...

We wonder: Where did all of this come from?

- A. Did it occur spontaneously?
- B. Did it happen without anyone to cause it?
- C. Did the universe make itself?

These are three possibilities, but all of them are wrong, so we are only left with the fourth—which we have not yet mentioned—which is the truth.

As for occurring spontaneously, this option is rejected by reality, because the likes of such great creatures could not have been made spontaneously, for every effect must leave a trace of its owner.

The existence of these great creatures with this magnificent, regular order, which is not in conflict or disarray, could not be haphazard, because the reality—what actually happens spontaneously—is that random changes are not ordered; they are subject to chance.

As for this universe making itself, the impossibility of such an option is obvious and self-evident, because this existence was nothing before it was anything; in fact, it was a void, and a void cannot produce something nonexistent.

As for the universe coming into existence without anything to cause it, that would be like saying that it came into being spontaneously, which as noted previously is impossible.

All that is left to say is the truth—the fourth option: This existence came into being by a Creator, Allah (Mighty & Majestic), as in the Saying of Allah Most High,

{Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief.}

[Al-Toor 52: 35-36]

Therefore, this universe is a rational indication of the Existence of Allah (Glorious & Exalted).

II. Intuitive Proof

As indicated previously, the intuitive sense of man's pure nature is too obvious to require proof, because man believes in his Lord instinctively. Subsequently, when anything happens suddenly to anyone in the world and that thing poses a threat to him, his tongue will automatically say, "Oh Lord!" or something to that effect. This shows that man's pure instincts were designed to believe in the Existence of Allah (Mighty & Majestic).

The Holy Quran draws our attention to this natural acceptance when the Most High says in the form of a rhetorical question, **{Is not He (better than your gods) Who responds to one in distress, when He calls on Him, and removes the evil...}** [Al-Naml 27:62]

As such, the human being, with his creation in this form, with such an natural tendency towards faith in God and His Oneness, is most certainly a testimony and proof of His Existence, Wisdom and Absolute Power.

All the pious predecessors of this nation agree that in the nature of every being there is that which allows him to know his Creator, that which attracts him to God and binds him to Him, making him feel ever in need of Him for his existence and self-preservation.

III. Observational Proof

Human instinct and man's natural inclination confesses the Existence of Allah (Glorious & Exalted), which makes man continuously seek refuge with his God and Creator (Glorious & Sublime) in prayer and asking.

Without a doubt, the fact that the One Who created man and designed him in this fashion—to incline instinctively and naturally to believe in Him and His Oneness, and to seek refuge with Him always through prayer and asking—is surely true testimony and convincing proof of His Existence, His Wisdom and the Absoluteness of His Power.

Frequently we hear—with doubtless certainty—about the response of Allah (Glorious & Exalted) to the prayers of His good, believing servants, especially the prophets and messengers. Frequently we see with our own eyes that which shows that Allah (Glorious & Exalted) has answered our prayers and requests. For, how many people pray to Allah Most High and say, "Oh Lord!" and then see the answer before their very eyes?

Allah (Blessed & Exalted) revealed in His Great Book (the Holy Quran) that which proves that He answers the prayers of His slaves. For example, the saying of the Most High,

{And (remember) Job, when he cried to his Lord, "Verily, distress has seized me, and You are the Most Merciful of all who show mercy." * So We answered his call, and We removed the distress that was on him...}

[Al-Anbiyaa' 21: 83-84]

In the authentic Sunnah, it came to the Seal of Allah's Prophets and Messengers, Muhammad (pbuh), that which confirms this:

The hadith of Anas ibn Malik (may Allah be pleased with him), when he said,

A man entered on Friday while the Prophet (pbuh) was giving the sermon. He (the man) said, "Oh Messenger of Allah, our wealth has perished and our avenues are cut off, so pray to Allah to save us." So the Prophet (pbuh) raised his hands and said, **"Oh Allah, save us! Oh Allah, save us! Oh Allah, save us!"** The sky was clear, without a trace of clouds, but the Prophet (pbuh) did not descend from the pulpit except when rain was dripping from his beard (may the peace and blessing of Allah be upon him) from the downfall of rain. The rain continued for an entire week until the same man came the following Friday and said, "Oh Messenger of Allah, the buildings have been destroyed and our property is flooded, so pray to Allah to hold it (the sky from raining) back from us." So the Prophet (pbuh) raised his hands and merely said, **"Oh Allah, around us, and not on us."** And he gestured with his hand. He did not point in one direction except that it subsided by Allah's Leave, and the people went out, walking in sunshine.

[Reported by al-Bukhari]

This noble hadith is visual proof and sensory testament that Allah (Glorious & Exalted) answers the prayers of His prophet (pbuh).

We would also like to point out that:

1. In this noble, authentic hadith, there is evidence of the truth of the prophethood of the Messenger of Allah (pbuh), in that one of the signs that he is a true messenger is that his Lord (Blessed & Exalted) supports him by answering his prayers, especially when they are seen and heard by many people, so that it serves to confirm his authority (pbuh) and the truth of his message, in addition to being testimony for all people in general (all those who learn of this hadith and other signs of prophethood) of faith and belief in his propethood and message (pbuh), and therefore, certainty in the truth of his call and the veracity of all he informed them of (pbuh).
2. In this noble, authentic hadith, there is evidence of the mercy, acuity and wisdom of Allah's Messenger (pbuh), in that he responded to the man's request initially by praying to his Lord (Blessed & Exalted) to send down upon them rain to provide for their needs and save them. This was an indication of his compassion and mercy (pbuh).

Then, after the rain continued for an entire week, the man returned a second time to ask Allah's Messenger (pbuh) to beseech Allah (Glorious & Exalted) to hold back the rain because of the harm it had caused, so Allah's Messenger (pbuh) responded to his request, but with perceptiveness and wisdom. He (pbuh) asked his Lord (Blessed & Exalted), "**Oh Allah, around us, and not on us.**" In other words, he asked that the rain continue to bring benefit, but that it come down around the city, not on it, so that it would not harm its inhabitants.

He did not come again and ask him (pbuh) for the rain *not* to come again since that would bring the destruction and harm of drought. This great wisdom of Allah's Messenger (pbuh), and his mercy and compassion for those he was sent to, is a sign and a testament to his prophethood (pbuh) and the truth of his message and everything he informed us of.

Therefore, all we have mentioned in terms of the response of Allah (Glorious & Exalted) to the prayers of his slaves is but a summary of observational proof of the Existence of Allah (Mighty & Majestic).

IV. Scriptural Proof

As for scriptural proof, it is too numerous to be counted, for the entire Holy Quran and everything authentically attributed to the Prophet (pbuh)—all the statements, sayings, and reports—give proof of the Existence of Allah (Mighty & Majestic).

Allah Most High spoke the truth when He said about the masterfully-placed verses of His Book, in testament to His elegant phrasing, for He is the Wise God Who is Well-Aware:

{Had it been from other than Allah, they would surely have found therein much contradiction.}

[Al-Nisaa' 4:82]

{This is a Book, the Verses of which are perfected (in every sphere of knowledge) and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things).}

[Hud 11: 1]

V. Inimitable Proof from the Prophets and Messengers

There is further proof of Allah's Existence, Oneness, Supreme Attributes and Absolute Power in that with which the prophets and messengers came—in the miracles and wonders—which testify to the truth of his propethood, his message, and his call, since they cannot be denied by anyone of sound nature. On the contrary, they agree with it completely.

In this point, we find corroboration with that before it, in that it is proof and testimony of the scriptural evidence. We would like to point out that:

The greatest of these miracles with which the prophets and messengers were supported as testament and proof of the truth of their call is: the Holy Quran, for it is the Book sent down by Allah (Blessed & Exalted) upon the Seal of His Prophets and Messengers, Muhammad (peace and blessings be upon him).

As such, the Holy Quran is the permanent, perpetual miracle until the Final Hour, since no messenger or prophet will come after the Seal of the Prophets and Messengers, Muhammad (pbuh).

The coming of the Prophet (pbuh) sealed all messages, which is why it was from Allah's Great Wisdom to preserve this Great Scripture—the Holy Quran—as an everlasting, permanent miracle to stand as testament to the prophethood and message of the Seal of the Prophets and Messengers, Muhammad (pbuh), to the truth of his call and the veracity of all he was sent to inform us of, in terms of the Existence of Allah Almighty, the Creator God, His Oneness, Supreme Attributes and Absolute Power...

In that way, the Holy Quran which was sent down upon the Seal of the Prophets and Messengers, Muhammad (pbuh), due to the miracles contained therein, testify that it is the Word of the Lord of the Worlds, irrefutable testimony of the truth of his call and the veracity of all he came to inform us of.

Allah's Messenger (pbuh) said,

"There did not come any prophet, except that he was given of signs that in which human beings would believe, and verily, what I was given is a revelation revealed to me by Allah, so I hope I will be the one of those with the most followers on the Day of Resurrection."

[*Sahih al-Bukhari*]

So, no prophet was sent to his people, supported by miracles from Allah (Glorious & Exalted) except that these miracles would eventually cease and their influence and persuasive force would end upon the death of that prophet, which is the opposite of the case with the nation of the Prophet Muhammad (pbuh), since his greatest miracle—the Holy Quran—is permanent and perpetual, even after his death (pbuh). Its influence and persuasive power has been preserved. This is for no other reason than that he is the Seal of the Prophets and Messengers (pbuh), sent by our Lord (Blessed & Exalted) to all nations and to the whole of mankind.

The Great Miracles in the Holy Quran and Their Significance

It was from the Wisdom of Allah (Glorious & Exalted) that He sent His prophets and messengers supported by miracles and wonders, and that these miracles always reflected the particular gifts of the people to whom the prophet was sent. For example:

The people of Moses (Musa) were known for magic, and they were exceptionally good at it. Their magic was legendary, and their magicians were numerous. So Allah's Prophet, Moses, was sent, supported by Allah (Mighty & Majestic) with the type of skills in which his people were outstanding. This was so that their beliefs and magic would be invalidated. Among his miracles (peace be upon him) were: the staff that transformed into a giant serpent, which was real and writhing. Thus, the magicians and the people thereafter knew that what Allah's Prophet, Moses (pbuh), had come with was not magic, for the magicians were the masters of that falsehood (magic), and they had full and comprehensive knowledge of it.

So, these magicians were the first to testify to Moses's (pbuh) prophethood and message, and that the miracles he came with—the staff and others—were supernatural, not simply an elaborate ruse like the falsehood they had used. They testified that no one could do anything like that, but He Who could say, {"**Be!**"—and it was}, none other than Allah, Lord of the Worlds.

Another example is Jesus (Eisa), peace be upon him:

His people were known for medicine. They were experts in this field. So, the miracle of Allah's Prophet, Jesus (pbuh), was of the type of activity in which his people were exceptional. Among his miracles (pbuh) was the treating and curing of the blind man and the leper, by Allah's

Leave. He also raised the dead (one whose death was not the final end of his term and transference beyond the *Barzakh*, to the Realm of the Dead) by Allah's Leave. So, these miracles testified that he (pbuh) was a prophet sent by Allah (Mighty & Majestic) and that Allah (Glorious & Exalted) had strengthened him with these miracles so that his people would believe in his message and call. Thus, a group of people believed in his prophethood, message, and glad tidings, while other groups were led astray, either by disbelieving or by exaggeration about them.

As for Allah's Messenger, Muhammad (pbuh):

The Arabs were known for their rhetorical style and eloquence. They were people of poetry, literature and other aspects of this field in which they excelled.

The Holy Quran, which was sent down by Allah (Blessed & Exalted) upon His slave and prophet, Muhammad (pbuh), was a great, permanent, perpetual miracle of the type in which his people excelled. That was in addition to many, many other great miracles which were produced at his hands (pbuh) as support from Allah (Glorious & Exalted) for his message and call.

Among the Inimitability of the Holy Quran (The Great Miracle)

1. Its rhetorical force and the magnificence of its language, the precise harmony of its words and structures, the nobility of its purpose and vision, its challenge to the Arabs—the people of eloquence and verbal acuity—to come up with even one chapter like it...yet they were all unable. They failed and were unsuccessful. They dared not accept the challenge. They could not attack the Holy Quran, not even a single word. There were among them those who stood fast in their disbelief, yet one would praise the Holy Quran upon hearing it, "Verily, in it there is a sweetness; there is an elegance. Its highest reaches are fruitful and its lowest reaches are generous. It is not human speech." This was for no other reason than that the Holy Quran is not of human production; it is the Speech of the Supreme Creator (Blessed & Exalted).
2. The Holy Quran contains news of the Unseen which Allah's Messenger (pbuh) would have had no way of knowing. It came in true detail, just as it was told to him. This news consists of information about the past, present events the Prophet Muhammad (pbuh) could not see or hear, and also prophecies of the future.
3. News of amazing, previously unknown scientific facts which no one fourteen centuries ago could have had any knowledge of. The truth and precision of what Allah's Messenger (pbuh) reported has only recently been discovered by modern science. As we have indicated, the Holy Quran is distinguished in the following ways:
 - A. It excels in the degree of its perfection, its inimitability, and eloquence.
 - B. It is exemplary in that it brings together everything Allah's creatures need in their current lives and for the Hereafter, in that it came with a pure creed, guiding rituals, proper standards of behavior, virtuous conduct, and merciful legislation.
 - C. It came with information and amazing knowledge, beneficial instructions, and cogent arguments: one does not find any aspect of life except that the Holy Quran has addressed it, through direct statement, allusion or reference. It contains news of the ancients and their history, and news of those to come.
 - D. The Holy Quran is distinguished in that it provides permanent legislation.

Because the Holy Quran is a miracle that will last until the Final Hour for Arabs and non-Arabs—to all people, in every time and place—its wonders never cease.

It has inspired many, many Arab scholars in a wide variety of fields: astronomy, medicine, geography...they willingly submit and respond to it.
 - E. The Holy Quran stands out in that it supersedes all previous scripture.
 - F. The Quran excels in the strange influence it holds over the listener. It attracts his heart, takes hold of his feelings, emotions, and passions.

The Holy Quran addresses both the intellect and emotions. It offers intellectual benefit and emotional satisfaction together. Indeed, the disbelievers (despite their disbelief and association of partners with Allah) used to love to listen to the Holy Quran.

One could mention many, many more examples of the excellence of the Holy Quran—this everlasting, supreme miracle—which was sent down upon the Seal of the Prophets and Messengers, Muhammad (may the peace and blessing of Allah be upon him).

It is true what we have said about the Holy Quran being the greatest miracle of Allah's Messenger (pbuh), but it is not his only miracle (pbuh). The pure, authentic Sunnah of the Prophet (pbuh) and his noble statements, sayings, and actions contain news of the Unseen, stories of the past, events in the present beyond the sight or hearing of the Prophet (pbuh), and things to come in the future which Allah's Messenger (pbuh) could have had no knowledge of, which would then occur precisely as he (pbuh) said they would, in addition to the allusion to and direct informing of scientific facts no one at the time knew. Then modern science came along and discovered the truth of what Allah's Messenger (pbuh) had informed us of. This is considered one of the greatest of the miracles the Prophet (pbuh) was supported with by Allah (Blessed & Exalted), to be a testament and proof of his message, his call, and the veracity of the news he has told us.

This, in addition to other evidence—proof, miracles, signs in nature—all testify to the message of the Trustworthy Messenger and that he is the Seal of the Prophets and Messengers.

An Important Point:

Our Lord (Blessed & Exalted) sent His messenger, Muhammad (pbuh) with upstanding legislation and guiding rituals, and among the scientific proof that the law Allah's Messenger (pbuh) came with is from this Creator God is the following:

The Muslim rite of circumambulation around the Holy Ka`bah (Allah's Ancient House)

The exemplary Muslim rite of circumambulation around the Holy Ka`bah—the Ancient House—which was prescribed by Allah (Mighty & Majestic) for them as they were chosen for it, is the only act of worship that is in complete accord and harmony with the order of the universe that was created and designed by Allah (Glorious & Exalted).

For, Allah (Glorious & Exalted) prescribed for us to circle the Ka`bah seven times in a counterclockwise direction, so that the Ka`bah in on our left.

Let us contemplate and closely examine this congruence and peculiar harmony:

1. The nucleus contained in the atom of which all matter is made:
Revolving around this nucleus are small, negatively charged particles known as electrons. They revolve in seven energy levels, such that the nucleus has around it seven levels of energy which is the same as the number of circumambulations around the Ka`bah in *Tawaaf*.
These electrons revolve in a counterclockwise direction, which is the same direction as the circumambulation around the Holy Ka`bah. Glory be to Allah!
2. The earth rotates around its axis in a counterclockwise direction. Glory be to Allah!
3. At the same time, the earth revolves around the sun in a counterclockwise direction, which is the same direction as the Muslim rite of circumambulation around the Ka`bah: counterclockwise. Glory be to Allah!
4. Human spermatozoa circle the ovum in a counterclockwise direction, which is the same direction as the circumambulation of the Ka`bah. Glory and praise be to Allah, the Great!

It is as though moving in a counterclockwise direction as in the rite of circumambulation around the Ka`bah is one of the pillars of glorification.

All other celestial bodies—the sun, the moon, the stars, the planets, the meteors, subatomic particles—all of them move in a counterclockwise direction in their orbits, giving glory to Allah (Glorious & Exalted).

Human spermatozoa circle the zygote in a counterclockwise direction, the zygote rotates on its axis in a counterclockwise direction and the Muslims circumambulate during the rites of pilgrimage around the Ka`bah in a counterclockwise direction. This image—the image of circling in a counterclockwise direction around the nucleus during

glorification, as the Muslims circumambulate the Ka`bah, as the earth revolves around the sun, as galaxies revolve around a black hole—reveals to us the harmony of Islamic scripture with the order of the universe, which shows that the Creator of this universe is He Who sent down to us the true religion which uncovers for us the laws of the universe. Indeed, it is Islam.

This sort of congruence and harmony between the law and worship with which the Messenger of Allah (pbuh) came and the laws of the universe cannot be received by a sound mind with anything less than absolute conviction.

- 1) The One Who prescribed to Muhammad (pbuh) this upstanding law and guiding rituals must necessarily be the Supreme God, Creator of the universe.
- 2) The Attributes of this Creator God must necessarily be exactly equivalent to that which Allah's Messenger, Muhammad (pbuh), informed us and precisely as he preached.

It is commonly known that Allah's Messenger (pbuh) preached the confirmation of the Existence of this Great Creator God (Glorious & Exalted).

He (pbuh) preached the Oneness of this Great Creator God, in accordance with the Saying of the Most High, {**Say, "He is Allah, the One."**} [Al-Ikhlās 112:1]

The Messenger of Allah (pbuh) taught the glorification of this Creator God and His exaltation above any partner, equal, rival, peer or son, as Allah Almighty says, {**So know that none has the right to be worshipped but Allah.**} [Muhammad 47: 19] and {**"He begets not, nor was He begotten."**} [Al-Ikhlās 112: 3]

The Messenger of Allah (pbuh) told us of the Supreme Attributes of this Creator God (Glorious & Sublime), of His Absolute Power, His Comprehensive Knowledge, and His Complete Wisdom. As the Almighty has said, {**There is nothing like unto Him**} [Al-Shura 42: 11], {**And there is none co-equal or comparable unto Him.**} [Al-Ikhlās 112: 4]

VI. Scientific Proof

A materialistic, atheistic man at the beginning of time might have imagined, meek creature that he was, that an enormous star like the sun, which he saw every day without change in its form, was eternal and that it would remain like that forever, for he had always seen it that way without change.

The philosophers postulated the agelessness of celestial bodies and their eternity, meaning that they were not created and that they had been the way they were since time immemorial.

Modern science, however, has now confirmed completely that the rays produced by the sun diminish its mass (even if the amount it is diminished is infinitesimal compared to its size), which will lead to its end one day in the future, though that may indeed be far distant.

With that, modern science invalidated the saying of the philosophers and deniers of the Existence of God that the sun or any of the other stars is eternal, and likewise the other celestial bodies and planets. Since they have a date of beginning, then by definition, they must also have an end.

Then, these philosophers who denied the Existence of God, the Creator, came and said that the atom (matter) is eternal, but physics has invalidated this assumption. It has demonstrated that the atom itself is made up of other subatomic particles, such as the electron, the neutron and the proton.

Then, it showed that these subatomic particles themselves are made up of smaller parts, the latest of which physicists call the 'quark.'

One might say that the quark is eternal matter, but that would also be wrong because:

- 1) That would be to speak without knowledge, since a quark does not contain anything that would indicate it is eternal or that it itself is not composed of smaller particles as was previously postulated about the atom, especially if technology advances and develops more than it is now, which it will undoubtedly do, for advances in technology now happen at an amazingly swift pace.

- 2) If these quarks, or anything other 'sub-quark-ian' particles that may one day be discovered to be smaller or more minute than the quark, are ever found to be the smallest particles, then this form of matter (quarks or otherwise) must necessarily be self-sufficient, independent in their existence from others. In other words, they do not cease to exist, they do not change, and they do not get exchanged. Yet, that, too, is incorrect, since:

Modern science has established that these particles are subject to transformation into energy, and that energy itself is subject to transformation into matter, so that what we call hydrogen, for example, and what we call light energy are in reality two sides of a coin, since:

Energy is equal to mass times the speed of light squared ($E=mc^2$).

This ability to transform indicates: that its ability to remain in a particular form was reliant on external factors, meaning: as long as these factors persist, it remains in one form.

Therefore, its existence does not depend on itself.

Therefore: It cannot possibly be eternal.

Another result of this is: that matter in any of its forms is subject to destruction, for matter does get created and destroyed, since it can be broken down or transformed into other forms of matter or energy, and anything that can be broken down or transformed is not eternal.

VII. Cosmological Proof

Modern science has discovered in the field of cosmology a fact of the utmost importance that was not previously known.

The science of cosmology has discovered that the universe is expanding in continuous sequence, such that its galaxies are moving away from each other, constantly and very quickly, and that what is moving apart is the place where these galaxies are located, and through the expansion of this place, the distance between the galaxies located therein is increasing, even as they continue to move in their constant, stable orbits.

Cosmologists have tried to explain this strange phenomenon, and as a result, two well-known theories have been proposed. These two theories are:

- A. The Infinite Universe Theory (The Theory of Continuous Creation), otherwise known as: Steady State Theory
- B. The Big Bang Theory

These two theories were formed to explain what had been discovered: the stable density of the universe, despite the increasing distance between its parts.

A) The Theory of Continuous Creation (Steady State Theory):

The Theory of Continuous Creation explained the stable density of the universe despite the increasing distance between its parts by postulating that: matter comes and takes the place of matter that has moved away, which is how the universe maintains its density despite its expansion. Then they said: It is like that, for the universe is in a steady state and it has been that way forever; it has no beginning and no end.

Then came the question that invalidated this deduction, and therefore the theory: Where did this matter come from?

Some of the proponents of this theory—at the beginning—said that it was created from nothing, but many objected to saying something like that, since nothing cannot create something.

Before long, scientists discovered facts that brought this theory to its death. They found incontrovertible evidence that the universe does not remain in one state as this theory postulated, which is why it was called Steady State Theory.

It was proven that the universe was in a state of change, contrary to what this theory proposed, and the theory could not explain the change. That is why scientists have turned away from it toward another theory: the Big Bang Theory.

B) The Big Bang Theory

This theory proposes that: If the universe has been expanding to this day, then it must have once been more condensed, and if we imagine the progression of these galaxies in the opposite of the direction in which they are expanding today, meaning if we imagine them getting closer and closer together, then it would have been one piece equal in size to the collective size of the galaxies it was made of.

However, physicists say that however much these galaxies move closer together and compact, their density increases, as would the strength of their attraction, so they would become more stuck together, the empty spaces between the stars that form the galaxies would compress, the force of gravity would increase on the stars themselves, and in that way, the pressure would continue until all the matter from which the universe was formed would become the size of an atom. The pressure would then continue until this matter was as small as possible.

This extremely compressed matter and tremendous amount of energy would explode, its parts spreading out in the form of rays. Then it would begin to cool, and gradually the universe we see would have formed from it.

Then came the important question:

Where did this matter that the universe was created of come from?

Is it possible that this matter came from nothing?

Of course not; nothingness cannot create anything.

Then, where did it come from?

The confirmed solution is: without a doubt, God the Creator brought it into being from nothingness—the Creator of everything—and He (Glorious & Exalted) is characterized by Absolute Power, and His Attributes are wholly dissimilar to those of His creatures. If He wills something, He must only say, "**Be,**" and it is. Glory be to Allah, the Almighty!

A crucial note:

We would like to point out that the Holy Quran gave an indication of this theory (the Big Bang Theory). In fact, it raised it from being a hypothesis—though scientists inclined more toward it than other hypotheses—to being a certified fact, for, as we indicated earlier, it is necessary to believe in Allah's prophets and messengers, and to believe in the Divine Scriptures with which they were sent, including all that is contained therein.

For Allah (Glorious & Sublime) revealed to us in the Holy Quran,

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

[Al-Anbiyaa' 21:30]

The words, *{kaanataa ratqan}*, mean that the heavens and the earth were joined together, not at a distance, *{fa-fataqnaa-humaa}*, meaning: We separated them, i.e., the heavens and the earth.

Thus, this Noble Verse calls us to contemplate how this universe we see began, to come to know its Creator, and to believe in Him, His Glorious Attributes and the Absoluteness of His Power.

As such, this Noble Verse is amazing, inimitable, scientific proof, which bears witness to the veracity of the Words of the Lord of the Worlds as sent down upon the Seal of His Prophets and Messengers, Muhammad, may the peace and blessing of Allah be upon him.

VIII. The Proof of Meticulous Care

Whoever contemplates this universe created by Allah (Glorious & Exalted) finds it in the utmost balance, proportionate to an unimaginable extent.

How, then, could this astonishing balance be possible if the universe was created haphazardly?

Anyone who thinks about this universe and all the creatures in it can see that it is not a random assortment of beings; it is systematically ordered and intricately designed. There is a purpose behind it which indicates that this universe and all the creatures and beings therein have an All-Knowing, All-Wise Creator.

Thus, we find that the movement of these creations and beings is well-balanced; one does not interrupt the other. In fact, the laws that govern them are one; they do not differ in time or place, except when God the Creator wills them to differ. That in itself is a miracle leading us to Him (Glorious & Exalted), to His Absolute Power, and to the glory of His creation.

Thus, we should know that there is no contradiction between a thing being created and there being a cause for its creation. Indeed, it is the Way of Allah (Glorious & Exalted) to create with reasons, for He (Glorious & Exalted) is the Creator of these causes and He is the One Who makes the causes.

Thus, everything we see and witness in terms of incredible balance and precise order in this universe is proof of the meticulous care of Allah (Glorious & Exalted) over his creation.

To shed light on some of that which will demonstrate this glorious balance and meticulous harmony in the order of the universe, in which there is proof of the Perfect Wisdom of this Creator God and the gloriousness of His handiwork, and an indication of His Great Care (Glorious & Exalted) in His creation.

1. The Saying of Allah Most High:

{Have We not made the earth as a bed * And the mountains as pegs? * And We have created you in pairs * And have made your sleep as a thing for rest. * And have made the night as a covering * And have made the day for livelihood. * And We have built above you seven strong (heavens) * And have made (therein) a shining lamp (the sun) * And have sent down from the rainy clouds abundant water. * That We may produce therewith corn and vegetation * And gardens of thick growth.}

[Al-Naba' 78: 6-16]

Let us contemplate these Noble Verses from the Book of Allah (Glorious & Exalted) which call us to ponder the signs and creations of Allah Most High—to think about the relations between every one of these creations and the other, and their benefits, interests and purposes which point to the care Allah (Glorious & Exalted) shows towards His creation.

2. The earth we live on is enormous in relation to us, yet it does not equal the size of an atom in relation to this great universe. Were it the size of the moon, the force of its gravity would be one-sixth the strength of its current gravity. The result would be that it could not hold the water and air around it, as is the case on the moon where there is no water and which is not surrounded by an atmosphere. The cold at night would be so extreme that it would freeze anything on it and the heat in the daytime would burn anything on it.

On the other hand, if the circumference of the earth were twice its current size, the force of its gravity would be double. Then its atmosphere would be compressed, which would produce pressure which would have a negative effect on the life we live. The bigger the earth's size, the more this pressure would make it impossible for living beings to exist.

3. The earth completes one rotation around its axis every twenty-four hours. This means that it spins around its axis at a speed of 1,000 miles per hour.

Were we to suppose that this speed were to slow down to 200 miles per hour, the length of night and day would be ten times as much as they are now. As a result, the sun

(at its present strength) would burn everything above the earth, and anything still left would fall victim to the intense cold at night.

4. The earth's crust: If the earth's crust were thicker than it is now by 10 feet, there would be no oxygen, since the earth's crust would absorb the oxygen, thus making life impossible.
5. Water vapor: If the bottom of the oceans were a few feet deeper than they are now, they would attract oxygen and the carbon dioxide that plants take in to produce the oxygen necessary for life. This would make it impossible for plants to exist on the earth and life would cease to exist without oxygen.
6. The atmosphere: If the atmosphere were thinner than it is now, meteors would penetrate it, and they would fall to the earth and burn it.
7. The sun: If the sun were closer to the earth by half its present distance, the leaves would burn from its heat, and if it were farther away by twice the current distance between it and the earth, the extreme cold that would result from that would extinguish all life on the face of the earth.

Were the sun's place taken by another star many times as hot as it, the earth would be a terrible furnace.

There are many, many more examples of this incredible equilibrium and delicate proportion in the order of the visible universe. This indicates the meticulous care Allah (Glorious & Exalted) shows with His creation and the way He protects them. It is proof of His Existence, His Wisdom and the glory of His handiwork.

IX. The Moral Proof

Moral values, such as honesty, loyalty, justice, and more, are qualities necessary for the existence of human society. Without these values, there could be no social relations or any relations of any kind. Honesty and other virtues and moral values are a societal necessity. The more virtuous its members, the more cohesive the society will be, and the greater the incentive for the sciences, technology, and economy to flourish, all other conditions provided.

In the absence of God-worship and religion, there is a void of such moral values, in that:

The incentives necessary to make it imperative to hold such values are not present.

For example:

An honest man finds no reward for his honesty. In fact, there might not be anyone else who holds these values to reward him for his adherence and reciprocate these values and virtues.

Lying might be a means (though it is wrong) to prevent harm from reaching a person or it might be a means of attaining something to which he has no right. In that case, the individual would not hesitate to lie or commit any other vice in order to prevent any harm from coming to him or to get something he is not entitled to, since the motivation required for this restraint and avoidance of vice is not present.

For he is not on the path shown to us by a Wise, Just, Creator God...

The valiant and good would not be rewarded and the wicked and corrupt would not be punished, and there would be no other realm for either one to be rewarded or recompensed in.

As such, whoever upholds these virtues and moral values, even at the loss of some worldly benefit, would say to himself:

For what do I sacrifice such worldly benefits and lose such temporary pleasures, if there is no reward for the virtues and moral values I uphold?

At that time, the light of goodness would be stripped from this universe, and nothing would remain but perilous darkness which annihilates all standards of good and evil. Even exterminating whole peoples with bombs would not be considered unjust, for they themselves would one day meet their death. There would be no God to bring the unjust to account for their actions or to restore the rights of those who had been wronged.

Though the atheist who denies the Existence of God the Creator upholds some of these moral values, such as honesty, loyalty, and justice, for example, he contradicts the essence of his principles when he refuses to believe something true if it would cost him some benefit, for he temporarily abandons his principles and reason.

On the other hand, the true believer—who has faith in Allah (Glorious & Exalted), the Creator of all things—is completely the opposite.

When he lies, for example, he has chosen a path contradictory to his principles and reason, and when he tells the truth, he is in harmony with them, and therefore with his pristine nature.

For all human beings are created to know instinctively that these moral values are something he should uphold and adhere to, for they are a part of his rational nature. People therefore feel happiness and pleasure when they uphold these virtues (as long as their sound nature has been preserved), and if they do not uphold these moral values, they feel sad and dejected.

This proves that the placement of such moral values in man's nature must necessarily have been done by a Wise Planner, and that there must necessarily be a Creator of this sound nature.

In other words, there must exist a God Who Created this universe and everything in it, and He (Glorious & Sublime) must be the One Who designed man with such a perfect, sound nature.

To conclude this current section, we would like to point out that:

If it were possible that the universe created itself, that would mean that it enjoys the attributes of the Creator, in which case we would have to believe that the universe is God, and we would have to stop admitting that the universe has a God. However, that would be strange because it would be a material and immaterial god all at once!

So we see that this statement is invalid and corrupt.

Yet we believe in the God Who created the material world, Who is not a part of this universe, but Who is, in fact, its Sovereign and Designer.

Could the Universe Possibly Have Two or More Gods?

We have confirmed, in our previous discussion, with a variety of evident proofs and undeniable arguments, the Existence of Allah (Glorious & Exalted), and that He is God, the Creator of this universe and all creatures and beings therein. Indeed, He (Noble & Sublime) is the Creator of everything, with His Absolute Power, Comprehensive Knowledge and Complete Wisdom.

What many have produced—of those who have traded and altered their basic good nature for corrupt beliefs about the existence of other gods beside Allah (Mighty & Majestic), and their association of them in worship—is nothing but vain desire and defective reasoning, since good nature and sound mind deny any of that, as there is no evidence for it, intuitively, rationally, or otherwise.

This corrupt belief—in gods other than Allah—is nothing but slavish following of assumptions and conjectures, since it bears no relation to the firm truth, in accordance with the Saying of Allah Most High,

While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

[Al-Najm 53: 28]

Indeed, the undeniable evidence is to the contrary. All testimony and proof confirms the Oneness of Allah (Glorious & Exalted) and the impossibility that He has equals or partners in His Divinity, His Supreme Attributes, or His Absolute Power.

Among the evidence bearing witness to the Oneness of Allah (Glorious & Exalted):

1. Intuitive Evidence

- A. By his pure, good nature, man believes in His God Who created him, and that the One Who created him and all things is One God, in accordance with the statement of Allah's Messenger (pbuh),

Every baby is born with a pure, good nature, then his parents turn him into a Jew, a Christian, or a Zoroastrian.

[Sahih al-Bukhari]

If something happens suddenly to a person, and it is dangerous to him, or he experiences a tragedy, his tongue automatically says, "Oh God!" or "Oh Lord!" This proves that instinctively, he knows that God, the Creator, is One God, without partner, since he does not at that time pronounce more than one name. This instinct proves the Existence of this Creator God and His Oneness.

- B. When man wants to take refuge in his Lord and seek shelter with Him, through prayer and asking, we find him only praying to One God, not more than that.

We find that he does not call upon any name, but that which can only refer to One God. We find him praying and saying, "Oh Allah!" or "Or Lord!" or something like that, in accord with the Saying of Allah Most High,

Is not He (better than your gods) Who responds to one in distress when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any god beside Allah? High Exalted is Allah above all they associate as partners (with Him)! * Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allah? Say, "Bring forth your proof, if you are truthful."

[Al-Naml 27: 63-64]

The Arab pagans used to associate with Allah (Mighty & Majestic) many gods in the land, in the form of statues and idols of stone and other materials, which they used to worship alongside Him.

If the pagan were asked: How many gods do you worship? He would answer that He is one god in the sky. Then he would list however many he liked of statues and stones which he had taken as false idols that he would worship in the land.

However, if he was asked about the god he prayed to and made requests of?

He would say: The one in the sky.

This proves that man was created to believe in the Oneness of Allah (Glorious & Exalted).

2. The Call of the Prophets and Messengers to the Oneness of Allah (Glorious & Exalted)

Allah (Glorious & Exalted) sent His prophets and messengers to call the people to believe in Him and to confess to His Oneness, and that He has no equal and no partner in this Divinity, so that He Alone (Noble & Sublime) should be worshipped.

As we pointed out, Allah (Glorious & Exalted) created man to have faith in Him and His Oneness, so that there is no contradiction between what the messengers called to and how people were created in terms of belief in Allah (Mighty & Majestic) and His Oneness.

That is because the God Who created man on faith in Him and His Oneness is Himself the God Who sent His prophets and messengers to call the people to the nature of their creation and to remind them of it, out of compassion and mercy from Him (Blessed & Exalted). In doing so, He presented them with authoritative proof, either for or against them, in His Wisdom and Justice (Noble & Sublime).

Then Allah (Glorious & Exalted) supported His prophets and messengers with miracles and wonders which bear witness that they have the support of this All-Powerful, Creator God, as shown previously, so that the people might believe the truth they proclaimed—the Existence of Allah and His Oneness—and the veracity of their call to faith and to belief in all they informed them of.

3. The Rational Proof

A. Mutually Contradictory Evidence

If it was confirmed to us through our senses that the universe is the epitome of masterful workmanship and perfect order, that would prove that its Creator is One, without partner, neither helper nor rival.

In other words, if a disturbance in the equilibrium of the universe were to prove impossible through observable data, and the precision and exactness of its construction could be established through observable data, it would be impossible for it to have more than One Creator.

Thus, to propose the existence of more than One Maker, equal in attributes and actions: when their wills diverged—if, for instance, one of them wanted to move an object and the other wanted it to be still and not move—then the following would happen:

Either what both of them wanted *would* happen, which would mean a combination of two contradictory opposites, and that is obviously incorrect, or what both of them wanted *would not* happen, and this is also invalid because that would be attributing weakness to both of them.

Alternatively, one of them would get what he wants at the expense of the other, in which case that one would be the True Lord, and the other a weakling who does not deserve to be worshipped. So, the order of the universe and the precision of its

workmanship proves that its Creator and Designer is One and that He has no partner. And that is Allah Most High.

We would like to point out that this Noble Verse: **{Had there been therein gods besides Allah, then verily both would have been ruined.}** [Al-Anbiyaa' 21: 22] refers to the unity of divinity (*tawhid al-ulubiyya*), meaning the singling out of Allah (Glorious & Exalted) Alone for worship. This requires admission of the unity of lordship (*tawhid al-rububiyya*), meaning that He (Noble & Sublime) Alone is the Creator.

The proof of this meaning is that the Arab polytheists conceded the unity of lordship—that the Creator is One God. Thus, the singling out of Allah (Glorious & Exalted), exclusively, for worship—the unity of divinity—does not come until after the unity of lordship—the belief and faith in the fact that He (Glorious & Exalted) Alone is the Creator, without equal or partner.

Therefore, the meaning of the Holy Quran is the unity of divinity, which contains the unity of lordship, but not the opposite. This is what the Verse says, **{Had there been therein gods besides Allah, then verily both would have been ruined.}**

Indeed, Shaykh ul-Islam Ibn Taymiyyah (may Allah have mercy on him) alluded to what we have stated.

- B. After confirming the Existence of Allah (Glorious & Exalted) through various proof and testimony, and that He (Noble & Sublime) is God, the Creator of this universe and all the creatures and beings therein, then a sound mind can only accept that this Creator God is One God, without partner or peer, and that, based on such, He Alone must be singled out exclusively for worship. None other should be worshipped—not statues, stones, false idols, lies, conjectures or assumptions.

Man's pure, good nature and sound mind do not accept anything other than that the slave—the created being—should submit to the power and authority of the One God, the Creator God, and that all worship should be for Him (Noble & Sublime) Alone. It should not be directed toward anyone else. That is because, if the universe had two Creator Deities, with all the creatures and beings therein, or if it had more than two gods, then man, as a subject and creation would be obliged to submit to their authority collectively. He would have to obey them and follow all their orders.

Without a doubt, their orders and instructions—these false gods—would necessarily differ, conflict, and clash with each other.

At such time, the poor human being, as a subject and creation, would not know which of these orders or instructions to follow, or which of these gods to obey.

Then, if this slave creature were to follow the orders and instructions of one of them—these 'gods'—he would subject himself to the anger and punishment of the other, if that were the case.

So what would be this slave creature's situation then? Would he be rewarded or punished—or both?

Undoubtedly, this scenario is impossible, and no one of pure, good nature would accept it, nor would any sound mind that Allah Most High created us with to ascertain the real truth, not simply conjecture and hypothesis.

Indeed, anyone in possession of his pure, good nature and a sound mind would not accept anything other than the fact that this Creator God is One, Singular, without partner or peer, in accordance with the Saying of Allah Most High,

Allah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) **disputing with one another, and a (slave) man belonging entirely to one master**, (like those who worship Allah Alone). **Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.**

[Al-Zumar 39: 29]

This means that this slave man who is owned by competing partners who differ in their desires, goals, and instructions, is not equal to the slave man who is only owned by one master, and is exclusively his. This Quranic metaphor is like the situation of a polytheist who worships other gods beside Allah Most High and the true believer who worships none but Allah Almighty Alone, Who is without peer or partner. So, where is this one compared to that one?

Additionally, what we have shown concurs with the Saying of Allah Most High,

{Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!}

[Al-Anbiyaa' 21: 22]

In other words, if there were other gods besides Allah, the heavens and the earth would be ruined, due to their differences and competition, and subsequently their conflicting orders and instructions, which would clash with and contradict each other, as we have shown.

We would like to point out that:

The Noble Verse does not say "if there were two gods therein" because the implied supposition is the existence of many gods being worshipped beside Allah, as was the case of the Arab polytheists.

To summarize, it is an intuitive and logical impossibility for the universe to have one or more gods.

Therefore, the Creator of this universe and all the creatures and beings therein is Allah Alone (Glorious & Exalted), the Creator of all things, Who has no peer or partner.

C. The Saying of Allah Most High,

{No son (or offspring or children) did Allah beget, nor is there any god along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others!}

[Al-Mu'minoon 23: 91]

This Noble Verse is proof against those who deny the Oneness of Allah Most High, since it addresses man's reason proceeding in accordance with the good nature with which his soul was created, without complicated mental processes.

This Noble Verse negates the idea that Allah has a son, so that no one would try to draw near to Him through such a son. In this there is the negation of divinization of intermediaries between Allah (Glorious & Exalted) and His slaves.

Furthermore, this Noble Verse negates the idea of there being other gods to be worshipped in partnership with Allah Most High, for if there were those who deserved to be worshipped with Him, there could only be two possibilities:

- 1) The first possibility: Either each 'god' would be All-Powerful and thus entitled to the first hypothesis, as Allah Almighty says, **{behold, each god would have taken away what he had created}**, and it is known that this has not happened, and since it has not happened, this proves that the Creator is One God.
- 2) The second possibility: Or one of them is All-Powerful and the other is not. In other words, one of them is Able and the other is unable. This would prove correct the second hypothesis in Allah's Saying, **{and some would have tried to overcome others}**, and it is known that this has not happened. This proves the impossibility of the existence of One Able God and one unable 'god.'

This means that there exists none other than One God, with Absolute Ability.

Were the existence of One Able God and one unable 'god' to be supposed, the Able One would be the God to the exclusion of the other 'gods,' but the supposition of other gods beside Allah (Glorious & Exalted) is impossible.

So, Allah (Glorious & Exalted) is the One & Only God, Who is without partner or peer.

D. The Saying of Allah, {"**He begets not, nor is He begotten.**"}[Al-Ikhlās 112: 3]

This Noble Verse, with its succinct phrasing, indicates the Eternalness of Allah (Glorious & Exalted), and His Exaltation above taking a son. Just as He (Glorious & Exalted) was not born of anything before, He (Noble & Sublime) has not sired anything, since He has no need of such.

Thus, Allah (Glorious & Exalted) is the First—the Alpha—and there is nothing before Him; Allah existed when there was nothing other than Him. He does not beget, nor is He begotten, for nothing is born but to die, and that attribute is impossible for Allah (Noble & Sublime).

Therefore, let us contemplate the two possible explanations for the existence of gods beside Allah Almighty:

- Who brought them all into existence (for they must have had a progenitor)?
- Did they come from nowhere? From nothing? Impossible, for verily, nothingness does not bring forth something, because it is a void.

Therefore: There must necessarily have been a progenitor for them—another god—whose abilities supersede all of theirs.

Therefore: Who then created this god who created the other gods?

Were we to say: The god who created the aforementioned god is another god who commands even higher abilities, then we would have to continue asking this question, and this would lead us into an interminable chain of similar questions with comparable answers.

This is impossible for man's pure, good nature or sound mind to accept.

Additionally, such hypothetical 'gods' would be created, and thus bound to obey and worship the One Who created them...and so on.

Therefore: There must necessarily be Only One God, beside Whom no one has the Power to create, and Who Alone possesses the Absolute Power to bring things into being from nothingness. This Creator God must necessarily possess the Attribute of Eternal and Infinite Life—that His Existence is Everlasting and Permanent, Ever-Living, Self-Sustaining forever and ever. No slumber (inattention) overtakes Him, or sleep. He was not born of anything. He exists sufficient unto Himself, not dependent on anyone or anything other than Himself for His Existence. He (Glorious & Exalted) is Ever-Existing, Permanent in Himself, for all times.

As we have indicated, the answer to the question posed at the beginning of this chapter is: that it is not possible for this universe to have two or more gods, and that Allah (Glorious & Exalted) Alone is God, the Creator of the universe we see and experience, with all its creatures and beings. He (Glorious & Exalted) Alone is the Creator of all.

Do You Have to See God, the Creator, to Believe in Him?

Is not seeing Him proof that He doesn't Exist?

Direct, observational evidence is acceptable proof according to all rational people, and in the religion, it has a great status. However, scientific evidence is not limited to this type of proof alone. The insistence on not accepting any other kind of proof than direct, observational evidence is one of the signs of irrationality.

If natural scientists, such as physicists, chemists, biologists and others, as well as all other rational people, had not accepted any proof other than this type, none of the sciences would ever have developed, nor could they even be established in the first place.

The Existence of God, the Creator, and His Oneness have been confirmed to us in every way (through intuitional, observational, logical, and scientific evidence), and we have presented this previously.

We will now add to what we have proven previously that which provides a scientific response to such questions as the one we began this chapter with:

- The law of gravity cannot be observed definitively; all scientists witness does not represent the law of gravity in itself. It is other things that make them believe in the existence of this law. Yet, today, the law of gravity finds general acceptance. Newton discovered it initially, and then this law became a scientific fact. Why?

That is because the law of gravity explains many other observations for us.

Therefore: It is not a requirement for a fact to be learned through direct experiment.

Gravity is not seen or witnessed directly with the eye. Yet, despite this, it is a scientific fact that no one can deny just because he hasn't seen it or witnessed it.

So, what about atheists who deny the Existence of God, the Creator (Glorious & Exalted), who stipulate that they must see Allah Almighty to believe in Him, and say that not seeing Him is proof that He does not exist!

Why do they contradict themselves?

Why would they contradict the principles of modern science?

This, despite the great difference between God, the Creator of all other creatures and beings, and other weak, slave creatures other than Him.

If man is unable to see things like gravity, when it is among the glorious handiwork of Allah Most High, how could he see God, the Creator of him, and gravity, and all other creatures and beings?

Analogous to what we have said scientifically, by way of metaphor explaining that reality is not limited to direct, observational evidence, and that it is not bound by it, we offer this clear example to everyone whose nature is good and pure and whose mind is sound (even if he is not a scientist, a physicist, or anything like that). And this is to confirm what we have already stated:

A. Milk and butter:

It is well-known to everyone, big and small, educated and uneducated, that butter is produced from milk.

But, can we see the butter that is produced from milk when the milk is squeezed from the teat and it is in its natural, liquid form? Of course, not.

Can butter be extracted from this milk while it is in its natural state when it is first squeezed from the teat? Of course, not; milk must go through several stages to complete the process.

If we were not able to see the butter in the milk, while it was in our hands in its natural, liquid form, and we were not able to extract it at that time, can we see God, our Creator and the Creator of all creatures and beings?

The obvious answer for which there is no alternative or neutrality is: no.

B. Reason:

Allah (Glorious & Exalted) has granted us this reason with which to think about the glory of His signs which indicate His Existence (Glorious & Exalted) and His Oneness, and then to single Him (Mighty & Majestic) out exclusively for worship, since He is without peer or partner.

Thus, a sound, rational mind does not deny any of what we have mentioned.

It is through our sound reason that we remember and benefit from advice. No one can deny the existence of this reason with which we think.

We wonder once again about the question we asked before:

Can any of the atheists or those who deny Allah's Existence see the reason with which they think and philosophize? Of course not.

Can the existence of reason be denied simply because it cannot be seen? Of course not.

Therefore, not seeing reason is not considered a condition for admitting and believing in its existence.

But why do these atheists make seeing Allah Almighty a condition for believing in Him? Why do they say that not seeing Him is proof that He does not exist?

Undoubtedly, the answer is that the motivation behind this condition is the delusion and arrogance that prevents them from submitting to the truth. They follow their vain desires and trivial passions, but they will get what they deserve from Allah (Mighty & Majestic) as a result of their lies and arrogance.

C. The Soul:

Allah (Blessed & Exalted) has granted us this soul with which to live the life Allah wants for us, to abide by His rules as they were explained to us from the lips of His prophets and messengers, and in the Scriptures He sent down upon us, until Allah (Glorious & Exalted) permits our souls to be taken.

No one can deny the existence of the soul in his own body.

To clarify: we direct such questions—as we asked before—to this atheist who denies the Existence of His God and Creator, and we say:

- Do you believe that you have a soul?

He will say: Of course, I do.

- Have you seen this soul?

He will say: Of course not.

- Does not seeing your soul make you deny its existence?

He will say: no.

So, if you do not deny this soul even though you cannot see the soul within your own self, that inhabits your own body, then why deny the Existence of this God, the Creator (Mighty & Majestic) just because you cannot see Him? Hypothetical assumptions cannot stand up to the truth, yet you rely on them as evidence?

Why do you try to convince yourself of an irrational deception with hypotheses and false conjecture?

This, despite the great difference between God, the Supreme Creator, and the soul of a small, created human being.

Indeed, Allah (Glorious & Exalted) has made us many, many obvious signs, that clearly testify to His Existence (Noble & Sublime), His Oneness, His Supreme Attributes and Absolute Power.

As such, it is not necessary to see this Great Creator God to believe in him, since not seeing Him is not proof that He does not exist.

The Attributes of God, the Creator, according to the Muslims

The Oneness of God (Glorious & Exalted) has been proved to us with all certainty—He Who is the Creator of this observable universe and all the creatures and beings therein, the Creator of all things—as we have shown previously, since the existence of any other god beside Allah (Mighty & Majestic) is impossible.

As a result of what we have clarified, in terms of the Oneness of Allah (Glorious & Exalted), we must necessarily believe and have faith that Allah (Glorious & Exalted) is the Creator, the Sovereign, and the Designer of all things.

This is what is called the unity of lordship (*tawhid al-rububiyah*): that lordship belongs to Allah (Mighty & Majestic), since there is no lord beside Him (Noble & Sublime).

This means that:

If we confess to the unity of lordship: that Allah Alone is the true and only Lord (Mighty & Majestic), then we must single Him (Glorious & Exalted) out exclusively for worship, by not taking any person or partner beside Allah Almighty to be worshipped or drawn near to through sacrificial offerings or the like, for Allah (Glorious & Exalted) Alone is entitled to worship, to the exclusion of all others. This is what is known as the unity of divinity (*tawhid al-ulubhiyyah*).

Suppose a man admits completely to the unity of lordship—that Allah Alone is the Lord and Creator, the Provider, the Sovereign, the Designer of all things, etc., but he—this man—worships others beside Allah (Noble & Sublime), such as in going to a grave to worship the person inside, praying to him or giving a sacrificial offering to draw near to him, then he—this man—would thereby have committed the sin of *shirk*, or associating others in worship with Allah Most High. He would therefore be subject to His punishment and torment, for if he has confessed to the unity of the Lordship of Allah (Noble & Sublime), but he diverted his worship to other than Allah (Glorious & Exalted), then he would not benefit from his confession to the unity of lordship.

We would also like to imply that:

As we are obliged to believe in the Oneness of Allah (Glorious & Exalted), and to single Him out exclusively as Lord and God by not worshipping anything other than Him or making sacrificial offerings to anyone but Him for the sake of drawing near to Him. That is because belief in the Oneness of Allah (Glorious & Exalted) also requires of us belief in the unity of His Names and Attributes, by way of acknowledging the uniqueness of the Names He (Glorious & Exalted) has used to refer to Himself and the Attributes He has ascribed to Himself in His Book or on the tongue of His messenger (pbuh), without deviation, denial, qualification or assimilation.

In other words, it is necessary to believe in what Allah Most High has called Himself and in the Attributes He has used to describe Himself literally, not metaphorically. These must be taken without qualification and without assimilation, for we do not claim anything of which we have no knowledge.

We say about Allah (Mighty & Majestic) that which He said about Himself and what His Messenger, Muhammad (pbuh), said about Him. We use these Names and Attributes in a positive sense, without assimilation or qualification, and we negate about Him (Noble & Sublime) that which He negated about Himself (Glorious & Exalted) and that which His Messenger, Muhammad (pbuh), negated about Him, in terms of Names and Attributes, without denial or deviation, in light of Allah's Saying, {**There is none like unto Him.**} [Al-Shura 42: 11]

God the Creator (Noble & Sublime) cannot be nothing; this is elementary.

And if He is not nothing, then he must be described with positive qualities.

It is not possible that He (Noble & Sublime) only has mental existence, for He (Glorious & Exalted) is the Creator of minds. Thus, His Existence (Noble & Sublime) precedes the existence of such minds.

As such, whoever compares the Attributes of God the Creator (Noble & Sublime) to the attributes of created beings has effectively worshipped an idol. Likewise, anyone who explains the Attributes of God the Creator (Noble & Sublime) in a way that denies their meaning has effectively worshipped nothingness.

What we have related here in brief are the three aspects of Islamic monotheism discussed by the scholars: the unity of lordship (*tawhid al-rububiyyah*), the unity of divinity (*tawhid al-uluhiyyah*), and the unity of names and attributes (*tawhid al-asmaa' wal-sifaat*).

In preparation for the explanation of the Attributes of God the Creator we would like to say that:

Man, in his pure, good nature, believes in his Lord. His natural tendencies were designed to make him believe in the Existence of Allah (Mighty & Majestic), His Most Beautiful Attributes, and His Absolute Power. Indeed, man's good nature is ever on the lookout for a God Who is the Creator, All-Powerful, All-Knowing, All-Wise, and so on from the Attributes of Allah Almighty and His Most Beautiful Names.

Indeed, Allah (Glorious & Exalted) has bestowed us with the blessing of reason, and distinguished us and preferred us over many of His other creations, so that we might comprehend, through knowledge of the Greatness of His Power, Wisdom, etc., the elevated status, the highest level, and the most exalted position befitting His Greatness (Noble & Sublime).

Although he is created, man uses his reason carefully. He puts effort into using it to achieve the best, most superior qualities he can for himself in everything.

If someone of high status and authority compliments him on his excellent manners and good qualities, for instance, we rationalize and imagine this person in the best way and the highest position.

Likewise, if a building is described as tall, grand, and beautiful, of solid foundation and good quality, for instance, we reason and imagine the building in the best way we possibly can.

So, if the positive imaginings we mentioned are the case with created human beings or other created things, then how should it be with God, the Creator and Maker?

Wouldn't this great blessing—the blessing of reason—which Allah (Blessed & Exalted) has bestowed on us then lead us to glorify Allah (Mighty & Majestic) to the extent He deserves? Wouldn't it make us exalt this Great Deity, our Creator and the One Who made all things, above anything unbecoming of Him (Glorious & Exalted), in terms of the qualities of imperfection, defect, or debasement ascribed to Him by the Christians, the lies of the Jews, or any of the other nations that came before them, or contemporary false sects? Would we not confess the Greatness of His Power, the Perfection of His Wisdom, and the Beauty of His Creation, since He created signs for us to show us this?

The Messenger of Allah, Muhammad (pbuh), came with Islam, as a religion and law from Allah (Blessed & Exalted), consisting of sound beliefs and ideas from Allah (Glorious & Exalted)—beliefs and ideas pleasing to men's good natures and pure souls, beliefs and ideas that are not unpalatable to reason or indomitable to the mind, beliefs and ideas anyone of sound mind could accept.

Allah's Messenger (pbuh) came with that which contained glorification of Allah (Noble & Sublime): the unity of lordship (*tawhid al-rububiyyah*), the unity of divinity (*tawhid al-uluhiyyah*), and the unity of Divine Names and Attributes (*tawhid al-asmaa' wal-sifaat*), as we have previously shown.

Allah's Messenger (pbuh) also came to vindicate Allah of all that is unbecoming of Him, from actions, statements and attributes. He came to clear His Holy Name of all imperfection, blame, defect and fault attributed to Him, such as the charge of taking a wife and a son, as the Christians falsely claim, or the charge of being the god of one particular group of people, as the Jews falsely claimed when they said that the Lord is the Lord of the Israelites, or the attribution of weakness or inability, as the Zoroastrians falsely claim, besides all the other lies perpetrated against the Creator by His creations, may Allah Almighty be exalted high above all that.

Allah's Messenger (pbuh) came with the Holy Quran which contains Allah's Saying, **{There is none like unto Him, and He is the All-Hearing, the All-Seeing}** [Al-Shura 42: 11], for the Attributes of Allah, the Great Creator, are not like those of His slaves whom He created.

The Attributes of Allah (Mighty & Majestic) are the epitome of absolute perfection in their beauty and splendor, in their meaning and essence.

Allah (Glorious & Exalted) is the First, the Alpha: there is nothing before Him. He is described with the Attribute of Perfection before all things, for His Names and Attributes (Noble & Sublime) are everlasting and eternal.

Just as He (Glorious & Exalted) Himself is the First without beginning, His Names and Attributes follow from His Being (Noble & Sublime). Thus, they are pre-Existing by the pre-Existence of Allah Almighty, without beginning. Likewise, He (Glorious & Exalted) does not acquire any new attribute that did not exist before, nor does He lose any Attribute that has been with Him.

The Messenger of Allah (pbuh) came with the Saying of Allah Most High,

{Say: "He is Allah, (the) **One**. * Allah, the Self-Sufficient Master (Whom all creatures need, though He is dependent on none) * He begets not, nor was He begotten. * And there is none co-equal or comparable unto Him."}

[Al-Ikhlās 112: 1-4]

Thus, Allah (Glorious & Exalted) is the One and Only God, the Unique, to Whom none compare. He is not equal to any of His creation. No laws, analogies, or rules apply to Him as they apply to them. He (Glorious & Exalted) is *al-Samad*, the Master Who is obeyed, the One others seek out in their continual need. Allah (Glorious & Exalted) has not taken a son, for He (Noble & Sublime) begets not, nor is He begotten. He is the Creator, and He is Independent of any need to take a son.

He (Glorious & Exalted) has no peer or equal, for there is none like unto Him.

To find out more about the Most Beautiful Names and Attributes of Allah Almighty, please refer to Islamic books which are specialized in explaining and discussing them, especially the book, *Allah's Most Beautiful Names Confirmed in Quran and Sunnah (Asmaa' Allah al-Husnaa al-Thaabitah fil-Kitaab wal-Sunnah)*, by Dr. Mahmoud Abdul-Raaziq al-Ridwaani.

What we have set forth here is but a brief summary of some of the Attributes of Allah (Glorious & Exalted) that a Muslim believes about his God and Creator, from which no one of sound, reliable reason and good, pure nature should be dissuaded. Indeed, that is not his right.

There are a few of the Attributes of Allah (Glorious & Exalted) that we would like to discuss in greater detail, in less general terms, due to their importance, and the confusion some people have concerning them. Among these Attributes are:

1. The Attribute of Creation Itself:

This is referenced in such Verses of the Quran as: {Allah is the Creator of all things, and He is the Guardian over all things.} [Al-Zumar 39:62]

Allah (Mighty & Majestic) is the One Who brought all things into existence after they had not been present, and He decreed things in Eternity after they had been nonexistent.

Allah (Glorious & Exalted) is the Creator Who creates from nothing, with foreordination and knowledge, then by forming and creating with ability and independence, in accordance with the Saying of Allah Most High, {Verily, His Command, when He intends a thing, is only that He says to it, "Be!"—and it is!} [Ya-Sin 36: 82] He (Glorious & Exalted) is the Supreme Creator Who originates in His creation as much and however He likes.

2. The Attribute of Eternity and Infinity:

These are two of the Attributes mentioned in the Holy Quran, in the Saying of the Most High, {He is the First (nothing is before Him) and the Last (nothing is after Him)} [Al-Hadid 57: 3]

Allah (Glorious & Exalted) preceded in His Existence everything that exists other than Him. He (Noble & Sublime) is the Everlasting; He remains after every creature that is transient goes away. He (Glorious & Exalted) is the First Who is not preceded in Existence by anything, and He is the One Whose Being and Stature is exalted above all else. He is not in need of anything. He is the Self-Sufficient, Who is not dependent on anything.

Since Allah (Glorious & Exalted) is Eternal, He must necessarily be Self-Sufficient, Independent of anything else.

He (Glorious & Exalted) is described by perpetuity and permanence. He (Noble & Sublime) is the Everlasting, Who remains after His creation has ceased to exist. This is indicated in the meaning of the Saying of Allah Most High, **{Whatsoever is on it (the earth) will perish. * And the Face of your Lord full of Majesty and Honor will abide forever.}**[Al-Rahman 55:26-27]

Here the question presents itself:

How do we combine and reconcile the description of Allah (Mighty & Majestic) as the Last, the Remaining, Whom nothing comes after, and the eternity the created will spend in Paradise? The Most High has said the following about the people of Paradise, its blessings, and the permanence of its pleasures and entertainments:

{Allah will say, "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).}

[Al-Ma'idah 5: 119]

Allah (Mighty & Majestic) also said the following in His Perfect Book about the people of the Hellfire, their torment, and their evil destiny:

{"...and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."}

[Al-Jinn 72: 23]

There is also the exegesis of Allah's Saying, **{And the Face of your Lord full of Majesty and Honor will abide forever}**[Al-Rahman 55: 27] and the *hadith* related by Muslim, that the Prophet (pbuh) used to say in his prayers, **"And You are the Last; there is nothing after You."**

The answer is: though it may seem contradictory on the surface that the people of Paradise and the Hellfire will remain there for all eternity and that Allah Alone (Mighty & Majestic) is Eternal, and that He is the Last, and there is nothing after Him, this contradiction vanishes when we learn that there is an essential difference between the Eternity of Divine Being and Attributes and the forever of beings created by Allah (Mighty & Majestic), such as Paradise, the Hellfire and everything in them.

Paradise, for example, will remain forever by the Eternal Permanence of Allah (Mighty & Majestic) and because of it. The blessings that are renewed in it are dependent for their existence on the Will of Allah (Noble & Sublime).

Allah's Being and Attributes, on the other hand, will remain forever by His Own Eternal Life.

How great is the difference between the Eternal Life of Allah (Glorious & Exalted) and that which remains through His maintenance.

Paradise is created, since Allah (Mighty & Majestic) brought it into being, and it exists subject to His Command; it is a captive to His Will and Wisdom.

Thus, the existence of Paradise and its inhabitants for time without end is merely by the preservation of Allah (Noble & Sublime) and His Will, for existence and eternity are not characteristics of that which is created, nor are they part of its essence; rather, the nature of all created things is impermanence.

Eternal life is neither from the essence nor nature of created things; in fact, only through continual extension from Allah Almighty and His constant maintenance is it not discontinued.

3. The Attribute of Knowledge:

This is the Attribute referred to in Allah's Saying, **{So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.}** [Al-Baqarah 2: 137]

One of the Attributes of Allah (Mighty & Majestic) is that He is Omniscient. He knows everything that was, everything that is, and everything that will be. Nothing is hidden from Him (Noble & Sublime) in the earth or in the heavens, may He be glorified above all imperfection. His knowledge encompasses all things, evident or concealed, great or small. Indeed, He knows things before they exist.

Allah (Mighty & Majestic) knows everything that was, everything that is, and everything that will be. By virtue of His Ultimate Wisdom, He even knows everything that, if it would be, how it would be.

The Knowledge of Allah (Glorious & Exalted) is described as Comprehensive Knowledge, in that His Knowledge extends to and contains all things.

What a difference there is between the Eternal, Permanent Divine Knowledge of the Creator and the knowledge of transient, created slaves! The Knowledge of Allah (Noble & Sublime) is Vast, Complete Knowledge which is not preceded by ignorance, while the limited, narrow knowledge of the created is preceded by ignorance.

Thus, His Name, the All-Knowing, as mentioned in the Noble Verse and other scriptural sources, is a proper name, which indicates an attribute and its absolute quality.

4. The Attribute of Power:

This Attribute is referred to in the Sayings of Allah Most High, **{And Allah is Able to do everything}** [Al-Kahf 18: 45] and **{He creates what He wills, and it is He Who is the All-Knowing, the All-Powerful.}** [Al-Rum 30: 54]

Indeed, one of the Attributes of Allah (Mighty & Majestic) is that He is Able to do anything. This is the meaning referred to by the Name, al-Muqtadir, that was mentioned in the first Noble Verse.

He (Glorious & Exalted) is al-Muqtadir, Whose Knowledge completely encompasses a thing, Who has absolute mastery over it with power, Who is in full control of it with complete mastery and ability, so that nothing is impossible for Him.

The Ability of Allah (Mighty & Majestic) is described as Absolute Power. This description is not fit for anyone besides Him (Noble & Sublime), for Allah (Glorious & Exalted) is the Eternal, Everlasting God, the Creator of all things.

5. The Attribute of Sovereignty:

This Attribute is mentioned in the Saying of the Most High, **{Say, "Oh Allah! Possessor of the kingdom..."} [Al-Imran 3: 26]**

Indeed, Allah (Mighty & Majestic) is the King, Sovereign over all things. He is the King of the Visible and Unseen Worlds. Allah (Glorious & Exalted) is the King in the Absolute, Eternal, Infinite sense.

This Attribute is also mentioned in the Saying of the Most High, **{So, Exalted be Allah, the True King, none has the right to be worshipped but Him, the Lord of the Supreme Throne!}** [Al-Mu'minoon 23: 116]

Allah (Mighty & Majestic) is the King to Whom belongs the right to command and prohibit in His kingdom. He is the One Who may administer His creation freely, giving orders and acting independently; no one has any preference over Him in doing what He pleases with His kingdom.

He (Noble & Sublime) does what He wills and what He wants according to what His Complete, Ultimate Wisdom requires of Him, as it says in the following Saying of the Most High, **{He does what He intends.}** [Al-Burooj 85: 16]

Allah (Mighty & Majestic) is the True, Permanent King. There is no Creator for this universe besides Him, and no Designer for it besides Him (Noble & Sublime).

6. Transcendence (Rising Above):

This Attribute is referenced in the Saying of Allah Most High, **{The Most Beneficent (Allah) rose over the Throne.}** [Taha 20: 5]

We should know before all else that the 'rising' of Allah (Glorious & Exalted) over His Throne does not resemble the rising of the created over things, for there is nothing like unto Allah (Glorious & Exalted).

We should also know that the Throne is one of the greatest of Allah's creations. Allah (Mighty & Majestic) glorified it Himself, and honored it by rising over it; indeed, He is the Lord of the Throne. He says, **{Glorified be Allah, the Lord of the Throne, (High is He) above all (the lies) they attribute to Him!}** [Al-Anbiyaa' 21: 22]

The rising of Allah Almighty over the Throne means that He (Noble & Sublime) ascends in a special way befitting His Glory and Grandeur. This ascendance is an established fact about Allah Almighty in a real sense.

Allah (Glorious & Exalted) ascends to the Throne in a way befitting Him (Mighty & Majestic). It does not resemble the rising of a human being onto his bed, nor does it resemble ascendancy in astronomy or anything else.

As for those who interpret the rising (*istimaa'*) as taking possession (*istilaa'*), these have fallen into gross error, for that is a deviation of the word from its place. It is contrary to that which was agreed upon by the Companions of Allah's Messenger (pbuh) and those who followed them in truth. Such a false interpretation has corrupt consequences, so no believer should utter it.

Taking possession of a thing can only be in a case in which there is an opposite. Whichever of the two overcomes the other becomes the possessor of that thing. As such, this interpretation is corrupt and incorrect. May Allah be exalted above the idea of having an opponent to vie with over His kingdom!

The truth is that the *istimaa'* of Allah (Mighty & Majestic) over His Throne is rising and actual ascendancy. It is a rising that befits His Glory and Grandeur, in accord with the Saying of the Most High, **{There is none like unto Him.}** [Al-Shura 42: 11]

This is the meaning that is true to the term, for the Holy Quran was revealed in the Arabic language, and the principle in determining the meaning of words in the Holy Quran and the Sunnah of the Prophet (pbuh) is that it remains on the exact meaning in the Arabic language.

When Imam Malik was asked concerning the Verse, **{The Most Beneficent (Allah) rose over the Throne}** [Taha 20: 5]: how is the *istimaa'*? He replied (may Allah be merciful to him), "The *istimaa'* (rising) is known, but the 'how' is unknown; belief is obligatory, and the question about it is innovation (*bid'ah*)."

As we have now established, the rising of Allah (Mighty & Majestic) over His Throne is an ascendancy befitting His Glory and Grandeur, and this rising does not resemble the rising of a created human being, onto his bed or otherwise, and that there is nothing like unto Allah Almighty. This now leads us to an important question, which is: Where is Allah?

Allah (Noble & Sublime) has informed us that He is in the heavens, ascendant over His Throne. The Most High has said, **{Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?}** [Al-Mulk 67: 16]

The Messenger of Allah (pbuh) told us that His Lord (Noble & Sublime) is in the heavens. He said, **"Do you not believe me, when I am trusted by He Who is in the heavens, and news comes to me morning and evening?"** [Sabih al-Bukhari]

Indeed, Allah's Messenger (pbuh) testified to the faith of the slave-girl when she told him that Allah is in the heavens [or: sky]. In *Sabih Muslim*, Mu'awiyah ibn al-Hakam struck a slave-girl of his, due to some shortcoming in protecting his sheep, but then he regretted it, so he came to Allah's Messenger (pbuh) asking his permission to set her free. So, Allah's Messenger (pbuh) called for her and asked her,

"Where is Allah?" She replied, "In the sky." He asked, "Who am I?" She replied, "You are the Messenger of Allah." He said, "Set her free, for she is a believer."
[Reported by Muslim]

We would like to point out that, in saying that Allah (Noble & Sublime) is in the heavens, we do not mean that He (Mighty & Majestic) is present *within* the heavens. What we mean is that Allah (Glorious & Exalted) is *above* the heavens. He is High above His creation, not connected to them, and that His Ascendancy (Noble & Sublime) is that of Being, Position, Honor, and Force; indeed, it is one of His Essential Attributes.

What we have said can be confirmed in the Holy Quran and the authentic Sunnah of the Prophet (pbuh).

What we have indicated can be clarified by Allah's Words in the story of the Pharaoh, when he said to those who believed Moses (Musa, peace be upon him) in the Quran, {...and I will surely crucify you on the trunks of palm trees...} [Taha 20: 71]

In this Verse, Pharaoh threatens those who believed in the God of Moses (peace be upon him) that he would crucify them *on* the trunks of palm trees, but not *in* them, since the preposition, "fi," in the Noble Verse gives the meaning, "on," [though its more common meaning is "in"].

Additionally, the Existence of Allah Almighty above the heavens is a matter known by the natural tendency of man's pure nature, just as it is known by sound and reliable reason. This is shown in the answer of the slave-girl.

A deviant question might then be asked: If Allah (Glorious & Exalted) is described as being high, does this Attribute of Ascendancy mean by definition that He is confined—that He exists in a place of fixed dimensions? Or, alternately, would the Almighty be described as being everywhere?

We will answer by saying first that Allah (Mighty & Majestic) is characterized by Ascendancy without limitation, and that He (Noble & Sublime) cannot be described as being everywhere.

First we would like to address the second issue: that Allah (Noble & Sublime) is not to be described as present everywhere. That is because man's pure, good nature and his sound, reliable reason both deny such corrupt statements, and there is no evidence for such a claim in the Holy Quran or in the Sunnah of the Prophet (pbuh). In fact, it would be impossible for the Holy Quran and the Sunnah of the Prophet (pbuh) to say anything of the sort.

The Holy Quran is the truth. Our Lord (Blessed & Exalted) sent it down upon His messenger, Muhammad (pbuh), to deliver man from darkness into the light. Thus, it cannot contain anything but the truth, in accordance with the Saying of the Most High, {**And with truth We have sent it down** (i.e., the Quran) **and with truth it has descended. And We have sent you** (oh Muhammad, pbuh) **as nothing but a bearer of glad tidings and a warner.**} [Al-Israa' 17: 105]

The truth is that Allah (Mighty & Majestic) is Great. He is vindicated of any defect or imperfection in His Being, or His Attributes and Names. This is what man's good nature and sound reason indicate, since they could not accept that it is from the Attributes of Allah (Mighty & Majestic) that He be present in an impure or filthy place, or in places of actual impurity or filth, and these would be included in "everywhere."

It is impossible to accept a description that locates Allah (Mighty & Majestic) in any impure animal, such as a pig or anything else of the sort.

High Exalted is Allah (Noble & Sublime) above having His Attributes tainted by the likes of such an absolute claim, "everywhere." That is because it would mean containing the Divine Being, which is something impossible to imagine, as we have shown.

To comment further on this claim, we say that Allah (Mighty & Majestic) is with us through His Attributes: He sees us anywhere we are, in accordance with the

Saying of the Most High, **{I am with you both, Hearing and Seeing.}** [Taha 20: 46]

In fact, He (Noble & Sublime) knows what is concealed and what the hearts hide, in accord with His Saying, **{Allah knows the fraud of the eyes, and all that the breasts conceal.}** [Ghaafir 40: 19]

Here we move on to answer the first issue: that Allah (Mighty & Majestic) is described as being without limitation. We will clarify this response as follows:

Before Allah (Mighty & Majestic) created creation, there was no time or place; there was nothing but Allah (Glorious & Exalted).

Allah (Glorious & Exalted) is Eternal and Everlasting. He is the Originator of all things, the Creator of all that is created.

Time and place were both created by Allah (Mighty & Majestic) for His creation after He created them from nothing, for He (Glorious & Exalted) does whatever He pleases, in accordance with His Absolute, Ultimate Wisdom. He (Glorious & Exalted) is Able to do anything, and there is none like unto Him.

Time and place are both creations of Allah (Mighty & Majestic).

Therefore, Allah (Glorious & Exalted) is unlimited by place, nor does He exist within the bounds of time.

Before time and place existed, nothing existed except God, the Creator (Glorious & Exalted).

As such, the Ascendancy of Allah (Glorious & Exalted) above His creation and above the heavens He created is an Ascendancy of Being, Position, Honor, and Force, encompassing them, without being connected to them, and without limitations.

To represent this logically with what Imam Ahmad ibn Hanbal said, as a hypothetical example: He (may Allah have mercy on him) said, "If a man had, in his hand, a vessel of clear glass, in which was a clear liquid, his human sight could encompass the vessel without him being inside the vessel. Thus, Allah—to Whom belongs the ultimate example—encompasses all His creation without being inside any of it.

In addition, if a man constructed a building with all its amenities and then shut the door and went outside, it would not be unknown to this man how many homes were in this building, and how big each house was, without this owner being present inside the building. Thus, Allah—to Whom belongs the ultimate example—encompasses all His creations. He knows their secrets and their exteriors, without being inside anything He created.

This was a logical representation of what we have presented, in order to bring the meaning closer to the mind, for that is what the honest, straightforward mind accepts.

Let us now contemplate the great extent to which Muslims glorify their God, the Supreme Creator, in the Final Legislation with which the Prophet Muhammad (pbuh) came, which vindicates Him (Noble & Sublime) of all charges of imperfection in His Being, His Attributes, and His Names.

How perfectly synchronized is the Muslims' glorification of Allah Most High with the sound, pure nature with which man was made by his God and Creator!

How harmonious is the Muslims' glorification of Allah Most High with the honest, straightforward reason which Allah (Blessed & Exalted) granted human beings in order to know His Supreme Attributes (Noble & Sublime) and testify to them, so as not to accept or be pleased with anything that faults them or detracts from their quality or status.

Allah (Noble & Sublime) is not glorified to the extent that He is rightfully due, except in the religion of Islam, with which the Prophet Muhammad (pbuh) came. This we will now prove (by the Will of Allah Almighty), by way of clarifying some of that which has been attributed to Him by adherents of false religions and the previous divine messages that were corrupted—Christianity and Judaism—in terms of attributes which blame and humble God, the Creator (Noble & Sublime).

The Attributes of God, the Creator, According to Non-Muslims

The Christians and Jews have attributed shortcomings and imperfections to their God and Creator, Whom they should have glorified, praised and declared free of all such accusations and lies.

After their prophets came to them with pure monotheism—the worship of only Allah (Noble & Sublime)—they all deviated from it over time. They lowered their ideas to the level of paganism. In fact, in the scriptures they hold sacred, they put into writing fables and fantastic inventions about God Almighty that are no more elevated than the base, idolatrous concepts of pagans who have not received a Divine Message or known any scripture sent from Allah.

All previous messages have become subject to total loss. What is left of them are just some scattered memories which are passed on orally and interpreted on whim—adding, subtracting, and corrupting at will—until their removal from Divine Sanction reached completion, and they were thrown into the embrace of ancient pagan and philosophical texts, rendering them incapable of guiding anyone who follows them.

This is the real reason behind the injustices perpetrated in the world today.

By the time transcription of some of these ancient memories was finished (especially those of the Christians and Jews), it had been completed in languages other than the original language of revelation, by the pens of various scribes, in various places, at various times. Many centuries had also passed since the death or ascension of the prophet who received the original message, which thus lost its full Divine origin.

The proof of this is the vast number of scriptures and gospels—belonging to the Jews and Christians—that have been changed or lost.

And that is not all. The information therein is contradictory and many corrections have taken place up to the present day, and it will remain that way as long as Allah wills. Indeed, the study of such contradictions has become a field of research known as 'Higher Criticism.'

To testify to this fact, we have Professor Maurice Bucaille, who Allah Almighty guided to Islam, for he said, "No rational human being could deny that the People of the Book (Jews and Christians) forsook the Book of Allah—the Torah and the Gospels—with which they were entrusted. They say that Moses wrote the Torah, meaning that he said, 'So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in the valley of the land of Moab...' [Deuteronomy 34: 5]"

And as for the Gospels, it is enough to take one look at the genealogies attributed to Jesus Christ, son of Mary (peace be upon him), their discrepancies and differences. And they went to all this trouble even though they admit that Jesus Christ, son of Mary (pbuh), was born of Mary without a father!

As we have said, the Holy Quran which was sent down upon the Prophet Muhammad (pbuh) has remained the only source of Divine Guidance.

The proof of this is that the Holy Quran is one book; it does not consist of multiple books like the others. The Muslim community—north and south, east and west—all agree upon it and rally around it. That is because there will not be any other Divine Scripture revealed after the revelation of the Holy Quran, nor will any prophet or messenger be sent after the Prophet Muhammad (pbuh), and the One Who promised to preserve it is Allah (Glorious & Exalted).

As testament to this fact, Dr. Maurice Bucaille, in his book, *The Bible, the Quran and Science*, mentions the following in his introduction:

I conducted a study of the Quran, without any preconceived ideas, and with complete objectivity. I was looking at the degree of agreement between the Quranic text and the given facts of modern science...

He then goes on to say, "I was able to draw up a chart, and I learned when it was finished that the Quran does not contain any statements which can be criticized from the perspective of modern science."

Then he proceeded with the same objectivity, "I undertook the same examination of the Old Testament (the Torah) and the New Testament, and I found statements that could not be

reconciled with it (modern science), not to mention the contradictions within the New Testament and its clash with the facts of history.

That is why we are not surprised at some of the ways in which the Jews and Christians describe their God as being defective and imperfect, blameworthy and reproachable in the books they hold sacred, even though they are called 'the People of the Book.' It is because of their corruption and waywardness.

Great Proof of the Absolute Power of Allah (Mighty & Majestic) & Therefore the Perfection and Completion of His Knowledge, His Ultimate Wisdom and His Supreme Attributes and Actions

Allah Almighty says in His Wise Book, the Holy Quran, when describing His Will and Ability, **{Verily, His Command, when He intends a thing, is only that He says to it, "Be!"—and it is!}** [Ya-Sin 36: 82]

In other words, if Allah (Glorious & Exalted) wants something, He merely gives the order. He does not need to repeat His Command or confirm it.

To Him (Glorious & Exalted) belong the keys to the heavens and the earth, to Him all things return, and to Him is the Power of creation and command.

The Verses that refer to the Power of Allah (Mighty & Majestic) and to its completeness are too many to count, as are His (Noble & Sublime) creation of the heavens and the earth, the universe and everything contained therein: galaxies, stars, and planets, among which is our earth.

Likewise, one of the greatest signs of the Power of Allah (Mighty & Majestic) and its absoluteness is the amazing balance and wonderful harmony of the universe and all it contains. Then there is also the proportion which is to an unimaginable degree.

Another of the great signs which indicate the Power of Allah (Mighty & Majestic) and its completeness is the creation of the human being, in which there are such great blessings they cannot be counted or enumerated...and so on.

Among the ways to demonstrate the greatness of Allah's Wisdom (Mighty & Majestic) and His Ability, which has recently been discovered by modern science, by the most advanced scientific instruments, is the balance and harmony that exists among the parts of the universe. Also, the make-up of human beings and other living creatures confirms the great Power of Allah (Noble & Sublime) and His Glorious Wisdom and Wondrous Design.

However, we would like to point out other perspectives and indications of the Absolute Power of Allah (Mighty & Majestic) and His Supreme Attributes and Actions. Among them are:

1. Man's Pure, Unspoiled Nature and Honest, Straightforward Reason

Allah (Mighty & Majestic) created mankind and designed him to believe in His Existence, His Great Power and His Beautiful Attributes.

Thus, we find that if man is faced with a calamity or disaster, he quickly turns to Allah Almighty in prayer, time and time again, knowing of the Existence of His Lord (Blessed & Exalted) and having faith in Him and His Great Ability, knowing that He (Glorious & Exalted) Alone is the All-Powerful, that He can remove all of the misfortune and disaster that has befallen him, due to His Absolute Power (Noble & Sublime) and His Great Mercy.

Man's honest, straightforward reason will not accept denial of the Existence of Allah Almighty, of His Supreme Attributes, or Absolute Power.

If man would only look at himself and contemplate the composition of his own body, especially after great scientific advances in medicine and in various other fields, with the development of scientific instruments to a great extent, he would know the Supreme Wisdom of Allah (Glorious & Exalted), His Absolute and Complete Power and His Wondrous and Amazing Design.

What if we looked at the human being and contemplated the vast universe created by Allah (Mighty & Majestic), from the heavens and the earths (since science has discovered that the earth is divided into seven layers), the galaxies, stars and living creatures (such as animals and birds), and other nonliving things without souls (such as trees and inanimate objects), especially after the advance of the telescope and the electron microscope, we would see with our own eyes the Great and Awesome Power of Allah (Glorious & Exalted).

As such, man's unspoiled good nature and straightforward, honest, superior, and rightly-guided logic is one of the great signs of the Power of Allah (Mighty & Majestic) and His Supreme Attributes and Acts.

2. The Invitation of the Prophets and Messengers and Their Supporting Miracles and Wonders Are a Sign and Testimony to the Truth of Their Message

Allah Almighty sent the prophets and messengers to call people to believe in Him (Noble & Sublime) and to have faith in His Supreme Attributes, His Absolute Ability, His Ultimate Wisdom, and the Perfection and Comprehensiveness of His Knowledge (Glorious & Exalted), and thus to single Him (Mighty & Majestic) out exclusively for worship, without associating anything with Him.

Allah (Mighty & Majestic) also supported His prophets and messengers with miracles and wonders that would verify the truth of their message of the Oneness of Allah (Noble & Sublime) and the truth of all the knowledge they bring about His Supreme Attributes and Absolute Power—miracles and wonders that no one but prophets and messengers would be able to produce.

Among the miracles granted to the Prophet Muhammad (pbuh) were:

- The splitting of the moon for him (pbuh)
This was discovered by science as a result of fissures and gaseous ruptures that were very deep and which could not be explained as the result of meteors and other foreign bodies impacting the moon. This was due to their extreme depth and length, ranging from several hundred meters to hundreds of kilometers in straight or twisting lines, and these great, long rifts passed by a number of deep holes. This was in addition to the discovery of a belt of movable rocks on the moon. This is a characteristic scientists have not found on any other celestial body, and these scientists (among whom were geologists) explained that all of this is the result of the splitting of the moon one time in the past. These rifts have been photographed recently, so that everyone can see them, and so that they might stand as testament to the truth of this great miracle, as support from Allah (Glorious & Exalted) for the call and message of the Prophet Muhammad (pbuh).
This scientific discovery and others are among the reasons many, many people have embraced Islam, accepting it as their religion, and believing and having faith in the Messenger of Islam, Muhammad (pbuh).
- The pouring forth of water from between his (pbuh) fingers
- The blessing in a little food such that it feeds a multitude
- The longing of the tree trunk for Allah's Messenger (pbuh) and hearing the sound of its weeping
- The food which glorified Allah, audibly, during the lifetime of Allah's Messenger (pbuh)
- The restoration of Qatadah ibn Nu`aman's eye when he was injured on the Day of Uhud (a battle). It fell on his cheek, but then it became the better of his eyes and the sharper in vision.
- The healing of some of his companions at his hand (pbuh) without any observable medicine

There are many, many other examples like these of these miracles and other types of things besides them which have been authenticated and confirmed as being from the Prophet (pbuh).

As such, God the Creator, Whose Existence is testified to by man's unspoiled nature and sound reason is God the Creator, Who called all previous religions (that were revealed to prophets and messengers) to believe in Him and in His Supreme Attributes and Absolute Power.

3. The Eternal and Infinite Nature of God (Glorious & Exalted) According to His Saying (Noble & Sublime):

{He is the First (nothing is before Him) and the Last (nothing is after Him)} [Al-Hadid 57: 3] and {He begets not, nor was He begotten} [Al-Ikhlās 112: 3].

- And Allah (Mighty & Majestic) created the human being and all other creatures and beings from nothing, according to the Saying of the Most High:

{Does not man remember that We created him before, while he was nothing?}

[Maryam 19: 67]

{And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say, "The Almighty, the All-Knower created them."}

[Al-Zukhruf 43: 9]

Indeed, Allah (Glorious & Exalted) was not begotten, and as such, He (Glorious in Stature) is exalted above taking a wife or son.

He (Glorious & Exalted) is the One Who creates from nothing. He creates what He wills, according to what He wants and what He wills, in harmony with His Wisdom (Glorious & Exalted).

So why would He take a son, or more than one, or otherwise, as the liars claim?

Surely, Allah (Mighty & Majestic) is to be glorified above such a thing, for He (Noble & Sublime) is the First, and nothing is before Him.

It has been confirmed to us through incontrovertible evidence, instinctively, logically, and scientifically, and otherwise, as we have indicated previously.

And if man would look inside his mind at himself as a created being, then he would find his birth to be certain. He would know for sure that he was born, that his parents had been a cause for his existence, that he had once been nothing, that his grandparents had been a cause for the existence of his parents, and so on until he reaches the Existence of the Eternal Creator Who was not born, and Who created man at the beginning of creation from nothing, by His Great and Absolute Power. And so, man ever looks to things and beings around him with the certainty that there must be a cause for their existence, and that, in the beginning, there was nothing, just as he was. Then, it follows that this existence must necessarily have an Eternal Origin uncreated by anything before it. This Maker is the One Who created it—all things and beings—from nothing by the Greatness and Absoluteness of His Power. This Maker is God the Creator, Allah (Glorious & Exalted).

It can be deduced from all of this that God the Creator must necessarily be Eternal, meaning Living and Everlasting; He does not die, cease to exist, or come to an end.

Therefore, the certainty of the Eternal Nature of Allah (Glorious & Exalted), by all methods of confirmation and testimony—instinctive, logical, and scientific—is proof and evidence for every intelligent and rational person of the Absolute Power of Allah (Mighty & Majestic). That is, even though his mind is incapable of comprehending the inner workings of the Absolute Power of Allah (Glorious & Exalted), because man himself is a created being, brought into existence by Allah, the Creator (Noble & Sublime), out of nothingness.

As such, his mind is limited, his abilities are limited, and he is incapable of comprehending that which is above him.

To draw a simple comparison by way of explanation:

Is it possible to put into a small cup of water a quantity equal to two cups of the same size?

Of course not.

For, if this small cup of water cannot contain another cup like it, would it be possible for it to contain all that on the earth, from rivers to lakes to oceans, and more of the same pattern to no end?

Surely, the answer is no, it cannot.

This is the likeness of a limited mind. It is like a small cup of water, and it cannot comprehend the inner workings of the Absolute Power of God the Creator (Noble & Sublime).

4. Allah's Creation of the Soul, in Accordance with His Saying, {And they ask you concerning the soul. Say, "The soul: its knowledge is with my Lord. And of knowledge, you (mankind) have been given only a little."} [Al-Israa' 17: 85]

Allah (Glorious & Exalted) created the soul and placed it in the human being and other creatures, for a fixed term, until Allah (Mighty & Majestic) reclaims it, taking back the soul. For He (Noble & Sublime) decreed death and extinction for man and other living creatures,

according to the Saying of the Most High, **{Whatsoever is on it (the earth) will perish. * And the Face of your Lord full of Majesty and Honor will abide forever.}** [Al-Rahman 55: 26-27]

Then, Allah Almighty will return the soul to the human being and to other living creatures (such as animals and birds), to serve him with his accounting and recompense. And so it shall be for the others. That will happen on the Day of Judgment (in the realm of everlasting life).

So, if he was a good believer, he will go to Allah's Heaven: the realm of blessing and the achievement of His good pleasure.

And if he was a disbeliever, an idolater, and atheist, a corrupt person, etc., he will go to the Hellfire: the realm of misery, due to His displeasure (Noble & Sublime).

Allah (Mighty & Majestic) created the soul and made it a cause of man's life, and the life of other living creatures, for He (Noble & Sublime) is the One Who causes the causes and creates them. That is for a great and noble wisdom that only He (Noble & Sublime) knows.

If we examine closely and contemplate this soul that Allah Almighty created and made a cause for the life of human beings and other creatures, we would still be sure of the Absolute Power of God, the Creator of the soul and the greatness and wondrousness of His creation of all things.

Modern science is incapable of studying the soul, even with all its modern technological means, since the bases and foundations for such a study are not available; they are not even known. That is why the soul, which was created by Allah Almighty, placed in the human body, and made a cause for its life and the life of other living beings, is one of the mysteries (Noble & Sublime) of His creation. Indeed, it is a sign of the wondrousness of His design and evidence for the greatness and absoluteness of His Power (Noble & Sublime).

5. The Response of Good Believers to the Commands of Allah (Mighty & Majestic) and Their Obedience of Him According to His Saying (Noble & Sublime):

{And He answers (the prayers) of those who believe and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.}

[Al-Shura 42: 26]

Allah Almighty created mankind and sent prophets and messengers to them to invite them to believe in His Oneness and Supreme Attributes, and therefore, to worship Him (Noble & Sublime) exclusively. That is after supporting His prophets and messengers with miracles and wonders to verify the truth of their call.

In reality, we find that those who believe in the call of Allah's prophets and messengers (and they are the true believers) respond to everything Allah (Mighty & Majestic) commands of them and they exemplify it, striving to practice it in the best way. In fact, they rush to implement it.

If Allah (Mighty & Majestic) prohibits something, the true believers hurry to avoid it; indeed they do not even go near it or anything that would lead to it.

Note that Allah (Mighty & Majestic) did not create man to be compelled to obey Him or to disobey Him; rather, He created Him with the choice either to obey Him (Noble & Sublime) or to disobey Him. That is despite His Full Advance Knowledge (Mighty & Majestic) of what each man will choose, and when he will either obey Him (Noble & Sublime) or disobey Him.

All of this is due to the Wisdom of Allah (Glorious & Exalted), as we will show, by His Leave, in the following pages.

Even though Allah Almighty created man with the choice to either obey or disobey, He has not compelled him to do either. This is a test for man, yet somehow, we see that, for true and righteous believers, it is as though they are compelled to obey Allah (Mighty & Majestic) and implement His Commands in the best way, due to their hasty and immediate response to the Order of Allah Almighty and their swiftness in carrying it out.

If what we see is the situation of someone with a choice, who has not been compelled, then what about those created by Allah (Mighty & Majestic) to serve Him with obedience and to carry out His Commands, who have no means to disobey Him? An example would, of course, be the Angels.

The Angels have no work but to worship Allah (Glorious & Exalted), to obey Him, to comply with His Orders, and to carry out everything Allah Almighty commands them to do. In fact, we

see this to be exactly the same as the situation of true, righteous believers—the immediacy of their response to Allah Almighty and His Commands, even while they have been given a choice. Therefore, what we know about the Angels, and the news about them from the prophets and messengers, is proof of the Great Power of Allah (Mighty & Majestic) and the variety of ways in which He creates His slaves, as He wishes.

Additionally, in the response of true believers to the Commands of Allah (Mighty & Majestic) and their haste in implementing them, while they have the choice to do so and are not compelled in any way, there is testimony to the Absolute Power of Allah Almighty—that when He (Noble & Sublime) gives an order, all of them rush to carry it out—especially those whom Allah Almighty has compelled to worship and obey Him—and that if He (Noble & Sublime) wants something, He merely says to it, {"Be!"—and it is}.

We would also like to clarify the Greatness of the Power of Allah (Mighty & Majestic) and its Absolute Nature by way of forming a hypothetical question and answering it. The question is:

Is it possible for God the Creator to make this vast universe or any other, with all its creatures and beings, in an egg or something smaller than an egg? Could He do that?

To answer the question: Yes, if Allah Almighty wished to do something, He would merely say to it, {"Be!"}—and it would be. We will now support this answer scientifically with what will clarify the Greatness of the Power of Allah (Noble & Sublime) and its Absolute Nature, by way of presenting two examples discovered by modern science:

A. Chromosomes

The human body contains hundreds of billions of cells, and most of these cells are extremely small, so small that the diameter of a single one does not exceed 0.03mm (three-hundredths of a millimeter) on average.

A living cell is a structure of the utmost perfection and complexity to an extent the human mind cannot imagine. Every person with insight can see that it is testimony to the Absolute Power of its Creator, to the Wonders of His Design, and to the Perfection of His Creation. He would see it as a complete negation of randomness or chance.

So we see the cell has a central body called the nucleus (except for a few types of cells, such as red blood cells).

The cell's nucleus is like the mind that thinks for it and the center that controls it. It holds all the genetic instructions for it and the body that contains it.

The genetic information is carried in the cell's nucleus on a fixed number of chromosomes which are made up of deoxidized sugar and nitrogen-phosphate residues, such that these pairs are bound together by four nitrogen bases: adenine, guanine, cytosine, and thymine.

The number of chromosomes in the cell's nucleus is 46, made up of 23 pairs, half of which are from the sperm cell of the male and the other half of which are from the ovum of the female. When the man's sperm cell is united with the woman's ovum, the number of chromosomes equals 46.

In other words, there are 23 chromosomes in each of the woman's ova and 23 chromosomes in the man's sperm. These chromosomes are in the shape of a spiral, with extreme twists and folds, which is known as the double helix. The thickness of the walls of each one of these double helixes is one in fifty millionths of a millimeter.

The diameter of one spiral is one in half a millionth of a millimeter.

The size of the double helix when it is coiled in on itself inside a normal body is one millionth of a millimeter cubed. If it were stretched out, it would be four centimeters long.

If this double helix (the chromosome) were stretched out inside a normal cell in the human body, of which the diameter is at the most 0.03mm, and they were laid out next to each other like a stretched out string, it would be about two meters long.

If this were done for all the chromosomes found in the trillions of cells that make up a single human body, its length would be more than many times the distance between the earth and the sun, which is approximately 150 million kilometers. Glory be to God the Creator!

The human mind has its limitations. It is incapable of imagining what we have mentioned scientifically, since the size of what is contained within these chromosomes, as far as has been

discovered by science, is considered to be nothing to the human mind, yet it had been confirmed by modern science and there is no denying it, even if the limited, created human mind cannot fathom it.

This in itself should be considered a catastrophic, definitive repudiation of the atheists and deniers of divinity who reject the Existence of God the Creator simply because they cannot see Him (Glorious & Exalted).

If they are not able to imagine and comprehend with their limited minds what modern science has confirmed, then can they deny it?

Of course not, for what modern science has confirmed is undeniable.

Thus, if the human mind is unable to fathom such things that exist in his weak, created body, could he fathom God the Creator and the inner workings of His Great and Absolute Power?

All of this demonstrates the Great and Absolute Divine Power and confirms for us scientifically that Allah (Glorious & Exalted) is Able to do anything.

Nonetheless, human beings were created to glorify their God and Creator and to attribute to Him all qualities of beauty and grandeur, such as Absolute Power, Comprehensive Knowledge, and Perfect Wisdom (may He be glorified and exalted).

What we have shown and explained through intuition and science confirms this for us, even if human logic is too feeble to imagine it, for it is nothing but a limited mind.

It would be worth mentioning that:

Allah's Messenger, Muhammad (pbuh), alluded to these chromosomes. He informed us of their characteristics in a noble hadith, using one word to indicate all the qualities discovered about them.

The word is *`asab*. The Messenger of Allah (pbuh) said, "**Verily, when Allah wills to create a person, the man lays with the woman and his water rushes through her every vein (*`irq*) and nerve (*`asab*).**" [Its chain of transmission is good (*jayyid*), and it was related by al-Tabarani.]

The words *`irq* and *`asab*, here translated as "vein" and "nerve" are of the same meaning in the noble hadith, and they represent the chromosomes that we are speaking about. However, the word *`asab* is linked to the word *`irq* in order to cast more light on the characteristics of these chromosomes whose description has been discovered by modern science.

Thus, chromosomes resemble a long rope that has been twisted and tightly folded so that it looks like the DNA double helix.

Allah's Messenger (pbuh) alluded to these characteristics with a single word, *`asab* since this word gives all the following meanings:

1. A long rope
2. The folding and twisting of this rope
3. Not only that, but it indicates twisting and folding so extreme that it appears that the rope is all tangled up on itself.

Allah's Messenger (pbuh) alluded to this scientific fact more than 1400 years ago, when no one had the slightest knowledge of chromosomes and their description.

This scientific fact alluded to by Allah's Messenger (pbuh) is a dazzling light and a testament to the truth of his message and call to the Oneness of God the Creator. It is a confirmation of His Existence and the Oneness of His Divinity and Lordship.

B. The Atomic World

Indeed, the organization found in the cosmos, we also find in complete form in the smallest world we know of: the world of the atom.

The atom is of such incredible smallness that we cannot even see it with a microscope which magnifies things millions of times. As such, it is not even a thing; rather it is nothing compared to the smallest thing our eyes can see.

Nevertheless, the world of the atom has been discovered by modern science and there is no room for denial.

Yet, despite all we have said about it, the atom is amazingly comprised of a system of wondrous orbits, just like the solar system.

The atom contains:

1. The nucleus: The incredibly tiny nucleus of one atom contains positively charged protons and neutrons with a balanced, or neutral, charge.
2. The electron: This is what carries a negative charge in the atomic world. Electrons do not touch each other; rather, the space between them is relatively enormous.

These electrons revolve around the nucleus of the atom in a counterclockwise direction and they travel very quickly, completing their orbits billions of times in a single second.

Electrons do not take up more than one-billionth of the area of the atom. Glory be to God, the Supreme Creator!

We repeat what we mentioned previously, as a reminder and a warning, and to offer full benefit:

If the human mind is unable to imagine this strange, amazing world where everything we have mentioned is contained in a space so small that, to the human mind, it is practically nothing, then what about the contents of this incredible atomic world: the nucleus, the many protons, the many neutrons, and the many electrons, in addition to the relatively vast empty spaces between them all. And all of this exists in just a single atom!

The human mind has its limits, for it cannot fathom what we have mentioned, yet modern science has discovered it and there is no way to reject it, even if the limited human mind cannot comprehend or imagine it.

In fact, modern science has discovered particles even smaller than the atom—quarks—and it may still discover things smaller than quarks.

If the human mind is incapable of imagining such things, can it really imagine God, the Supreme Creator, and the manner and the Greatness and Absolute Nature of His Power (Noble & Sublime)?

Of course not.

That is why what we have mentioned and discussed should clarify and confirm for us, scientifically, the Absolute Nature of Divine Power, and as a result, the Perfection and Comprehensiveness of His Knowledge, the Ultimate Quality of His Wisdom, and the Greatness of His Attributes and Actions, plus the fact that Allah (Glorious & Exalted) Alone is Able to do everything, especially when we know that these components which make up the atom (the electron, the proton, and the neutron) are likewise composed of even smaller particles, as we have said, such that the latest of what physicists have learned is called a 'quark.' And Allah Almighty spoke the truth when He said, **{Blessed is He in Whose Hand is the dominion, and He is Able to do all things.}** [Al-Mulk 67:1]

It is worth noting that we have proved, scientifically, the message of the Prophet Muhammad (pbuh) and the truth of his call and prophethood. To briefly summarize what we have already said:

The worship of Muslims as represented in the circumambulation of the Ancient House—the Holy Ka`aba—which is the first house erected for the worship of Allah (Mighty & Majestic) on the face of the earth, is the rite of worship in conformance and harmony with the order of the universe which was created and designed by Allah (Glorious & Exalted), as we have stated previously.

Likewise, in the atomic world, we find the nucleus contained in the atom, from which all matter is made, being orbited by electrons in seven levels of energy, such that the nucleus is surrounded by seven levels of energy: K, L, M, N, O, P, Q. These are the same as the number of circumambulations around the Ka`aba.

In addition, these electrons travel counterclockwise, which is the same direction as the circumambulation of the Holy Ka`aba. Glory by to Allah!

As a result, the harmony between Islamic religious scripture and the order of the material world becomes clear to us. This proves that God, the Creator of this matter made up of atoms, is the One Who sent down the true religion to His Messenger, Muhammad (pbuh)—the religion in which the laws of the universe find expression. Behold, it is Islam!

As such, it is our duty to believe the Prophet Muhammad (pbuh) in everything he informed us of, and to have faith in him and to follow him (pbuh) in all he called us to.

Among that which the Chosen Prophet (pbuh) called upon us to do and made it obligatory for us to believe is found in the hadith in which he (pbuh) was asked about faith. He said, **"...that you believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and that you believe in Preordainment, the good of it and the bad of it."** [Related by Imam Muslim in a long hadith]

We have previously discussed faith in Allah (Mighty & Majestic) and His Oneness, and now we will very briefly discuss, by Will of Allah Almighty, belief in the messengers, the divine scriptures, the angels, preordainment, and the Last Day.

Belief in the Prophets and Messengers

We have discussed belief in Allah (Mighty & Majestic) and His Oneness, and we have proven, with evidence and testimony, in several different ways, the Existence of God, the Creator of this universe and of all things from nothing, with His Supreme Attributes, Absolute Power, and Comprehensive Knowledge, as we have shown.

We have also discussed the point that, as a requirement of our belief in God, the Creator (Mighty & Majestic), His Attributes, and His Oneness—which is known as the unity of lordship (*tawhid al-rububiyah*)—we must worship Him and draw near to Him without setting up partners or equals with Him!

It is from the Ultimate Wisdom of Allah (Mighty & Majestic) that He sent prophets and messengers to His slaves with the Straight Religion, so that they might know the Supreme Attributes of their God and Creator, how to worship Him (Noble & Sublime), how to maintain His unity, how to draw near to Him, and how to know the path that will lead to His good pleasure (Noble & Sublime) and how to avoid His displeasure.

What we would like to shed light upon very briefly is: some of the proof that Allah (Mighty & Majestic) raised prophets and messengers from amongst the people and sent them with a message, and that we are therefore required to believe in them, in their call, and in everything they came with.

Proof that Allah (Mighty & Majestic) sent prophets and messengers:

1. Man's unspoiled, good nature and sound, straightforward reason:

Allah (Mighty & Majestic) created human beings and designed them to believe in His Existence (Noble & Sublime) and His Oneness. He sent to them prophets and messengers of their own kind (human), speaking their own language, so that they might comprehend him and understand from him, and also that they might be able to talk to him and converse with him.

If He (Noble & Sublime) had sent to mankind a messenger of another type, like the angels, they would not have been able to face him or receive knowledge from him.

As such, it was from among the duties of prophets and messengers, according to the Saying of Allah Most High,

{And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. * But those who reject Our Signs, the torment will touch them for their disbelief.}

[Al-An`am 6: 48-49]

In other words, the prophet and messengers came bearing glad tidings of goodness, reward and blessing to Allah's good, believing slaves from Him (Blessed & Exalted). They were also sent to warn those who disbelieve in Allah Almighty and deny His signs (following in this their vain desires and trivial passions) of torment and punishment from Him (Noble & Sublime).

Man's unspoiled nature and sound reason do not deny what we have mentioned, nor do they stand against it; rather, they accept and agree with it in the strongest way. In fact, man's good nature and sound reason reject and oppose anyone who tries to make them doubt that Allah (Mighty & Majestic) sent prophets and messengers.

As a supplement to clarify the Wisdom of Allah (Mighty & Majestic) in sending prophets and messengers from among the same kind as those they were sent to (humans):

- If the prophets and messengers had been from among the angels, for instance, the people would not have been able to see them in their true form, due to the splendor of their appearance, and they would not have taken to them. They would have been overcome with fear and trembling when they spoke or touched them, and this would have made their speech and invitation of no benefit.

- If the angels had come as prophets and messengers in human form, it would have been confusing for the people, and they would have said to them: You are not angels; you are human.
- If the prophets and messengers had been from among the angels, men would not have been able to imitate them well.

If the angels called people to do what Allah (Mighty & Majestic) commanded them to do—from performing their religious duties to forsaking what they were forbidden to do—and if the angels had modeled this behavior for them, by obeying the Commands of Allah (Mighty & Majestic) and avoiding what Allah (Noble & Sublime) had forbidden them, so that the people could emulate them, the people would have said: It is not within our capacity to do what you have called us to do. You—angels—are able to do it and fulfill everything you were called to do because you are angels, and you are strong, but we are human, and we are weak.

That is why, in the Ultimate Wisdom of Allah (Mighty & Majestic), He sent prophets and messengers from among the same kind of being as those to whom they were sent—human beings. This is in addition to the many other wisdoms we have discussed, so we will suffice ourselves with the aforementioned.

2. Belief in the Perfect, Ultimate Wisdom of Allah (Mighty & Majestic), in accordance with His Saying (Noble & Sublime), {**And He is the All-Mighty, the All-Wise.**} [Al-Hashr 59: 1]

We have mentioned before the Supreme Attributes of Allah (Mighty & Majestic) and His Absolute Power, and we have proven it scientifically, with a variety of incontrovertible evidence and clear proof.

Among the Supreme Attributes of Allah (Glorious & Exalted), there is that which demands of us that we believe in it: His Complete, Ultimate, Perfect Wisdom.

For to God the Creator (Noble & Sublime), belongs Absolute Perfection in all His Names and Attributes.

From the Wisdom of Allah (Mighty & Majestic) is that He provided for man everything his body needs, from food, drink, clothing, and balance in the universe which acts for man's benefit—from earth, sun, moon, sky, mountains, cultivation, animals, birds, water, etc.—He (Noble & Sublime), in His Wisdom and Perfection, provided man with what his soul needs, for this more important than his body. He provided an upstanding religion, lofty instructions, and guiding rites of worship, which bring him closer to his God and Creator, and to victory in the realm of blessing and good pleasure.

But, from where can a human being learn what pleases his God and Creator?

It was the prophets and messengers who were tasked with the job of calling people to Allah Almighty. It was their responsibility to invite people to that which is pleasing to God, the Supreme Creator: Allah, Lord of the Worlds.

Then if any disbelieved—in error and contempt—that Allah Almighty had sent messengers to His creation, due to their false claim that they (those who deny the prophets and messengers) had found the world independent of any knowledge and without any of the commands of the prophets and messengers, seeing as how they can discover good and evil through reason alone, then it was the job of the prophets and messengers to refute their arguments and doubts, saying to them:

Do you not see that when Allah's servants remind one another, warn one another, and teach one another, their knowledge, gratitude, obedience to Allah Almighty, and fear of Him (Noble & Sublime) increase? According to them, they will say: Yes, since that is part of what sound, rational, rightly-guided minds must do.

We say to them: Therefore, the persistent succession of prophets and messengers were only sent by Allah Almighty to His creation in order to renew the covenant of Allah (Noble & Sublime) with His slaves—that they believe in Him, affirm His Oneness, and purify their worship for Him Alone—on the tongues of His prophets and messengers. Likewise, were the succession of warnings, reminders, and guidance to proper rites of worship, noble directives, prudent

standards of interaction, and upstanding laws, in addition to the details of ambiguous matters, between what Allah (Mighty & Majestic) has permitted and what He has forbidden, and thus, true awareness of both paths: the good and the evil, without conjecture or assumption, and without blindly following vain desires, especially since the nature, ideas, and standards of human beings differ.

As such, it is from the Perfection of Allah's Wisdom that He sent prophets and messengers, out of compassion and mercy from Him (Blessed & Exalted) toward His slaves.

Another example of this is:

If there was a king or ruler and some of his soldiers rebelled against him, would it not be from wisdom, justice, leniency, and reconciliation for this ruler to send a messenger to them to tell them to abandon their rebellion and forsake their resistance and disobedience before crushing them without advising them first and taking them by surprise without forewarning?

The answer is: Of course, for that is from wisdom, justice, mercy, and compassion.

3. Miracles and Wonders with which Allah (Mighty & Majestic) Supported His Prophets and Messengers:

Allah (Mighty & Majestic) sent His prophets and messengers, supported by miracles and wonders as testament to their prophethood, message, the truth of their call, and all the news they came with, especially since their call conformed completely to pure, unspoiled human nature and straightforward, honest reason.

We have presented previously some aspects of the tangible miracles of Allah's Messenger, Muhammad (pbuh).

Thus, all people must believe in each of Allah's prophets and messengers when it becomes clear that their call—which agrees with pure human nature and straightforward, honest human reason—is true, and when supporting testimony for the truth of their prophethood and message appears in the form of miracles and wonders, sent by Allah (Mighty & Majestic) to support them with that which none other than the prophets and messengers are capable of producing.

As such, rejecting or opposing *any* of the prophets or messengers is, in fact, rejection of *all* the prophets and messengers. Indeed, it is rebellion against Allah (Mighty & Majestic) Who sent them.

Just as those who believe in a messenger are obliged to believe in all the messengers, anyone who disbelieves in one of them has necessarily disbelieved in them all. In the Words of the Most High,

Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers, saying, "We believe in some, but reject others," wishing to adopt a way in between, * They are, in truth, disbelievers. And We have prepared for the disbelievers a humiliating torment. * And those who believe in Allah and His Messengers and make no distinction between any of them, We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.

[Al-Nisaa' 4: 150-152]

Likewise, we would like to make it clear that every time a prophet has reached a people, they became his nation, and they were obliged to obey him. For example:

If someone believed in the Prophet of Allah, Moses (peace be upon him), because of what he learned about the truth of his call, which agrees with pure human nature and sound reason, and he followed the law with which Moses (pbuh) came, and then this person met the Prophet of Allah, Jesus (peace be upon him), and became convinced of his prophethood and message, could this person, who believed in Moses (pbuh) and followed the law with which he came, not follow the Prophet of Allah, Jesus (pbuh), and the law with which he came, claiming that he was from the nation of Moses (pbuh) and not from the nation of Jesus (pbuh)?

Of course not, since that person would have reached the Prophet of Allah, Jesus (pbuh). Thus, he would become of his nation and he would be obliged to abide by the law with which he came, not the law with which Moses (pbuh) came.

Therefore, everyone who reaches the Messenger of Allah, Muhammad (pbuh), has become of his nation, and he becomes obliged to follow him (pbuh), and abide by the law with which he came, whether he was a Jew, a Christian, or otherwise.

The truth is that everyone who follows the Prophet of Allah, Moses (pbuh) or the Prophet of Allah, Jesus (pbuh), correctly, would be led by this following to believe and have faith in the prophethood and message of the Prophet Muhammad (pbuh) and to follow him. That is because both the Torah and the Gospels, as well as other divine scriptures brought good tidings and news of this prophet, the Seal of the Prophets and Messengers, Muhammad (peace and blessing be upon him). We shall, by the Will of Allah Almighty, mention some of these prophecies in good time.

Thus, authentic scriptural reference and straightforward logic both lead to belief in the Final Message—that of Muhammad, may the peace and blessing of Allah be upon him.

Belief in the Divine Scriptures

It has been proven by the evidence and testimony we have presented that Allah (Mighty & Majestic) sent His prophets and messengers to the people to invite them to Islam, with glad tidings and stern warnings, and that this is from the Complete and Perfect Wisdom of Allah (Mighty & Majestic).

Then, if we believe the prophets and messengers and have faith in them, we are obliged to believe in the Divine Scriptures sent down upon them by Allah (Noble & Sublime), since they—the prophets and messengers—told us to do so. As Allah Almighty has said, **{Mankind were one community and Allah sent prophets with glad tidings and warning, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.}** [Al-Baqarah 2: 213]

People of unspoiled nature and sound mind are attentive to that, since it agrees with Allah (Mighty & Majestic) revealing Divine Scriptures that contain His Message, instructions and laws, to judge between people by the verdict of Allah (Noble & Sublime) clarified therein. We must believe in all of the Divine Scriptures, without denying any of them. Those we know of by name, we believe in by name, such as the Torah, the Injeel (of Jesus, pbuh), the Zabour (of David, pbuh), the books of Moses (pbuh), and the Holy Quran. All others, we believe in general.

It is imperative that we believe in the Holy Quran—the Final Divine Scripture sent down upon the Seal of the Prophets and Messengers, Muhammad (peace be upon him).

That is because the Holy Quran is the Book that supersedes all other previous Divine Scriptures. We must therefore seek to judge by it and not by any other Holy Book, due to all that has been corrupted, substituted, and omitted from previous Holy Scriptures.

As such, we must necessarily believe that the Holy Quran is the Book that our Lord (Blessed & Exalted) has taken upon Himself to protect from being touched by any vile human hand and changed, and so on. That is because it is the last of the Divine Scriptures to be sent until the Day of Judgment. There will be no other Holy Scripture after the Noble Quran.

Belief in the Angels

As we have indicated, when we have believed in the prophets and messengers, it becomes our duty to believe in everything they came to tell us, and when we have believed in the Divine Scriptures sent down upon the prophets and messengers, it also becomes our duty to believe in all the news they have brought.

Among this news brought by the prophets and messengers in the Holy Scriptures is: the angels.

It is obligatory upon us to believe in the angels in the form and manner described to us by the prophets and messengers, as revealed to them in the Holy Books sent down upon them.

Belief in the angels has details. We believe in the Angel Gabriel (Jibreel), Michael (Mika'eel), Israfeel, the Angel of Death, the Angel Guarding the Hellfire, and the like. All of these angels were clearly described by name by the prophets and messengers in the Holy Books sent down upon them.

Those we do not know by name we believe in generally—that they are slaves of Allah Almighty and that they are numerous.

It is imperative that we believe in all of the angels, and that we love them all, for they are servants of Allah Almighty who do His bidding. We do not hate them or bear animosity toward any of them. For whoever is an enemy to any of them (as the Jews did the Angel Gabriel, peace be upon him), he is an enemy of Allah (Mighty & Majestic), and he thereby becomes a disbeliever. As the Almighty has said, {"**Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers.**"} [Al-Baqarah 2: 98]

We should know that the angels have powers and abilities unlike human beings. They are among the signs of Allah (Mighty & Majestic). Belief in them is from belief in Allah (Glorious & Exalted) and His Great Power (Noble & Sublime).

Belief in Divine Preordainment

As we have shown, if we believe in the prophets and messengers, we must necessarily believe in all the news they have brought, and among the news they have brought in the Books sent down upon them is the Great Attributes of Allah Almighty. Also among this news is the Vast, Comprehensive Knowledge of Allah (Noble & Sublime) which is not preceded by ignorance, and that He (Noble & Sublime) encompasses all things with His Knowledge, as we have indicated previously.

Among the news brought by the Prophet Muhammad (pbuh), when he was asked about faith was: belief in Divine Preordainment, otherwise known as fate.

Belief in fate means: to believe that Allah (Glorious & Exalted) decreed all things, as the Almighty has said, **{He has created everything, and has measured it exactly according to its due measurements.}** [Al-Furqan 25: 2]

This decree follows the Ultimate Wisdom of Allah (Mighty & Majestic), and that which necessarily results from this Wisdom, from praiseworthy intentions and beneficial outcomes for His slaves in their lives and in the Afterlife.

Everything in the universe occurs by the Will of Allah (Mighty & Majestic), whether that is among the Actions of Allah Himself (Glorious & Exalted), the deeds of men, or the acts of His creatures. What Allah wills occurs, and what He does not will does not occur.

Belief in the Last Day

Belief in the Last Day means believing in the Coming of the Hour of Reckoning and Recompense.

Belief in the Last Day includes belief in the torment of the grave and its pleasures, such that when a person has died and is buried, he will be asked in his grave about his Lord, his religion, and his prophet. If he was a disbeliever, an idol worshipper, an atheist, or a non-Muslim, he will be punished in his grave until the Day of Resurrection—the Day when people will stand before the Lord of the Worlds (Noble & Sublime) for reckoning. Then they will enter the Fire where they will remain forever and ever.

If he was a believer, who obeyed Allah (Mighty & Majestic), he will experience pleasure in his grave until the Day of Resurrection, when he will be brought back to life to be presented before his Lord (Blessed & Exalted). Then he will enter Paradise where he will live forever and ever.

If he was a disobedient believer, he will be subject to the Will of Allah (Mighty & Majestic): if He wills, He will punish him, before allowing him to enter Paradise and live forever and ever, or if He wills, He (Blessed & Exalted) will forgive him, and let him enter Paradise where he will live forever and ever.

We would like to draw attention to certain aspects of the proof of the coming of the Hour, or the Last Day:

1. Man's unspoiled, good nature and straightforward, honest reason:

Allah (Mighty & Majestic) created the life of this world as a realm of trials and tribulations for men. A person spends his brief time in the life of this world meeting tests and challenges Allah (Mighty & Majestic) has set for him. His Lord (Noble & Sublime) has charged him with obligations and forbidden him from violating the prohibitions and transgressing the limits set for him. This is in accordance with the requirements of the Wisdom of Allah (Mighty & Majestic). Then, after that, this person meets his due after death when his Lord (Noble & Sublime) presents him with his account.

Man's good nature and honest reason reject the idea that the destiny of a good, obedient servant of Allah (Mighty & Majestic) could be the same as that of a bad person who did evil deeds and disobeyed Allah (Noble & Sublime). They refuse to believe that good people are equal to bad people—that they both die without the superiority of one over the other ever being established.

As everyone knows, the life of this world is not the realm of reward and punishment. One might see a good person's rights being violated or an innocent being harmed by thugs or tyrants just because they are stronger or more forceful than him, and he may die before getting revenge or getting back his rights.

Therefore, there must be another world where there is punishment and reward: where such matters can be settled, where the oppressed can take his right back from the oppressor, where the righteous will be rewarded by Allah Almighty for the good deeds performed in this world, and where the wicked will face the consequences of the evil deeds he did in this world, as a punishment for him.

This is what agrees with normal human nature and rational minds. In fact, they actively seek it out. This is what Allah Almighty has acknowledged in the form of a rhetorical question in His Saying (Noble & Sublime), **{Shall We treat those who believe and do righteous good deeds as those who spread corruption on the earth? Shall We treat the righteous as the wicked?}** [Saad 38: 28]

{Shall We then treat the Muslims like the criminals? * What is the matter with you? How you judge!} [Al-Qalam 68: 35-36]

Uncorrupted human nature and sound reason refuse to accept that good people be equated with bad people.

From another angle, the Hereafter is a moral necessity.

If there were no afterlife for reward and punishment, people would not uphold moral values and good qualities, and no society can survive without these. Without the Hereafter, honest people would ask themselves (hypothetically): Why should I care about being honest when I could get what I want by doing this and that...without being honest?

If there were no afterlife where people get rewarded for the worldly things and interests they sacrificed by being honest and bearing other good traits and noble values, it would make more sense for them to abandon their morals in order to get what they want in this world.

Therefore, the Hereafter is a moral necessity, in order for societies to maintain order and avoid corruption, and this is from the Wisdom of Allah (Mighty & Majestic).

2. News from the prophets and messengers of the resurrection and reckoning:

Allah (Mighty & Majestic) sent His prophets and messengers with a clear doctrine and honest invitation which agrees with uncorrupted human nature and sound logic. He supported them with miracles and wonders, the likes of which no one but a prophet or messenger could produce without support from his Lord (Blessed & Exalted).

As such, it is a necessity that people believe what they were preaching, that they have faith in the news they brought and that they follow them.

Among the news brought by the prophets and messengers was the Last Day, when people will be raised from the dead to face their judgment and receive recompense from their God and Creator for their deeds.

Therefore, it is essential for people to believe in the Last Day, the Day of Reckoning and Recompense, in accordance with what the prophets and messengers have told us.

3. The Wisdom of Allah (Glorious & Exalted) and His Justice require resurrection and recompense:

It is from the Wisdom and Justice of Allah (Mighty & Majestic) that He made another Day after the end of the life of this world when everyone will receive the fruits of his actions: whatever he deserves, either reward or punishment, according to the good or evil he did.

Indeed, we see people leaving this world having harmed others without the victims having the satisfaction of reprisal, and we see others leaving this world oppressed without having their rights restored.

We see some people immersed in evil and good people suffering. If everyone just did what they wanted, right or wrong, without settling the score between aggressor and victim, and without distinguishing between good and evil, this would be a stain on the Justice and Wisdom of Allah (Mighty & Majestic).

Therefore, it is from the Wisdom and Justice of Allah (Mighty & Majestic) that there will be a Day when everyone will stand between the Hands of God, the King (Glorious & Exalted) and victims will face their oppressors, and every good and bad person will receive their recompense, in accordance with the Saying of Allah Most High,

{"Did you think that We had created you in play (without purpose), and that you would not be brought back to Us?"}

[Al-Mu'minoon 23: 115]

{"Shall We treat those who believe and do righteous good deeds as those who spread corruption on the earth? Shall We treat the righteous as the wicked?"}

[Saad 38: 28]

{"Does man think that he will be left without reward or punishment?"}

[Al-Qiyaamah 75: 36]

Brief Visible, Logical Proof that Allah (Mighty & Majestic) Will Resurrect the Dead for the Reckoning & of His Ability to Do So:

First we would like to point out that the claim of those who deny the resurrection is nothing but false assumption and lies, and certainty is not removed with doubt, for Allah Almighty says, **{While they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.}** [Al-Najm 53: 28]

1. The Original Creation of Man

{Oh mankind! If you are in doubt about the Resurrection, then, verily! We have created you from dust, then from a *nutfah* (mixed drops of male and female sexual discharge), then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make clear to you (Our Power and Ability). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (make you grow) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to a miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water on it, it is stirred (back to life), it swells and brings forth every lovely kind (of vegetation).}

[Al-Hajj 22: 5]

As Allah (Mighty & Majestic) created man from dust after he had been nothing and made him move from one stage into another during the period of his formation, He (Mighty & Majestic) is Able to bring him back to life after death and decomposition, just as He created him the first time. Thus no one should deny the final re-creation of man.

This has been confirmed scientifically; modern science has discovered that:

After dead bodies break down in the grave into their basic components—from water to dust—one important thing remains: a bone resembling a mustard seed, known as *`ajab al-dhanab*, the tailbone or coccyx, which does not turn to dust.

It has also been discovered that:

This bone is the Primary Organizer, such that all tissues, organs and systems in the embryo are formed from it, and that it never disintegrates.

We would like to stress that the first person to voice this scientific fact was the chief of all prophets and messengers, Muhammad (pbuh), 1400 years ago, when he related the following hadith:

"Every son of Adam will be devoured by dust, except the tailbone (the coccyx), from it he was created and from it he will be recreated." [Related by Muslim]

This noble hadith from the Prophet (pbuh) is a dazzling light and testimony of the truth that Muhammad (pbuh) was a messenger from the Lord of the Worlds, supported by his Lord (Blessed & Exalted) by great and numerous miracles, proclaiming the final Divine Message from Allah (Blessed & Exalted) as His final prophet and messenger, Muhammad (pbuh).

2. Sleep and Waking

Man's sleep is considered a minor death, and his waking from sleep is as a new life after death. Every human being dies this minor death and then is raised to life again, in this way, every day and night.

In man's sleep and waking there is an indication that there is another life after his major death and the end of his term in the life of this world, and the next life is for reckoning and recompense.

3. Reviving Barren Earth

Allah Almighty said,

{And you see the earth barren, but when We send down water on it, it is stirred (back to life), it swells and brings forth every lovely kind (of vegetation).}

[Al-Hajj 22: 5]

As Allah (Mighty & Majestic) revives dead, barren, dry earth, which is void of vegetation, by sending water down upon it, restoring to for fresh cultivation, He (Noble & Sublime) is Able to return life to human beings after death.

4. Bringing Forth Fire from a Dry Tree (Producing a Thing from Its Opposite)

Allah Almighty said,

{He, Who produces for you fire out of the green tree, when behold! You kindle therewith.}

[Ya-Sin 36: 80]

The nature of a tree is moist and cold, and the nature of fire is dry and hot. So, just as Allah (Mighty & Majestic) brings forth hot, dry fire from its opposite: a cold, wet, green tree, He (Noble & Sublime) is Able to bring forth life from death. He is Able to bring a person back from the dead, once again, for judgment and reward or punishment.

In ancient times, if a person wanted to start a fire and he had no flint, he would take two green sticks from the *markb* and *`affaar* trees that grow in the Hijaz [the eastern Arabian Peninsula]. He would rub one against the other and a fire would spark between them.

5. The Greatness of Other Things that Allah (Mighty & Majestic) Created

Allah Almighty said,

{The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.}

[Ghaafir 40: 57]

As Allah (Mighty & Majestic) created the heavens and the earth, with their greatness and vastness, He (Noble & Sublime) is Able to bring man to life after his death, since the creation of the heavens and the earth is greater and more glorious than the creation of a meager human being.

Note:

We mentioned that, from belief in the Last Day is that we believe in the torment of the grave and its delights. In other words, man lives another type of life in his grave, but we have no knowledge of what it is like. It is the life of the *Barzakh*, the Partition between Life and Death. During this life of the *Barzakh*, inside the grave, a person will either experience joy and delight because he was a good, believing Muslim, or he will be tormented because he was a disbeliever, idol worshipper, atheist, or disobedient evil-doer.

A disingenuous denier might argue that there is no torment in the grave because he can see neither torment nor delight if the grave is left open so one can see the person buried there, and because two or three or more people might be buried in a common grave (when necessary) though some of them might be obedient Muslims and others sinners and disbelievers, so how would the sinner be tormented right beside the righteous person who would be harmed by the sinner's punishment? How could the righteous person be rewarded right beside the sinner when some of that reward could affect him?

To refute this misconception, we say:

First of all, Allah (Mighty & Majestic) is Able to do anything, as we have established, and as we have shown in the Supreme Attributes of Allah (Mighty & Majestic) and His Absolute Power.

As such, Allah (Mighty & Majestic) has the Power to conceal from human eyes that which takes place inside the grave beyond the *Barzakh*, in terms of the questioning of the two angels and the torment or delight, even if the grave was left open for all to see, in fact, even if the person was not even buried at all.

Allah (Mighty & Majestic) has the Power to punish the disobedient or to reward the righteous without the sinner sharing in the reward of the righteous or the righteous being harmed by the punishment of the sinner, even if they were both buried in the same grave.

To prove this logically:

If two men are sleeping, and one's bed is next to the other's, one of them could have a dream that frightens and harms him to the extent that, at times, he wishes he could rise from his sleep from how bad the dream is, but he cannot wake up.

While the other man might see a good vision which brings him good news that cheers him up and makes him so happy that he wishes the dream would last forever and he would never have to wake up.

So, we say: Even though both men are sleeping before our eyes, very close to us, we are not able to see what is happening to either of them. So should we deny anything they tell us about what happened while they were sleeping?

Of course not.

Even though the two men's beds were near each other, side-by-side, neither of their dreams got mixed up with the other. So, if this is how it is in the life of this world, then how will it be in the life beyond the *Barzakh* and in the Afterlife, after the resurrection and judgment, which will both be of another sort, with other measurements and standards, different than what we find now in the life of this world?

That is why we are obliged to believe in everything we have been told by the prophets and messengers, and why we must submit and be certain of everything they came with.

Proof that the Message Brought by Muhammad (pbuh) is the Final Message for All People and that There Will Be No Prophet or Messenger After Him

Allah (Mighty & Majestic) sent His prophet, Muhammad (pbuh) to the whole of humanity, sealing thereby all previous messages. He supported him (pbuh) with miracles and wonders which bear witness to his prophethood and message (pbuh) from Allah (Noble & Sublime), for no one but a prophet could have produced them.

Allah's Messenger (pbuh) said that he was the Seal of the Prophets, so he (pbuh) is therefore the Seal of the Prophets and Messengers, because it is common knowledge that every messenger is a prophet, but not every prophet is a messenger. Allah Almighty has said, **{Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the Seal of the Prophets.}** [Al-Ahzab 33: 40]

Allah's Messenger (pbuh) said,

My likeness and the likeness of the prophets is that of a man who built a house, then finished it and completed it, except the place of one brick therein, so people took to circling around it and marveling at it, saying: 'If only this brick would be put into place!' I am that brick.

[*Sahib al-Jami` al-Saghir*]

Allah's Messenger informed us that he was sent to the whole of mankind—to all people, everywhere, and for all times, until the Day of Judgment. Allah Most High has said, **{Say, "Oh mankind! Verily, I am sent to you all as the Messenger of Allah...}** [Al-A`raaf 7: 158] and **{And We have not sent you except as a bearer of glad tidings and a warner to all mankind...}** [Saba' 34: 28] Allah's Messenger (pbuh) said, **"I was sent to the red and the black."** [*Sahib Muslim*] In other words, the Messenger of Allah (pbuh) was sent to all different types, meaning: to all mankind.

Allah's Messenger (pbuh) fought the Jews and gained victory over them. He also went to fight the Byzantines in the Battle of Tabuk, and he returned victorious after they scattered and were too cowardly to face him (pbuh).

All of this was for the sake of spreading the message of true monotheism (*tawhid*) which is pleasing to Allah (Mighty & Majestic), in order to establish an Islamic domain.

We would like to point to some aspects of the summarized proof that the prophethood and message of the Prophet Muhammad (pbuh) to all people sealed the chain of prophecies and messages, among which is:

1. The fact that Allah's Messenger (pbuh) informed us of that, as we have shown with the Noble Quranic Verses and Honorable Prophetic Hadiths.
Because the prophethood of Allah's Messenger (pbuh) has been confirmed to us by the miracles, wonders, testimony, signs, and evidence Allah (Mighty & Majestic) supported him with, among which is that he (pbuh) is the Seal of the Prophets and Messengers, and that he (pbuh) was sent to the whole of humanity, and to all people.
2. That it is from the Ultimate Wisdom of Allah (Mighty & Majestic) that He made the message to seal all previous messages a global one, for all creation, and that He made the Prophet who is the Seal of the Prophets and Messengers a prophet sent to all mankind, for all times and in all places, since the seal of all messages must necessarily be preserved by Allah (Mighty & Majestic) from the corruption and alteration of human hands—because there will come no other Divine Message after it. In other words, this final message is appropriate for all times, for it must serve mankind in any location and in any age.
3. The many, many prophecies foretelling the coming of the Prophet Muhammad (pbuh) in the Torah, the Gospels, the Hindu scriptures and other books of old:

Since these indicate that the message of the Prophet Muhammad (pbuh) was not like any other message; rather it must necessarily be a universal message—for all mankind—and it must necessarily be a message to seal all previous messages, since it is preserved and protected by Allah (Mighty & Majestic) until the Day of Judgment.

That is why there is this great number of prophecies about Allah's Messenger, Muhammad (pbuh), since there will be no prophet after him, for he (pbuh) is the Seal of the Prophets and Messengers.

4. The message of the Prophet Muhammad (pbuh) and the sound doctrines he came with: Allah (Mighty & Majestic) sent the Prophet Muhammad (pbuh) at a time when the whole world was in great need of his (pbuh) message, when the people had gone astray from the path which would lead them to their God and Creator (Noble & Sublime), and connect them to each other, when people had become corrupt and misguided, and had differed and broken off relations with one another.

Thus, the Prophet Muhammad (pbuh) came with a message from Allah Almighty to fix the corrupt their beliefs, to heal their souls, to connect people with each other, and to direct them to harmonious unity, in synch with their Creator and Maker.

Muhammad's (pbuh) message came containing pure beliefs any less than which Allah (Mighty & Majestic) would not accept, and which man was created to accept from his God and Creator (Blessed & Exalted).

Muhammad's (pbuh) message came with guiding rites of worship, noble standards of interaction, and upstanding laws based on goodness, truth, and virtue.

Allah Almighty has said,

{Oh Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, * And as one who invites to Allah by His Leave, and as a lamp spreading light.}

[Al-Ahzab 33: 45-46]

Allah Most High has said,

{He commands them to do good and forbids them from doing evil; he allows them all good things as lawful, and prohibits all evil things as unlawful; he releases them from their heavy burdens and from the fetters that were upon them.}

[Al-A`raaf 7: 157]

The Almighty has said,

{Similarly We have sent among you a Messenger of your own, reciting to you Our Verses and sanctifying you, and teaching you the Book and the Wisdom, and teaching you that which you used not to know. * Therefore, remember Me. I will remember you, and be grateful to Me and never be ungrateful.}

[Al-Baqarah 2: 151-152]

The true, correct belief is what the Prophet Muhammad (pbuh) came with.

The Wisdom of Allah (Mighty & Majestic) willed that the issue of belief is the issue that the call has undertaken since its first day, that Allah's Messenger (pbuh) took his first steps on this path by calling the people to testify that there is no true god but Allah, and that he continued to call the people to know their true Lord and to worship Him to the exclusion of all others.

Let us contemplate the belief with which the Prophet Muhammad (pbuh) came—the beliefs that were a cause of the improvement of the Muslim people who accepted Islam as their religion, who embraced and followed its directives, and who held fast to the Book which was sent down upon their messenger:

- Allah's Messenger (pbuh) used to call people to unity of lordship and worship, he used to teach the people about their God and call them to submit to Him (Glorious & Exalted) Alone, and to single Him out for worship.
- He used to teach the people about their Lord Who created them, fashioned them from nothing, and provided for them, and he used to deny the existence of any peer or partner beside Him (Noble & Sublime).
- He used to call all those who denied His Existence (Glorious & Exalted) to believe in the Maker of this perfectly designed universe; he called them to have faith in Allah (Glorious & Exalted).
- He called for fighting idols, which the Arabs and others used to worship even though they knew that they could bring neither benefit nor harm.
- He called for fighting everything that was worshipped beside Allah (Mighty & Majestic), for the Arabs and others used to worship stones, the Persians worshipped fire, the Jews had taken their scribes as lords beside Allah (Mighty & Majestic) (since they permitted to them that which Allah had forbidden and the forbade for them that which Allah had allowed, and they followed them in that), the Christians worshipped a human being (the Messiah—a created being who ate, drank, and slept, and other things that human beings created by Allah (Mighty & Majestic) do), yet despite all that, they used to worship him and ascribe divinity to him.
- He called for the worship of Allah Almighty Alone, and for vindicating Him (Glorious & Exalted) of any attributes of imperfection, blame, or reproach which human beings had ascribed to Him due to their blind following of vain desire, arrogance and trivial passions.
- Let us take notice of the environment surrounding the Prophet (pbuh) which used to swirl with blasphemy about the Creator (Noble & Sublime), since:
 - A. The Arabs used to falsely claim that Allah had taken angels as daughters, saying that the Angels were the daughters of Allah, may He be glorified high above all that.
 - B. The Jews made blasphemous claims about Allah as well. Some of them claimed that Ezra (Uzayr) was the son of God, may He be exalted high above such a thing! Also, the Jews corrupted their scriptures, denied their prophets and even killed them. They denied Allah's slave and messenger, the Messiah Jesus, son of Mary, despite the miracle of his birth (pbuh), his speaking from the cradle, and the miracles he produced thereafter by the Help of Allah Most High. They insulted him and said ugly things about him, may Allah's Curse be upon them. They attributed to the Virgin Mary that which the tongue is shy to utter, accusing her of fornication, Allah's Curse be upon them, when she was a pure, blameless worshipper whom Allah (Blessed & Exalted) had supported with the miracle of her son, the Messiah Jesus, son of Mary, speaking from the cradle and with his (pbuh) other miracles after that.

The Jews were not satisfied to do only what we have mentioned above. The prophets and messengers that the Jews believed in were not safe from the lies, slander, and defamation of their tongues. Among these prophets were those the Jews accused of drunkenness, incest, and even having children born of incest. They accused others of being on the verge of committing adultery and fornication, and others of performing magic, in addition to a host of other false accusations, lies, and slander.

The Jews insulted their God and attributed to Him ignorance and poor decision-making. They did not give to Allah (Mighty & Majestic) His due estimation, when they said that (as they claim) He was ignorant of the condition of those He chose to deliver His message and that He chose poorly for what they did to him. All of this is imperfection and fault which should be recognized as being beneath the Creator. May Allah be exalted high above it.
 - C. The Christians perpetuate a lie against Allah, when a group of them say that the Messiah is God. Others say that the Messiah is the son of God, and still others say that God is one of three: the Father, the Son, and the Holy Spirit, as we have

discussed previously. May Allah be glorified high above such blasphemy! They ascribed to Allah (Glorious & Exalted) the taking of a son, which is to attribute incompleteness to Allah (Glorious & Mighty), for Allah has no need to take a son, for were He to have a son, he would have to resemble Him; he would also have to be Divine, like Him. He could then decide at any time to take another son, or yet another, and they would all resemble Him, being Divine, like Him, unto infinity. Such would also have to be true of the 'Divine Son,' may Allah be exalted high above all these lies!

There is none like unto Allah (Glorious & Exalted), as all people know by nature, and as their reason proves to them, for it is a logical impossibility for there to be two or more gods worthy of worship.

Allah (Mighty & Majestic) was not born, and He did not take a son. As the Most High has said,

And they say, "The Beneficent has begotten a son." * Indeed you have brought forth a terrible, evil thing. * Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, * That they ascribe a son to the Most Beneficent. * But it is not suitable for the Most Beneficent that He should beget a son. * There is none in the heavens and the earth but who comes unto the Most Beneficent as a slave.

[Maryam 19: 88-94]

That is why the doctrine and statements Allah's Messenger (pbuh) came with concerning the Messiah, son of Mary (pbuh) is that he is the slave and messenger of Allah. He was chosen by Allah (Mighty & Majestic) to deliver the message, as He chose other messengers. This is the middle way between extremism and neglect.

Without the exaggeration of the Christians, who ascribed divinity or some part thereof to the Messiah, son of Mary, according to the differences between their denominations that are misguided and misguide others, that differ in their beliefs, when they should have united on one belief, but how could that be when falsehood is multiple darknesses, many forms, while the truth is only one, like the light that extinguishes the darkness, and no reasonable beings, with rational intelligence and sound nature, would differ over it.

Without the denial of the Jews who rejected the message of the Messiah, Jesus, son of Mary, outright, who disbelieved in him and attempted to crucify and execute him, who tried to attack the honor of the Virgin Mary as they had polluted the story of every prophet that had been sent to them, and so on, may Allah's Curse be upon them.

In general, the belief the Seal of the Prophets and Messengers, Muhammad (pbuh), came with is the belief with which Allah (Mighty & Majestic) has wiped out all the darkness. It is the pure belief which poses neither difficulty for the thinking, hardship for the mind, nor fatigue for the imagination, as is the case with these other corrupt belief systems.

That is why Muhammad's message is the message that seals all previous messages, for all people in every place and every time, for there will be no other prophet or messenger after Allah's Messenger, Muhammad (pbuh).

5. The Holy Quran is the Prophet Muhammad's (pbuh) great, everlasting, perpetual miracle:

The Messenger of Allah (pbuh) said,

"Of the prophets, there has not been one who was not given signs that would make human beings believe him, and verily, what I was given was revelation revealed to me by Allah, so I hope to be the one most followed on the Day of Resurrection."

[*Sahih al-Bukhari*]

We have previously explained the irrefutable evidence that the Holy Quran which was sent down upon the Prophet Muhammad (pbuh) is the only scripture that will remain preserved in its divinely-sanctioned form for the legitimate guidance of all people. The corruption, substitution, alteration, and omission that plagued the previous books at the hands of human beings will not happen to it.

We likewise explained previously that, in addition to the Holy Quran containing the miraculous quality of rhetorical and illustrative power that challenged the Arabs, when they were a people of eloquence, purity of language, and skillful rhetorical style, it also contained another element of inimitability: miraculously accurate scientific language in many different fields, which have been the cause for many Western scientists, Filipino physicians, and others to embrace Islam.

What we would like to shed light upon now is the following point:

The Holy Quran is the great, lasting miracle in our hands today and it will be preserved until the life of this world comes to an end and the Last Hour is at hand.

As such, the Holy Quran is a testament to the Prophet Muhammad (pbuh) that he is the Seal of the Prophets and Messengers.

The Holy Quran is the great, lasting miracle which contains vindication of God the Creator (Noble & Sublime), proving His innocence and perfection and glorifying Him in a way unequaled by any other attempt to praise and glorify the Divine Being, and the Attributes, Names, and Actions particular to Him (Noble & Sublime).

The Holy Quran is the great, lasting miracle which contains descriptions of Allah's prophets and messengers (despite their dissimilarities) in the best terms in which a noble human being can be described, with good qualities and commendable behavior.

The Holy Quran is the great, lasting miracle which contains guiding rites of worship, noble standards of interaction, and upstanding laws that stand on a basis of goodness, truth, and virtue.

As such, the pure, authentic Sunnah of the Prophet Muhammad (pbuh) has also been preserved, as it is critical to understanding the Quran which was revealed to him (pbuh). The proof for this is:

The development of the science of hadith, in which the integrity of each narrator of a hadith from Allah's Messenger (pbuh) is investigated as to his honesty, his trustworthiness, his observance of Islamic ritual, his restraint from committing prohibited acts, etc., to ensure that he is not neglectful of his religion. There is also an investigation into the quality of his memory and his aptitude for accuracy. It is also stipulated that whoever related a hadith from a certain individual must be proven to have been his contemporary, and in fact, some investigators, such as Imam al-Bukhari, required proof that the two actually met. This is what led them to develop an entire discipline known as *'ilm ul-rijal*, "the science of the men," which records the life story of every narrator who related the hadith over the course of centuries: his birth, his death, the teachers from whom he acquired knowledge, his behavior, his piety, and so on.

Such a discipline is not known except in the nation of the Seal of the Prophets and Messengers, who was sent to all people, Muhammad (pbuh).

As such, there is no need for any other divine scriptures to be sent down upon any other prophet sent after the Prophet Muhammad (pbuh), for the influence and persuasive power of the other, previous miracles of the previous prophets and messengers before the coming of the Prophet Muhammad (pbuh) ended with the death or ascension of the messenger, as opposed to the case with the everlasting miracle (the Holy Quran), which has been preserved with all its influence and persuasive power even after the death of the Prophet Muhammad (pbuh).

For, if the Jews and Christians were asked now about seeing the miracles of their prophets, they would say, "We did not see them," and if they were asked how they know about them, they would say, "Our fathers and grandfathers and others informed us of them."

But if the Muslims were asked about seeing the miracles of their Prophet, Muhammad (pbuh), which testifies to the truth of his message and call, they would say, "The great miracle of the Prophet Muhammad (pbuh), which testifies to the truth of his message and call, is in our hands. We see it and study it, in addition to the other miracles and wonders a multitude of our trustworthy people have related to us."

Indeed, the fact that this great miracle has been preserved by Allah (Blessed & Exalted) is irrefutable visual and logical proof, that there will be no other, new divine scripture sent down after the Holy Quran which was revealed to the Prophet Muhammad (pbuh), and that there will be no other, new prophet or messenger after the Prophet Muhammad (pbuh).

Among the visual and logical proof that the Holy Quran, the great miracle, will remain preserved by Allah (Blessed & Exalted), and therefore, there will be no need for a new divine scripture, is what we witness now of advances in means of writing and printing: modern devices, the founding of institutions and administrative bodies, and special commissions for printing the Holy Quran—the Great Miracle—and supervising it and protecting it from the meddling of vile human hands.

As such, all prophecies and messages were sealed by the prophethood and message of the Prophet Muhammad (pbuh) to all people.

6. The purification of the Ancient House—the Sacred Ka`aba—from the filth of association in worship and idolatry:

Allah Most High has said,

{Verily, the first House (of worship) appointed for mankind was that at *Bakka* (Mecca), full of blessing, and a guidance for the worlds.}

[Aal-'Imran 3: 96]

{And (remember) when We showed Abraham the site of the (Sacred) House (the Ka`aba), (saying), "Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, and for those who stand up for prayer, and those who bow, and make prostration.}

[Al-Hajj 22: 26]

Indeed, the first house of worship placed by Allah (Mighty & Majestic) on the earth was that which is in Mecca, so that people might worship Him (Noble & Sublime), purely, without associating anything else with Him, and the Arabs used to make pilgrimage to that house of worship every year.

The Ancient House—the Sacred Ka`aba—is of great importance to Allah (Mighty & Majestic). Its sacredness is paramount, for it is the first house set for people on the earth for the worship of Allah (Glorious & Exalted).

However, over time, Satan made it seem good for the Arabs to worship others beside Allah Most High—idols and stones—and the situation remained that way for many centuries.

Yet part of the requirements of the Wisdom of Allah (Glorious & Exalted), was that there come a time when His Sacred House—the Holy Ka`aba—would be cleansed of all these statues and stones that the Arabs used to worship, for it was the first house built for the worship of Allah (Noble & Sublime) on the face of the earth.

Message followed message, and the association and idol worship of the Arabs remained as it was. Judaism came, followed by Christianity, and neither of them could cleanse Allah's Sacred House from association, idols and the worship of others beside Allah Most High; they were not able to bring the people from the worship of false gods and stones to the worship of Allah (Glorious & Exalted).

Until the Seal of the Prophets and Messengers, Muhammad (pbuh) came with the final message, to implement what Allah (Mighty & Majestic) willed—that which His Wisdom (Noble & Sublime) required—the cleansing of His Sacred House from the association of false gods and idols, and rectifying this corrupt creed.

That is why it was from the Wisdom of Allah (Mighty & Majestic) to send Muhammad (pbuh) as a final messenger by whom to seal the divine messages, to be sent to all people, reciting to them the Verses of their Lord, to purify and cleanse them from idolatry and evil acts, to teach them the Book of their Lord, to command them to do good and forbid them from doing evil, and to declare lawful that which is pure and good and to prohibit all that is evil and harmful.

And then it really happened: Allah (Mighty & Majestic) blessed His Messenger, Muhammad (pbuh) with the liberation of Mecca in the eighth year after the *Hijrah* (the migration to Medina). He entered the Sacred Mosque, headed toward the Black Stone and kissed it. Then he circled round the Ancient House with a bow in his hand. At that time, there were 360 idols surrounding the Ka`aba, so Allah's Messenger (pbuh) began to stab at them with the bow, reciting the Words of Allah (Mighty & Majestic), **{And say, "Truth has come and falsehood has vanished. Surely! Falsehood is ever bound to vanish."}** [Al-Israa' 17: 81] and **{Say, "The truth has come, and falsehood can neither create nor resurrect."}** [Saba' 34: 49]

Behold Allah's Holy House—the first house established for the worship of Allah Most High on the face of the earth—before our eyes, cleansed of statues and idols, pure for the exclusive worship of Allah Almighty, people worshipping their God and Creator purely, without associating anything with Him, worship with correct belief, worship that does not require the reform or renewal of a new prophet or messenger.

Indeed, the Prophet Muhammad (pbuh) is the Seal of the Prophets and Messengers, sent by our Lord (Blessed & Exalted), to cleanse His Ancient House from the filth of the worship of false gods and idols, to all people.

And it has been discovered recently: that the Holy City of Mecca lies at the center of all dry land on the face of the earth. In other words, were we to draw a circle, its center point would be Mecca and this circle would encompass all dry land.

Also, the longitude of the Holy City of Mecca lies exactly at the center of time. Thus, surrounding Mecca is the whole world, in time and space.

We have previously discussed some recent scientific discoveries: the congruence of the Muslim rite of circumambulation around the Ka`aba with the order of the universe and its harmony with it, which proves that God the Creator of this universe is the One (Glorious & Exalted) Who sent down His final message upon the Prophet Muhammad (pbuh), Seal of the Prophets and Messengers.

As a necessary result of the Wisdom of Allah (Glorious & Exalted), the Holy City of Mecca was made the cradle of this final, global message.

7. Among the special characteristics of the nation of the Prophet Muhammad (pbuh) is that it is a proselytizing, missionary nation.

Allah Almighty has said,

{Let there arise out of you a group of people inviting to all that is good, enjoining the good and forbidding the evil. And it is they who are successful.}

[Aal-'Imran 3: 104]

{You are the best of peoples ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allah.}

[Aal-'Imran 3: 110]

Allah's Messenger (pbuh) said,

"Whoever sees evil, let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest of faith."

[Related by Muslim]

Allah's Messenger (pbuh) said,

"Spread the word about me, even if by one verse..."

[Related by al-Bukhari]

Allah's Messenger (pbuh) said,

"May Allah illuminate a person who hears something from us and relates what he has heard, for many a preacher is more aware than the listener."

[Related by al-Tirmidhi, who said it is authentic (*sahih*)]

Among the special characteristics of the nation of the Prophet Muhammad (pbuh) is that they spread the word of their Lord and the words of their messenger to others and to those who come after them, and they call for it.

- They call for goodness, they call for the religion of Allah (Mighty & Majestic), Islam: its principles, its branches, and its laws.
- They enjoin the good, calling for all that is known to be good, according to law and reason.
- They forbid the evil, prohibiting all that is known to be ugly, by law and reason.
- It is a nation that calls for belief in Allah (Mighty & Majestic) and for holding on to everything the Prophet Muhammad (pbuh) came with: correct belief, upstanding laws, guiding rites of worship, and noble standards of interaction, etc.

As such, the preachers of the nation of the Prophet Muhammad (pbuh) are the best to people, in advice, in love of goodness, in preaching, teaching, instructing, and enjoining good and forbidding evil.

For Allah (Mighty & Majestic) made them among the causes for this great religion, Islam, to be preserved.

For example, the companions of Allah's Messenger (pbuh), and after them, their followers: They called for what Allah's Messenger (pbuh) called for, imitating his example, following in his footsteps, and spreading Islam, north and south, east and west.

Another example is: what we find today of many, many groups of scholars and preachers traveling purely for the sake of inviting people to the religion of Allah (Mighty & Majestic), Islam, in various countries and in different parts of the world.

A further example is: what the Muslims have done in terms of starting specialized Islamic satellite channels for calling people to Allah (Mighty & Majestic) and His true religion, Islam, to convey the final message of His prophet, Muhammad (pbuh) in the Arabic language and other foreign languages, to all parts of the world. This is because of the amazing advancements in audio and video technology.

Yet another example is: the authentic, truly Islamic sites (not the imitations of the malicious enemies of Islam and its people) on the Internet, and their specialization in the field of calling to Allah (Mighty & Majestic) and to His true religion, Islam, in different languages, Arabic and otherwise.

As such, there is no need to send another prophet or messenger after the Prophet Muhammad (pbuh), when his (pbuh) nation is competent of conveying the message to all different types of people, in every part of the world, and this confirms what we mentioned in the previous point: that there really has been no prophet or messenger after the coming of the Prophet Muhammad (pbuh) and his message and that the claims of prophecy that some of the blasphemous liars have announced are false and have come to nothing but disappointment and failure, and swift, crushing defeat for such false claims and their proponents. An example of that is:

Musaylama the Liar, who claimed to be a prophet after the coming of the Prophet Muhammad (pbuh) and the success of his mission.

The fate of that liar, Musaylama, was humiliation and shame in this world before the Next, for his name was paired with the quality of lying such that we do not mention his name, Musaylama, without pairing it with that characteristic, lying. This is proof and testimony of the prophethood of the Prophet Muhammad (pbuh) and the truth of his message and call, for he (pbuh) informed us that there would be no prophet after him, and what he told us has come true. Thus, this is one of his (pbuh) miracles, since he told us of something unseen, through revelation from Allah (Glorious & Exalted).

Contrary to the deceptive call of Musaylama, the Liar, we find the truthful call of the Prophet Muhammad (pbuh) to be:

We find that it appeared, was granted victory by Allah (Mighty & Majestic), and in fact, we almost never mention the name of the Prophet Muhammad (pbuh) without it being accompanied by blessings and peace upon him—those who mention his name (pbuh) and those who hear it—saying, "May the peace and blessing of Allah be upon him." As we mentioned, no lying phony claiming to be a prophet could fulfill the task of a prophet sent from God the Creator (Noble & Sublime). He would quickly fold under the obstacles and temptations he would be up against. He would fail to meet up to the tests and challenges facing him. His false, lying proponents would not be able to bear good fruit due to their blasphemy against Allah Almighty in claiming prophethood and special, elect status, for it would be a false prophethood, which therefore would not have the support of Allah (Mighty & Majestic).

That is why no one would be able to fulfill the task of prophethood, except a prophet sent from God the Creator (Noble & Sublime), who is truthful in his call and message, and who has the support of Allah (Blessed & Exalted).

As in the aforementioned, we have shown the possibility of applying the definitive test, and the result is: that Muhammad (pbuh) is the Seal of the Prophets and Messengers and his message was addressed to all people.

And as for the proof and testimony we have mentioned, we can clarify and confirm that Muhammad (pbuh) is the Seal of the Prophets and Messengers, who was sent to all people, and there will be no other prophet (pbuh) or messenger after him.

Is Religion the Main Factor in Wars and the Spread of Killing among Nations and Peoples?

Is It the Cause of the Economic Stagnation and Cultural Backwardness?

To answer these questions, we will explain the condition of nations and peoples when they submit to the power and authority of Allah (Mighty & Majestic), following and holding fast to the truth, and when religion is absent. I will do so with extreme brevity.

Someone who is estranged from Allah (Mighty & Majestic), who does not believe in the Existence of a Creating God, who has no religion or belief to cling to, might think that religion is the cause of wars between nations and peoples and the spread of killing amongst them. He might also think the same about economic stagnation and cultural backwardness. But this view from the atheist who denies the Existence of Allah (Mighty & Majestic) is incorrect. It stems from lack of knowledge and ignorance about the facts of reality. It is either due to heedlessness and ignorance of the evidence and the confirmation of facts, or to not following the truth. It might also be due to the following of vain desire and trivial passions, despite knowledge of the facts of reality, and therefore, absolute, audacious rejection of the truth since it contradicts one's stubborn pride and goes against one's wishes and desires.

The first thing such a person should do is to believe in the Existence of God the Creator (Noble & Sublime), and we have presented much irrefutable evidence for the Existence of Allah (Mighty & Majestic) which no one with good nature and sound mind can ignore.

Secondly, he should know that the true religion according to Allah (Mighty & Majestic) is only one—Islam, even if Divine Law, which contains various and variable different rules of jurisprudence, has changed over time, in accordance with the interests of nations and peoples, since time and place differ, according to the Will of Allah (Mighty & Majestic) and His Ultimate Wisdom.

The truth is one; it cannot resemble or be mixed with falsehood, since it concurs with man's pure nature and sound reason. No intelligent beings with straightforward, abundant logic and superior reason can differ over it, and we have previously proven this in brief.

The condition of nations and peoples when they submit to the authority and power of Allah (Mighty & Majestic) and follow and adhere to the truth:

As we have stated previously, the natural situation is for all people to have the same religion: Islam, and this would mean:

They believe in the Oneness of God the Creator and the Greatness of His Attributes and the Absoluteness of His Power, without ascribing to Him anything defective in His Being or any shortcoming in the Perfection of His Attributes.

They believe in all of the prophets and messengers that Allah (Blessed & Exalted) sent to preach to His creation and guide them to His Straight Path after they had fallen into error and gone astray. If the proof and testimony that prove and testify to their prophethood and the truth of their call and message become clear, they do not deny the message of any one of them, nor do they distinguish between any of them by following their personal inclinations; rather they follow the latest prophet or messenger sent to them with Divine Legislation.

They believe in all the Divine Scriptures sent down from Allah (Mighty & Majestic) upon His prophets and messengers. They seek judgment from it, without denying or opposing any of it, and so on.

The result of this would be: the submission of all nations and peoples to the authority of Allah (Noble & Sublime), judgment by it, the application of Divine Law, and adherence to the methodology of the prophets and messengers.

However, what happened is that people divided and differed when each one followed his own desires and interests. Their pure natures and sound minds were corrupted, and they strayed from Allah's Straight Path. Allah (Mighty & Majestic) explained this in His Saying,

{And verily! This, your religion (*ummatukum*), is one religion, and I am your Lord, so keep your duty to Me. * But they (men) have broken their religion among them into sects (*fa taqatta`oo 'amrabum baynabum zuburan*), each group rejoicing in its belief.}

[Al-Mu'minoon 23: 52-53]

The word, "*ummatukum*," means: your religion—that your religion is one religion—Islam. The phrase, "*fa taqatta`oo 'amrabum baynabum zuburan*," means: they have divided over the matter of their religion into different groups and sects, as we have shown:

The natural state of affairs is for people to be united on that which pleases their God and Creator (Noble & Sublime), not divided and at odds with each other. They should love one another and live in peace together, without feuding and fighting.

They should implement the Wise Rules and Legislation of Allah (Mighty & Majestic) with its lofty directives and noble, intelligent standards of behavior, and so on.

Like that, all nations and peoples would rise, economically, as a result of applying what Allah (Mighty & Majestic) has commanded.

To prove this:

History has shown the condition of the Arab tribes and other peoples before the coming of the Prophet Muhammad (pbuh) and the arrival of Islam as a religion, compared to after his coming (pbuh) when realization of the Oneness of Allah (Mighty & Majestic) had been completed and the people submitted to His Authority and Power (Noble & Sublime).

Before the coming of the Prophet Muhammad (pbuh), the Arab tribes and others were disparate tribes, feuding and fighting, wars and enmity arising amongst them for the most trivial of reasons.

But after the coming of the Prophet Muhammad (pbuh) with Islam as the religion, throngs of people entered the religion of Allah, the tribes became united. They gathered on the word of true monotheism with which the Prophet Muhammad (pbuh) had come: *La ilaha illa Allah* (There is no true god but Allah), and the individual members of the tribes and others became brothers who loved each other. One would sacrifice himself and his wealth for his brother in Islam. Many, many luminous incidents among the companions of Allah's Messenger (pbuh) have gone down in history on this matter. The Most High spoke the truth when He said,

{...and remember Allah's Favor on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you became brethren...}

[Aal-'Imran 3: 103]

The situation of nations and peoples in the absence of the religion and in the absence of following the truth or forsaking adherence to it:

In the absence of the religion among nations and peoples, and forsaking adherence to the truth which pleases Allah (Mighty & Majestic), we find that:

Injustice and corruption spread because everyone follows their own personal interests and vain passions. Unjustified killing becomes rampant because of the deviant doctrine of "survival of the fittest."

Gone are the commendable, noble values necessary for the existence of human societies and which society cannot exist without, such as honesty, trustworthiness, justice, etc.; they are obliterated and wiped out, as we have shown previously.

Moral decadence spreads, such as fornication and reprehensible abominations, as a result of the fantasy that God the Creator, Who will bring them to account for their wicked beliefs and evil actions, does not exist.

According to what we have presented, security and peace among peoples and nations will not be achieved, and therefore there will be no advancement in the field of economics; there will only be economic stagnation and cultural and social backwardness in many aspects of life.

To give an example of what we mean:

Many, many wars have been fought between many countries for reasons of racial differences and cultural affiliations.

Thus we find that communist governments—that deny the Existence of God the Creator, like the Soviet Union, China, and others—were the worst governments in terms of oppression, compulsion, and aggression against the freedom and dignity of their people. In fact, the leaders of such governments inflicted upon their people the most horrible kinds of torture, killing many millions, in addition to their wars against other peoples in which millions and millions of people died. History testifies to this.

In the First and Second World Wars, we also find the killing of thousands and thousands of human beings as a result of the conflict between states and each other, in addition to many other wars that resulting in great catastrophes, economic destruction and the regression of civilization.

With this, we see clearly the answer to the previous question, which is:

Religion is not the cause of economic stagnation or cultural backwardness; rather it is the reason for the thriving and prospering of the economy and for the advancement of civilization.

To clarify: When religion is a cause of wars between two parties, one of which are the Muslims, this represents a struggle in the realm of tests and challenges between the truth to which the Muslims hold fast and the falsehood whose creation is led by the wicked—those who follow their vain desires, trivial passions and corrupt creeds, from among the Jews, the Christians, and others, as we have mentioned previously.

Suffice it to say that we know the wars of the Muslims against their enemies were merely for the purpose of proclaiming the truth, and spreading the message of the Absolute Oneness of Allah (Mighty & Majestic): *La ilaha illa Allah*, not for the sake of wreaking havoc and killing. The proof of that is:

Allah's Messenger (pbuh) prohibited the killing of women, children, the elderly and noncombatant monks. He (pbuh) also forbid burning with fire, maiming the dead, mutilating their corpses, or dismembering them, plus other restrictions for Muslims in their wars, in light of the instructions given to us by Allah's Messenger (pbuh).

This is in addition to the element of pardon and forgiveness whenever possible, whenever the Muslims have succeeded in proclaiming the word of truth and waving the flag of true monotheism. For example, in the battle Allah's Messenger (pbuh) fought to liberate Mecca, he (pbuh) prepared his army of ten thousand fighters from among his noble companions to free the Holy City of Mecca—the most beloved of all lands to Allah Almighty, in which His Sacred House, the Holy Ka`aba, is located—as we mentioned before. Then, he (pbuh) entered with his army, triumphant and victorious, and he began to cleanse the Ka`aba of the idols that surrounded it and were inside it. These idols numbered: 360.

Then, he (pbuh) entered the Ka`aba and prayed to Allah (Glorious & Exalted). Then, he glorified and praised Him, saying:

La ilaha illa Allah wabdahu la sharika lah, sadaqa wa`aduh, wa nasara `abduh, wa hazama al-ahzab wabdahu (There is no true god but Allah, Alone, without partner; He has made good His promise, granted victory to His slave, and defeated the confederates by Himself.) Then the Prophet (pbuh) said,

"Oh people of Quraysh! What do you think I should do with you?"

They said, "Treat us well, noble brother, son of a noble brother."

He (pbuh) said, "Verily, I say unto you as Joseph said to his brothers, **{There is no reproach on you this day.}** Go, for you are free."

Then he (pbuh) ordered Bilal to ascend and proclaim the call to prayer from the Ka`aba after the time for the prayer had come. And after that, Allah's Messenger (pbuh) prayed the prayer of victory or the prayer of thanksgiving.

This was an example of pardon and forgiveness from Allah's Messenger (pbuh) and his army of Muslims for the people of Mecca, who were people who worshipped false gods and idols. The people of Mecca had done great harm to Allah's Messenger (pbuh) and fought against him for years. They had even tried to assassinate him (pbuh) before he migrated to Medina. They had inflicted the worst types of torture on the Muslims before the Migration to force them to leave their religion.

The Words of Allah Almighty are true when He says, **{And We have sent you not but as a mercy for the worlds.}** [Al-Anbiyaa' 21: 107]

At the same time, we find that the people of innovation—the Jews, Christians, communists, atheists and so on—fight wars to spread killing and corruption in the land. They do not adhere to rules or laws in their wars. They kill old men, women, and pregnant mothers. They split open their bellies in a horrendous manner. They kill young children and babies. They mutilate the dead, and do all sorts of corrupt and villainous things.

One example is their wars during the occupation of certain countries and states in order to plunder and steal their precious resources, from oil to metals and other things, and for the sake of benefitting from their special geographical location.

In conclusion, Islam is the true religion that calls for adhering to lofty principles and exemplary behavior, both in peace and in war. This is how societies will progress in various aspects of life: economic, social and cultural, and more.

The Right of Allah (Mighty & Majestic) on His Slaves & the Right of the Slaves on Allah (Blessed & Exalted)

It behooves us to know the right of Allah (Mighty & Majestic) on us, after He (Glorious & Exalted) granted us guidance to believe in His Oneness and let us know His Supreme Attributes and their Perfection, after He (Glorious & Exalted) bestowed upon us faith in His prophets and messengers, and faith in all they came with and in all they conveyed to us, after He made us a part of the nation of the Prophet Muhammad (pbuh), the Seal of the Prophets and Messengers, which it is the best nation brought forth among people, the nation He (Blessed & Exalted) entrusted with the preservation of His Scripture—the Holy Quran—and the protection of the Sunnah of His prophet (pbuh), and therefore, the protection of His Law and His great religion, Islam.

It is also imperative that we know the right of Allah (Mighty & Majestic) upon us so that we can fulfill it, for the purpose of our lives on this earth is to give Allah (Mighty & Majestic) this right.

From the Mighty Grace of Allah (Blessed & Exalted), His Bounty and Generosity, is that He made compensation, reward and a goodly payment for those who give Him (Noble & Sublime) His due right, even though Allah (Mighty & Majestic) is God the Creator who is not questioned about anything, while human beings are the slaves, created beings as any others, who will be questioned by Him (Noble & Sublime) about everything, on the Day of Reckoning.

The natural state of affairs is that the slaves do not have rights on their master, because no one has any superiority over Him (Noble & Sublime); rather, all Grace and Bounty is from Allah (Blessed & Exalted) upon His creation.

To know the right of Allah (Mighty & Majestic) over His slaves, and the right of the slaves over Allah Almighty, we mention that which the Prophet Muhammad (pbuh) related to us in this noble hadith, which was narrated by Imam al-Bukhari from the hadith of Mu`adh. Allah's Messenger (pbuh) said, **"Oh Mu`adh, do you know the right of Allah over His slaves and what the slaves' right is over Allah?"**

I (Mu`adh) said, "Allah and His messenger know best."

He (pbuh) said, **"Allah's right over His slaves is that they worship Him and associate nothing with Him, and the right of the slaves over Allah is that he who does not associate anything with Him will not be punished."** [Related by al-Bukhari]

We would like to point out one aspect of the right of Allah Almighty over His slaves, in brief:

A. True Monotheism (*Tawhid*)

From the right of Allah Almighty over His slaves is that they affirm His Oneness, completely:

- Man believes and knows with certainty that Allah (Glorious & Exalted) is the Lord, Who created him and all things, and that He (Glorious & Exalted) is the Maker and Shaper, the All-Powerful, the Sustainer, and so on among the Attributes of His Lordship. Man also knows that there are actions no one does and cannot do, except Allah (Glorious & Exalted). This is called the unity of lordship (*tawhid al-rububiyyah*).
- Man knows full well that the Lord and Creator (Glorious & Exalted) is the Only One described with all the Attributes of Perfection. He knows that to Him (Glorious & Exalted) belong the Most Beautiful Names and Attributes, and that any reproachable names or attributes cannot be ascribed to Him.

Man knows full well that the Lord and Creator Alone is worthy of worship, and that nothing should be worshipped beside Him. This is called the unity of divinity (*tawhid al-uluhiyyah*).

B. Worship and Obedience

As the right of Allah Almighty over His slaves is that they affirm His Oneness and not associate anything with Him, it is also His right (Noble & Sublime) over His slaves that they worship Him Alone (Noble & Sublime) and that they obey none but Him.

They must not associate any partners in their worship of Allah Almighty. They must obey His commands and avoid His prohibitions, seeking thereby His mercy and good pleasure (Blessed & Exalted) upon them and that He remove from them His punishment and torment.

The Right of the Slaves over Allah Almighty

As we have stated, the natural state of affairs is that the slaves have no right over their Lord, because no one has any superiority over Him (Noble & Sublime); rather, all Grace, Favor, and Bounty are from Allah Almighty upon His creation.

A concise summary of the right of the slaves over Allah Most High is what the Messenger (pbuh) has informed us of and indicated: that Allah (Glorious & Exalted) shall not punish those who affirm His Oneness in belief and worship, and who do not associate anything with Him (Noble & Sublime).

Indeed, Allah (Blessed & Exalted) made His gardens of Paradise, His realm of delights, for His believing, righteous, obedient slaves who are exclusively devoted to Him (Noble & Sublime), where He will bestow eternal pleasure upon them—pleasure with no end, by the Grace of Allah (Blessed & Exalted)—where He (Noble & Sublime) will establish His Favor upon them, and never be angry with them.

We find no better words to describe the Bounty of Allah Almighty than those which the second Rightly-Guided Caliph, Umar ibn al-Khattab, said, "Bounteous is the blessing of Allah and good."

And true are the Words of Allah Most High when He said, **{Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.}** [Al-Nisaa' 4: 70]

The Message of Muhammad (sws)

It has always been Allah's Way to send His messengers when the world is in need of them, and when people have strayed from the correct path that will connect them to Allah. Allah sends messengers when people have become corrupt, when they differ in opinion and quarrel, and when they are in need of a law to reform their beliefs and connect people with one another in harmonic and intimate unity. Only at that point would people be properly able to thank their God for the blessings He granted them, for sending them a prophet with pure beliefs, noble morals and a straight-forward system of legislation, based on truth, virtue and justice.

Allah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُنِيراً

It means, {O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner, and as one who invites to Allah (grace) by His leave, and as a lamp spreading light.} [Al-Ahzab 33: 45-46]

And He says:

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

It means, {He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear.} [Al-A`raf 7: 157]

And He also says:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

It means, {Even as We have sent unto you a messenger from among you, who recites unto you Our revelations and causes you to grow, and teaches you the Scripture and wisdom, and teaches you that which ye knew not.} [Al-Baqarah 2: 151]

Evidence to Prove the Prophecy of the Prophet Muhammad (sws)

The First Proof:

The Belief Prophet Muhammad (sws) Brought

To understand the importance of the belief with which the Prophet Muhammad (sws) brought, we must notice the following:

From Allah's Wisdom, the issue of belief was the first issue to be addressed from the very first day of the Prophet's message. Prophet Muhammad (sws) began his first steps in the call by asking people to testify that there is no god but Allah. His mission was to allow people to know their God and to worship Him alone.

The proof of this assertion may be found in the following:

- A) The countries of *Bilad al-Sham* (Greater Syria) in the north were ruled by Arab leaders on behalf of the Byzantine Empire, and the countries of Yemen in the south were ruled by Arab leaders on behalf of the Persians, while the Arabs themselves had nothing to rule except the Hijaz and the Najd (the western and eastern-central Arabian Peninsula), which were nothing more than barren desert with fertile oases scattered here and there.

Muhammad (sws) could have stirred up feelings of Arab nationalism if his goal was just to unite Arab tribes eroded by blood-feuds and torn apart by small-scale conflicts. Muhammad (sws) was known as 'The Honest' and 'The Trustworthy' among his people. Fifteen years earlier, the nobles of Quraysh had chosen him to judge between them concerning the matter of the Black Stone (of the Kaaba) and they accepted his judgment. He was from Bani Hashim, the most noble branch of the tribe of Quraysh. He could have united them and directed them to take back their extorted lands from the colonial empires (the Byzantines in the north and the Persians in the south) and raised the flag of Arab identity and nationalism. He could have established a strong unity over the whole of the Arabian Peninsula. Had he done that, all Arabs would (more than likely) have responded to his call, instead of suffering for 13 years in the opposite direction to reform the belief of the Arabs, then others, and ultimately, the whole of mankind.

It could be said that, after the Arabs responded to Muhammad (sws) and he had assumed the position of leader and consolidated power and glory in his hand, he would have been in a position to use this influence to establish the belief of pure Islamic monotheism with which Allah had sent him, but Allah, the Glorious and Exalted, the All-Knowing and Wise, did not direct His messenger to do that. He instructed him to come out openly with the truth that "there is no god but Allah" and, with the few who would respond to him, to bear a great amount of suffering. But why?

It is not that Allah, the Glorious and Exalted, wanted His prophet and the believers to suffer; rather, it was that He knew that would not be the way. The point was not just to rid the world of Byzantine or Persian rule and turn it over to the Arabs.

The world belongs to Allah, and it must be made only for Allah. And the world will not be made only for Allah until the flag of '*La ilaha illa Allah*' has been raised so that no one has power over anyone but Allah, for all power belongs to Allah and there is no law but that of Allah. The only nationality Islam wants for people is the nationality based on the creed that declares Arab equal to Byzantine, Persian and any other ethnic or cultural group under the banner of '*La ilaha illa Allah*' (There is no true god but Allah).

Take, for example, Salman al-Farisi, named thus because he was from Persia (Furs), Sohaib al-Rumi, from the Byzantine Empire (Rum), and Bilal al-Habashi from Abyssinia (Habashah; currently Ethiopia). All of them were companions of Prophet Muhammad (sws).

- B) When Muhammad (sws) was sent with the religion of Islam, Arab society was in the worst possible condition in terms of the distribution of wealth and justice. A small proportion of the population had money and businesses, multiplying their wealth and trade through usury, while a large proportion owned nothing but austerity and hunger. Those who possessed fortunes also possessed honor and status, while the vast majority suffered the lack of either wealth or dignity.

Muhammad (sws) could have begun his call by raising the flag of social justice, waging war against the social elite. He could have started a movement for social reform, giving the wealth of the rich to the poor.

Had he done that, Arab society would (more than likely) have been divided into two: the vast majority with the new call, standing in the face of the tyranny of wealth and status, instead of standing as a society united in defense of '*La ilaha illa Allah*' (There is no true god but Allah)—a message which was not raised high at the time, except by a few singular individuals.

It could be said that, after many people had responded to Muhammad (sws), chosen him as their leader, overcome the privileged minority and thereby made them compliant, he would have been in a position to use his influence and power to impose the belief of monotheism with which his Lord had sent him.

But Allah, the Glorious and Exalted, the All-Knowing and Wise, did not direct His messenger to do that. He knew that would not be the way. He knew that social justice must emanate from society through a comprehensive belief system that refers all its affairs to Allah and that is content to voluntarily accept the justice of the distribution ordained by Allah. Only through the integration of society as a whole can satisfaction grow in the hearts of both giver and taker, making it possible to implement a system pleasing to Allah—a system which, when obeyed, would nourish hope for everything good in this world and the Next. Hearts would no longer be filled with greed and hatred, matters would not be settled by sword or stick, intimidation or violence, and hearts would not become completely corrupt and suffocate the soul, as was the case in systems based on anything other than Allah.

- C) When Muhammad (sws) was sent, the level of morality in the Arabian Peninsula was at its worst in so many ways, despite the simple virtues of the desert nomads. Oppression was widespread, wine and gambling were basic cultural institutions and a source of pride, and prostitution in its various guises was one of the distinctive features of society.

Muhammad (sws) could have begun his mission with a call for reform—redefining a sense of morality, restoring a base of purity, cleansing souls and reestablishing a set of checks and balances. He found (as does any moral reformer in any environment) that he could find good people being harmed by such filth, and their innate dignity and self-respect leads them to respond to the call of reform and purification.

Perhaps someone would say: if Muhammad (sws) had done that, and a good majority responded to him from the beginning, they would have reformed their morals and purified their souls and gotten closer to accepting the correct belief and supporting it rather than provoking opposition to the call of '*La ilaha illa Allah*' (There is no true god but Allah) from the outset. Yet Allah, the Glorious and Exalted, the All-Knowing and Wise, did not instruct His messenger (sws) to proceed in that direction.

Allah, the Glorious and Exalted, knew that was not the way. He knew that morality cannot be built on a foundation other than belief—a belief that sets the standards, decides the values and establishes the power to stabilize the checks and balances. Until such a belief has been settled, all values and the morals they are based on would remain in a state of instability, without restriction, authority or consequence.

When this belief has been established with great effort, and authority rests upon it, when people know their Lord and worship Him Alone, they are set free both from being controlled by their fellow slaves and from being controlled by their own passions. When

'*La ilaha illa Allah*' has taken root in their hearts, Allah builds with it and its people everything anyone could suggest.

The earth was cleansed of the Byzantines and Persians, not to solidify the authority of the Arabs, but to establish the Authority of Allah Almighty.

Society was completely cleansed of social injustice. The Islamic system began to judge by Allah's standards, weigh with Allah's scales and raise the banner of social justice in the Name of Allah Alone. It is called, simply: the banner of Islam; no other name is connected with it. Written on it is: '*La ilaha illa Allah*' (There is no true god but Allah).

Souls and morals were purified, and hearts and minds were cleansed because the sense of being watched took root in the people's consciences. They focused their ambitions on pleasing Allah, they hoped for reward from Him, they felt ashamed to displease Him, and they feared His anger and punishment. All of this came to pass as a result of supervision and consequences. Humanity was elevated in social organization, in morality and in all aspects of life—elevated to towering heights that have never been reached before and which have never been reached since, except under the auspices of Islam, and the Prophet (sws) and his companions are the proof of that.

Herein above, we have made clear the importance of belief. Belief is the foundation. Whoever has correct belief in Allah, His Angels, His Books, His Messengers, the Last Day and Preordination, keeps his acts of worship and interactions in accordance with Sharia, and makes his intentions purely for Allah, the Mighty and Majestic, his religion is sound and his deeds will be accepted. Whoever lets his belief be corrupted (for that is the foundation), his religion is corrupt and his deeds will be null and void (even if they were good). They will not be accepted, and he will not benefit from them in the Hereafter.

Let us meditate on the belief with which Muhammad (sws) came—the belief that was the cause for Muslims to rise above, for the people who accepted Islam as a religion, who embraced it, acted upon its instructions and held fast to the Book Allah sent down upon His Messenger (sws).

Prophet Muhammad (sws) called to the belief in and worship of one God. He made people get to know their God and asked them to worship Him alone. He let people learn about their Lord Who created them, formed them out of nothingness and provided them with sustenance, and he renounced the existence of any partner or equal to Him.

He called those who denied the existence of Allah Almighty to believe in the founder of this perfectly-formed universe. He called them to believe in Allah, the Glorious and Exalted.

He called them to fight those who worship idols, for idols can neither benefit nor harm, yet despite that fact, the Arabs and others used to worship them instead of Allah, the Mighty and Majestic.

He called them to combat the worship of anything other than Allah. The Arabs and others worshipped stone, the Persians worshipped fire, and the Jews took their scribes and rabbis as lords beside Allah, the Mighty and Majestic. They made lawful that which Allah forbade, and forbidden, that which Allah made lawful, and they followed them.

The Christians worshipped a human being: Jesus, the Messiah, a creature who eats, drinks, sleeps and does everything else other human beings do. Yet, despite that, they worship him beside Allah.

Muhammad (sws) called to the worship of Allah alone, and he denied any flaws or characteristics of incompleteness attributed to Him by men. We should notice that the environment in which the Prophet (sws) lived was teeming with blasphemous lies about the Creator, may He be glorified and exalted. And the following is proof:

A) The Arabs said awful things about Allah: that He created the angels in female form and that the angels are Allah's daughters, may He be glorified and exalted above such unbecoming charges.

B) The Jews also said blasphemous things about Allah. They said that Uzayr (Ezra, the prophet) is the son of Allah, may Allah be glorified and exalted above that which they say. They took their rabbis as lords beside Allah. Their rabbis fabricated lies about Him, made lawful that which He had prohibited and prohibited that which He had made lawful, and the Jews followed their rabbis in that. They made changes to their scriptures, denied their prophets and even killed them. They denied Allah's slave and messenger, the Messiah Jesus, son of Mary, (peace be upon him), despite the evidence of his miraculous birth, the miracle when he spoke from the cradle and the miracles Allah supported him with after that. They cursed him and spoke badly of his honor. They ascribed to his mother, the Virgin Mary, that which the tongue is too shy to mention, accusing her of fornication, though she was a devout worshipper, an ascetic, and a pious, virtuous young woman. Her Lord, the Blessed and Exalted, supported her with a miracle when her son was born: as a newborn baby, the Messiah, Jesus, son of Mary, spoke in the cradle. He was likewise granted other miracles thereafter, yet this dissolute nation charged Jesus with performing magic. They claimed he was a magician, the son of a prostitute, and accused his mother of being a whore.

They accused Lot (a prophet and the cousin of a prophet, Abraham, peace be upon them both) of copulating with both of his daughters and getting them pregnant while he was drunk on alcohol. They called Solomon (peace be upon him) a magician king and his father an appointed king. They claimed that Joseph (peace be upon him) unfastened the waistband of his pants and the waistband of his master's wife's pants and that he sat with her as a man does with his wife, when the wall opened up and he saw his father, Jacob, biting his nails in dread. They claim that he did not get up until the Angel Gabriel (peace be upon him) descended and said, "Oh Joseph, how can you be an adulterer and be counted before Allah as one of the prophets?" Only at this point, according to their claim, did Joseph get up and leave.

This is what they say, and there are many more examples of their blasphemous statements and false accusations.

Indeed the Jews only dared to make such blasphemous claims because of their impatience with humiliation and enslavement. They accused the Prophet Muhammad (sww) of lying, they fought him and tried to kill him, but Allah Almighty protected him and His religion. Yet despite all these lies, they describe themselves as clusters of grapes, while the rest of mankind is the thorns surrounding these clusters.

This is merely a product of their ignorance and insolence, for to take care of grapes, thorns need only be placed at the tops of the walls for protection. Amongst all the peoples of the world, we see that the Jews have suffered at the hands of men and have forever been humiliated by other nations. Their position among nations is trivial, as is the way people treat thorns.

The Christians say terrible things about Allah as well. Among them, there are those who say that Jesus is Allah, there are those who say that Jesus is the son of Allah, and there are those who say that Allah is the third of three, and may Allah be glorified and exalted above that which they claim. They say that Allah, the Glorified and Exalted, has taken a son though this is a charge of defect or incompleteness. Indeed, it would not be befitting for Allah, the Mighty and Majestic, to take a son, for He has no need of a son.

Allah Almighty says:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَائِمُونَ

It means, {**And they say: Allah has taken unto Himself a son. Be He glorified. Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.**} [Al-Baqarah 2: 116]

And He says:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

It means, {**It befits not (the Majesty of) Allah that He should beget a son** (this refers to the slander of Christians against Allah, by saying that (Jesus) is the son of Allah). **Glorified** (and Exalted be He above all that they associate with Him). **When He decrees a thing, He only says to it, "Be!" - And it is.**} [Maryam 19: 35]

He also says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا * لَقَدْ جِئْتُمْ شَيْئًا إِدًّا * تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا * أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا * وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا * إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

It means, {**And they say: "The Most Beneficent (Allah) has begotten a son** (or offspring or children). *** Indeed you have brought forth (said) a terrible, evil thing, * whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, * that they ascribe a son (or offspring or children) to the Most Beneficent (Allah). * But it does not befit the Most Beneficent (Allah) that He should beget a son (or offspring or children). * There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. * Verily, He knows each one of them, and has counted them a full counting * and every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).**} [Maryam 19: 88-95]

And He says:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

It means, {**Say (oh Muhammad, sws), "He is Allah, the One, * Allah the Self-Sufficient Master whom all creatures need. * He begets not, nor was He begotten. * And there is none co-equal or comparable unto Him.**} [Al-Ikhlās 112: 1-4]

Anyone who would accept one defect in the God he worships—in the God he should honor and magnify, placing His acts above the actions of his fellow human beings or any other creature that Allah has formed from nothingness—would not surprisingly be found accepting other defects in his God and Creator. In fact, he would be finding fault with the God that he himself worships.

Human beings and other creatures that Allah has brought into existence out of nothingness marry, have babies, multiply, die and are brought to justice at the reckoning. Then, by the will of Allah, the Mighty and Majestic, they either enter Heaven or Hell.

To those who accept that Allah, the Glorious and Exalted, had a human son or that He has a special relationship with them, we say to them in rebuke and denial:

- Who's to say that Allah, the Mighty and Majestic, does not have a son from among the angels or that He does not have a special relationship with them? They are from the Heavenly Hosts and Allah Almighty created them from light, so they are more noble in creation than human beings who were created from clay.

Who's to say that He has does not also have a son from among the jinn (a parallel creation made of fire) or that He does not have a special relationship with them as well?

This is just to deny the Christians' false claims and blasphemous lies against Allah Almighty.

Jinn are also creatures of Allah Almighty; He created them even before He created human beings.

- Who's to say that Allah, the Mighty and Majestic, did not create anything besides men and jinn that we have no knowledge of? How do we know that they have not taken third

and fourth sons or that Allah Almighty does not have a third or fourth special relationship with them?

We say this merely to refute the Christians' lies and false accusations against Allah, the Mighty and Majestic.

- c) Who's to say that Allah has not taken a wife or companion from mankind, the jinn, or any other creature?

We say this just to clarify the things the Christians say about Allah, as well as to censure and rebuke them.

- d) What is there to prevent anyone from accepting any of the other attributes and actions that are not befitting of Allah, the Glorious and Exalted—that detract from His Glory and Majesty—when He is his God that he worships and Whom he should defend from fault and glorify above all others?

Once again, I say this merely to rebuke them and refute their blasphemous lies.

- e) If Christians believe that Jesus is the son of Allah because he was born with no father, then what do they say about Adam who was created without father or mother? Do we call him a god or the son of a god?

Again, such statements are made only to prove the full impact of that which the Christians say and to rebuke them for it. Allah is far above such tragic accusations.

The evidence to prove the Majesty of Allah is so abundant as to be uncountable. The Christians' belief in their God is unclear and impure—it is a belief that cannot be accepted by anyone of sound nature or rational mind.

Indeed, they are no different than those who worship cows or anything else. They worship a human being created by Allah Almighty and ascribe Godhead to Him (or part of it, according to their varying denominations) because of the falsehood they have immersed themselves in. The human they worship is the Messiah, who was carried in the womb of the Virgin Mary—who was most certainly human—for the duration of her pregnancy. Thus, to refute and censure them, we say:

- a) How could the merely human Virgin Mary have carried in her womb a god or the son of God?
- b) How can a lower being contain a higher being? And what is this corrupted, muddled and unclear belief system that no sound mind could ever accept?
- c) What if a man married a cow? What if the human nature met and joined with the animal nature? Would what is born be half human and half cow? Does it make any sense for the divine nature to mix with human nature?

Surely a rational mind and a sound nature could never accept any of these claims, falsehoods and lies. Allah, the Mighty and Majestic, is the Creator who brings form out of nothingness and his attributes are unlike those of His creations.

What could make Him do that when He creates what He wills? And how could the 'son' of God be left to be crucified, killed and humiliated without protecting Himself?

How could God let His 'son' be crucified, killed and humiliated by the Jews who disbelieved and denied Him, under the claim that this would be a cause for the forgiveness of the sins of all human beings, though He Himself was not responsible for their sins?

What could possible make Him do that when He is the Creator Who holds the power to forgive and pardon without the least need for all these stories the Christians have made up?

Does it make any sense that all men and women would be held responsible for their father Adam's disobedience to his Lord, the Mighty and Majestic—the sin of eating from the forbidden tree?

Does it make any sense for the son to bear the sins of the father or even part of them when he has no relation to these sins? Is this the divine wisdom and justice that we must glorify and declare void of any unbecoming attributes?

How strange is that? What grave could hold the God of the heavens and the earth?

Indeed, a rational mind and sound nature could never accept even the least of such lies and blasphemies about Allah, the Creator, Maker, Shaper and Owner. May Allah be exalted above all of these offensive charges.

Whoever worships cows—or any other created thing—attribute divinity to it. Falsehood has many faces. What the Christians say is similar to what the Jews say, similar to what the cow-worshippers say, similar to what the idol worshippers say, and so on. All of them make partners and equals with Allah. They are also the same as the atheists who deny the existence of Allah Almighty. They all disparage and find fault with Him, may He be glorified in His exaltation.

Allah says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

It means, {They made not a just estimate of Allah such as is due to Him, and on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him.} [Al-Zumar 39:67]

And also:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَيْ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It means, {He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.} [Al-An`aam 6: 101]

{وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَ لَمْ يَكُنْ لَهُ وَّلِيٌّ مِنَ الذَّلِّ وَ كَبْرَهُ تَكْبِيرًا}

It means, {And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor any offspring) and Who has no partner in (His) Dominion, nor is He low to have a wali (helper, protector, supporter). And magnify Him with all the magnificence.} [Al-Israa' 17:111]

And He says:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

It means, {Say (oh Muhammad, sws), "He is Allah, the One, * Allah the Self-Sufficient Master whom all creatures need. * He begets not, nor was He begotten. * And there is none co-equal or comparable unto Him.} [Al-Ikhlâs 112: 1-4]

The Prophet Muhammad (sws) said, that which means, "Allah Almighty says, 'Man has lied about Me, though he mustn't do so, and he has insulted Me, though he mustn't do so. His lie about Me was when he said, "He will not resurrected me as He created me," though the first act of creation is no more difficult for Me than bringing him back. As for the insult to Me, it was when he said that Allah has a son, though I am the One, the Self-Sufficient Master, who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.'"" [Related by al-Bukhari]

The truth is one; there can be no difference over it among clear-headed, sound-minded, reasonable people, and that is the message with which the Prophet Muhammad (sws) was sent: that there is no true god but Allah. He has never had a son, He has no partner in sovereignty, He has never been lowly and in need of a helper, and He has no supporter, minister, counselor or

ally. He is the Mighty and Majestic, who creates everything, and plans and enables everything by His Leave. He was not begotten nor does He beget and there is absolutely no one equal to Him.

Just as Allah, the Glorious and Exalted, was not begotten, for He is the Alpha—the First before all others, He has not begotten any other. He is not in need of anyone else, for He is the Omega—the Last, after all others. May He be glorified and exalted, for there is none like unto Him at all.

The truth is that Jesus (peace be upon him) is Allah's slave and messenger, and he came with the same message as the last and final messenger, Muhammad (sws), without excess or negligence—without the exaggerations of the Christians who ascribed divinity to him and without the neglect of the Jews who insulted and denied him, calling him a magician and the son of a whore.

So, man should use the reason Allah has bestowed him with and let that be a step towards recognizing the greatness and power of his Creator. He should contemplate the wonders of Allah's work, glorifying and exalting Him above all others.

Jesus (sws) has miracles that witnessed his prophecy like other messengers. The Negus, the king of Abyssinia (currently Ethiopia) was a Christian. He embraced Islam after he understood the instructions of Islam. When Prophet Muhammad (sws) learned that he was a just king, he asked some of the Muslims to immigrate to Abyssinia to protect themselves and their religion from the torture and persecution of Quraish (the chief tribe in Mecca at the time) because of their new faith.

Some of the companions of the Prophet (sws) fled to Abyssinia, but no sooner had Quraish learned of that, than they chose two of their most steadfast and clever men (who both later became Muslims incidentally). They sent with them rare and curious gifts for the Negus and his counsel so that they would turn the Muslims over to them. Indeed, Quraish were insulted that the Muslims had found a safe place to escape with their lives and their religion and they were determined to bring them back to their people and their land so that the polytheists might make an example of them.

To make a long story short, after the Negus refused to turn the Muslim immigrants over to them (for he was a just king, an excellent neighbor, and no one was mistreated in his country), the two men tried to turn him against them. The following day, one of them, whose name was Amr ibn al-'As (he later became a Muslim), said to the Negus, "Oh king, the Muslims say a terrible thing about Jesus, son of Mary." So the Negus summoned them and asked them what they say about the Messiah. They were mortified, but they came together and decided to be truthful, no matter the consequences.

When the Negus entered the room and asked them, Ja'far ibn Abi Talib (the cousin of the Prophet, sws) replied, "We say about him that which our prophet (sws) has told us: Jesus is the servant of Allah, His messenger, a spirit created by Him, and His word that He bestowed upon the Virgin Mary."

So the Negus took a stick from the ground and said, "By Allah, Jesus, son of Mary is nothing more than this stick." His counsel snorted, but he blamed them, saying, "Even if you snort, by Allah!" Then he told the Muslims, "Go, for you are safe with me—and he said the word 'safe' in the language of Abyssinia—whoever bothers you will pay, whoever bothers you will pay. I would not like to have a mountain of gold if I harm any man among you—and he said the word 'mountain' in the Abyssinian language."

Then he told his retinue, "Give the two men back their gifts, for I have no need of them. I swear by Allah, Allah did not take a bribe from me when He returned my kingdom to me so that I might take bribes concerning Him, and the people have not obeyed me so that I might obey them concerning Him."

Umm Salamah, who was one of the immigrants and the narrator of this story, said, "So both 'Amr ibn al-'As and Abdullah ibn Rabi'ah, who were, as we mentioned, still polytheists at that

time, left the Negus in shame and disgrace, having their gifts returned to them, and we stayed with him in the best home, with the best neighbor." [from the book, *Al-Rabeeq al-Makhtum*]

Thus, the information with which Muhammad (sws) was sent concerning Jesus, son of Mary (peace be upon him)—that he was Allah's servant and His messenger, chosen by Allah, the Mighty and Majestic, to deliver a message just as other messengers were chosen—this is the path of moderation, without excess or neglect, without the exaggeration of the Christians who ascribed divinity to the Messiah, Jesus, son of Mary (or at least partial divinity according to the variances between their misled and misleading denominations). They differed in their creeds, though they should have been united by one creed. But why would this happen? The answer is that falsehood is many shades of darkness, while the truth is one. Like light, it does not differ because it is clear to the rational mind and the sound nature.

Indeed, Muhammad's message (sws) is the path of moderation, without the ingratitude of the Jews who completely denied the message of the Messiah, Jesus, son of Mary. They rejected him, tried to crucify and kill him, and they attempted to disgrace his mother, the Virgin Mary, just as they have soiled the reputation of every prophet sent to them.

In general, the belief with which the last and final messenger, Muhammad (sws), was sent is the correct belief for all people, everywhere, without tormenting the thinking, forcing the mind or wearing out the imagination, for the Arabs and everyone else, be they Jews, Christians, Zoroastrians, and so on—from those who worship anything beside Allah or ascribe fault or defect to Him to those who deny the existence of Allah, the Creator and Maker, may He be praised and glorified, whether atheists or anyone else.

That is the correct belief which would be acceptable to any sound mind that wants to know its God—to glorify, honor and worship Him. Anyone of untampered nature embraces it without any preparation, complication or reason for suspicion. The belief with which Muhammad (sws) came is a clear belief; it can be accepted and understood without any difficulty or mental gymnastics. It is the light with which Allah, the Glorious and Exalted, illuminates the darkness and wipes away the blackness of idolatry and disbelief.

The Second Proof:

The Holy Kaäba—The Ancient House (The Sacred Black Stone in Mecca)

The cleansing of the Kaäba—the first house (place of worship) appointed for mankind for the worship of Allah Almighty—from the contamination of idol worship:

Allah says,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِنَاكَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

It means, {**Verily, the first house** (of worship) **appointed for mankind was that at Bakkah** (name for Mecca), **full of blessing, and guidance for Al-'Alamîn** (the worlds: mankind and jinn).} [Al-Imran 3-96]

He also says,

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

It means, {**We showed Ibrahim** (Abraham) **the site of the** (Sacred) **House** (the Kaäba at Mecca) (saying): "**Associate not anything** (in worship) **with Me**, (*La ilaha illa Allah*: none has the right to be worshipped but Allah), **and sanctify My House for those who circumambulate it, and those who stand up** (for prayer), **and those who bow** (submit themselves with humility and obedience to Allah), **and make prostration** (in prayer)". [Al-Hajj 22: 26]

The Kaäba was the first house ever appointed for people to worship their God alone, truly and purely. Once, the Arabs used to go on pilgrimage to this house yearly, but later on, the devil tempted them to worship idols and stones beside Allah. To realize how great such a house is, we have to know that it is the first one on the earth on which we live.

Let's read an excerpt of the story about the People of the Elephant (the army that came to destroy the Kaäba):

Allah says in the Quran,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ * أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ * وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ * تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ * فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

It means, {**Have you** (oh Muhammad, sws) **not seen how your Lord dealt with the owners of the elephant? Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of *sijjil*** (baked clay), **and He made them like** (an empty field of) **stalks** (of which the corn has been eaten up by cattle).} [Al-Fil 105: 1-5]

Abraham al-Ashram set up a church in Sana'a (the capital of Yemen) to attract the Arabs to it. He decorated it with marble, stone carved with gold and silver, with gold crosses, and then he wrote to his master in Abyssinia saying, "For you, my king, I built a church the like of which has not been built for anyone before, and my goal is to turn Arab eyes to it." However, he did not achieve this goal, so he set his mind instead on demolishing the Kaäba. He prepared himself and his elephant to journey to Mecca. He got his army ready, with the intent to demolish the Kaäba, and then return to Yemen. People in Mecca did not have the ability to resist Abraham and his army. When the elephant was pointed in the direction of the Kaäba to go and destroy it, it refused to move. They hit it with an iron tool on the head and jabbed a hook in its lower abdomen. When they were tried to send it in the direction of Yemen, it moved gladly, in a trot. It also did the same it did when they tried directing it to Syria or the East. But when they tried again to direct it to the Kaäba, it kneeled down.

Then, Allah Almighty took revenge on the owners of the elephant. A deadly epidemic spread amongst them when birds threw germ-infested pebbles down upon them, leaving them as an empty field of wheat stalks. They went crazy from fear and terror and turned back in the direction from which they had come. They searched and called for the guide they had arranged to guide them back home out of the lands of the Arabs, but he did not hear them. They lost their

way, perishing along the road, one after the other. And Abrahah was with them, his body falling apart and his fingernails falling out, one-by-one.

Muhammad's (sws) grandfather, Abdul-Muttalib, was at that time the most noble man of Quraish, and when he heard of Abrahah's determination to attack, he took hold of the ring on the door of the Kaäba and composed a few lines of verse, asking Allah to protect His Holy House, their beloved Kaäba.

This incident took place in the same year that the Seal of the Prophets, Muhammad, son of Abdullah, son of Abdul-Muttalib (sws) was born, in fact on the same day. As we have stated before, over times and places, since the building of the Kaäba, the Devil has deceived the people, enticing them to worship things other than Allah, such as idols and stones, claiming that this will bring them closer to Allah.

And then came the Scriptures—Judaism, and then Christianity—but neither of them could purify this sacred house or cleanse its people from the filth of idol worship or bring them to the worship of Allah, the One, the Compeller.

Surely, the wisdom of Allah Almighty requires that the Ancient House be cleansed, for it is the first house constructed for people to worship only their Lord Who created them and sustains them, without any lowly partners or false gods ascribed to Him. Allah's wisdom requires that He correct the waywardness of their belief in their God and Creator who brought them forth from nothingness, by sending a final prophet to seal the heavenly message, to teach them the instructions of their Lord, to cleanse them and purify them from idolatry and immorality, to inform them of the teachings of their Lord, to enjoin them to do good and forbid them from evil, and to make lawful that which is beneficial and prohibit that which is harmful.

Indeed, the wisdom of Allah Almighty required that a final prophet be sent to seal the message with a sound and pure belief system which is impervious to defect or fault, with guiding rites of worship, wise instructions for social interactions, high morals and straightforward legislation, to bring people out of the darkness of disbelief and idolatry into the light of pure monotheism.

In the eighth year after the Migration (known as the *Hijrah*), Allah Almighty bestowed upon the Prophet Muhammad (sws) the liberation of Mecca. He entered the sacred precinct, headed to the Kaäba, greeted the Black Stone with a kiss and then circumambulated the Ancient House with a bow in his hand. At that time, it was surrounded by 360 idols that were being worshipped beside Allah, the Mighty and Majestic. So the Messenger of Allah (sws) began to stab at them with the bow and recite the Words of Allah:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

This means, "**Truth has come and falsehood has vanished. Surely! Falsehood is ever bound to vanish.**" [Al-Israa' 17:81]

He also recited:

قُلْ جَاءَ الْحَقُّ وَ مَا يَبْدِئُ الْبَاطِلَ وَ مَا يَعِيدُ

It means, {Say (oh Muhammad, sws): "**The truth has come and falsehood can neither create anything nor resurrect** (anything).} [Saba' 34: 49]

Among the honors Allah Almighty has bestowed on this pure and sacred place, the Holy City of Mecca, in which He placed the Ancient House, establishing it as the first house constructed for people to worship Him alone, may He be glorified and exalted, are:

A recent discovery

It has been determined that the Holy City of Mecca, "the mother of towns," as it is called, lies precisely in the middle of all dry land, meaning that if we drew a circle with Mecca as its center, that circle would encompass all dry lands. Not just that, but the longitude of the Holy City of

Mecca also lies precisely in the middle in terms of time. Thus we see that the whole world surrounds Mecca; it is between all times and all places.¹

Our Lord, Allah, the Blessed and Exalted, sent Muhammad (sws), as the Seal of the Prophets. He sent him to the whole of mankind, in every time and place. In the Holy Koran, Allah says,

وَلْيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

{So that you may warn the mother of towns and all those around it.} [Al-An`aam 6: 92]

Mecca is the "mother of all towns," and "all those around it" is the whole world, in every time and place, and the Prophet Muhammad (sws) is the final prophet who marks an end to the era of prophecy.

As such, it becomes clear to us that it is as though the Holy City of Mecca is the capital of the entire world. One can easily see why, as a product of His Ultimate Wisdom, Allah, the Mighty and Majestic, made it the cradle of the world and the base for His Final Message.

Among the topics related to the Holy City of Mecca and the Sacred Kaāba:

1 - Zamzam water: the well of Zamzam is one of the tangible, material miracles that show the wonders of the Holy City of Mecca, as well as the excellence of the Prophet Abraham, his son, the Prophet Ishmael, and Ishmael's mother, Hagar, before the Lord of the Worlds, in that the emergence of the well of Zamzam from crystallized volcanic rock that is solid, nonporous and usually impervious is a particularly notable phenomenon.

Even more noteworthy than that is the fact that the well has flowed with cold water for over 3,000 years, though it has been covered up and dug again many times over the ages.

Some characteristics of Zamzam water:

Modern scientific studies have proven that Zamzam water is distinguished in its natural chemical composition. It is hard, gaseous water, rich in beneficial elements and chemical compounds which are estimated to be about 2,000 mg per liter. The percent of salts in the wells of Mecca and its neighboring valleys, on the other hand, contain no more than 260 mg per liter. This indicates that the water which flows into the well of Zamzam comes from beyond other sources of water in the Holy City of Mecca, for the well of Zamzam surpasses them in mineral content and natural composition.

The water of Zamzam well is used to cure a lot of diseases. Glory be to Allah Who ordered this well to spring forth, for it is blessed. Praise be to Allah Who ordered the water to flow towards it from distant places through tiny capillary fissures.²

Maybe this phenomenon (the flow of water to Zamzam from distant places) is a support for those who say that the Holy City of Mecca is the center of earth's gravity.

2 - The Black Stone:

Allah's Messenger (sws) said about this stone, "**The Black Stone descended from Heaven.**" [Related by al-Tirmidhi, who said: it is a good, sound hadith (*hasan sahih*)]

¹ Al-Naggar, Zaghul, "Scientific Miracles in the Holy Quran," *The Encyclopedia of Islam and Modern Science* (audio version).

² Al-Naggar, Zaghul, "Scientific Miracles in the Sunnah," *The Encyclopedia of Islam and Modern Science*.

It has been discovered that the Black Stone is not a terrestrial stone. Its internal composition is not like that of terrestrial rocks. As Prophet Muhammad (sws) pointed out, it is not from the stones of the earth.³

3 - Circumambulation of the Kaäba

The worship of Muslims is represented in the circumambulation of the Ancient House—the Holy Kaäba—which was legislated for them by Allah, the Mighty and Majestic, and elected as the only act of worship to coincide and be in harmony with the laws of the universe as created and formed by Him. Allah, the Glorious and Exalted, legislated for us to perform seven circuits around the Kaäba in a counterclockwise direction, placing the Kaäba on our left. Let us contemplate and scrutinize this amazing coherence and harmony:

1- The nucleus of an atom that makes up an element is orbited by electrons which go around the nucleus in seven levels of varying energy. This is the same as the number of circumambulations around the Kaäba.⁴

Electrons move counterclockwise, as do Muslims around the Kaäba, glory be to Allah!

2 - The earth rotates around its axis counterclockwise, glory be to Allah!⁵

3 - The earth revolves around the sun in a counterclockwise direction—the same direction in which Muslims circumambulate the Kaäba, glory be to Allah!⁶

4 – A man's sperm swims around the ovum in a counterclockwise direction—the same direction as the circumambulation of the Kaäba, glory and praise be to Allah!⁷

As in the counterclockwise circumambulation around the Kaäba—which is one of the legal requirements of this act of worship—all celestial bodies: the sun, the moon, the stars, the planets, and even subatomic particles orbit in a counterclockwise direction in glorification of Allah Almighty.⁸

A man's sperm revolves around the ovum in a counterclockwise direction, and the ovum rotates on its axis counterclockwise. Likewise, during the rites of pilgrimage, Muslims circumambulate the Kaäba in a counterclockwise direction. That is like the counterclockwise revolution of electrons around the nucleus, the counterclockwise revolution of the earth around the sun and the counterclockwise revolution of the solar system around a black hole. This shows clearly that Islamic religious texts are in synch with the order of the universe. That indicates that the Creator of the universe is the same one who legislated the true religion, Islam.

Oh! Praise be to Allah, the Glorious and Wise, Who sent Muhammad (sws), the final messenger, with these guiding acts of worship and a pure, solid law!⁹

The prostration in prayer:

It has been discovered that prostration towards the Sacred House (the Kaäba) protects man from a host of physical and psychological diseases, such as headache and fatigue. That is because the human body is covered with positive electrical charges. These charges have a negative effect on the body if they collect, so he must get rid of them. When man prostrates in prayer, he releases the increased charges, passing them back into the ground.

³ *Ibid.*

⁴ Al-Agharr, Karim Naguib, *Miracles of the Quran in the Secrets of the Womb*.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ Al-Agharr, *Miracles of the Quran in the Secrets of the Womb*. Al-Naggar has included in his book, *Practical Miracles in the Sunnah*, that the number of rotations of the ovum around itself and the number of revolutions of the sperm around the ovum are seven, in a counterclockwise direction.

The Third Proof:

The Birth of the Prophet Muhammad (sws) and His Grandfather, Abdul-Muttalib's, Promise to Sacrifice His Son, Abdullah

If we look at the story of the Prophet's (sws) grandfather's promise to sacrifice his son, Abdullah, we will see that it is similar to the story of Ibrahim and his son, Ismail. Ibrahim intended to sacrifice his son, Ismail, because he had a dream (and, as is well-known, the dreams of prophets are true visions), in which he saw himself slaughtering him. Out of Allah's mercy, He substituted a ram for Ismail, and instead of slaughtering Ismail, Ibrahim slaughtered the ram. Thus Allah bestowed His favor upon his worshippers because He had no intention for His law to be that fathers sacrifice their sons. The same situation actually occurred with the Prophet's grandfather, Abdul-Muttalib, when he intended to sacrifice his son, Abdullah, the Prophet's (sws) father.

Once Abdul-Muttalib was responsible for providing the pilgrims with water, among other tasks, and he began to think in that the hardships the pilgrims faced were due to the lack of water. This made him remember the well of Zamzam. Zamzam had been the reason his ancestor, Ismail, was saved after his father, Ibrahim, left him and his mother, Hagar, in the barren desert. Abdul-Muttalib remembered the well of Zamzam which then attracted a host of tribes to Mecca. He remembered his fathers and grandfathers talking about the tribe of Jurham, whose people filled in the well in revenge for being forced out of Mecca.

So he set his mind on finding the place of the blessed, buried well. When he and his only son at the time managed to find it, he got a pickax and began to dig between two idols. Quraish objected to this, saying that it was their place of ritual sacrifice, and they forbid him from digging the well again. He persisted, however, and dug until the stones beneath it appeared. At that point, Quraish asked him to let them share in the well for Ismail was their forefather as well, but Abdul-Muttalib refused, arguing that, from among all of them, he was the one who had been chosen to provide water to the pilgrims. He then became the sole guardian of the well.

Abdul-Muttalib had few children, so on that day, he vowed to God that if ten sons were born to him and they grew to maturity and were able to stand by him, he would sacrifice one of them at the Kaaba, in gratitude for the resolution of his conflict with Quraish while digging the well and their eagerness to deprive him of it.

Many years later, having been blessed with ten sons, Abdul-Muttalib, took his sons out to decide between them with divining arrows. Each son had an arrow with his name on it, and the one whose arrow was chosen would be sacrificed. The arrow chosen was that of Abdullah, the youngest of all his sons. Abdul-Muttalib was just about to carry out his vow when Quraish intervened, worried that others would follow in his footsteps and this would become a regular practice.

So they decided that a divining arrow be set to choose between Abdullah and ten camels. If it pointed to the camels, Abdullah would be saved, and if it pointed to Abdullah, Abdul-Muttalib would add another ten camels. They did this over and over again until the arrow pointed to the camels, at which time there were 100 camels. So this is how the camels came to be taken to the slaughter instead of Abdullah, and this is how Abdullah, the father of the Prophet (sws), was rescued from death.

Perhaps this may remind us of the story of Ibrahim and his son, Ismail (peace be upon them); for they set the foundations of the Ancient House, and thus Allah honored them with the message and prophecy.

Muhammad (sws), the son of Abdullah, was chosen by Allah to purify that Ancient House, built by Ibrahim and Ismail, from the worship of idols and false gods. Many messengers were sent to the nation of Israel, but they were met with disbelief, lying and murder. The Jews believed that the prophet of the end days would also come from among their own. Yet, the wisdom of Allah Almighty required that the Seal of the Prophets would come from the descendants of their uncle, Ismail, may the peace and blessings of Allah be upon him: from the Arabs.

The Fourth Proof:

The Lineage and Features of the Prophet Muhammad (sws) and His Condition Before and After the Call

Prophet Muhammad (sws) had the best and most notable lineage in the tribe of Quraish.

1 – Hashim, the Prophet's (sws) forefather, took over the responsibility from Bani Abd-Manaf of providing pilgrims with water during the pilgrimage. He was a very wealthy and noble man. He was the first to feed the pilgrims *thareed*, a dish of stewed meat, broth and crushed bread. In fact, his real name was `Amr; he was only called Hashim due to the crushing (*hashm*) of the bread. He was also the first one to organize Quraish's two caravans, one in winter and one in summer.

2 – Abdul-Muttalib, the Prophet's (sws) grandfather, took over the job of providing pilgrims with water in Mecca after Hashim's death. He was treated with great honor and deference. Quraish called him 'The Overflowing' because he was so generous. He was one of the most prominent men in Mecca.

Allah's Messenger (sws) was known to the people of Mecca as the best of them in upbringing and the greatest in terms of character and virtue. Everyone from of tribe of Quraish knew this, and no one could claim otherwise. He was known to them as 'The Honest' and 'The Trustworthy,' and the members of Quraish testified absolutely to his scrupulousness and credibility.

As proof, we can read what al-Bukhari (one of those who collected and verified the records of the Prophet's (sws) speech and actions after his death) wrote. This is an extract taken from a message sent by the Prophet (sws) to the Byzantine emperor. He wrote:

In the Name of Allah, the Most Gracious, the Most Merciful,

From: Muhammad (sws), the son of Abdullah and Allah's Messenger

To: Heraclius, the Emperor of Byzantium

Peace be upon those who follow the path of righteousness.

Become a Muslim and be safe. Become a Muslim, and Allah will reward you twice. But if you will not, you will bear the sins of the population. Oh people of the scripture, follow the right way, worship none but Allah, with no partner, and do not make gods of each other beside Allah. Then, if you refuse, bear witness that we are Muslims.

He then chose one of his companions to deliver the message. Bukhari mentioned: Abu Sufiyan (one of the polytheists of Mecca who incidentally later embraced Islam) was on a business trip in Syria at the time when he was summoned to Heraclius' court after the latter received the message. Heraclius asked for his interpreter and asked, "Who is the nearest in kinship to this man who claims to be a prophet?"

Abu Sufiyan said, "I am his closest relative."

Heraclius said, "Bring him to me, and let his companions stand right behind him." Then he said to his interpreter, "I am going to ask about this man, and if he lies, they will show us."

Abu Sufiyan, who later narrated the story admitted, "By Allah, had I not been afraid they would expose me, I would have lied about him." Thus, he was forced to tell the truth about Muhammad (sws) that was obvious to Quraish.

The first question Heraclius asked was, "How is his lineage considered amongst you?"

Abu Sufiyan said, "He has a good lineage."

Heraclius asked, "Has anyone among you ever made the same claim before?"

Abu Sufiyan answered, "No."

Heraclius asked, "Is it the nobles who follow him or the weak?"

Abu Sufiyan replied, "It is the weak."

Heraclius asked, "Are they increasing or decreasing?"

Abu Sufiyan said, "They are increasing."

Heraclius asked, "Has any one of them apostatized in anger at the religion after he entered it?"

Abu Sufiyan replied, "No."

Heraclius asked, "Is he deceitful?"

Abu Sufiyan answered, "No, but we are currently in a period of time in which we do not know what he will do." (Abu Sufiyan commented, "I was not able to get in a negative word about him beside this.")

Heraclius asked, "Have you fought him?"

Abu Sufiyan replied, "Yes."

Heraclius asked, "And how was it?"

Abu Sufiyan said, "It had its ups and downs; sometimes we beat them and sometimes they beat us."

Heraclius asked, "What is he telling you to do?"

Abu Sufiyan replied, "He tells us to worship only Allah, with no partners, and to abandon what our forefathers said. He also tells us to pray, to be truthful, to be chaste and to maintain bonds of kinship."

Then Heraclius said,

I asked you about his lineage and you said that he has a good lineage, and that is one of the features of a messenger amongst his people.

Then I asked you if anyone has ever made the same claim before, and you said no. So I figured that if anyone had ever made the same claim before, I would have thought he is just imitating something that has been said before.

I asked you if any of his forefathers were kings, and your answer was no. If you had answered yes, perhaps he is just reclaiming his father's kingdom.

I asked if you had accused him of lying before this claim, and you said no. So I knew that he would not be careful to avoid lying to people only to do so about Allah.

I asked if the noble or the weak follow him, and you said the weak. Those are indeed the followers of Allah's messengers.

I asked if they are increasing or decreasing, and you replied that they are increasing, and that is how faith is: it grows until it is fulfilled.

I asked you whether anyone has apostatized from this religion after embracing it, and your answer was no. Indeed that is the characteristic of faith when its joy mixes with hearts.

I asked if he is deceptive, and you said no. That is how the messengers are; they are not treacherous.

I asked what he tells you to do, and you said that he orders you to worship only Allah, without any partners, to forsake the worship of idols, to perform prayers, and to be truthful and abstinent.

If what you say is right, he will take my place. I knew that he was coming, but I did not know that he would be one of you; if I knew that I could get to him, I would be eager to meet him; and if I arrived, I would wash his feet. He then asked for the Prophet's (sws) Book to read it, and when he had finished, voices were raised, developing into an uproar, so he ordered us to go.

Abu Sufiyan said that, after that incident, he was sure that Muhammad (sws) was the Messenger of Allah.

Let us return to the age in which the Prophet (sws) was raised. We see that he was brought up in an age in which ignorance and misguidance prevailed, amongst an illiterate, disbelieving and idol worshipping people, who did not believe in the Last Day and lived a life of amusement. They became fanatic over the most trivial things. They lived in tribes that plotted against one another and clans that slaughtered one another. They did not live under the protections of a proper state: no government with authority, no army to defend them against aggression, no constitution to sort out their rights and duties, and no law to determine punishments.

The Prophet (sws) was brought up in such an environment, yet he still had pristine powers of perception, a tremendous personality and noble moral values.

The Position of Prophet Muhammad (sws) before and after the Message:

Let Us Judge on the Evidence

Prophet Muhammad (sws) lived forty years among his people, enjoying a good reputation and preeminent status, and he was famed for his truth and honesty. Here we mention two incidents which should serve as sufficient proof:

The first incident: The rebuilding of the Kaäba

The tribes were quarreling over which of them should have the honor of putting the Black Stone back in its original place. Abu Umayya (the eldest of the chiefs) suggested that they take the advice of the first person to pass through the entrance of the sacred house. The others agreed, and the first person to arrive was Muhammad (sws). When they saw him, they all declared in once voice, "We agree on this honest man." When he reached them and they told him what was going on, the Prophet (sws) put the Black Stone on a garment, and asked each tribe to hold one of its corners. All of them complied. They carried the garment with the stone on it, until they raised it and brought it near to place, whereupon Muhammad (sws) himself placed it in position and they continued building above it.

This incident bears witness to his reputation for honesty and virtue amongst his people. It likewise bears witness to his intelligence and brilliance, his acumen and ability to solve abstruse problems. He was able to satisfy all of them with his sage wisdom. He involved them all in carrying the stone and, at the same time, he gained the honor of putting it in its place.

The second incident: Mount Safa

Ibn Abbas (a cousin of the Prophet, sws) said,

When Prophet Muhammad (sws) received the order from Allah to warn his clan, he climbed up Mount Safa and began to call the tribes until they gathered. He asked, "If I were to tell you that there are horsemen in the valley intending to attack us, would you believe me?" They answered, "Yes, for you have always been truthful." The Prophet then said, "I have been sent to you as a plain warner of severe torture."

Abu Lahab (the Prophet's, sws, uncle) said, "Woe to you, Muhammad! Is this the matter for which you have gathered us?" For that reason, the following verse of Quran was sent down,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

It means, {Perish both hands of Abu Lahab, and may he perish!} [Al-Masad 111:1]

This incident bears witness to his foresight, for he got them to admit what they think of him before surprising them with the message, and their answer was forthright: he had always been honest and trustworthy.

From these two incidents, we can conclude that honesty and trustworthiness were two integral features of the Prophet Muhammad (sws), even before the message.

Thirteen years after the message, the Prophet (sws) decided to leave Mecca. He asked his cousin, Ali ibn Abi Talib, to return the deposits left in his trust to their owners. This shows that Quraish entrusted him with their valuables. At an early age, the Prophet (sws) was brought up to avoid idol worship. Twice before the message, he wished to listen to music played to the tune of pipes, but Allah kept him from such nonsense; he fell asleep and did not wake until sunrise. As a young man, he preferred to be alone and would worship for several nights before returning to his family.

Now we would like to ask, would such an honest and true man dare lie to people?

Why did he reject the rules of his social environment despite its control and effect over him?

He lived for forty years amongst people drowning in ignorance and lost in misguidance, yet he did not behave like them, nor was he infected by their misfortune.

He had a very hard time in his formative years. Yet during this period in which hopes and dreams flourish, there was no indication of his message or sign of the prophecy to come. Despite the hardships he endured—the death of his mother, though she was still young and he was only six years old, the death of his grandfather, Abdul-Muttalib, and then his uncle, Abu Talib, all the while knowing that his father had died young while he was still in his mother's womb—all of these events made it clear to him not to have high hopes for the life of this world, yet there was still no sign of his message or of the prophecy yet to come. Then, during the period of his life when the spirit settles and hopes cool down, he began a revolution that was to become a turning point in history. He announced that he was a messenger from Allah and that his message was not only for the Arabs, but for the whole of mankind. It was not only for the people of his age, but for all those that will come afterwards. And why not, when he is the Seal of the Prophets—the last and final messenger sent by Allah, the Glorious and Exalted?

Allah Almighty determined that the Prophet would be the last prophet and that his message should be for the whole of mankind in every time and place. Allah Almighty has protected that message and His Book, the Quran, from distortion, whether through addition or removal, for that is what happened to the previous messages and books, by human hands, according to their desires.

He (sws) knew from the first moment he received the revelation that he had to work hard and be exceedingly patient to bear the difficulties until Allah Almighty rewarded him with victory.

The question here is: what made him do all of this? What made him declare his prophecy and message?

Certainly, it is because he was, really and truly, the Messenger of Allah, who obeyed the commands of his Lord, the Blessed and Exalted, at the time that Allah decided, according to His will and wisdom.

The Call

Prophet Muhammad (sws) called the people to pure monotheism and the exclusive worship of Allah, and he bonded them to one another. He called them to that which is good: performing prayers, enjoining virtue and forbidding vice.

He ordered messages to be sent to the kings and rulers all over the world. He sent letters to them, calling them to Islam and its dictates and guiding principles. He sent to the Negus, King of Abyssinia, to the Muqauqas, King of Egypt, to Chosroe, King of Persia, to Heraclius, Emperor of Rome, to the ruler of Bahrain, to the ruler of Yamamah, to the ruler of Damascus and to the king of Amman and his brother. In this way, he spread his message to most of the kings and rulers of the world. Some of them believed and others did not. At the very least, even for those who refused to believe, he made them think and made them aware of his name and his religion.

So we ask: could pure monotheism be acquired in an idol-worshipping society—a society that takes pride in noble birth, shows preference based on lineage, in which bigotry prevails, evil deeds are practiced regularly and immorality runs rampant?

Certainly not:

إِنَّهُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ

It means, {It is only a Revelation revealed. He has been taught (this Quran) by one mighty in power (Jibril: Gabriel).} [Al-Najm 53: 4-5]

He was a messenger from Allah, the Glorious and Exalted, who was inspired by his Lord, the Blessed and Exalted.

His Illiteracy and His Call

Muhammad (sws) was illiterate, but his illiteracy is evidence of his prophecy. Despite being illiterate, he was able to teach all sorts of people: literate and illiterate alike. His Islamic university has graduated rulers, politicians, soldiers, leaders, jurists, mathematicians, authors, historians, teachers, preachers, religious scholars, fair judges and scientists in every field.

Despite his illiteracy, he spoke with uncanny precision of scientific facts which remained unknown for centuries until being discovered by modern science recently.

Allah says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ

It means, {**Nor does he say** (aught) **of** (his own) **desire** * **It is no less than inspiration sent down to him** * **He was taught by one Mighty in Power.**} [Al-Najm 53: 3-5]

As we see, his illiteracy was evidence of his message and prophecy. He truly is the Messenger of Allah, may the blessing and peace of Allah Almighty be upon him.

The Fifth Proof:

The Initiative to Practice What He Preached and His Constant Remembrance of Allah

If we return once more to the Prophet (sws), reading reports about him and studying his influence, we find the strongest evidence of his prophecy.

All reports agreed unanimously that he was always the first practice what he preached: the first to do what he enjoined and avoid what he prohibited. Allah says in the Quran,

قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ * قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

It means, {Say (oh Muhammad, sws), "Shall I take as a *wali* (helper, protector, lord or god) any other than Allah, the Creator of the heavens and the earth when it is He Who feeds but is not fed?" Say: "Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims)." And be not you (oh Muhammad, sws) of the *musbrikun* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah). * Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."} [Al-An`am 6: 14-15]

Indeed, the Prophet (sws) responded to his Lord. He was always the first to carry out Allah's instructions. He was the leader of Muslims in every situation: in word and in deed.

Allah Almighty says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

It means, {Indeed, in the Messenger of Allah (Muhammad, sws) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.} [Al-Ahzab 33: 21]

He was the most obedient to Allah, he always mentioned Allah in his heart, and he feared Allah more than anyone. This is not just a claim; it was a concrete fact proved to his companions and relatives in everything he did and in everything that came from him, may the peace and blessings of Allah be upon him.

According to Anas (may Allah be pleased with him), the Prophet (sws) said, "By Allah, I am the most fearful of Allah amongst you and the most pious towards Him." [Related by al-Bukhari and Muslim]

In his authentic collection, Ibn Hibban reported that `Ataa asked Aisha to tell him the most surprising thing about the Prophet (sws). She replied, "And what about him was not surprising? One night he came to me and got under the covers with me. Then he said, 'Let me go and worship my Lord.' So he went to perform ablution and began to pray. He wept until the tears were flowing onto his chest. Then he bowed at the waist and wept, and then prostrated his head to the ground and wept. He raised his head and wept. He continued to do that until Bilal came to make the call to prayer. I asked him, 'Oh Messenger of Allah, what is making you weep when Allah has forgiven you your past and future sins?' He (sws) replied, 'Shall I not then be a grateful slave? Why wouldn't I when this night He has revealed to me:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي النَّالِبَاتِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفُجُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

It means, {Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying), "Our Lord! You have not created (all) this without purpose, glory be to You! Give us salvation from the torment of the Fire.} [Al-Imran 3:190-191]

Then he said, "Woe to anyone who reads these verses and does not think about them."

The Prophet (sws) never spent a moment without mentioning Allah. He mentioned Allah in secret and openly, amongst people and when alone, in times of ease or difficulty, in good and bad situations, upon traveling and returning, day and night, in the morning and in the evening.

The Prophet (sws) sent Amr ibn al-`As to Ibn al-Jalandy, the king of Amman to call him to Islam. Al-Jalandy said, "I know that Muhammad (sws) is a prophet of Allah, because when he orders people to the good, he is the first to do so, and he does not ask anyone to avoid anything bad without being the first to do so. He wins without being arrogant and is defeated without giving up. He fulfills his covenant and keeps his promises, and I bear witness that he is a prophet."

Then he recited verses of poetry declared his acceptance of Islam and calling everyone to embrace it.

So, this is Allah's Messenger, the Seal of the Prophets, may Allah's blessing and peace be upon him—an open book to all, both before and after his mission. Anyone who would like to know more about his tremendous personality and blessed life history should read and peruse his biography to learn and grow certain that he truly was the Messenger of Allah.

The Sixth Proof:

The Abandonment of the Present Life and Its Attractions

We return once again to ask: if Muhammad (sws) was not a messenger sent by Allah, the Glorious and Exalted, then what did he hope to gain from this claim which brought him all kinds of torture and oppression, from vicious verbal abuse to intense physical suffering?

As attested to by his opponents, he was sensible, judicious and wise. So, what was his aim? What did he hope to gain? Was it power or money? Both were offered to him, first by his Lord, and then, by the unbelievers of Quraish, yet he preferred to remain virtuous, scrupulous, self-denying and content. The unbelievers tried to bargain with the Prophet (sws), by showering him anything he could desire to stop him from continuing his call. But those poor people couldn't realize that everything the sun shone on was not worth the wing of a mosquito to him compared to his mission, so they failed in their mission.

Abu al-Walid, who was one of the chiefs of the unbelievers of Quraish, went to the Messenger of Allah (sws) while he was sitting alone in the mosque. Abu al-Walid wanted to speak to the Prophet (sws) about certain matters and make him an offer, hoping that he would accept some of his conditions and give up his message. He came with the consent of Quraish who agreed because they had seen Hamza ibn Abdul-Muttalib, the Prophet's (sws) uncle, become a Muslim and the number of people joining the Prophet (sws) was increasing.

Abu al-Walid said, "Oh son of my brother, if what you are seeking with this matter (meaning Islam and the invitation thereto) is money, we will gather our money and give it to you until you become the richest of us; if you are seeking honor and prestige, we will make you our leader until we make no decisions without your leave; and if you want power, we will make you our king."

The Prophet (sws) refused all of this for the sake of his message. He was offered money, prestige, power and marriage to the noblest of their daughters, yet he chose modesty, asceticism, integrity and minimalism.

All of this clears the Prophet (sws) of the accusation that he was seeking benefit in the present life in all its aspects. This was not just idle talk; it was just as much a cold, hard fact at the beginning of his call as it was at the end of his mission.

Even when his enemies and opponents finally surrendered to him, and he had amassed great wealth from the spoils of war, he spent it all on the poor, orphans and the needy, while he himself slept on a straw mat that left marks on his body. He spent all the money on others while he lived in self-denial and simplicity.

Aisha said, "The Prophet's (sws) family did not eat their fill of barley bread two days in a row until the Messenger of Allah (sws) died." [Related by al-Bukhari and Muslim]

On the authority of Ibn Masoud, "One day I came to the Prophet (sws) when he was in a room as small as a chicken coop. He was lying on a straw mat that had left marks on his side, and upon seeing that, Ibn Masoud wept. The Prophet (sws) asked, '**What makes you weep, Abdullah?**' Ibn Masoud replied, 'Oh Messenger of Allah! The Emperor of Byzantium and the King of Persia walk on all types of silk while you lie on a mat of straw which leaves marks in your side!' The Prophet (sws) said, '**Do not weep, Abdullah, for they have this world and we have the Next, and this world and I and the similitude of this world and I are merely like a traveler stopping beneath a tree, only to move on and leave it.**'" [Related by al-Tabarani]

The hadiths that prove the simplicity and minimalism of his (sws) lifestyle, in terms of food, dress and housing are plentiful.

The Prophet (sws) renounced worldly pleasures and taught his women to do so as well. He declined to give his daughter, Fatima (may Allah be pleased with her)—the daughter of his first wife, Khadijah (may Allah be pleased with her), who spent her money in the service of him and his call—money from the wealth Allah had bestowed upon him to satisfied her need and ensure that she live a comfortable life. Even the money he would leave behind after his death was to be considered charity and could not be left to family members. Because of his extreme interest in the poor and care for the weak, he sidelined himself and his own family. He did not prefer them over anything in his life. He did not save anything for them after his death. He placed them all in the trust of Allah's Generosity, for He is the Lord of Tremendous Bounty.

Muhammad (sws) was a prophet who came to raise his followers from being slaves of this world and of money to being slaves of Allah alone, to be satisfied in their present life with little, and to find it sufficient to prepare provisions for the Hereafter. The Messenger of Allah (sws) was not after power, money or fame.

The hadiths related about him bear witness to his abstention from the world and his humility throughout his life, may the blessing and peace of Allah be upon him. So, what did he want? What goal did he hope to achieve, since everyone around him bore witness to his wisdom and good judgment? He did not have any intention but to satisfy God. He wanted nothing but to gain His love and enjoy His closeness.

Does not all of this prove that he was sincere in his mission and that he was, as they say, a prophet sent by Allah?

The Seventh Proof:

The Prophet's Call: Could It Have Been Brought by an Illiterate Man?

Yet again we return to the claim with which the Prophet (sws) came, to take a close look and discover its nature and goals.

Through research and contemplation, it shall become clear to us that the Prophet's (sws) message was a natural, ingrained thing to call for; its theoretical principles are sound enough to satisfy any rational mind and its practical elements are appropriate for any energy level. It is a call that suits human instincts and needs, a call that does not play mind games or stretch the imagination, a call that arouses a person's curiosity to learn more about it, to understand and grasp the evidence for it. It is a call, built on truth and goodness, which points out the right way, in all its foundational elements and secondary branches, in its beliefs and edicts.

A wise man was once asked, "Why did you embrace Islam?" He replied, "When I studied Islam, I did not find anything it told me to do that my mind could not accept or anything it told me not to do that reason told me to do. All its commands and prohibitions were acceptable to logic and reason and law and order." This was the mind of a rational, perceptive man, and it was the truth, as attested to by every aspect of Islam. Let us give a few examples:

A - **True monotheistic belief:** Islam is a simple creed with no complicated theory or ambiguity; its evidence is clear and supported by that which lies beneath man's senses and thoughts. It is so clear that it leaves no room for doubt or suspicion.

B - **Belief in bodily resurrection and the Day of Judgment:** this belief is strongly tied to monotheism, for belief in only one God who is the epitome of perfection necessitates belief in His absolute wisdom, and such wisdom requires that believer and unbeliever, pious and profligate, helper and harmer are not equal; inevitably, there must come a day when each is either rewarded or punished. There is nothing impossible about resurrection, for He Who is able to create initially has the ability to bring back.

C - **Belief in Allah's Messengers:** between this belief and the previous two is the strongest of bonds and firmest of ties. The wisdom of Allah negates the possibility that He would create man, neglect him and then punish him without presenting him with clear criteria (by sending him prophets and messengers).

D - **Belief in what the prophets were sent with:** belief in Allah's Messengers requires that we believe in what they were sent with.

E - **The call of Islam is distinguished by its universality**—for it has come for all mankind—and **its comprehensiveness**, since it ensures all their worldly and heavenly interest. It takes care of all their physical and spiritual interests, both individually and collectively. It spreads virtues, fights injustice and vice, and makes peace with those unbelievers who desire it.

Islam has not left any issue, except that it has paved a clear path for Muslims to take. Nations the world over try to follow the methodology of Islam and benefit from its guidance and instructions for every matter, great or small. Islam is a call of comprehensive reform for all aspects of the life, from the details to the big picture.

Could this possibly have been accomplished by an illiterate man, raised amongst illiterate people? Of course not! History has not recorded a single man like him. The truth is that Muhammad (sws) really is a messenger sent by Allah.

The Eighth Proof:

The Stance of the Unbelievers towards both Call and Caller

The unbelievers' position toward the new dynamic in their town was to resist: they fought against the call, the caller and those who believed from the beginning of the Prophet's (sws) mission. They harmed him (sws) greatly through word and deed, and persecuted his companions, through various methods of torture and oppression.

Many reports bear witness to the patience of the Prophet (sws) and his companions for the sake of this call. One example is Bilal, one of the Prophet's (sws) companions and the first one to make the call to prayer. He was a slave of Umayya ibn Khalaf (one of the worst enemies of Islam). He used to put a rope around Bilal's neck and ask the boys to lead him in circles around the mountains of Mecca. He would beat him regularly with a stick, force him to sit in the blazing hot sun and deprive him of food and water. Even more, when the heat of the sun was at its greatest, he would take him out to the desert, put a huge rock on his chest and say, "You will stay here until you die or disbelieve in Muhammad and worship al-Lat and al-`Uzza (names of idols)." In this situation, Bilal merely answered, "(Allah is) One! (Allah is) One!" Some of the Prophet's (sws) other companions suffered greatly under torture because they believed in this great religion, but none of this caused them to leave their religion or disbelieve in the Prophet (sws) and his call, and so Allah rewarded them greatly for their belief and patience.

In their war against Islam, the unbelievers tried every weapon and every method. Then in the end, they believed in the Prophet's (sws) message and his prophecy and gathered around him.

After the Prophet's (sws) death, some people claimed that they were prophets, like Musailama the Liar, for instance. He claimed that he was also a prophet. Some dissidents followed him because they evidently hated Islam and envied the Muslims. Apparently, they had been pretending to accept Islam, while hiding the unbelief in their hearts. The Muslims fought Musailama and his followers, and Allah granted victory to the Muslims, while Musailama was killed and the dissenters suffered the worst defeat ever. Thus we see the fate of Musailama the Liar and his false claims!

Do you see how Allah Almighty has combined the name of Musailama, the pretender to prophecy, and the feature of lying? He has brought them together in the pages of history to bring lasting shame and punishment to this liar. You may notice the vast difference between the man who lied when claiming prophecy and the man who was true in his call and clear about his message.

Allah rewarded Prophet Muhammad (sws) and his call with victory and brought his life to a conclusion in the best way.

Prophet Muhammad (sws) was patient; he spent his whole life in struggle until he was granted victory by Allah. Then, when Allah granted him victory, he was finally able to spread the great religion with which Allah Almighty had sent him. Allah immortalized the name of His prophet (sws) throughout the pages of the history, and Allah combined His Blessed Name, His Majesty, and the Prophet's (sws) name in every call to prayer.

No sooner does the call to prayer end in one place on earth than it begins in another. After this great religion spread to the ends of the earth, we were able to hear this true testimony everywhere: I bear witness that there is no god but Allah and that Muhammad (sws) is the Messenger of Allah.

Allah Almighty supported Muhammad (sws) with victory all his life and after his death. That is because he was sent by Allah, the Glorious and Exalted. That is because he is the last of all Allah's prophets, may His peace and blessing be upon them all.

We send prayers upon him and ask Allah to pray upon him. We will forever combine the name of the Prophet (sws) and praise for him. No sooner do we mention the name of the Prophet (sws) or any pronoun referring to him, for Allah knows the rank and position of His prophet (sws) and the prayer of Allah on his Prophet (sws) means praise for him. Likewise, the name of the Prophet (sws) is rarely ever mentioned without his epithet, which he received before his mission, "The Honest and Trustworthy."

The question that presents itself then is:

Is it possible that Allah Almighty would grant His prophet (sws) victory and give him all that support if he was lying about his mission?

No, the truth is that the Prophet (sws) had a high position with his Lord, which is why he deserved support from Allah.

Have you noticed how Allah Almighty combined His Blessed Name with that of His prophet and honored the mention of his name? Have you seen how Allah Almighty immortalized the name of the Prophet by joining it with the features of honesty and trustworthiness? Muhammad (sws) is, truly and verily, the Messenger of Allah and the Seal of the Prophets, peace be upon them all.

The Ninth Proof:

A Mercy to the Whole World

Allah sent the Prophet (sws) to be a mercy to the whole world—to bring them out of the darkness of unbelief and idol worship to the light of monotheism and a straightforward, uncorrupt law, to avoid Allah's displeasure and punishment and to gain His approval, His paradise and a good reward.

The Prophet (sws) struggled greatly and maintained his patience throughout the period of delivering his message, until the light of pure monotheism filled the whole of the earth.

Let us meditate on the effect Prophet Muhammad (sws) had on all those who followed him:

A - **The unbelievers of Mecca:** the people of Mecca were worshipping idols instead of Allah.

Abraham al-Ashram tried to demolish the Kaäba with his elephant and army. That was in the same year that Prophet Muhammad (sws) was born. The people of Mecca did not have the ability to fight off Abraham's army, so Allah sent birds to throw stones which made the army no more than an empty field of wheat stalks. The warriors then ran away, leaving their dead in shame as a punishment for them in this world, while they await their punishment in the Hereafter. All of this was in the year in which Prophet Muhammad (sws) was born.

Allah Almighty did not wish for His prophet (sws) to be a slave of Abraham and his army, and that would have been possible if Abraham had managed to demolish the Kaäba and enslave the people of Mecca, but Allah prevented them. He protected His prophet and granted them victory.

As mentioned before, that was at the same year in which Prophet Muhammad (sws) was born. It was his blessing that saved all the people of Mecca from Abraham and his army, even though they still worshipped idols.

B - **The name of Prophet Muhammad (sws) and other names mentioned in relation to him have auspicious, not repellent, meanings:**

1 – Let us start with his name, Muhammad (sws), which is derived from the word, 'praise.' Prophet Muhammad (sws) is praised throughout the earth and in the heavens. He was given that name even though it was not well-known at the time as a regular Arab name. Because he was the last of the all the prophets, peace be upon them, he received that name by the wisdom and will of Allah Almighty.

2- The name of the Prophet's (sws) father was Abd-Allah, meaning 'slave of Allah,' not the slave of any of the idols his people worshipped at the time.

3- His mother's name was Amina, which is from the word, 'safe,' not like other names of women at the time, which often had bad meanings.

4 -The midwife who aided Amina when she was giving birth was named Shifaa, which means, 'recovery.'

5- The woman who breastfed the Prophet (sws) after his mother was called Thuwaiba, derived from the word for reward.

6 - It was the habit of the Arabs to find wet nurses for their babies from among the Bedouin nomads, to protect them from urban diseases, to strengthen their bodies and nervous systems and to make them excel in the Arabic language from an early age. The Prophet's (sws) wet nurse was named Halima al-Sa`adia, from the words for forbearance and happiness.

7 - The Prophet's (sws) maid was named Baraka, which means 'blessing' and 'felicity.'

8 - The birth of Muhammad (sws) took place in the month of *Rabi` al-Annal* (falling that year in the spring). It was the best and nicest time of the year, when the flowers were blooming and flourishing.

9 - Since the Prophet Muhammad (sws) migrated north, from Mecca to Medina, the city has been known as *al-Madina al-Munawwara* (The Illumined City). Allah selected His prophet, Muhammad (sws), to be the last of all prophets to the whole of mankind. He selected his name and the names of everyone surrounding him.

C - The blessing of the Prophet (sws) had an effect on everyone around him. We will mention only two examples of this:

1 - Halima al-Sa`adia, the Prophet's (sws) wet nurse, gave us a detailed explanation about what she saw of the blessing of Prophet Muhammad (sws).

Ibn Ishaq narrated that Halima reported that she had been traveling with her husband, her own baby boy, and a group of eight other women looking for work as wet nurses, for it had been an arid year. She rode a very weak she-donkey and had spent a very hard and sleepless night because her poor little baby had been crying of hunger. She said that when they arrived in Mecca seeking infants to suckle, all the women refused to take Muhammad (sws), for he was an orphan and he had no father. None of them wanted to take him because they did not expect his mother or grandfather to pay them well. When it was time to leave, all of the women had a baby except Halima, but she told her husband that she did not want to go back empty-handed, so she decided to take in the orphan. Her husband agreed, saying that perhaps Allah would bless them in him. Halima admitted that she only took him because she did not find any other infant to suckle but him. She took him back to camp and gave him her breasts, which were full of milk, and it was enough for both him and her own little boy. Thus, the Prophet (sws) and Halima's baby became foster brothers. She said that they slept that night as they had not slept before. Her husband went to feed the she-camel which had been very weak, but he found its udders full of milk. They both drank until they were entirely satisfied and spent a quiet and comfortable night. They began their return voyage and found their she-donkey was so fast that it outpaced all the others. This made her companions ask in astonishment if that was really the same donkey she had ridden on the way there. They returned to their home in Bani Sa`d which was the most arid land in the whole region. Her sheep would go out into the barren fields and return with much milk in their udders, while the sheep of other tribes would return without a single drop in their udders. Her neighbors were surprised and they began telling their shepherds to graze their sheep where hers had gone.

Halima and her husband spent two years in that state of favor and blessing. When she weaned Muhammad (sws), he was healthy and well-built. They took him back to Mecca to return him to his mother, hoping that she would allow them to keep him for longer to enjoy more of his blessing. Halima tried to convince Amina that it would be better for him to stay with her and her husband to protect him from the diseases of the city. They kept asking until, at long last, Amina agreed to let Muhammad (sws) go back with them. [*Al-Rabeeq al-Makhtum*, Ibn Hisham 1/162-164]

2 - Umm Ma`bad al-Khuza`iya is the other example.

While he was fleeing Mecca for Medina, the Prophet (sws) passed by her tent. She was a hard-working woman who had some sheep to raise, and she used to feed travelers from their milk. The Prophet (sws) and his companions asked her for something to eat. She responded that she wished she had something to offer them. The Prophet (sws) saw one sheep through the opening in the tent and asked about it. She explained that this one had stayed behind because it was old. He asked if it had any milk, and she said it was too weak

for that. The Prophet (sws) asked for Umm Ma`bad's permission to milk it, and she agreed.

The Prophet (sws) touched its udder with his hand, mentioned Allah's name and prayed. Its udders swelled with milk, so he called for a container in which to collect it. He milked the old sheep until the foam reached the top of the container. Umm Ma`bad drank until she was full, and the Prophet's (sws) companions did the same. The Prophet (sws) himself drank, milked the sheep until the container was full again and went on his way with his companions. When Umm Ma`bad's husband returned, he was astonished to find that so much milk had come from such a weak animal. When he asked his wife for an explanation, she told him that a blessed man had done it. She described him to her husband, who said that he had heard of such a man from the people of Quraish. In fact, he had been just about to join him, and, considering what he had just heard, he declared that he would do so if he could find a way.

There are many more examples of such miracles that prove the blessing of the Prophet (sws), and that is no wonder, for he is the Seal of the Prophets.

The Tenth Proof:

The Education of the Prophet's Companions and Their Great Love and Admiration for Him

The Prophet's (sws) Education of His Companions

- The Prophet (sws) brought his companions up on pure monotheism: to worship only Allah Almighty and not associate partners with Him.
- He brought them up to obey the commands of Allah, to avoid that which He has prohibited and honor that which He has made sacred.
- He brought them up to enjoin virtue and forbid vice.
- He brought them up to be eager to win Allah's pleasure and Paradise.
- He brought them up to love Allah and His prophet more than anything else, even themselves.
- He gave them wholesome teachings to make them good citizens, able to protect the religion and carry the flag of Islam, to spread it all over the world with the support of their God after winning His good pleasure. Allah cleansed their souls and purified their spirits with the message of the Prophet (sws).

Allah says,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

It means, {Similarly (to complete My blessings on you), **We have sent among you a Messenger** (Muhammad, sws) **of your own, reciting to you Our Verses** (the Koran) **and purifying you, and teaching you the Book** (the Quran) **and the Hikmah** (i.e. Sunnah, Islamic laws and *fiqh* - jurisprudence), **and teaching you that which you used not to know.**} [Al-Baqarah 2: 151]

They were able to carry the banner of monotheism and invite others to it. In just a few years, Islam spread far and wide, all over the world, and the flag of monotheism flew high in the sky while all idols and other symbols of unbelief were smashed. The grandest and most powerful empires at that time were the Byzantine and Persian. The Persians worshipped fire and the Byzantines worshipped the cross; they set up a partner with Allah by claiming that He had a son.

The Prophet (sws) said to the unbelievers in Mecca, **"Believe that there is no god but Allah and that you are victorious; you will rule the Arabs and the Persians will surrender to you."**

And so it came to pass: the two world superpowers were subdued by the Muslims—those who followed the Prophet (sws), believed in Allah and His Book and held fast to the Sunnah of His Messenger (sws). Muslims established a civilization which could not be compared to any other, and the light of this civilization prevailed over the whole earth. That is because they applied the divine law of Allah and they did not fear anything but Him. As such, Allah granted them power and victory.

History itself bears witness to all of this. These facts are recorded on its pages and preserved within its lines. A host of Muslim victories are transcribed, with their statistics and dates, and they stand as proof of the greatness of the Prophet's (sws) first-class training of his companions. Such an education could not have been accomplished by anyone except a prophet sent by the God of the whole world, and that prophet is Muhammad (sws), the last of all prophets.

The Great Love of the Companions for Prophet Muhammad (sws)

The companions of the Prophet (sws) loved and admired him greatly, took him as an example and sacrificed their lives to save him. That is a kind of love that lies beyond the imagination of the mind. They took him as an example in all their sayings and deeds, in their acts of worship and social interactions. They sacrificed their lives for his sake. Allah chose him and loved him, so He also placed love for the Prophet (sws) in his companions' hearts.

They loved the Prophet (sws) more than their parents, more than their sons and more than themselves. Here is some evidence to prove their great love:

Once, Urwa ibn Masoud al-Thaqafi (at the time not yet a Muslim), heard that the Prophet (sws) and his companions intended to visit the Kaaba to perform the minor pilgrimage, known as *umrah*. Quraish held an advisory council to decide how to prevent the Muslims from reaching the Kaaba. Urwa was sent to spy for Quraish. He sat amongst the Muslims to learn about the relation between the Prophet (sws) and his companions. When he returned to his clan, he told them how the companions of the Prophet (sws) loved him and how they behaved with him. He said that he had had the chance to meet many kings, including the Byzantine Emperor and the Negus of Abyssinia, but he had never seen any king receive such great love and honor as that which Muhammad (sws) enjoyed amongst his companions. When he expectorates phlegm, they hurry to take in their hands and rub their faces and skins with it; when he performs his ritual ablution, they fight over the water of his ablution; when he gives them an order, they hurry to carry out his command; and when he speaks, they look straight at him to glorify him.

Another event that affected the companions of the Prophet greatly was his death (sws).

When news spread that Muhammad (sws) had died, every spot in Medina went dark. It was a great disaster to lose the Prophet (sws) and not be able to see him again. Some of the companions would not believe he was dead; they thought perhaps he had just lost consciousness or been temporarily paralyzed. We will mention two situations concerning two great companions of the Prophet (sws).

The first situation was that of Umar ibn al-Khattab (the second caliph):

The news made him lose his mind. He said, "Some of the hypocrites claim that the Prophet (sws) died, but Muhammad (sws) went to meet his Lord, like Moses when he left his people for forty nights. During his absence, they claimed her was dead, yet he returned after forty nights, and so will Muhammad (sws); he will return and cut off the hands and legs of those who claimed that he died."

The second situation was that of Abu Bakr (the first caliph):

Abu Bakr came from his home, riding on his horse until he reached the mosque. He entered the mosque without speaking to anyone. He was covered in tears. He kissed the Prophet (sws) and asked Umar (who was still crying) to sit, but Umar refused. He then gathered the people and said to them, "Let he who worshipped Muhammad know that Muhammad is dead, and let he who worships Allah know that Allah is Eternal; He does not die.

Allah says,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

It means, {**Muhammad** (peace be upon him) is no more than a messenger and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn

back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful. } [Al-Imran 3:144]

Ibn Abbas (the Prophet's cousin) said, "It was as if people had never heard that verse of the Quran before. When Abu Bakr recited it, they all began to repeat it. Umar ibn al-Khattab said that he was about to faint from shock, but when he heard Abu Bakr recite that verse of the Quran, he finally realized that the Prophet (sws) was dead.

The whole of mankind has never known such great examples of love and dedication as the Companions towards the Prophet (sws). Allah Almighty loved him, so He placed love for him into the hearts of his companions and those who believed in his call and followed his teachings and methodology. The Prophet Muhammad (sws) was the greatest educator and the dearest loved one. He truly is the Prophet of Allah.

The Eleventh Proof: The Prophet's Miracles

The Lasting Miracle: The Holy Quran

Its favor and effect:

We may notice that those who respond to the call of the Prophet (sws) have different purposes. Some respond because they find it a natural, intuitive message, consistent with mind and logic that achieves good for both individual and society. Others respond because they fail to resist it and are convinced that Allah supports it. Still others believe in the message because of the eloquence of the Quran: the beauty of its meanings, the accuracy of its expressions and the loftiness of its goals.

It is necessary to explain the advantages of the Quran that have the greatest effect on the spirit of those who read, listen to or study it.

1 – The Quran exhibits extreme perfection in its eloquence. This matter thoroughly confounded the Arabs, who were famous for the clarity of their language and rhetoric. They were puzzled and confused by the Quran. It could not have been produced by a human being; it is the Speech of Allah. They tried to extinguish its light and destroy the call by waging war against it and killing its advocates. Why would they have used their swords to eliminate this call if they were able to get rid of it with their tongues? Would it not have been easier for them to fight back with similar verses to refute its cogency and confute its miracle? But no, they did not do that. Instead, they surrendered, declaring their failure. They could not prove any defect in its style or structure, any detriment in its meanings or drawback in its goals.

Allah says,

قُلْ لئن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

It means, {Say: "If mankind and the jinn were to come together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another.} [Al-Israa' 17: 88]

2 - This Quran is distinguished in that it combines everything creatures need in the present life and for their afterlife. It brings pure beliefs, guiding rituals, sound principles for social interaction, high moral values and lenient policies. It brings wonderful knowledge, useful guidance, and glaring evidence. No aspect of life is left unaddressed, either directly or by reference. It brings news of the past as well as the future. The Quran was the first reference for amazing scientific facts more than 1400 years ago—facts that modern science has not discovered until recently. The Quran is a permanent miracle that will remain until the Last Day, for Arabs and non-Arabs, in all times and places. Many western scientists, in fields as different as astronomy and medicine, have submitted and responded to it. They believed in it because it contains universal facts which were previously unknown, facts the Quran refers to concisely and comprehensively. This has made them sure that the Quran cannot be the product of human industry, but rather the Word of the Lord of the universe, and that Muhammad (sws), the last prophet, was connected by inspiration and taught by the Glorious Creator, the God of the whole universe.

Keith Moore, one of the western scientists in the field of medicine, said during a press conference in Moscow that the expressions in the Quran have a comprehensive and concise quality that modern scientists have not yet achieved.

There is much more evidence to prove that Muhammad (sws) is a messenger and that he is the last of all prophets. This evidence makes it certain that the Holy Quran is an inspiration from Allah Almighty to His prophet, Muhammad (sws).

3 – The Quran is distinguished by its instructions which can be applied by moderate principles; its goal is to achieve good and to avoid evil, to establish justice for the whole world, without sin, vice, destruction or ruin.

Legal scholars, jurists and modernists, despite their differing opinions, witness in favor of the Quran.

4 – The Quran is distinguished in that its law is eternal; Allah has commanded the whole world to follow it until the Last Day and, for that reason, Allah Himself has promised to protect it. He did not leave a mere human being in charge of its protection, since it is the nature of human beings to change and alter, as they proved in their treatment of the Torah. Allah Almighty has taken over the mission of protecting the Quran, and as a result, it is safe from human aggression.

Allah says,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**Verily it is We who have sent down the reminder (the Quran), and surely, We will guard it (from corruption).**} [Al-Hijr 15: 9]

5 – The Quran has a tremendous effect on those who hear it. It attracts hearts and takes over emotions and feelings. Despite their skepticism and denial, even unbelievers enjoy listening to the Holy Quran. We are going to mention several different situations to show the great effect the Quran has on its listeners.

Allah says,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

It means, {**Had We sent down this Quran upon a mountain, you would surely have seen it humbling itself and rent asunder for fear of Allah. Such are the parables We put forward to mankind that they might reflect.**} [Al-Hashr 59: 21]

The Stance of the Unbelievers When They Heard the Quran

A - Abu Jahl

Once, Abu Jahl (one of the Prophet's uncles who was persecuting him) and Abu Sufiyan went at night to listen to the Prophet (sws) perform his prayers at home. Each of them took a place, and neither one knew of the other. They spent the whole night listening to the Prophet pray until the dawn arrived, and on their way back, they met and advised each other not to come again. That is because they were afraid to be seen by the unbelievers of Quraish. The next day, however, each of them took his place to listen to the Prophet (sws) pray until the dawn. They did this three times, and on the last night, they made a pact to leave the place and not come back. So we see how the Quran attracted them, even though they were unbelievers. Later on, one of them, Abu Sufiyan, embraced Islam when the Muslims liberated Mecca.

B - The Negus, King of Abyssinia:

When the Negus asked Jaāfar ibn Abi Talib (the Prophet's cousin) what the Prophet (sws) had to say about Allah, Jaāfar read some verses of the Quran from the chapter called, Maryam (Mary). Upon hearing them, the Negus and his followers shed tears. He said, "Those sayings (verses) are entirely in agreement with what Jesus said; they come from one source." He then refused to deliver the refugee Muslims to the messengers from Quraish.

He received them and honored them during their stay in Abyssinia. That was the effect of the Quran on the Negus and his people. He wept greatly when hearing the Quran. He believed in Muhammad (sws) and protected his companions.

C - The Jinn:

The *jinn* were also affected greatly on hearing the Quran from the Prophet of Allah (sws). It had a great influence on their souls. They benefited from its sermons from the first moment. They

informed their people about the Prophet's call to benefit and warn them. They asked them to believe that book and warned them of the consequences of disbelief.

Allah says,

قَالُوا يَا قَوْمَنَا إِنَّا * وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمْعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ
سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ * يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ
لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ * وَمَنْ لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ

It means, {And (remember) when We sent towards you (Muhammad, sws) a group (of between three and ten) of the jinn, (quietly) listening to the Quran. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warning. * They said: "Oh our people! Verily, we have heard a Book (this Quran) sent down after Musa (Moses), confirming that which came before it: it guides to the truth and to a Straight Path (i.e. Islam). * Oh our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger, Muhammad, sws) and believe in him (i.e. believe in that which Muhammad, sws, has brought from Allah and follow him). He (Allah) will forgive you your sins and save you from a painful torment (i.e. the Hellfire). * And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no *awliyâ'* (lords, helpers, supporters, protectors) for him besides Allah (from Allah's Punishment). Those are in manifest error.} [Al-Ahqaf 46: 29]

D – The Prophet (sws) and his companions:

The Prophet of Allah (sws) and his companions would shed tears and submit upon reading and hearing the Quran.

Once, the Prophet (sws) asked Ibn Masoud (one of his closest companions) to read the Quran to him. Ibn Masoud was surprised because the Quran descended upon Prophet Muhammad (sws). The Prophet (sws) explained that he wished to hear it from someone else. Ibn Masoud began to recite some verses from the chapter, al-Nisaa', which means, "the Women."

Allah says,

فَكَتِفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

It means, {How (will it be) then, when We bring from each nation a witness and We bring you (oh Muhammad, sws) as a witness against these people?} [Al-Nisaa' 4: 41]

Then he raised his head to find the Prophet (sws) weeping, his face covered in tears. Such was the Prophet (sws) for whom Allah promised to forgive his previous and forthcoming sins. The Quran and the Prophet (sws) had a great effect on the generation of the Companions. They described him as a living Quran, walking on the earth. Before Islam, the Companions were split into groups of adversaries, but with the Quran, they came to love each other. The Quran reconciled their hearts and reformed their souls. They had a government, an army, a constitution, a state and a civilization. Before that, they had been scattered and quarreling tribes. All of this happened in less than 23 years, for that is how long the mission of the final prophet lasted. Muhammad (sws) truly is the Messenger of Allah.

Some Miracles of the Quran

1 - The eloquence of the Quran—the beauty of its meanings, the accurateness of its structure, the loftiness of its goals and its challenge to the Arabs to produce even one of its verses—all of this makes it a lasting miracle. Although the Arabs were well-known for their eloquence and literary sophistication, they did not dare to accept the challenge. That is because the Quran is not a human effort; it is the Words of Allah, the Glorious Creator.

As proof, you may read what Allah Almighty says,

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

It means, {**Those whom Allah (in His plan) wills to guide, * He opens their mind to Islam; those whom He wills to leave astray, * He makes their chest closed and constricted, as if they had to climb up to the skies * thus does Allah (heap) the penalty upon those who refuse to believe.**} [Al-An`aam 6: 125]

Look at this verse; it describes the person Allah choses to mislead. It includes a complete description of his state: he is like someone rising through the highest layers of the atmosphere where the pressure is very low. This causes him to feel irritation and have difficulty breathing. This scientific fact was not discovered until the modern age, yet this noble verse pointed to that meaning and explained it in only three words. The first two words, "narrow" and "uneasiness," describe his state and that his chest felt narrow and uneasy. The third word, "climb," shows how the movement of climbing is not easy. A person rising finds hardship going up against atmospheric pressure.¹⁰

B - A witness from the Jews: - A Jewish law professor was arguing with a Muslim student, trying to defame Islam. The Muslim wanted to confute him, so he asked him about the size of U.S. inheritance law. The Jewish professor answered that it was more than eight volumes long.

The Muslim said, "I can summarize these volumes in just eight lines, including every aspect of inheritance law and its translation into a foreign language."

So he proceeded to distribute an inheritance to all parties, in absolute fairness, without oppressing anyone. Because of the verses on inheritance, this Jew accepted Islam as his religion.¹¹

The Holy Quran is a miraculous book. It is a masterpiece in its words, sentences and rhetoric, as well as in the loftiness of its goals.

2 - The Quran informs us about the fate of some of the unbelievers of Quraish. Among them were Abu Lahab (the Prophet's uncle) and his wife. Allah says about them in the Quran,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ * وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

It means, {**Perish the two hands of Abu Lahab (the Prophet's uncle) and may he perish! * His wealth and his children will not benefit him! * He will be burnt in a Fire of blazing flames! * And his wife, too, who carries the wood (thorns of *sadan* which she used to put on the Prophet's path or she used to slander him) * Around her neck is a twisted rope of *masad* (palm fiber).**} [Al-Masad 111:1-5]

Abu Lahab and his wife (or any of the unbelievers in whom Quran told us about their fate and that the Hell is their final abode) could have tried to discredit the religion and disprove these verses by claiming to become Muslims, and if they had done so, people might have had suspicions about the Prophet (sws) and his call. But none of them dared fake a conversion, for the Quran is the Word of Allah, and it informs us about the unknown and what the hearts conceal. Allah Almighty already knew that they would not dare pretend to become Muslim, so in the Quran, He challenges them to do so.

The verses inform them of their ill fate and the consequences of their actions. None of the unbelievers could doubt that the Quran was sent by Allah.

Those noble verses are clear evidence that the Quran is the Word of Allah, the Glorious Creator, and none but Him knows the unknown and the unseen.

¹⁰ *Unequivocal Evidence of the True Religion*, revised by the Commission on Scientific Signs in the Quran and Sunnah.

¹¹ Al-Naggar, Zaghul, "Scientific Miracles in the Quran," *The Encyclopedia of Islam and Modern Science*.

3 - The Quran includes metaphysical news, which the Prophet (sws) did not know anything about, but when he received the information, he found it to be entirely accurate. Each prophet before Muhammad (sws) had been sent to a specific people for certain length of time, so Allah supported them with concrete miracles, which would have the desired effect for a while. By as time passed, these tangible miracles lost their immediacy and were gradually forgotten. So, Allah sent His final prophet with the law ultimately acceptable to Him, and with a new material miracle: to preserve the Quran forever. Allah supported this prophet with both concrete and abstract miracles. Some of these miracles will be experienced in the future to be believed by nations yet to come. But this miracle, the Quran, will last amongst the people until the Day of Judgment. The news of the unseen that the Quran and the honest prophet told us about were all true and right. They were all about universal facts and issues. These noble verses of Quran and the Prophet's Hadiths bring news of amazing incidents and true testimony that bear witness to the trustworthiness of the Prophet Muhammad (sws) and his call. He was an instructor sent by the Glorious Creator, Allah, Lord of the whole universe. Some of this news of the Unseen referred to in the Quran were:

News about the Past: One is the story of the ancient people of `Ad.

Allah says,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ * إِرَمَ ذَاتِ الْعِمَادِ * الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

It means, {**Dost thou not see how thy Lord dealt with the 'Ad (people) * of the (city of) Iram, with lofty pillars * the likes of which were not produced in (all) the land?**} [Al-Fajr 89: 6-8]

And He says,

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرَ عَاتِيَةٍ * سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ نَخْلٌ
خَاوِيَةٌ * فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

It means, {**And as for `Ad, they were destroyed by a furious violent wind! * Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms! * Do you see any remnants of them?**} [Al-Haqqah 69:6-8]

Allah also told us about the people of Hud, a nation of tyrants from a well-known tribe in Yemen. Allah granted them strength and well-built bodies, but they walked with arrogance and insolence upon the earth.

With this blessing, they erected enormous buildings with great and strong columns, but because of their arrogance, Allah punished them with a stormy wind. For seven nights and eight days, they suffered until it destroyed them completely.

Surprisingly, a few years ago, the Americans provided one of the space shuttles with a radar that had the ability to penetrate soil to a depth of about ten meters. When it passed over the Arabian Peninsula, which is considered the most arid desert of all, it took a photo of the source of two dry rivers, one moving from east to west and the other moving from south to north. The Americans were amazed, for they knew that this area is one of the driest regions in the world. On another trip, they provided the shuttle with another radar that could penetrate the soil, but with a wider scope. It photographed two rivers that branched out and poured into a lake with a diameter of more than 45 meters. Again, it took photos of the boundaries of the lake. These photos were of a structure so large that mankind had never seen one like it before. Religious scholars, geologists and geographers agreed that this was the area mentioned in the Holy Quran.

Historians had previously denied the existence of the people of `Ad because they had never found any traces of their civilization. They believed it was just a fable, but the Quran mentioned it as an example.

One of the largest institutions of scientific research in California submitted a report entitled, "Journey across the Arabian Peninsula;" it was supported by these noble verses of the Quran,

إِرَمَ ذَاتِ الْعِمَادِ * الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

{**Of Iram (who were very tall) like (lofty) pillars, * the likes of which were not created on the land?**} [Al-Fajr 89: 7-8]

The report said that this civilization, which could not be compared to any other, was submerged by an unusual sandy wind. Yet, Allah Almighty informed us of this more than 1400 years ago.

What this institute mentioned is the best witness to the trustworthiness of Muhammad (sws) and the truth of his message and sayings.

The Quran refers to scientific facts, too small for the eye to see, that were unknown until recently—things no one could have had the slightest idea about, like the development of the embryo. Some verses of the Quran describe the stages of the development of the embryo.

Allah says,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It means, {**And indeed we created man (Adam) out of an extract of clay (water and earth). * Thereafter we made him (the offspring of Adam) as a *nutfab* (the mixture of drops of male and female discharge) in a safe lodging (the woman's womb). * Then We made the *nutfab* into a clot (a bit of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.**} [Al-Mu'minun 23: 12-14]

- Many verses of the Quran and the Prophet's Hadiths mention the stages of the development of the embryo.
- When these verses of Quran were shown to Keith Moore, who is a leading lecturer in embryology and has a book which has been translated into many languages, he included them in one of his lectures, entitled, "The Correspondence of Embryology with What Is Mentioned in the Quran and Sunnah."
- He agreed to support his scientific book with these verses of Quran and the Prophet's Hadiths. In a press conference in Moscow, he said that the expressions in the Quran are so accurate and comprehensive that modern science cannot surpass their eloquence and style.
- They asked him if he was Muslim, and he said no, but he stated that the Quran must be the words of God and that Muhammad (sws) must be a prophet of God and His messenger. He added that he was under certain pressures which would not allow him to declare his acceptance of Islam, but that people might one day learn that Keith Moore had embraced Islam as a religion.¹² He also wrote a book, entitled, *The Developing Human with Islamic Additions*, which is a very advanced call to Islam, that great religion brought by Muhammad (sws), the last of the prophets and messengers.
- Among the metaphysical evidence the Holy Quran points to is: numerical miracles, of which there are many in the Quran.

There are many more amazing invisible and scientific facts that were not previously known to anyone. But the Quran informed us about them more than 1400 years ago.

To learn more about amazing scientific facts referred to in the Quran more than 1400 years ago, about which no one had the slightest clue, you can read:

1 - *Embryology in Quran and Sunnah*

¹² Al-Naggar, Zaghlul, "Scientific Miracles in the Quran," *The Encyclopedia of Islam and Modern Science*.

2 - *The Miracles of Quran in the Secrets of the Womb*

3 - A collection of books about evidence of scientific facts mentioned in Quran (sky, earth, animals and plants) written by Dr. Zaghlul al-Naggar, who is a professor of earth science in many foreign and Arab universities, a colleague of the Islamic Academy, a member of its administration, the director of the Scientific Inimitability League in Quran and the Prophetic Sunnah and the High Council of Islamic Issues in Cairo.

4- A collection of recorded tapes about *The Encyclopedia of Islam and Modern Science*

Allah says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ

It means, {**Nor does he speak of (his own) desire. * It is only a Revelation revealed. * He has been taught (this Quran) by one mighty in power (Jibril: Gabriel).**} [Al-Najm 53:3-5]

The Quran contains a lot of news about the Unseen, and it tells us about them before they occur.

Allah says,

الم * غَلَبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصْرَ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

It means, {**Alif-Lâm-Mîm. * The Romans have been defeated * in the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious * within a few years. The decision of the matter, before and after (these events) is only with Allah. And on that day, the believers (the Muslims) will rejoice * at the Help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.**} [Al-Rum 30: 1-5]

These noble verses descended when the Sabour overcame the region of Syria and the nearby parts of the Arabian Peninsula, as well as the far away Persian lands.

The word translated as "a few" in these verses means: "between three and nine."

These noble verses explained that the Persians conquered the nearer land. Heraclius, the Byzantine Emperor, was obliged to ask for help from the capital (Byzantium: present-day Istanbul), where he was trapped for a long time, but then Heraclius restored his empire as the Quran explained. That happened seven years before the victory of Persians. How could Muhammad (sws) have known about that? Undoubtedly, Allah informed His prophet of all these unseen things. Allah informed His prophet that the Byzantine Empire would win the war even though they had just been defeated by the Persians. Not only that, but also that the period in which victory would be had would be seven years.

All of this proves that the Prophet (sws) was sent by Allah Almighty. These noble verses are true witness of the trustworthiness of the Prophet's call and that the Quran is the Word of Allah.

Allah says,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

It means, {**Indeed Allah shall fulfill the true vision which He showed to His Messenger (sws) in truth. Certainly, you shall enter *al-Masjid-al-Harâm* (the Kaäba), if Allah wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that an imminent victory.**} [Al-Fath 48: 27]

This noble verse was sent down in the sixth year after the migration of the Prophet (sws) to Medina, after leaving al-Hudaybia (where a treaty was signed to the apparent disadvantage of the Muslims), the Prophet (sws) told his companions that he had a dream, (and the dreams of prophets are true visions) in which he saw himself entering Mecca and going around the Kaäba.

When the Prophet (sws) signed a treaty with the unbelievers stipulating that the Prophet (sws) and his companions should turn back without completing the pilgrimage and come back the next year instead. The next year—the seventh year—the Prophet (sws) and his companions did actually succeed in gaining access to the Kaaba. Thus, the Prophet's (sws) dream was fulfilled, for it was Quranic inspiration. That incident made people sure that Muhammad (sws) was a true prophet. They became convinced of his sayings and mission.

Allah says,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

It means, {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, which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (the believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *fasiqun* (rebellious, disobedient to Allah).} [Al-Nur 24: 55]

This noble verse is a promise and good news from Allah to his Muslim believers and worshippers. And it came true. This promise was fulfilled, and Muslims built a vast empire that ruled by Allah's Scripture. The Islamic empire spread so far that when one of the second generation Muslims saw a cloud in the sky, he would say that its rain would fall on a spot under Muslim protection.

The Muslims were able to develop such a huge empire because they carried out the teachings and instructions of Islam, the Book of Allah and the Sunnah of His prophet (sws).

Allah's promise that He made to the Muslims in His Glorious Quran was fulfilled because Almighty Allah is the most trustworthy when He makes a promise.

Allah said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).} [Al-Hijr 15: 9]

Over long centuries past, many misled people have tried to distort the Quran, but because Allah took over its protection and preservation, they have consistently failed.

One recent attempt was by Zionists. As published in a local newspaper, Israel printed a distorted version of the Holy Quran to be published in Muslim countries. Their attempt failed, however, because Allah exposed them, revealed their falsehood and made the whole world lose confidence in them. It became clear that no one could trust them or depend on them, so they gained nothing but shame and loss.

Allah overcomes, preserving his Glorious Book which He sent down upon the last of the prophets and messengers, Muhammad (sws).

The Quran tells us about a lot of metaphysical issues before they take place, when no one knows about them. The facts of these issues are identical to what is mentioned in the Holy Quran.

The Prophet (sws) told us about some metaphysical issues that did not occur in his time, yet they were true and accurate, just as he said.

Here are some of the issues that the Prophet (sws) told us about:

- News and stories of the ancients, which have since been proven by modern science

- The Quran mentioned news of `Ad and their prophet, Hud (peace be upon him), and how modern science has proven the truth of this information. Also, it mentions news of the people of Lot and their story with their prophet, Lot (peace be upon him). Prophet Muhammad (sws) told us how Allah punished them and made the heights of Lot's village the lowest. Allah lifted the village to the sky and turned it over, making the highest parts the lowest as punishment for their misdeeds.
- Modern science has witnessed that what the Quran mentioned from the Prophet's lips is true.
- Studies of the sequences of rock layers in the area confirm what the Prophet (sws) said about the turning over of the village of Lot's people.¹³

The reference to Noah's flood in the Holy Quran, as our prophet (sws) told us, as well as the ark being preserved as a warning to people, made them remember it. It also reminded us of a lesson from that good prophet and confirmed a metaphysical fact from the past that the Glorious Quran informed us about.

Not long ago, the ark was discovered at the top of Mount Judy in south-western Turkey.

The reference to the destruction of the disobedient people of Thamoud's people by a devastating shock is a metaphysical fact from the past that the Glorious Quran informed us about more than 1400 years ago from the lips of His prophet, Muhammad (sws), the last of all prophets and messengers. Modern science has discovered that there are artifacts which provide proof of this fact.¹⁴

The Prophet (sws) told the world about unseen scientific facts that no one had the least information about, more than 1400 years ago—facts which have since been proven by modern science to reveal the accurateness and trustworthiness of what the Prophet (sws) said.

Some of the supernatural facts the Prophet (sws) referred to typically do just what he said:

The Prophet (sws) said:

أخرج الإمام مسلم في صحيحه عن أبي هريرة نصاً مثله جاء فيه: كل ابن آدم يأكله التراب إلا عجب الذنب، ومنه يركب الخلق يوم القيامة

It means: On the authority of Abu Hurairah, "Every son of Adam will be devoured by dust, except the tailbone (the coccyx); from it he will be recreated on the Day of Resurrection." [Muslim]

Concerning this hadith, we note that:

- Modern science has discovered that the coccyx does not disintegrate or turn to dust as Prophet Muhammad (sws) said. In fact, it is the only part of a dead body that remains after decomposition.
- Modern science also discovered that all parts of the body are formed from this primitive node during the embryonic stage.
- In 1935, Hans Spemann was awarded the Nobel Prize in physiology or medicine for his discovery of the primary organizer in embryonic development, its role in creating all

¹³ Al-Naggar, Zaghul. *Scientific Miracles*.

¹⁴ *Scientific Miracles*, by Dr. Zaghul al-Naggar.

tissues, organs and systems of the embryo and how it never decays. Thus he was able to prove what Prophet Muhammad (sws) had said about it more than 1400 years ago.

- It is thought that Spemann was the first to discover the primary organizer, but the fact is that the first one to mention this scientific fact was Prophet Muhammad (sws).

The question now is: who taught the Prophet (sws) all this science and why did the Almighty oblige him to tackle these metaphysical issues that no one knew anything about?

Allah knows well that these facts would be discovered one day in the future. So, the hadiths of the Prophet (sws) would serve as an amazing synchronicity and true witness that he is a prophet sent by Allah Almighty. He was connected by inspiration to a teacher sent by the Glorious Creator, Allah, the Lord of the whole world.

There are a lot of hadiths from the Prophet (sws) that point to many scientific facts and told us about them more than 1400 years ago when no one knew anything about them. They were the reason many western scientists adopted this great religion with which Prophet Muhammad (sws), the last of the prophets and messengers, was sent.

To learn more about these amazing scientific facts, you can read:

- 1 – The first parts of *Scientific Miracles in the Prophetic Sunnah*, by Dr. Zaghlul al-Naggar
- 2 – A collection of recorded tapes on: *The Encyclopedia of Islam and Modern Science*
- 3 – *The Science of Embryos in Light of Quran and Sunnah*
- 4 – *Miracles of Quran in the Secrets of the Womb*, by Professor Karim Naguib al-Agharr.
- 5 – *Scientific Miracles in the Holy Quran*

Now we are going to talk about some of the metaphysical issues about the future that the Prophet (sws) informed us of:

- The murder of Umayyad ibn Khalaf (one of the leaders of the unbelievers), which happened.
- The afflictions that would happen by the end of the caliphate of Uthman ibn `Affan (the third caliph) and Ali ibn Abi Talib (the fourth caliph).
- The death of the Negus on a certain day, which happened
- The news about the apostate rebels and the fight against them
- The murder of Ali ibn Abi Talib
- The mastery of al-Hassan and al-Hussain, the sons of Ali ibn Abi Talib. The Prophet (sws) said they would have to reconcile two parties of Muslims.
- The conquests by sea to Cyprus
- The participation of Umm Haram (a woman contemporary to the Prophet, sws) in a war overseas, and the height of her position
- Fighting the Byzantines
- Fighting the Turks
- Foretelling some things that happened during the Abbasid era
- Foretelling that his daughter, Fatima, would be the first one to die after him
- Foretelling which of his wives would be the first one to die after him

- What happened to the leaders of his army during the invasion of Mu'tah and what happened to Khabbab ibn Adi and the killing of the Quranic reciters?
- The strong wind in the Battle of Tabouk about which he warned his companions: whoever responded would be safe and whoever disobeyed would get hurt
- The vastness of the Islamic empire, gaining the treasures of the Byzantine Emperor and the disturbance of the Muslims at the end of their rule
- The liberation of Egypt
- The liberation of Constantinople

Historians agree that this event actually did take place.

All of this news about unseen future events shows for sure that the Prophet Muhammad (sws) is the Prophet of Allah.

This event took place during the year 654, and it lasted for a month or more. It caused the city to shake from an earthquake. Violent sounds were heard before the appearance of this fire, and then the earth gushed forth with a very huge fire.

Those who lived in Basra (Iraq, in the east) said that they saw the necks of their camels glow by the light of the fire that appeared in the land of the Hijaz (the western Arabian Peninsula).

The people of Medina sought shelter in the Prophet's Mosque and repented to Allah from all their sins. They asked Allah's forgiveness, freed slaves and gave alms to the poor and needy.

In the middle of the twentieth century, the truth of what the Prophet (sws) said was scientifically discovered. It was proven by the spread of volcanic eruptions along the western coast of the Arabian Peninsula. The last volcanic eruption in 654 consisted of six new volcanic cones which erupted to a distance of more than 23 kilometers from north to south.

Two huge earthquakes took place in the city of Khaybar, within the span of recorded history, one in the year 460 and the other in the year 654. The last earthquake was preceded by the sound of loud explosions, followed by a huge volcanic eruption. It was accompanied by earthquakes which lasted for about 5 or 6 days at a frequency of ten earthquakes per day. The power of the strongest one is estimated to have measured 5.5 on the Richter scale.

Scientific studies carried out on the area of the Hijaz have explained that the area is definitely going to face volcanic eruptions where the lava will push from craters and faults, as it did before with millions of tons of lava. So it will fill the area with fire and light, and this verifies the prophecy of the Muhammad (sws).¹⁵

In addition to what we have mentioned, there are many other reports of metaphysical future events about which the Prophet (sws) informed us, and what happened was exactly what the Prophet (sws) foretold.

¹⁵Al-Naggar, Zaghul. *Scientific Miracles in the Sunnah*.

The Miracles of the Prophet (sws) that Confirm His Message

His Accepted Prayers

His prayers (sws) were always accepted by Allah Almighty. If Allah was not going to answer the Prophet's (sws) prayers, then who would He do it for?

During the Battle of al-Ahzab (the Confederates), the Prophet (sws) prayed for the disbelievers to be shaken and defeated. He said,

اللهم منزل الكتاب سريع الحساب اهزم الأحزاب, اللهم اهزمهم وزلزلهم

"Oh Allah, You sent down the Book, and You are Swift in Reckoning. Defeat them and make them tremble." [Related by al-Bukhari]

Allah Almighty accepted the Prophet's (sws) prayers and sent a strong wind that plucked up the unbelievers' tents. This turned the matter in their favor and scattered dust on their enemies.

The Visible Miracles of Prophet Muhammad (sws)

Allah provided His prophet with both visible and invisible miracles.

Imam al-Shafi'i (Allah have mercy upon him) said, "What was given by Allah to His prophet Muhammad (sws) was more than any other prophet."

It was said that Jesus was given the miracle of resurrecting the dead. Al-Shafi'i responded to that, saying, "The longing of the (tree) trunk (the Prophet, sws, used to lean upon when giving a sermon) is superior because the existence of life in a piece of wood is more convincing than the resurrection of the dead."

Moses received the miracle of parting the sea, but the Prophet Muhammad (sws) was granted the miracle of splitting the moon, which is superior because it is a celestial miracle. If we were asked about the flow of water through a stone, we could answer that:

Muhammad (sws) was given the miracle of water flooding through his fingers and this is superior to the flow of water from a stone, for it is normal to get water from a stone, but it is very surprising to get water from flesh and blood.

The miracle of Sulaiman (Solomon) about commandeering the wind is less of a mystery than the miracle of the Prophet's (sws) midnight ascension into the heavens.

We will now mention some of the visible miracles of Prophet Muhammad (sws):

- The Midnight Ascension: the transportation of the Prophet (sws) from Mecca to Jerusalem in a single night and his ascension into the heavens
- The splitting of the moon
- The flow of water from his fingers
- The blessing of a little food which satisfied a lot of people
- The yearning of the tree trunk for the Prophet (sws) after he began giving his sermons from another pulpit and hearing the sound of its weeping
- The obedience of the tree to the Prophet (sws)
- Raising high the house of Jerusalem for Allah's Messenger (sws) so that he could see it from Mecca
- Putting Qatada's (one of the companions) eye back when he lost it during the battle of Uhud; it became the better one and sharper of vision.
- The revenge of Allah against those who deceived and resisted the Prophet (sws)

- The opening of his chest as a child
- His physical strength
- The recovery of some of his companions at his hands, without physical medicine
- Allah's protection of him
- His food praised and glorified Allah during his lifetime.
- His ability to see behind him during the prayer

Now, we shall comment on the miracle of splitting the moon.

Allah says,

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

It means, {**The Hour has drawn near, and the moon has been cleft asunder.**} [Al-Qamar 54: 1]

The people of Mecca requested that Prophet Muhammad (sws) show them a miracle, so he showed them the splitting of the moon.

Allah mentioned the sign of splitting the moon in His Holy Quran to be a sign and proof of the trustworthiness of the Prophet's call. That event happened when the people of Mecca asked the Prophet (sws) for a miracle to prove the authenticity of his prophecy and his call. They asked for an extraordinary miracle. The Prophet (sws) made them see the moon divided into two halves, each half in its place. That happened by the power of Allah, and the miracle had a great effect; it encouraged a lot of doubtful people to embrace Islam.

The following is a real story told by Dr. Zaghul al-Naggar. It is the story of a young British man named Dawud Musa Pidcock. This young man introduced himself as the chairman of the British Muslim Party after a lecture about the scientific miracles in the Quran and Sunnah presented by Dr. Zaghul. The lecture was given in English in the faculty of medicine at the University of Cardiff (in Wales) where an audience of Muslims and non-Muslims attended. One of the questions asked during the lecture was about the incident of splitting the moon and how it represents one of the examples of scientific miracles in the Holy Quran.

After Dr. Zaghul answered the question, the young British man asked for permission to add something. He said that the miracle of splitting the moon was a motive for him to embrace Islam.

A friend of mine gave me a translation of the Holy Quran, and when I got home, I started browsing through it until I found the chapter that mentions this about the moon.

I stopped reading and asked myself: how could the moon split into two parts and then come back together again? What power could do such a thing? I stopped reading, and it was this verse that forced me to.

Allah knew that I was so sincere about searching for the truth, so I found myself sitting in front of the TV watching a discussion between a British reporter with the BBC called James Burke and three American astronauts.

The reporter criticized them for spending huge amounts of money on space travel while some communities suffer from famine, disease and illiteracy. He referred to various issues of infrastructure and scientific and technological underdevelopment, and he asked if it would not have been better to spend the money on addressing these urgent problems and improving the earth. The astronauts answered defensively that it is not wasteful because it helps to develop a number of advanced technologies with applications in various medical,

industrial and agricultural fields, and these technologies could have great economic and scientific advantages.

During the conversation, the mission of landing a man on the moon was mentioned. It was said that the trip cost ten billion dollars, and the reporter spoke critically, asking if all this was done just to put the American flag on the surface of the moon. They said no, it was more than that. They explained that the benefit of the trip was to scientifically study the astronomical body closest to Earth. Again the reporter asked if it would not have been more useful to spend these enormous amounts of money on development here on earth. They answered that the trip allowed them to establish a scientific fact. "And that was...?" the reporter asked. Then the answer came that, the moon had once been split and then rejoined, and the evidence of that split was the existence of long, hollow cracks in the body of the moon; these cracks range in depth from hundreds of meters to over a kilometer, while their width ranges between one-half a kilometer and five kilometers, extending in straight or curved lines to 100 km. These long cracks pass through many large holes, the depth of each being more than nine kilometers, and the diameter being more than 1000 km. One example of these is the deep crater known as *mare orientalis* (Eastern Sea). These deep holes formed when the moon collided with massive bodies the size of asteroids.

These grooves are known as "Rima," or "Lunar Rilles." It was explained that they were the result of sunken sections of crust or lava flows cutting fresh shapes. These shapes could not have reached the hollow depths, so they are explained as the effects of lunar fissures being rejoined.

Dawud continued, "When I heard this, I jumped out of my chair exclaiming, 'A miracle that happened to Muhammad (sws) more than 1400 years ago that is now just being confirmed in the age of science and technology!' I concluded that the Quran is absolutely true, in everything it says."

Immediately, I began reading more from the translation of the meanings of the Quran. This verse of the Quran, which had made me not want to read the Quran, was itself my entrance into Islam!¹⁶

Dr. Zaghlul said, "I cannot describe how this sincere contribution affected all of the Muslims and non-Muslims present. Allah says,

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

It means, **{We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?}** [Fussilat 41:

53]

¹⁶ Al-Naggar, Zaghlul. *Scientific Miracles*.

The Twelfth Proof:

The Witness of Previous Books—The Bible and Torah—to the Call of Allah's Messenger (sws)

We find a lot of verses that refer to the prophecy of Muhammad (sws) and bear witness to his call in the Torah and the Bible. The Holy Quran speaks about this frankly when Allah Almighty says,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

It means, {Those who follow the Messenger, the unlettered prophet, whom they find mentioned in their own (scriptures)—in the Torah and the Gospel—for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him; it is they who will prosper.} [Al-A`raaf 7: 157]

We are going to mention some passages from previous books that preached the coming of Muhammad (sws) in the Torah:

1- From Deuteronomy, Chapter 18: 18:

I will raise them up a Prophet from amongst their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

The word, "amongst," is not mentioned in the Septuagint¹⁷ or the Samaritan Pentateuch,¹⁸ so the text must therefore refer to the Israelites' brethren: the Ishmaelites.

This clearly states that Allah Almighty will send a prophet from the brothers of the sons of Israel, meaning, the sons of Ismail (Ishmael, peace be upon him).

If the promised prophet was going to come from the sons of Israel, Allah would have said "a prophet from you" because the grandsons of Israel were excited about Moses (peace be upon him), so what was meant by "their brethren" was the sons of Ishmael (peace be upon him), because Ishmael was the brother of Isaac, the father of Israel (Jacob).

This interpretation is emphasized by the phrase, "like unto thee." The similarity between Muhammad and Moses is clear because both of them came with a complete law. Likewise, both of them fled their enemies. Muhammad emigrated to Medina while Moses fled to al-Mada'in. As we see, there is even a coincidence between the names of the two cities [one is the plural of the other in Arabic, *ed.*]. Both of them fought their enemies and were rewarded victory by Allah.

There is no similarity between Moses and Jesus according to Christians, who claim that Jesus is God or His son. That is due to their lies and slanderous allegations.

In Deuteronomy, Chapter 33: 2,

And he said:

“The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with ten thousands of saints;

¹⁷ **Septuagint:** a pre-Christian Greek translation of the Hebrew Torah [ed.]

¹⁸ **Samaritan Pentateuch:** also known as the Samaritan Torah; another version of the first five books of the Bible used by the Samaritans. It differs somewhat from the later standardized 'Masoretic' Hebrew text. [ed.]

From His right hand
Came a fiery law for them.

In the Torah, Seir is a name of a mountain in Palestine. Paran is a mountain in the Hijaz where Ishmael (peace be upon him) emigrated with his mother Hagar. To be sure of that, we can read what is mentioned in the Samaritan Torah, according to a version issued in 1851, which says that Ishmael inhabited the area of Paran in the Hijaz.

Following this explanation, we can say that what is mentioned in Deuteronomy likens the prophecy of Moses (peace be upon him) to the first light of morning ("the Lord came from Sinai"), the prophecy of Jesus to the break of dawn ("And dawned on them from Seir"), and the prophecy of Muhammad (sws) to the rising of the sun and the spread of its light to the horizon. That is because he is the last of all prophets and messengers, and no prophet or messenger will come after him.

In the Holy Quran, Allah said,

وَالَّتَيْنِ وَالزَّيْتُونَ * وَطُورِ سَيْنِينَ * وَهَذَا الْبَلَدِ الْأَمِينِ

It means, {By the fig and the olive, * and the Mount of Sinai, * and this city of security.} [Al-Tin 95: 1-3]

The fig and the olive are a reference to where they grow—the land from which Jesus came. Mount Sinai refers to the place Moses came from, and "this city of security" is a reference to the place Muhammad came from—the Holy City of Mecca, which is also where Ismail lived.

The following is some evidence from that which was mentioned in previous scriptures, foretelling the prophecy of Muhammad (sws):

1 - In the Torah, Book of Deuteronomy, it speaks of a prophet like you from your brethren. It tells him to advise them to obey any words the prophet says.

This means that Allah Almighty would send a prophet coming from the brothers of the Jews (the sons of Ismail). Allah Almighty asked Moses to tell his people about the prophet. If Allah wanted him to be from the people of Israel, he would say from your people, the twelve parties of the sons of Israel, but Allah said, from your brothers, meaning the sons of Ismail (Ishmael). Ishmael was the brother of Isaac (who is Israel's, i.e. Jacob's, father), peace be upon them all.

The similarity between Muhammad (sws) and Moses is clear, because both of them were sent with a complete law. But Jesus said, "I did not come to destroy, but to fulfill." [Matthew 5:17]

Again, both Muhammad (sws) and Moses emigrated to escape their enemies: Muhammad (sws) fled to Medina while Moses fled to Mada'in, and the similarity between the two city names is not lost to the Arabic speaker. Both of them fought their enemies and were granted victory by Allah. There is no similarity between Moses and Jesus to a Christians, for they claim that Jesus is a god or the son of God.

2 - The Jews knew well the features and the descriptions of the final prophet from their books. They believed that he would be one of them as were many prophets before him. In Medina, they predicted the coming of a prophet by whose side they would fight. The Arabs did not predict that this prophet would be one of them because they worshipped idols beside Allah. The people of Medina knew about the matter of a coming prophet from the Jews, so they were the first to believe and support him, while the Jews envied the prophet and the people of Medina greatly. They denied his prophecy, although his features and description were mentioned in their books. As we see, the Jews of Medina were one of the reasons that motivated the people of Medina to become the first to believe in the prophet and his call. They had heard a lot about him from the Jews who lived with them in Medina.

From the Torah, Isaiah, 29:12,

Then the book is delivered to one who is illiterate, saying, "Read this, please."

And he says, "I am not literate."

The Prophet Muhammad (sws) was illiterate and could not read or write. So, the Prophet's (sws) illiteracy was a true witness to his call and prophecy. He was illiterate, yet he educated the whole of mankind, both learned and unlearned. He taught them the meaning of monotheism and pure worship of Allah. He is the one who was sent with a straight law and sublime teachings. He was unable to read or write, but scientists, jurists and modern scholars have all graduated from his university.

Salman, the Persian (one of the Companions) went to the Arab countries to wait for that honest prophet, leaving behind all the luxury he had in Persia.

In the Gospel of John, it says,

The son of man will come and the Paraclete (Consoler) after him will come to you with secret knowledge and explain everything to you. He will testify to me as I testify to him.

The Gospel of John preaches that a prophet will come after Jesus.

Now we are going to learn the meaning of the word, "Paraclete."

This word, which was mentioned in the London copy of 1821, 1831 and 1844, means "one who receives a lot of praise" and this is found in the Greek language. This is also the meaning of the name, "Ahmad," as Dr. Carlonino, who has a Ph.D. in Ancient Greek, has said.

In the Hebrew dictionary, the word "*farqaleet*" means "praise." The names Ahmad, Muhammad, and Mahmoud are all derived from "praise," "*al-hamd*," and all these names describe the Prophet (sws). Allah's Messenger (sws) is praised in the earth and in the heavens, and Allah Almighty has given him the praised position in the Afterlife.

If we explain the word, "Consoler," we will find that it is the coming of Allah's Messenger (sws). To console the believers and the afflicted, he asked them to be patient and reminded them of the great reward of Allah.

In the Gospel of John 16: 12-14: Jesus, son of Mary, described the Paraclete who will come after him, saying:

I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of Truth, has come, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come.

We notice that all the qualities mentioned in the Gospel of John apply to Allah's Messenger (sws):

- He blamed those who do not believe in the mission of Jesus (peace be upon him) for their disbelief.
- He guides to the truth.
- He does not speak on his own, but from what he hears and what is revealed to him by Allah.
- He tells of things to come in the future, for example when he (sws) said,

(ألا إن ابني هذا سيد وسيصلح الله به بين فئتين عظيمتين من المسلمين)

أخرجه البخارى ومسلم وكان يقصد ابنه الحسن

It means, "**Verily, this son of mine** (meaning his grandson, al-Hassan) **is a leader. Through him Allah will reconcile two large groups of Muslims.**" [Related by al-Bukhari and Muslim]

What the Prophet (sws) said came to pass in the year 41 Hijri, after his death. Al-Hassan gave up the caliphate to Mu`awiya to prevent bloodshed between Muslims.

Allah's Messenger (sws) also said,

قال رسول الله ص (إِذَا هَلَكَ كَسْرَى فَلَا كَسْرَى بَعْدَهُ) أخرج البخاري و مسلم

It means, **"When the King of Persia dies, there will be no King of Persia after him."**
[Related by al-Bukhari and Muslim]

This did indeed happen, and what the Prophet (sws) foretold came to pass.

The Prophet (sws) honored Jesus, son of Mary, and what is mentioned in the Holy Quran supports this.

Allah says,

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

It means, {(Remember) **when the angels said, "Oh Mary! Verily, Allah gives you the glad tidings of a Word ("Be!"—and he was! i.e., Jesus) from Him; his name will be the Messiah, Jesus, son of Mary, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah."**} [Al-Imran 3: 45]

Many other verses describing the characteristics of the awaited prophet, as in the Gospel of John, apply to Allah's Messenger (sws).

In the Gospel of Matthew 21: 42-44: Jesus, son of Mary, tells us about the nation of that illiterate prophet,

Jesus said to them, "Have you never read in the Scriptures:

The stone that the builders refused

Has become the head cornerstone.

This was the Lord's doing,

And it is marvelous in our eyes.

"Therefore I say unto you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whosoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."

This is the nation of the Prophet Muhammad (sws).

Before the mission of the Prophet Muhammad (sws), the Arabs were disunited and fighting tribes, without king or chief, and ignorance prevailed, so most of them were illiterate.

But after the final prophet (sws), Allah reconciled their hearts and reunited them under the leadership of that honest prophet, Muhammad (sws). They believed him and his message, so Muslims developed a great and vast nation, stretching to the north, south, east and west. That was due to the victory of Allah and His support for them.

There are many books that preach about the Prophet Muhammad (sws) and his message. Some references on that topic are:

- *Guiding the Perplexed in Answers to the Jews and Christians*, by Ibn al-Qayyim
- *What the Torah and the Bible Say about Muhammad (sws)*, by Ahmad Deedat
- *Muhammad in the Torah and the Bible*, by Ibrahim al-Khalil, a priest who embraced Islam

Millions of those who adopt Islam have been assured by clear texts that Islam is the religion of Allah, the Creator, and that Prophet Muhammad (sws) was the last of all prophets and messengers.

All of this was written in the Torah and the Bible, as well as in previous books.

What will you do in the appointed day,
 And in the day of the feast of the Lord?
 For indeed they are gone because of destruction.
 Egypt shall gather them up;
 Memphis shall bury them.
 Nettles shall possess their valuables of silver;
 Thorns shall be in their tents.

[Hosea 9: 5-6]

Those who are the progeny of Israel were rescued from the affliction of the Pharaoh and his assistants. Egypt captured them, and Memphis—an ancient Egyptian city—was their graveyard.

The word found as "nettles" in the English translation is pronounced "*mahmad*" in the original Hebrew, and it is a proper noun, referring to the Prophet Muhammad (sws).

If we take these two words as a separate sentence from the next two words and translate the Hebrew text literally, we would find a plural pronoun referring to the singular, and that does not make sense in the Hebrew language.

Wilhelm Gesenius mentioned in his book, "Hebrew Grammar," that the origin of that sentence is: "*mahmadi lakhsabam*."

The Hebrew text remained unvocalized for more than a thousand years until Jewish scholars added the vowels according to their understanding. Some they got right, some they got wrong and some they distorted on purpose.

Before it was corrupted, the word "*mahmad*" was written "*mbmd*" without vocalization. All scholars of the Old Testament agreed on that. All that is left is to admit that "*mbmd*" is a proper name that refers to the Prophet Muhammad (sws), for he truly is the Prophet of Allah.

The Thirteenth Proof:

{Verily it is We Who have sent down the Reminder, and surely, We will guard it.}

Allah says,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {Verily it is We Who have sent down the Reminder (i.e. the Quran) and surely, We will guard it (from corruption).} [Al-Hijr 15: 9]

He also says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

It means, {And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?} [Al-Qamar 54: 17]

Allah has undertaken to protect the Quran from distortion and change. Many centuries ago, there were those who tried to distort the Holy Quran, but they completely failed to do so. Thus, the Quran has kept its divine text, its guiding light and its absolute trustworthiness for over fourteen centuries. Until Allah inherits the earth and everything on it, there will be no other divine scripture after it.

The Quran is still the only source for divine guidance, unlike the previous messages, some of which were completely effaced. A few of them survived in scattered memories, explained orally according to personal opinions and trends. People used to add, remove and interpret as they wanted, until they got farther and farther away from the divine format and meaning, throwing it into the embraces of ancient idol worshippers and worldly philosophies which make it unable to guide its followers.

That is the explanation for the injustice which prevails in our world today.

When some of these memories were recorded, languages other than the original were used. They were recorded by scattered pens in far-flung places and remote times, reaching to many centuries after the death or the appearance of the messenger and the original message had become completely divorced from its divine source.

In this way, a true call might entirely lose its heavenly origins. That is why copies of the Bible and other books have differences: the information contradicts itself and more and more revisions and recensions are made. This has been the Bible's condition until today and it will remain the same forever.

The Holy Quran, on the other hand, is the only book Muslims have, and the whole Islamic nation is united upon it.

The Quran, which was sent down upon the last and final prophet, is the Word of Allah, and He has undertaken to preserve it. It supersedes all other previous divine scriptures. There is no book after it, and there will be no messenger or prophet after Muhammad (sww). Muhammad (sww) is the last prophet and messenger.

In the introduction to his book, *The Quran, the Bible and Science*, Dr. Maurice Bucaille discussed the study of divine scriptures in light of modern information.

He said:

I have studied the Quran with complete objectivity and without pre-judgment. I researched the text of the Quran and the data of modern science, side-by-side. I compiled a list and realized upon finishing it that the Quran does not contain any passage that can be criticized from the point of view of modern science.

Then he added,

With the same objectivity, I undertook an examination of the Old Testament and the Gospels. I found certain passages that could never be reconciled, absolute contradictions between the Bible and its conflict with the facts of history. So, to rise above these raging storms of doubt, heresy, discord and hypocrisy, we invite everyone who believes in God to read the Quran without bias and with objectivity, and then to decide on his own if it is the Word of God or if it is the speech of a mere human being.

All Muslims believe in Allah, His angels, books, messengers and the Last Day. We do not favor one messenger over another. We believe in the unity of the religion, the unity of the all divine scriptures and that all must choose the religion freely.

As a result of this belief, we present the Holy Quran to mankind, and ask Allah to guide them to the right and true path, for that is not difficult for Him.

Allah Almighty has preserved the Quran in the hearts of so many of His true and faithful believers, from the Companions and their followers until the present day, and as long as Allah wills. They have all memorized every sound by heart, as it was revealed, despite its length (approximately 600 pages or more, depending on page formatting), despite the similarities found between certain verses and despite the number of recitations with which it was revealed.

The Quran could be memorized by someone who is uneducated—who knows nothing of reading and writing—for because of his sincerity and faith in Allah, Allah might support him and make it easy for him to successfully memorize His Words. That would be difficult or even impossible to do with any other book of human origin. Even if some people could do it, they would certainly be few in number. Allah Almighty spoke the truth when He said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**Verily it is We Who have sent down the Reminder** (i.e. the Quran) **and surely, We will guard it** (from corruption).} [Al-Hijr 15: 9]

He also says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

It means, {**And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?**} [Al-Qamar 54: 17]

The Quran is the Word of Allah, the Creator Who makes it easy. Allah, the Blessed and Exalted, has preserved His divine text, its flashes of illumination and its absolute truth for more than fourteen centuries, and He will continue to do so until He inherits the earth and everything on it. And Muhammad (sws), on whom the Holy Quran descended, is the Seal of the prophets and messengers.

No Jew or Christian Really Believes...

No Jew really believes in the prophecy of Moses if he does not believe in the prophecy of Muhammad (sws), and no Christian really believes in Jesus, unless he confesses to the prophecy of Muhammad (sws).

To these two religious communities—Jews and Christians—we say: You did not witness the missions of Jesus or Moses (peace be upon them), nor did you see their signs, miracles and the proofs of their prophecies.

So, to the Jewish nation, we say: What proof makes you know the prophecy of Moses (peace be upon him) and his honesty, when you did not witness his miracles or the evidence of his prophecy?

And we say to the Christian nation: What proof makes you know the Messiah (peace be upon him) and his honesty? How do you trust him when you did not witness his miracles and signs?

Their first answer might be: Our forefathers informed us of it!

So we ask again: And how do you know they are truthful in what they told you?

At this point, they will resort to their second answer: They all say the same thing, and people recorded the miracles, signs and proofs he came with—that is what makes us sure!

So we say to them: Then you should also believe that Muhammad (sws) is Allah's Messenger, truly and sincerely, for it is known that people have recorded many, many more of his miracles, signs and the proofs of his prophecy. Also, Allah, the Mighty and Majestic, combined for him two types of miracles: tangible and intangible.

So, we say to them: Allah did not grant anything to a prophet, except that He granted Muhammad (sws) more than him.

One of the miracles granted to Moses (pbuh) was the parting the Red Sea, but Muhammad (sws) was blessed with the miracle of splitting the moon, which is more evocative and astonishing. It is a celestial sign and no one could have gone to the moon at that time. As we have said before: Science recently discovered the splitting of the moon.

One of the miracles granted to Jesus (pbuh) was the resurrection of the dead, but Muhammad (sws) was blessed with the miracle of the longing tree trunk, which wept and moaned like a little child. This is more evocative and astonishing than raising the dead because a dead person was once alive. Wood, however, has no soul.

Many, many other miracles, signs, proofs and scientific wonders were sent with the Seal of the Prophets, Muhammad (sws), and these prove his prophecy and the truth of his message.

Muhammad (sws) truly is the Prophet of Allah.

The Testimony of Western Intellectuals

In our modern age, some of the greatest, most knowledgeable people have praised the message of Muhammad (sws). Here are a few of their testimonies:

1 - Alphonse de Lamartine (d. 1869), who was a French historian, politician and writer and was instrumental in the founding of the Second French Republic, wrote about Muhammad that he was wise philosopher, an eloquent orator, an enlightening messenger, a brave warrior and a great thinker. He was successful in his ideas and his instructions. He built a strong and united spiritual empire. If we wanted to search for a great man with all of these tremendous human qualities, we would find no one but Muhammad (sws).

2 - Leonardo Da Vinci said that no one on this earth truly knew his God well as Muhammad (sws). The son of the Arabian Peninsula devoted his entire life to worshipping Allah, with strong faith and noble purpose. This is of no doubt. Muhammad (sws) was the greatest of all mankind and the greatest man to have lived on the face of the earth since the dawn of creation.

3 - The English orientalist, Thomas Arnold (b. 1864, d. 1930) said in his book, *The Preaching of Islam*, that Muhammad (sws) held temporal power like any other leader, but for one difference: that the religious bonds between Muslims held the same power as the ties of blood and family. Thus, Islam became a political system as much as a religious one. As the Prophet spread the new religion, he set up a new, completely distinct political system. His efforts were successful in getting his people to believe in the oneness of Allah and to destroy the old system of parochial rule. He uprooted the aristocratic, tribalistic system, in which one family would control all aspects of public affairs.

Other prominent intellectuals have praised Muhammad (sws), for example:

- 1 – Samuel Johnson (b. 1822, d. 1882), in *Oriental Religions*, a work in three volumes
- 2 - The English historian and orientalist, Sir William Muir (d. 1905), in his book, *A Life of Mahomet and History of Islam to the Era of the Hegira* (1858-1862), 4 vols.
- 3 - The English philosopher, Thomas Carlyle (b. 1795, d. 1881), in his book, *On Heroes, Hero-Worship and the Heroic in History*, in which he mentions the Prophet (sws).
- 4 - The Russian philosopher and novelist, Leo Tolstoy (b. 1828, d. 1910)
- 5 – Alfred Wilhelm Martin, in his book, *Great Religious Teachers of the East*
- 6 - Bernard Shaw

Many others also lauded the last of the prophets and messengers (peace be upon them).

From *Encyclopedia Britannica*, 11th edition:

- Muhammad (sws) was one of the greatest and most successful religious figures of all time. He emerged as a prophet among the Arabs at a time when their society was on the verge of collapse. They had no revered religious teachings, no civil, political or social principles, no art or science to be proud of, and no contact with the outer world. They were fragmented, without link; each tribe was an independent entity, constantly in conflict with its neighbors. Judaism had tried to provide them with guidance, but it could not, and the Christians had tried and failed, too, as had all previous efforts at reform. But

Prophet Muhammad (sws), was sent with right guidance for the whole world, and he was able in just a few years to pluck out every rotten habit from the Arabian Peninsula. He raised them from lowly idol worshippers to the purity of monotheism. He guided the sons of the Arabs who were half-barbarian to the path of truth and righteousness. Thus, they became callers to right guidance after they had been callers to idolatry and corruption. Then they scattered to the four corners of the earth, working to raise high the Word of Allah.

Muhammad (sws) truly is the Prophet of Allah.

The Testimony of Scientists

Scientists in different fields have testified to the message of Muhammad (sws) and that he truly is the Prophet of Allah.

Here we present some of the scientists who have testified that Muhammad (sws) is the last of all prophets and messengers:

1 - The Canadian, Keith Moore, chairman of the Department of Anatomy at the University of Toronto in Canada and director of the American and Canadian Union for the Study of Anatomy and Embryonics wrote a book entitled, *The Developing Human*, which was translated into eight languages and won a prize for best book written by a single author. Thanks be to Allah, that book has now been printed in various editions with Islamic appendices, under the title, *The Developing Human with Islamic Additions*, and it has found its way back to the hands of scientists. Keith Moore is a prominent embryologist, so when he saw the numerous verses corresponding to the detailed development of a fetus, he declared his opinion clearly, stating that this evidence was unequivocally sent to Muhammad (sws) by Allah. This stands as evidence that Muhammad (sws) was the Prophet of Allah.

2 – Julie Simpson, professor of obstetrics and gynecology at Northwestern University in Chicago.

3 – T. Vidhya Persaud: former chair of the Department of Anatomy at the University of Manitoba in Canada. He is a prominent writer on obstetric morbidity.

They were greatly interested in two lectures about the Prophet (sws) that discussed sperm.

Oh Allah, today man can see in statistics that what the Prophet (sws) said was inspiration from Allah. The human shape of the fetus is not decided until the seventh week, which is forty nights as the Prophet (sws) told us.

The Second Hadith:

The Prophet (sws) said,

(إن أحدكم يُجمع خلقه في بطن أمه أربعين يوماً) رواه البخارى

"Verily, the creation of one of you is assembled in his mother's womb in forty days."
[Related by al-Bukhari]

In this noble hadith, the Prophet (sws) points to the period in which man can be created in the womb of his mother. But in the first hadith, he points to the formation of sperm and the creation of hearing.

This noble verse means that man is found with all his innate qualities in the sperm cell. The color of the hair and the skin is decided by the genes which are carried by the chromosomes of the sperm cell.

- After deliberate study, it was first declared at a conference that religion can successfully lead science.
- This proves that the Quran is the Word of Allah.
- The second gave the following comment: "Muhammad (sws), who made amazing scientific declarations, could not have known them by chance; rather, it could only have been inspiration that led him to this information."

3 - Tagathat Tagason, dean of the Faculty of Medicine at Chiang Mai University in Thailand:

After studying the miracles of the Holy Quran for two years, he stood at a conference explaining that there are amazing, exciting modern scientific facts that are found in the Quran, the Book of

Allah. He ended his speech by saying that this really does prove that Muhammad (sws) received the verses of the Quran from the Glorious Creator, Who knows everything. He added that it was time to declare that there is no god but Allah and that Muhammad (sws) is the Messenger of Allah. He added, "Now I am a Muslim."

4 - The former Canadian mathematician and Christian missionary, Dr. Gary Miller said, "I was attracted to this religion because of the clarity of its faith, which I could not find in any other religion."

One day, he intended to read the Quran searching for mistakes to support his position when inviting Muslims to Christianity. He expected to find an old book, written fourteen centuries ago and talking about the desert or something like that. Surprisingly, he found a book that includes issues not found in any other book in the world.

He expected to find mention of the difficulties the Prophet (sws) faced during his lifetime, such as the death of his wife Khadija (may Allah be pleased with her), or his sons and daughters, but he did not find anything like that.

He was astonished to find an entire chapter called, "Maryam," which honored the Virgin Mary (peace be upon her). He did not find this honor in any of the Christians' books of the Bible. At the same time, he did not find any chapter called Aisha or Fatima (the Prophet's wife and daughter, respectively, may Allah be pleased with them).

He also found that the name, Jesus (sws), was mentioned 25 times in the Holy Quran, while the name of Muhammad (sws) was mentioned only four times. This was clear proof to him that the Holy Quran was revealed by Allah.

5- Vincent Monteil said,

"The Holy Quran has made Christian history clear to me. The first Christians were not far from the Islamic concept when they stated that Jesus (peace be upon him) was not God. There was only one council—the First Council of Nicea—held in the year 325 CE, that stated that Christ was God."

This statement was issued by the majority of a single vote, without which Christ's identity could have been preserved as human in Christianity as it is in Islam.

6 - Muhammad Asad (Leopold Weiss) said,

"I was astonished when I saw that the prayer includes ritual movements. I asked the imam, 'Do you really think that Allah Almighty wants you to show your belief by repeating these sets of kneeling and prostration? Would it not be better for you to look into your soul and pray to Allah quietly in your heart?' He answered, 'What other means do you think there is of worshipping Allah? Didn't Allah create the body and the soul together?'"

He continued to explain the significance of the movements in the prayer, and this was my first step towards embracing Islam.

More and more scientists from different disciplines have born witness to the final prophet, his message and the trustworthiness of his prophecy. Muhammad (sws) is the last of all prophets and messengers. The Holy Quran that was revealed by Allah is the miracle that will remain until the Last Day as a witness for that honest prophet.

Why did they become Muslim?

Like it has been alluded to before Islam is the religion of truth, that God sent to all of his prophets ending with the prophet Muhammad.

Allah sent His greatest Miracle to his final prophet indeed it was the Quran. He made the Quran a confirmer of all the previous scriptures, and so there will be no book revealed after the Quran.

Allah has guided many people to the truth of Islam and as its well-known Islam is the fastest growing religion in the world, here are a few examples of how these people used the great blessing that Allah endowed upon them their brain for their advantage.

1) Garry Miller

A very important Christian missionary converted to Islam and became a major herald for Islam, he was a very active missionary and was very knowledgeable about the Bible. This man likes mathematics so much, that's why he likes logic. One day, he decided to read the Qur'an to try to find any mistakes that he might take advantage of while inviting Muslims to convert to Christianity. He expected the Qur'an to be an old book written 14 centuries ago, a book that talks about the desert and so on. He was amazed from what he found.

He discovered that this Book had what no other book in the world has. He expected to find some stories about the hard time that the Prophet Muhammad (Peace Be Upon Him) had, like the death of his wife Khadijah (may Allah be pleased with her) or the death of his sons and daughters. However, he did not find anything like that. And what made him even more confused is that he found a full "Sura" (chapter) in the Qur'an named "Mary" that contains a lot of respect to Mary (peace be upon her) which is not the case even in the books written by Christians nor in their Bibles. He did not find a chapter named after "Fatimah" (the prophet's daughter) nor "Aishah" (the Prophet's wife), may Allah (God) be pleased with both of them. He also found that the name of Jesus (Peace Be Upon Him) was mentioned in the Qur'an 25 times while the name of "Muhammad" (Peace Be Upon Him) was mentioned only 4 times, so he became more confused. He started reading the Qur'an more thoroughly hoping to find a mistake but he was shocked when he read a great verse which is verse number 82 in the chapter Al-Nisa'a (Women) that says:

“Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy”.

2) Vincent Monte

A French thinker says: the Quran clarified for me the History of Christianity, the early Christian's or Nazarenes didn't believe in the divinity of Jesus, and divinity did not come into question until 325AD when the First Council of Nicaea convened, had this voice been ignored modern day Christians would believe much like the Muslims believe in Jesus as a prophet.

3) Leopold Weiss

It somehow disturbed me to see so real a prayer combined with almost mechanical body movements, and one day I asked the hajji, who understood a little English:

‘Do you really believe that God expects you to show Him your respect by repeated bowing and kneeling and prostration? Might it not be better only to look into oneself and to pray to Him in the stillness of one's heart? Why all these movements of your body?’

As soon as I had uttered these words I felt remorse, for I had not intended to injure the old man's religious feelings. But the hajji did not appear in the least offended. He smiled with his toothless mouth and replied:

‘How else then should we worship God? Did He not create both, soul and body, together? And this being so, should man not pray with his body as well as with his soul? Listen, I will tell you why we Muslims pray as we pray. We turn towards Kaaba, God's holy temple in Mecca, knowing that the faces of all Muslims, wherever they may be, are turned to it in prayer, and that we are like one body, with Him as the centre of our thoughts. First we stand upright and recite from the Holy Koran, remembering that it is His Word, given to man that he may be upright and steadfast in life. Then we say, “God is the Greatest,” reminding ourselves that no one deserves to be worshipped but Him; and bow down deep because we honor Him above all, and praise His power and glory. Thereafter we prostrate ourselves on our foreheads because we feel that we are but dust and nothingness before Him, and that He is our Creator and Sustainer on high. Then we lift our faces from the ground and remain sitting, praying that He forgive us our sins and bestow His grace upon us, and guide us aright, and give us health and sustenance. Then we again

prostrate ourselves on the ground and touch the dust with our foreheads before the might and the glory of the One. After that we remain sitting and pray that He bless the Prophet Muhammad who brought His message to us, just as He blessed the earlier Prophets; and that He bless us as well, and all those who follow the right guidance; and we ask Him to give us of the good of this world and of the good of the world to come. In the end we turn our heads to the right and to the left, saying, "Peace and the grace of God be upon you" – and thus greet all who are righteous, wherever they may be.

It was thus that our Prophet used to pray and taught his followers to pray for all times, so that they might willingly surrender themselves to God – which is what Islam means – and so be at peace with Him and with their own destiny.'

And the books on the names and biographies of converts are many for anyone who would like to find them.

Praise be to Allah for the blessing of Islam and we ask Allah that he guide and expand everyone's breast to Islam, and the best of all man Muhammad (pbuh)

Trustworthiness and Honesty are Proof of His Prophecy and Mission

Prophet Muhammad (sws) was the trustworthy and honest man who did not speak of his own accord. We will now comment briefly on these two characteristics of the Prophet (sws).

The Prophet (sws) said,

عن أبي هريرة رضي الله عنه قال قال رسول الله: "قاتل الله اليهود اتخذوا قبور أنبيائهم مساجد" وفي رواية: "لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد" رواه البخاري ومسلم

On the authority of Abu Hurairah (may Allah be pleased with him), Allah's Messenger (sws) said, **"May Allah destroy the Jews who took the tombs of their prophets as places of worship."** In another narration, **"May Allah curse the Jews and Christians who took the tombs of their prophets as places of worship."** [Related by al-Bukhari and Muslim]

The Prophet (sws) also said,

لا تَتَّخِذُوا قُبْرِي وَتَنَا يُعْبَدُ

It means, **"Do not take my grave as an idol to be worshipped."** [Muwatta' Imam Malik]

These noble prophetic hadiths are clear evidence of the truth of the Prophet (sws) and his honesty in declaring the message.

He gave these warnings this five days before he died, at the climax of his illness and the crescendo of his pain. Then, he entered the mosque, with his head bandaged, and said these things to the crowd that gathered around him.

Despite his illness and pain, he insisted on fulfilling his duty as advisor, instructor and guide to his companions and all Muslims to come. He ordered them not to take his grave as an idol to be worshipped as the Jews and the Christians had done before. He did not leave them to exaggerate his importance as the Christians had done with Jesus, son of Mary, which led them to worship him. He was careful to safeguard his call and his nation, not only in life, but also in death. Neither suffering nor illness could prevent him from conveying the message in the best way or fulfilling the commands of his Lord, inviting people to testify that there is no god but Allah.

If you follow the biography of the Prophet Muhammad (sws), you will find that he was the best instructor to his companions and his nation, even after death. You will notice that in all his gestures, deeds, sayings, battles and invasions, he was the best caller to Allah Almighty and the best guide to truth and goodness.

These noble hadiths bear true witnesses to his trustworthiness and honesty, even in illness and suffering. Even in the final moments of his life, he gathered his wives to preach to them and advise them. His pain continued to intensify and increased, so he gathered the people to advise them about the prayer and their treatment of captives and slaves, saying,

(الصلاة الصلاة وما ملكت أيمانكم) رواه البخاري

It means, **"(Heed) the prayer, the prayer, and your lawful slaves."** And he repeated this many times. [Related by al-Bukhari]

As death was approaching, he had beside him a small copper pot full of water. He took to dipping his hand in the water and wiping it on his face, speaking softly,

لا إله إلا الله إن للموت سكرات

It means, **"There is no god but Allah, and verily, death has its throes."** [Related by al-Bukhari]

These words, which he had so frequently advised people throughout his life and his mission, were the best reminder.

The last words he ever said—after using his toothstick (for he is the one who taught us that the *mismak* is cleansing for the mouth and pleasing to the Lord), lifting his hand (or finger), raising his gaze towards the ceiling and moving his lips—were:

(مع الذين أنعمت عليهم من النبيين والصديقين والشهداء والصالحين اللهم اغفر لي وارحمني وألحقتني بالرفيق الأعلى اللهم الرفيق الأعلى) صحيح البخارى

It means, "With those You have bestowed Your favor upon: the prophets, the firm believers, the martyrs and the righteous. Oh Allah, forgive me, have mercy on me, and let me join the highest companion! Oh Allah, the highest companion!" [Related by al-Bukhari]

He repeated the last part three times, rested his hands beside him, and joined the highest companion. Verily, we are from Allah, and to Him do we return.

These are evidence and proof of the Prophet's (sws) sincerity and his honesty in conveying the message until the last moment of his life. Allah Almighty says,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

It means, {Oh Prophet (Muhammad, sws)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner * And as one who invites to Allah by His Leave, and as a lamp spreading light.} [Al-Ahzab 33:45-46]

He asked Allah to forgive him, have mercy upon him and raise him to be with the highest companion.

There was a solar eclipse during the life of Prophet Muhammad (sws) which happened upon the death of Ibrahim, his son, who was just a toddler.

The Prophet (sws) was grieved at this loss, as were his companions, so the people thought that the solar eclipse occurred because of the death of Ibrahim, whom the Prophet (sws) had loved so much. After performing an occasional prayer upon the event of the eclipse, the Prophet (sws) gathered the people together, praised Allah and gave them a sermon about cause and effect. He explained that the sun and moon are two signs of the ability of Allah; they do not disappear, either totally or partially, due to the death or birth of anyone. He then advised them to perform that prayer whenever they see an eclipse.

This hadith is a clear proof of the trustworthiness of the Prophet (sws) and his honesty. Despite his great sadness upon the loss of his only son, he took steps to clear the matter and gain his God's favor. He denied the people's assumption when they said that the solar eclipse was due to the death of his son. This trustworthiness raised him in their eyes.

Neither his sadness nor his anguish prevented him from clarifying the matter and performing the duties of his mission. There can be no doubt that the Prophet (sws) loved his son greatly; however, he remained patient when he died. The Prophet (sws) did not startle, show discontent or forgot the tasks Allah asked of him. He performed the eclipse prayer and fulfilled his duty as a guide and caller in the perfect way. He is indeed a good example to follow:

- He showed extreme satisfaction with what Allah had decreed.
- He maintained the highest degree of patience, for the best patience is to thank and praise Allah, even in difficult and trying times.
- Even at a time of sadness and anguish, he showed absolute subservience to Allah by performing his duties as caller and messenger.

The life of the Prophet (sws) was full of proof and evidence that displayed his trustworthiness, honesty, patience and refined manners. The trustworthiness and honesty of the Prophet (sws), both before and after the message, were evidence of the trustworthiness of his call.

He (sws) truly is the Messenger of Allah.

Some Evidence of His Truthfulness and Honesty Before and After the Mission

The Incident of the Slander (against Aisha, the Prophet's Wife)

The hypocrites tried to stain the honor of Aisha, the lovely wife of the Prophet (sws). Here is a part of the story as she told it: when the liars defamed her honor, she became so ill that she asked the Prophet (sws) for permission to go to her parents' home. The Prophet (sws) agreed. She asked her mother about what the people were saying. Her mother explained what had been said, and the matter increased her illness. She kept crying, night and day. The Prophet (sws) was so distraught and upset at the harm being inflicted upon him by the things they were saying about his wife's honor. Still worse, the Prophet (sws) had not received any inspiration concerning his wife, Aisha.

Two parties of the believers were fighting—`Aws and Khazraj—and their voices were raised while the Prophet (sws) was standing on the pulpit, trying to get them to settle down and be silent. The Prophet (sws) was full of bitterness and sadness for being harmed through his wife.

The situation remained the same for about a month; no inspiration came concerning his wife. Then, from above the seven heavens, to protect the honor of His prophet (sws), Allah declared Aisha's innocence.

The point of this incident is in the delay of the inspiration declaring the innocence of the Prophet's (sws) wife. For a month, the Prophet (sws) waited, though his suffering and sadness were deep. Allah Almighty could easily have cleared the matter up in a second, but Allah wished to test the Prophet (sws) and try his patience.

He did not inform the people of anything except what Allah asked of him, and only at the time Allah chose. If the Prophet (sws) was not truly a prophet, he could have declared his wife's innocence immediately when he heard the hypocrites' lies, to keep and maintain her honor, yet he remained true and did not utter a single word of his own. He was the Honest and True in all Allah asked of him.

Again to prove the trustworthiness of the Messenger (sws), let us read the following verse. Allah says,

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَبْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

It means, {**May Allah forgive you** (oh Muhammad, sws). **Why did you grant them leave** (to remain behind), **until those who told the truth were seen by you in a clear light, and you had known the liars?**} [Al-Tawba 9: 43]

This verse of the Quran was revealed concerning certain people who asked the Prophet (sws) to be excused from attending a battle. Allah Almighty wanted to explain the matter to the Prophet (sws). Those people intended not to go, whether the Prophet (sws) gave them permission or not.

Allah says,

عَبَسَ وَتَوَلَّى * أَنْ جَاءَهُ الْأَعْمَى * وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبِي * أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى * أَمَّا مَنْ اسْتَعْصَى * فَأَنْتَ لَهُ تَصَدَّى * وَمَا عَلَيْكَ إِلَّا يَرْكَبِي * وَأَمَّا مَنْ جَاءَكَ يَسْعَى * وَهُوَ يَخْشَى * فَأَنْتَ عَنْهُ تَلَهَّى

It means, {(The Prophet, sws) **frowned and turned away** * **because there came to him the blind man** (i.e. 'Abdullâh bin Umm Maktûm, who came to the Prophet, sws, while he was preaching to Quraish chiefs). * **And how can you know that he might become pure** (from sins)? * **Or he might receive admonition, and the admonition might profit him?** * **As for him who thinks himself self-sufficient,** * **To him you attend;** * **What does it matter to you if he will not become pure** (from disbelief: for you are only a messenger and your duty is just to convey the message). * **But as to him who came to you running,** * **and is afraid** (of Allah and His punishment). * **Of him you are neglectful and divert your attention to another.**} [Abasa 80: 1-10]

These noble verses explain that Prophet Muhammad (sws) was keen to make one of the greatest unbelievers embrace Islam, but while he was trying to convince him, a poor, blind Muslim man came to ask for something. The man was insistent in his question, so he turned away from him.

The Prophet only wished that the man had come at another time so that he would be able to convince the unbeliever. That is why he frowned and turned away, but Allah Almighty censured His prophet, instructing him to treat equally rich and poor, weak and strong, master and slave, man and woman, elder and younger.

In the end, Allah Almighty guides whom He wishes to the straight way, and He uses extreme wisdom in doing that. Allah Almighty censured His prophet twice: once, when he permitted some people not to attend battle, and again, when he neglected the blind man to convince the wealthy unbeliever. It is out of Muhammad's (sws) honesty and trustworthiness that both incidents are mentioned. He made no attempt to hide them. This is clear evidence that he was honest and true. He related everything that was revealed to him. He did not conceal any bit of information, even when he might have had a personal reason to do so. He truly is the Prophet of Allah.

His Mission at the Age of Forty Was One Proof of His Prophecy

Allah says,

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ

It means, {Say (oh Muhammad, sws), "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I stayed amongst you a lifetime before this. Have you then no sense?"} [Yunus 10: 16]

The message of Muhammad (sws) is the culmination of all previous messages, in every place and every time, so it requires a great deal of evidence to support it and make people believe in it. The mission of the Prophet (sws) at the age of 40 was one of the supporting pillars of his call.

The Prophet (sws) lived amongst the people of Quraish. He was a pure, good-natured soul, well-tempered, honest and trustworthy. Neither Quraish nor the whole of mankind have ever witnessed a better man than him.

The people of Mecca themselves called him, "The Honest" and "The Trustworthy," both before and after his mission, because of his good manners and generous qualities, especially truth and honesty. They would frequently mention his characteristics before his name, saying, "The Honest and Trustworthy Muhammad" (sws). Here are two incidents as proof:

A - The first incident: The rebuilding of the Kaaba and the issue of arbitration

The people of Mecca once agreed to allow the first person to come to arbitrate their dispute, and Muhammad (sws) was the first to arrive. On seeing him, all of them consented to let him decide a solution.

B – Allah says,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

It means, {**And warn your close relatives of your tribe.**} [Al-Shu`araa' 26: 214]

When Allah asked His prophet (sws) to declare his message, he climbed up Mount Safa and called the tribes of Quraish.

The Prophet (sws) said,

أرأيتم لو أخبرتكم أن خيلا بالوادي تريد أن تغير عليكم أكنتم مصدقي؟ قالوا نعم ما جربنا عليك إلا صدقاً

It means, "He asked them, 'What would you say if I told you that horses were in the valley, preparing to attack?' They replied, 'Yes. We have known nothing from you but the truth.'"

The Prophet (sws) was sent at the age of forty, though many prophets were sent at a younger age, like Yahya (peace be upon him). Allah said,

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

It means, {(It was said to his son): "Oh John! Hold fast to the Scripture (the Torah)!" And We gave him wisdom while yet a child.} [Maryam 19: 12]

Now, what is the wisdom behind the mission of the Prophet (sws) not beginning until the age of forty? The message of Muhammad (sws) was the final messages. It was for all people. Therefore, it needed a lot of evidence to support it and prove it believable. The age of the Prophet (sws) was one of the supporting pillars of his call. He was the trustworthy and honest man, the likes of which they had not witnessed before.

The age of the Prophet (sws) when he received the mission worked in his favor. At forty years of age, he was the best example of honesty and trustworthiness, but that is not the reason the people of Mecca did not obey his call; it was their disbelief, obstinacy and ingratitude that made them fight and harm him.

- Allah Almighty sent His prophet at the age of forty, the age which represents the culmination of the full bloom of youth, when hearts were full of hope and goals. The Prophet (sws) did not make any indication of his mission before that age. Then, when the active spirit and hopes were quieting down, the Prophet (sws) declared his mission and general, comprehensive message for the whole world.
- The age of forty was the best time to be sent; it was evidence of his prophecy. Allah Almighty decided the time of this mission. Allah wanted victory for His call. To spread this great message, it required a long time, effort and patience. Allah was able to utilize all of His creatures to grant this last message victory at the time He ordained.
- The Prophet (sws) declared his message at the age of forty, though he knew that his father had died when he was still in his mother's womb. He declared his message at the age of forty despite the death of his mother when he was six years old. He declared his message at the age of forty despite the death of his grandfather when he was eight and then later, his uncle and guardian. Why did Allah choose to send him at the age of forty and not at the prime of his life when he was still a young man?
- Who informed him that he would live after the age of forty to complete his call and message? Who made him certain about the success of his call, even though he had lost relatives before? Undoubtedly it was Allah alone Who chose the time of the message. Only Allah knew how long he would live. He knew that he would live long enough to reach the culmination of his call and message. Allah knew for sure that the call would be a success despite everything that had happened. All of this proves that Muhammad (sws) truly is the Prophet of Allah.

Allah Protected Muhammad (sws), in Life and in Death

Allah says,

وَاللَّهُ بِعَصْمِكَ مِنَ النَّاسِ

It means, {Allah will protect you from mankind.} [Al-Ma'idah 5: 67]

This verse of Quran is a miracle that challenged the unbelievers and the hypocrites. It explains that Allah Almighty protected His prophet. Thus, his enemies could not harm him, whether he was alive or dead. Despite their aggressive attacks and their vicious attempts to harm and kill him, Allah protected him.

They gained nothing but failure, regret and repentance. Although their various attempts all had elements of success, in the end, they inevitably failed. That is true evidence that the Prophet (sws) was for real and that he was the last of all prophets.

Some examples that show their attempts to kill or harm the Prophet (sws):

A - On his immigration, they gathered at the door of his room carrying their swords to kill him, but Allah protected him. They went blind and could not see him on leaving his home. Allah says,

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

It means, {And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.} [Ya-Sin 36: 9]

B - During his emigration, he tried to shake the unbelievers off his trail, so he traveled in the opposite direction until he reached a cave at the top of a mountain, called "Thawr Cavern." The unbelievers began to look for him everywhere until they reached the entrance of that cave.

Imam al-Bukhari reported that Anas told him on the authority of Abu Bakr that:

I was with the Prophet (sws) in the cave and I lifted my head only to see the feet of the people (chasing them), so I said, "Oh Prophet of Allah, if any of them shift their gaze, he will see us!" He said, (اسكت يا أبا بكر اثنان الله ثالثهما) which means, "Hush, Abu Bakr, (we are two and our third is Allah!" [and in another narration, he said, (ما ظنك يا أبا بكر باتئان الله) ثالثهما) which means, "And what do you think, oh Abu Bakr, of two whose third is Allah?"] [Related by al-Bukhari]

Many other narrations of incidents that happened during the Hijrah, or the Prophet's Migration, indicate that Allah Almighty was protecting him.

C - The Jews had already tried many times, through deceit and treachery, to kill the Prophet (sws), when one day he was sitting next to the wall of one of their houses. The Jews conspired and said, "Which of you will take this grindstone up, throw it on his head and bash it in?" The vile `Amr ibn Jahhash said, "I'll do it!" But Salaam ibn Mishkam warned them, saying, "Don't do it! By Allah, he will be told about what you were about to do and that will break the treaty between us and him!" However, they were determined to carry out their plan, so the Angel Gabriel (peace be upon him) descended from the Lord on high to the Messenger of Allah (sws) to inform him of their intentions. The Prophet (sws) got up quickly and headed back to Medina. Then he laid siege to the Jews until they surrendered and left the city of Allah's Messenger (sws).

D - After the Prophet's victory at Khaybar, he expelled the Jews from the land. A woman named Zainab bint al-Harith, the wife of Salaam ibn Mishkam, sent the Prophet (sws) a roasted lamb as a gift. However, she poisoned the lamb, especially the shoulder, for she had inquired about the Prophet's (sws) favorite part. When it was offered to him, he tore off a bite to eat, but did not swallow it. Then, he spit it out, saying, (أن هذه العظم ليخبرني أنه مسموم) which means, "Verily, this bone is telling me that it is poisoned!" So he called for her and she admitted it. He (sws) asked her, (ما حملك على ذلك؟) which means, "And what made you do that?" She replied, "I told (myself): if he is a king, I will relieve myself of him, and if he is a prophet, he will be warned." With the

Prophet (sws) was Bishr ibn al-Baraa'. He had taken some of the food and swallowed it, so he died from this. In his mercy, the Prophet (sws) had pardoned the woman (for what she had done to him), but when Bishr died, she was executed in retribution.

Allah protected His prophet (sws) from being killed or captured despite all the wars and assassination attempts the unbelievers tried to get rid of him and his call.

The Prophet's (sws) enemies tried to harm him after his death after they failed to do during his lifetime.

In the year 557 after the Hijrah, during the reign of the righteous, ascetic sultan, Mahmoud Nuruddin Zinki, the enemies of Muslims tried to steal the noble body of the Prophet (sws). They recruited two criminals to perform this dangerous task. They set off to Medina wearing Muslim uniforms. They made a show of their worship and piety and spent plenty on the poor of Medina until the people came to love them greatly. Meanwhile, every night they were digging a tunnel under the ground from the room where they lived near the Prophet's (sws) mosque.

They kept on digging until they reached the wall of the Prophet's (sws) room. As is well-known, prophets are buried where they die, so the Prophet (sws) was buried in Aisha's room, which was adjacent to the mosque. With the first blow to the wall of the Prophet's noble grave, Sultan Mahmoud saw him (sws) in a dream. In the dream, the Prophet (sws) was pointing to two blonde, ruddy-complexioned men, asking to be saved from them.

Sultan Mahmoud was frightened out of his sleep. He performed ritual ablution, prayed as much as Allah willed and went back to sleep. Again he saw the Prophet (sws) pointing to the same two men and asking the sultan to save him. The sultan woke in a fright again, performed ablution, prayed two units of prayer and went back to sleep. He saw the Prophet (sws) for the third time, pointing to the same two men and asking him to save him. The sultan rose from his sleep and said, "By Allah, there is no more sleeping after this!"

He sent for his good and pious minister, who was called Jamal al-Din al-Musali, telling him about that dream. The minister advised him not to tell anyone about it, and immediately headed for Medina. So, they set off at once to Medina carrying large sums of money with them. He entered the Prophet's Mosque to perform prayers. Then he sat between the Prophet's pulpit and his grave, thinking of what to do. The good minister gathered the people to tell them that the sultan had come to greet the nobles and the rich to contribute money to the poor, and so, all the people had come out to meet the sultan.

He intended to give the sultan the chance to look at all the peoples' faces. Maybe he could recognize the faces the Prophet (sws) had pointed to, and this did indeed happen. The sultan cried aloud and pointed them out.

The sultan accompanied them to their room beside the Prophet's Mosque and went in to investigate. He found nothing but some money, two copies of the Holy Quran and a straw mat on the side of the room. Allah inspired to him to draw back the straw mat, only to find a tunnel under the ground. He walked through it until he reached the wall of the Prophet's noble grave. He ordered the two men to be whipped until they confessed to their vile task of stealing the honored body of the Prophet (sws).

The sultan ordered the men to be executed at the door of the Prophet's grave. Then he ordered a deep trench to be dug around it and filled with concrete in order to prevent any such further attempts. Finally, he wept, for Allah had chosen him for this great honor and made him a reason to save the honored body of the Prophet (sws).

This incident is great evidence of the protection of Allah over His prophet (sws), the last of all prophets, even after death. And this is recorded in all the history books.

The attempt of the enemies of Islam to steal the honored body of the Prophet (sws) is clear evidence that they are certain of his prophecy and the truth of his message. It is known that the

dead bodies of prophets do not decay, while the dead bodies of any other people vanish to dust in just a few months, especially when the whole body is covered with dirt.

The question here is why the enemies of Islam would be interested in stealing his dead body more than 500 years after his death. There is no doubt that they were certain of the truth of his message and his call; rather, it is due to their insolence and the ingratitude that controls them.

Allah granted the Islamic nation divinely-guided scholars who can defend the Prophet (sws), his biography and his example after his death. They confront their slander and lies without demanding any honor, money, position or sovereignty in return for defending this great religion and this honest prophet. All of this is clear evidence of the protection of Allah for His prophet after his death and until the Last Day.

The question that presents itself then is: Why all of this protection for the Prophet (sws)? What does this prove?

This proves that protection is from Allah because Muhammad (sws) was the last of all prophets, and his message was the one that completed all the previous messages. This protection enabled the Prophet (sws) to fulfill his message and convey it in a perfect way. This proves that Muhammad (sws) was the last of all prophets and messengers.

The Perseverance and Care of Allah over His Prophet are Evidence of his Prophecy

This protection and preservation of Allah is evidence of his prophecy.

Allah says,

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

It means, {**Did He not find you** (oh Muhammad, sws) **an orphan and gave you a refuge?**}
[Al-Duha 93: 6]

The Prophet's father, Abdullah, died before the Prophet's birth. His mother died when he was six years old. His grandfather died when he was eight and his uncle became his guardian, protecting him and keeping the unbelievers from harming him until the Prophet (sws) reached the age of forty, when he started his mission. His uncle's death years later was a major turning point in the Prophet (sws) life.

- After the death of Abu Talib, the ignorant and foolish people of Quraish increasingly did things to harm the Prophet (sws). So, Allah ordered him to emigrate. He even helped him to escape right before their eyes. He went to Medina where the Ansar (his companions in Medina) protected and supported him, fighting by his side until victory was granted and the message spread. Now we have a question: why all of this preservation and care from Allah to His prophet, Muhammad (sws)?
- That is because he was the Prophet of Allah, the last of all prophets and messengers. Out of this care and preservation, Allah educated and trained His prophet (sws) well. The Prophet grew up an orphan, however everyone testified to his refined manners, pleasant temper, generosity and good behavior.
- They praised his trustworthiness, virtue, honesty and good upbringing. Who provided him with this education and value system, though he lost his parents as a child? No one but Allah.

His Complete, Good, Pure and Prophetic Biography is Evidence of His Prophecy (sws)

The Prophet (sws) was sent at the age of forty, and he died at the age of sixty-three. His message lasted for twenty-three years. Before the mission he was called the Honest and Trustworthy. Everyone knew of his piety, devotion and good manners, but what did they think of him after his calling?

- After receiving his calling, the Prophet (sws) became the embodiment of the Quran—a living, breathing example of its teachings. He never disobeyed Allah. Throughout his life, he was renowned for his simple lifestyle, devotion, piety and consistent worship of Allah. Thus he was protected by Allah as the best example for the whole world.
- Is there anyone who has never once committed a sin, not even for one year of his life, or less? Without a doubt, Muhammad (sws) is, truly and verily, the Prophet of Allah.
- No record of any prophet's life has been preserved in all aspects, except Muhammad's (sws). Allah preserved his biography with all its luminous detail as a clear witness to his prophecy. His message was the last of all divinely-revealed messages. Allah guarded his words and deeds despite the attempts of liars to erase his Sunnah. There will be no prophet after him, and there will be no book after the Quran; this book supersedes all previous books.
- Prophet Muhammad (sws) was the practical model of the Quran. He is the best role model and example to be followed in all aspects of his life.

Allah says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means, {**Indeed, in the Messenger of Allah (Muhammad, sws) you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much.**} [Al-Ahzab 33: 21]

The Character of the Prophet is Evidence of His Prophecy and Message

Allah commended His prophet from above the seven heavens for his good character and morals. Allah says,

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

It means, {**And verily, you** (oh Muhammad, sws) **are of an exalted standard of character.**} [Al-Qalam 68: 4]

His wife, Aisha, said that the Prophet's behavior was the Quran; all of his deeds were derived from Quran. He would not get angry over anything, except if it went against the Quran. He was not vulgar, he was soft of voice and he forgave those who disgraced him.

Allah witnessed the noble behavior of His prophet, and that is enough; it is the witness of the Creator who selected him from the purest elements and the best origins. He brought him up well, with the best moral values and characteristics, until he became an exemplary model to follow. A man came to Aisha and asked her how the Prophet (sws) used to be, so she asked him to recite the following verses of Quran,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ * وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ * فَاتَّخِذُوا مِنْ بَيْنِ أَيْدِيكُمْ دُجَانًا * وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ * وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ * أُولَئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

It means, {**Successful indeed are the believers. * Those who offer their *salat* (prayers) with all solemnity and full submissiveness. * And those who turn away from *al-laghw* (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). * And those who pay the *zakât*. * And those who guard their chastity (i.e. private parts, from illegal sexual acts). * Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame; * But whoever seeks beyond that, then those are the transgressors; * Those who are faithfully true to their *amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; * And those who strictly guard their (five compulsory congregational) *salawât* (prayers) (at their fixed stated hours). * These are indeed the inheritors, * Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.**} [Al-Mu'minun 23: 1-11]

After reciting, she told him, "That was the Prophet."

Allah bore witness to the fact that His prophet was exemplary in conduct, and that is a great witness indeed, for it proceeded from the Glorious Creator Who selected and contrived his creation from the purest elements and the best origins. He brought him up well on the noblest qualities and most magnanimous features, until he (sws) became the best role model and the highest level of grace. He (sws) became an example for all humanity; he honored it, elevated its position and made people know and trust it.

Here are some example of his manners and morals (sws):

- **Honesty and trustworthiness:** Both were attributed to him, even before his calling.
- **Shyness:** He was shier than a young virgin.
- **Generosity:** He was the most generous of people, for he had no fear of poverty.
- **Forgiveness:** He forgave those who offended him, and he did so despite his ability to retaliate.
- **Mercy:** He was merciful both with the believers and his enemies, as well.
- **Kinship:** He was the best to his relatives.
- **Faithfulness:** He fulfilled his promises, in times of peace and war. He did not betray others or break promises, and returned people's favors.

- **Unselfishness:** He preferred others over himself. He preferred that which is with Allah over the transient pleasures of this world.
- **Justice:** He was scrupulously just with himself and his family. He was extremely cautious when applying justice on the Muslims.
- **Cleverness:** He was sound of mind, broad of vision, tender of heart and quick of wit. He solved his problems in creative ways, with perceptiveness and extreme intelligence.
- **Courage:** His daring message and steadfastness on the battlefield are the best evidence of this.
- **Indulgence:** He was as tolerant as possible and big-hearted; he would not get angry except over things offensive to Allah.
- **Humility:** He refused to allow people to stand upon receiving him; he visited the needy, sat with the poor and accepted the invitations of slaves.
- **Patience:** He was the best example of patience. He remained patient until Allah Almighty granted him victory and allowed his message to spread.
- **Consultation:** He consulted his companions and took their advice; he never ignored them and took their opinions very seriously.
- **Minimalism:** He lived a humble life and was satisfied with little. Allah offered him riches, but he preferred to be simple and content.
- **Devoutness:** He was most fearful of Allah; he carried out His commands and avoided His prohibitions.
- **Good treatment:** He was good to live with, he treated people well, was affectionate with them and sought their affection.
- **Companionship:** He was affectionate and attentive with people and treated them well, visiting his companions and helping them when in need.
- **Magnanimity:** He was not mean or cunning.

These are a few examples of his conduct (sww). Many specific situations could be mentioned, but we have summarized these qualities to serve as models to be followed.

This divine care prepared his body, mind, soul and character to be able to carry the message of light, goodness, truth, righteousness, guidance and virtue to the whole world, in his time and forever. Muhammad (sww) truly is the Prophet of Allah.

His Conduct and Behavior are Evidence of his Prophecy

Here is a summary of his behavior and conduct:

- He was constant in remembrance.
- He would remain silent as long as there was no need to talk.
- He began and ended everything he said with the name of Allah; his words were few, but great and comprehensive in meaning.
- He did not behave in a rough or vulgar way.
- He was not hot-tempered.
- He was not mean or vile.
- He always had a smile on his face.
- He never got angry for himself, only for the sake of Allah.
- He would joke with his companions.
- He never said anything but the truth.
- His laugh was just a smile.

These are but a few of his good qualities and deeds. He is, truly and verily, the Prophet of Allah.

His Physical Constitution is Evidence of His Prophecy

A person's character is enhanced by the fitness of his body and the handsomeness of his face. Allah selected him for this great, heavenly mission, so He provided him with an attractive face and good appearance. Here is a list of his physical features:

- His face was as luminous as a full moon.
- He was smart and attractive.
- He had white skin mixed with a touch of redness.
- His face was round like a full moon.
- He was not corpulent, and his face was not swollen.
- He had soft cheeks.
- He had naturally darkened eyes, as though with kohl. His lashes were long enough to increase his beauty.
- He had two long, thin, unconnected eyebrows.
- He had beautiful wide eyes.
- He had a broad forehead, a thin nose and full lips.
- He had spaces between his teeth, as if light was shining through them.
- He had dark black hair, which was neither coarse nor smooth.
- He had a thick beard.
- His neck was as that of a doll, smooth as silver.
- He was well-built: neither fat nor thin, neither tall nor short.
- He had broad shoulders and a wide chest.
- His voice was husky, yet it had a certain softness that increased its beauty and sweetness.
- He was captivating when speaking and sedate in silence.
- When he would get angry, his face would turn as red as pomegranate granules.
- He always had a smile on his face, not a frown.
- He always smelled good.
- Between his shoulders was the sign of prophecy, which was shaped like a pigeon egg.
- He was the most attractive of all his companions.
- As Ali ibn Abi Talib said, "He had no equal. I have not seen and will never see anyone as beautiful as him."

Al-Baraa' said in describing the Prophet (sws), "He had the nicest face and conduct of all people."

Once, someone asked if the face of the Prophet (sws) was like a sword, and the answer was: no, it was like the moon.

Jabir ibn Samraa' said, "I looked at the Prophet (sws) on a clear night and then at the moon. He was wearing a red garment, and I thought that he was more beautiful than the moon."

Kaáb ibn Malik said, "If he was pleased, his face seemed like a piece of the moon."

Al-Rabiä bint Muädh said, "When I saw him, it was as if the sun were rising."

Anas ibn Malik said, "I never touched silk softer than the Prophet's hand or smelled a perfume more pleasant than the smell or the sweat of the Prophet (sws)."

Abu Hurairah said when describing the Prophet (sws), "I have not seen anyone better than him. It is as if the sunshine moves along with his face. No one walks as swiftly as him; it is as if the ground is paved before him. We must exert great effort, but for him, it is effortless."

A Dialogue among Islam, Christianity and Judaism

Dr. Zaghلول al-Naggar traveled to America in 1977. He was on sabbatical, so he travelled to the University of California at Los Angeles as a visiting professor.

He arrived in Los Angeles in Ramadan, and one of the Muslims phoned him, saying that there was going to be a discussion that had been in planning for about three years. It was about Islam, Christianity and Judaism.

The one who was supposed to represent Islam was not able to attend, so they begged him to come and talk about Islam.

At first Dr. Zaghلول declined, for he thought the matter should be arranged more carefully. He decided not to attend the conference. Then, half an hour later, the professor of comparative religion (as they call it) phoned him to say that he had been heard about Dr. Zaghلول and he invited him to speak for Islam. He explained that the absence of an Islamic voice would reflect badly on the conference.

He implored Dr. Zaghلول to attend, even only to answer people's questions. He would not have to prepare a formal speech.

So, Dr. Zaghلول agreed to go and speak about Islam. When he arrived at the university, he found a huge crowd of people coming to attend the conference. About 4,000 or 5,000 people were there in support of Christianity—at least ten or fifteen people to represent each church—and there were representatives for about two hundred temples to speak for Jews. Dr. Zaghلول could barely imagine such a crowd. At the entrance to the university stood the person who contributed the printed speech for the Jews and the other for Christians, but for Muslims, there was no one.

A well-known figure in Christian issues in America came up to Dr. Zaghلول and introduced himself. He asked Dr. Zaghلول about his rank in Islam, a strange question indeed, but Dr. Zaghلول answered that he was a geologist, and in Islam, there are no such ranks as you imply. The Christian man was surprisingly and he wondered how that could be? As far as he understood, only ministers speak for Christianity and only rabbis speak for Jews.

This minister informed Dr. Zaghلول that they take turns speaking at the conference in chronological order. That meant that the Jew—a professor in comparative religion, as they say—would speak first about Judaism, then the minister about Christianity, and then Dr. Zaghلول would get a chance to speak about Islam.

Dr. Zaghلول thanked Allah that they would go in that order. He said to himself that at least it would be a good opportunity to listen to their speeches, which would help him to be able to discuss them.

As the Jew prepared to deliver his speech, he moved and sat on the left side. The Christian minister looked at Dr. Zaghلول and apologized, saying that, because they were already on camera, he would not be able to change the order. The arrangement had been changed against his will, and Dr. Zaghلول would now be the first to speak. He added that each of them would speak for about 20 minutes.

The doctor asked Allah's support and talked for the entire period of time. The topic of his impromptu speech was: Islam is not only Muhammad's mission; rather that was its fulfillment. Islam has been the divine mission from Adam (peace be upon him) to Muhammad and until the Day of Resurrection.

We believe in all the previous messages and their prophets, but these previous messages in their original form have been lost. Belief cannot be formed on the basis of human imagination, taken from oral traditions handed down from one generation to the next. There must be instructions that are recorded from pure revelation from Allah and are completely free of any human interference.

Taking a fresh look at the divine scriptures, the only one that meets these specifications is the Holy Quran. It still exists in the language it was first revealed in—with the same words, letters and symbols. That is because it has been protected by Allah Almighty.

If we study the Bible, however, we will find that the oldest Bible that could have been written down was in Ancient Greek, yet Jesus himself (peace be upon him) did not speak Greek. So how can we assume these are the real words of Jesus (peace be upon him)?

Biblical scholars can document that a Christian council was held in a village in the south of Turkey during the reign of the Byzantine Empire. At that location, more than 3,000 gospels were collected, yet only three or four of them were chosen as holy books; the rest were declared heretical. The books chosen were based on Greek civilization—a civilization based on polytheism and a plurality of gods. This amalgamation produced the current Bible based on polytheism, plural gods, triangulation, the divinity of Jesus (peace be upon him) and exaggerated reverence of his mother.

But God does not change, eat, drink, sleep, or act as other created beings do.

We entirely respect, regard and believe in Jesus (peace be upon him) just as we believe in the miracle of his birth, the miracle of his speech from the cradle, the miracles he performed during his life and the truth of his mission, but we completely deny the attribution of divinity to him.

We believe the same about Judaism: is it true Judaism? Jews today allege that they are God's children and favorites; other people are nothing to them but animals created only to serve them. Is that a religious message? Moses (peace be upon him) is entirely innocent of such claims. Could a religion be confined to just one race of people? On the contrary, religion is a message for all people.

A Jew has no religion. They are narrow-minded, racist and human lumps. They don't profess any other people except themselves.

On this note, Dr. Zaghlul concluded his speech. The podium then passed to the minister to talk about Christianity. The issues Dr. Zaghlul spoke about had not been printed in the conference agenda, which is why the next two speakers were obliged to abandon their prepared speeches.

Commenting on this situation, Dr. Zaghlul noted that the two professors, the minister and the Jewish rabbi, were both specialized in comparative religion (as they say), both had a Ph.D., and both of them enjoyed great prestige at his respective church or temple, yet the Christian minister was practically speechless. He did not speak for more than eight minutes because he could not answer any of the issues that Dr. Zaghlul posed. Then it was the turn of the Jewish rabbi, who spoke in defense of Judaism. He was an Israeli war veteran. He had played a role in the reconciliation between Egypt and Israel. He was a sly old dog. He only spoke for about twelve minutes. He admitted that what his 'Muslim friend' said is true: Jews believe that God is only for Israel. At that point people began to leave, muttering words of discontent, for most of them were Christian.

The Jewish rabbi realized he made a great mistake, but when he attempted to correct the mistake, Allah willed that he make an even more horrible one. When the speeches were finished and they went to have tea, Dr. Zaghlul swore that he could not get to the place where the tea was due to the large crowd of people surrounding him to ask about Islam. The doctor added that if he had brought ten thousand copies of a translation of the Quran, he would have been able to distribute all of them.

Then the speakers returned to the podium to answer questions. The meeting went on until midnight, though it had been decided to end at ten o'clock. The doctor swore that the attendants did question any of the three visitors except him. They asked about Islam. They asked what the Quran says about Jesus (peace be upon him).

At the end of the conference they came to greet him saying, "We did not know that Islam speaks about Jesus with such respect. We did not know that Islam recognizes Jesus and believes in his miracles."

They asked him to broadcast the meeting on TV, and he agreed. This event was a great victory for Islam. After the program had been broadcast, Dr. Zaghul stayed in America for a year. During that period, not a day passed without someone phoning to ask about Islam.

One day, an American woman who had declared her Islam visited him. She was working for the Pentagon, but she told him that she wanted to resign. When Dr. Zaghul asked her why, she replied that she knew there would be a war between the Arabs and Israel, and because she worked for the U.S. Army, she would be obliged to assist in that war, perhaps by sending weapons or information. She could not, however, agree to fight her own people. She called Muslims *her* people and wondered how she could fight them.

Here you are: the testimony of intellectuals and distinguished figures in the western world. They say, "Despite all the amazing scientific and technological developments we have achieved and despite the huge economic trend, the financial and media domination of the western world—despite all of this, our civilization is gradually going to disintegrate. We suffer from spiritual laxity."

And they say about us: "Isn't it ironic that we find a contemporary civilization, beleaguered scientifically, technologically, economically, informationally, militarily and politically, and yet it maintains high spiritual values and strict, correct standards of moral behavior?"

We must realize that the value of this religion is so great that there can be no success or development in this life or the Next without it.

Tangible Evidence Proves the Trustworthiness of this Great Religion

Islam is the right religion and the only safe way, on the earth and in the Afterlife

We frequently notice how unbelievers become one strong hand, despite their differences in belief and their accusations against one another. They forget all their conflicting interests and contrary beliefs. When they are at war, they reconcile these differences and form a single front. They disregard their disputes and conflicts when they feel the advance and spread of Islam.

No wonder, for falsehood takes many forms. It is only connected to other types of falsehood because of the variety of its forms.

Truth, on the other hand, is a single path; it cannot connect to or walk with any aspect of falsehood. It is but one light from Allah, while falsehood is a combination of darknesses which branch off in a million directions.

When the Prophet (sws) was brought with the truth and declared Islam as a religion, the Jews gathered together and sided against him.

Although the Jews had a divine scripture, they distorted it and accused their prophets of lying.

They killed their prophets and distorted their biographies. They did not believe in Allah's oneness. The hypocrites among them pretended to believe while hiding their unbelief. The Christians worshipped a human being and ascribed divinity to him. There were also the stone worshippers who worshipped idols and rocks.

All of these different parties hated and vilified each other, but with the appearance of Islam, they abandoned their disputes and conflicts with each other. That is because all of them are merely manifestations of falsehood which can cope with each other. Islam, on the other hand, is the only truth and a light from Allah, so it does not have any parties or sects.

If Muslims would simply cling to the teachings of Islam, their God's law and their Prophet's Sunnah, victory would always be on their side. We have the best evidence of that in the companions of the Prophet (sws). When they held fast to their religion and clung to its teachings, they spread Islam to many regions of the world in just the first hundred years after the Prophet's (sws) mission.

In this contemporary age, we can see how conflicting groups of unbelievers and atheists have gathered together and united with one another against Islam. That is because, despite the vast differences in their beliefs, despite their hatred for each other and vilification of one another, they agreed on one thing: they want to confront Islam, demolish it and get rid of it forever.

The Jews work hand-in-hand with the cow-worshippers to annihilate the Muslims in Palestine and Kashmir, the communists and atheists join in killing Muslims in Chechnya, and the worshippers of idols and humans team up to kill Muslims in Afghanistan and other parts of the world. Very simply, we would not be surprised to see a thief, an adulterer, an alcoholic, a murderer, a usurer and a traitor get together when they share a common interest.

All the same, they will be gathered in one place—prison—as punishment. On the contrary, we would never see a person who worships God and holds fast to Quran and Sunnah, showing affection or cordiality to any manifestation of falsehood.

The truth and its light cannot mix in anyway with falsehood and its darkness.

Currently, Islam is standing up to disbelief in all its various guises, and Allah will grant Islam victory if its people hold fast to the Quran, to the right guidance of the Prophet (sws) and to the Sharia of Allah.

The Conclusion

In this book, we have affirmed the Existence of God, the Creator of this universe, the Creator of all things. His Oneness (Noble & Sublime), His Supreme Attributes and Actions, His Absolute Power, and the Perfection of His Knowledge and Wisdom have all been confirmed to us.

The evidence for that is tightly interwoven, as we have shown.

- We have established the necessity of magnifying and glorifying Allah (Noble & Sublime), vindicating Him (Glorious & Exalted) of all defect, shortcoming, or debasement ascribed to Him by those liars and purveyors of falsehood, from among the Jews, the Christians, or any others.
- It has been made clear to us that none magnify, glorify, or vindicate God the Creator, except in the religion of Islam with which the best of people, Muhammad (pbuh) came.
- As such, we are certain that there is no guidance except in the religion of the Prophet Muhammad (pbuh) who was foretold in the Torah, the Gospels and the books of old. True guidance is only to be found in the religion he came with—Islam.
- Islam is the religion of Allah (Mighty & Majestic); there will be no other message or prophecy after the message of the Prophet Muhammad (pbuh). For that reason, our Lord (Blessed & Exalted) took it upon Himself to preserve His Book (the Holy Quran), which He sent down upon the Seal of Prophets and Messengers, Muhammad (pbuh), and therefore, His religion, Islam.
- The only salvation is in following this faithful messenger, Muhammad (pbuh) and adhering to the path he (pbuh) and his noble companions were upon, by following his example and holding fast to his (pbuh) Sunnah.
- Salvation is in avoiding everything that goes against the methodology of his noble companions who supported him, championed him, and followed the light that was with him, and therefore, avoiding all false, innovated sects who change the directives of the Prophet Muhammad (pbuh) and act against what the noble companions and those who followed them in truth were upon.
- It has become clear to us that holding fast to the religion of Allah (Mighty & Majestic)—Islam—and its lofty directives and upstanding laws is the only way for different societies in all parts of the world to rise up, for their economic prosperity and trade flow to improve, and for their civilization to progress. It is clear that Islam is the only way for success in this world and the Next.

As such, it is obligatory that we give Allah Almighty, our Creator and the Creator of all things, His due right.

Also, from all we have presented above, it should now be clear that Muhammad (sws) is, truly and verily, the Prophet of Allah, and that Quran is the Book of Allah. It is eloquent, wonderful in meaning and concise in expression and structure. Indeed the loftiness of its purpose and the accuracy of scientific facts described over 1400 years ago are clear evidence that the Quran is the Word of Allah, the Lord of all creation.

The divine care prepared Muhammad (sws) for that mission, in body, mind, soul and appearance. Allah Almighty supported him to carry out this great message—a message of the goodness, virtue, light, right guidance and truth. His message was for the whole world, both in his lifetime and after his death, until the end of time.

Allah says,

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

It means, {**This Qur'an hath been revealed to me by inspiration that I may warn you and all whom it reaches.**} [Al-An`aam 6: 19]

A Brief Exhortation

It is our duty to know that:

After confirming the Existence of Allah Almighty, His Oneness, and the greatness of His many blessings which cannot be counted or enumerated, and the first of which is guidance: that He (Glorious & Exalted) graced us with the blessing of true monotheism and Islam, we are required to:

1. Love Allah (Glorious & Exalted):

Allah (Mighty & Majestic) is the God Whom the hearts revere, Whom they feel affection and love for, Whom they crave and long for, and why not?

He (Glorious & Exalted) created us, after we did not exist. We were nothing, and He (Blessed & Exalted) graced us with hearts, minds, souls, and bodies, in addition to the other blessings He (Blessed & Exalted) bestowed upon us, which cannot be counted or enumerated; indeed, even a single one of His (Blessed & Exalted) blessings cannot be counted or enumerated.

He (Glorious & Exalted) is the One Who bestowed on us guidance and mercy, guiding us to believe in Him (Glorious & Exalted), in His Oneness, and in His prophets and messengers. It was He Who made us the best of peoples ever raised up for mankind, the nation of the Seal of the Prophets and Messengers, Muhammad (pbuh). And that's not all. He guided us to love Him (Noble & Sublime), to love His prophet (pbuh), to love his noble companions after him, and to follow them in creed and deed, due to their adherence to the example and way of their prophet (pbuh).

Allah (Glorious & Exalted) described Himself with Great and Beautiful Attributes and called Himself by the Most Beautiful Names, for to Him (Glorious & Exalted) belong the Most Beautiful Names.

Allah (Glorious & Exalted) is the Beneficent, the Merciful. He prescribed Mercy for Himself, and that His Mercy (Blessed & Exalted) shall precede His Wrath.

He (Glorious & Exalted) is the Truth; He is never unjust to anyone, even to the weight of an atom or less, for Allah (Glorious & Exalted) is the Truth and His Promise is True.

He (Glorious & Exalted) is the Forgiving, the Most Loving, the Generous, the Giver, in addition to the other Attributes of Allah Almighty and His Most Beautiful Names which He (Glorious & Exalted) chose to call Himself for those who believe in Him, affirm His Oneness, obey Him, follow His commands and avoid His prohibition.

From the Perfection of His Wisdom is that He (Glorious & Exalted) is the Compeller, the Subduer, in addition to the other Attributes of Allah Almighty and His Most Beautiful Names which He (Glorious & Exalted) chose to call Himself for those who turn away from Him and refuse to believe in Him, for those who associate partners with Him, who rebel against Him, and who stop obeying Him and following His orders.

He (Glorious & Exalted) is the One, the Unique, the All-Glorious, the All-Powerful, the All-Knowing, the All-Wise, the Noble, in addition to the other Attributes of Allah Almighty and His Most Beautiful Names which refer to His Absolute Greatness (Glorious & Exalted).

As such, it is our duty to love Allah Most High, to vindicate Him, glorify Him, and magnify Him. We must not love anyone or anything except for His sake (Glorious & Exalted), seeking His good pleasure, and we must not hate or detest anyone or anything, except for His sake (Glorious & Exalted), for fear of His punishment and painful torment. We should not love except what Allah (Blessed & Exalted) loves, and we should not hate except what He (Glorious & Exalted) hates.

Likewise, we should love the Prophet Muhammad (pbuh) more than his own soul that resides in his body, because:

- A. The Prophet Muhammad (pbuh) was the most beloved of all creation to Allah Almighty and he was the best example to be followed in worshipping his Lord (Blessed & Exalted).

As such, it is our duty to love the Prophet Muhammad (pbuh) more than our own souls that reside within our bodies, because he was the most beloved of all creation to Allah Almighty, for love of Allah (Mighty & Majestic) is love of the Seal of His Prophets and Messengers, Muhammad (pbuh).

- B. Allah (Blessed & Exalted) made the Prophet Muhammad (pbuh) a cause for our guidance and the guidance of all His slaves to the clear truth, to that which pleases Him (Glorious & Exalted) and brings them out of the darkness of disbelief and idolatry to the light of faith and true monotheism.
- C. The Prophet Muhammad (pbuh) loves his people. He used to miss those of them who did not see him.

And that is not all. He used to fear for them as much as a person could fear. He would not leave any path of goodness which would bring us closer to Allah (Mighty & Majestic) and His Mercy and Forgiveness, except that he would order us to do it and urge us strongly. Nor would he leave any path to evil which would lead us away from Allah Almighty and His Mercy and Forgiveness, except that he would forbid it for us and drive us away from it.

He did not rush to call down Allah's Wrath on his people when they rejected him; rather, he saved this for the Day of Resurrection (the Day of Judgment) so that he could plead for his nation (pbuh).

2. Magnify Allah (Glorious & Exalted):

It is our duty to magnify Allah Almighty in our hearts; then, we must magnify His prohibitions and His rites of worship. Thereafter, we must fear Allah (Glorious & Exalted) in secret and in public. We must obey Him, follow His commands, and avoid His prohibitions, for the Most High has said, {**...and whoever honors the sacred things of Allah, then that is better for him in the Sight of his Lord...**} [Al-Hajj 22: 30] and {**Thus it is. And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart.**} [Al-Hajj 22: 32]

3. Defend Allah (Mighty & Majestic) and champion His religion:

Allah Most High has said, {**Oh you who believe! If you help (in the cause of) Allah, He will help you, and make firm your foothold.**} [Muhammad 47: 7]

Allah (Blessed & Exalted) bestowed His grace upon us by making us believe in Him and in His Oneness, and in His prophets and messengers. Therefore, it is our duty to defend Him (Mighty & Majestic) by:

- A. Judging by His Book (the Holy Quran), abiding by His laws, and following the example of His prophet (pbuh).
- B. Following His commands (Noble & Sublime) and avoiding His prohibitions.
- C. Keeping His limits (Noble & Sublime) and honoring His covenants.
- D. Championing His slaves, the true believers in Islamic monotheism, in every place against their enemies—the enemies of the religion—not taking into account the national alliances of the Days of Ignorance or artificial geographical borders. There is no difference between an Arab Muslim and a non-Arab Muslim. All are equal in Islam.
- E. Championing His slaves, the true believers in Islamic monotheism, by advising them and reconciling between them.

Allah Most High has said, {**The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.**} [Al-Hujuraat 49: 10] in addition to other methods of helping Allah (Mighty & Majestic).

It is also our duty to champion the religion of Allah (Mighty & Majestic) by:

- a. Adhering to it, and inviting others to it using all different methods of preaching which are available to us in this day and age.
 - i. By printing books of preaching, Islamic law, Sirah (the Prophet's, pbuh, biography), and the Prophetic Sunnah, in all different languages: Arabic and foreign, and distributing them to Oriental Studies centers, public libraries, and university libraries all over the world.
 - ii. Starting websites on the Internet devoted to Islamic preaching, in different languages, and especially in English.
 - iii. Starting satellite channels, radio broadcasts and magazines that discuss Islam and invite others to it, in all different languages, especially English.
- b. We raise the banner of beneficial knowledge as our motto. We strive to be serious in spreading and raising the level of religious knowledge of individuals in the Muslim World and beyond, in various forms, from doctrine to scriptural exegesis, jurisprudence, biography, and Islamic history.

We counteract the Western and communist opposition media, refuting the false accusations they stir up.

We resist fake websites of the enemies of Islam on the Internet that claim to belong to Islam in order to attack it, and we raise awareness about them among the Muslims and others.
- c. We follow the methodology of the Pious Predecessors. We follow their path, for it is the path that the Prophet Muhammad (pbuh) and his noble companions walked. We avoid misguided and misguiding sects and innovating Sufi groups who make things up about the religion that appear over and over again, every day.
- d. We know the reliable scholars of the religion—those that are agreed upon and trusted—their esteem and the greatness of their stature, and we defend them and come to their aid.
- e. We defend this great religion—Islam—with everything of value: life, wealth, effort, etc.
- f. We praise Allah (Blessed & Exalted), day and night, for this great blessing which He has bestowed upon us—that He made us true monotheists, Muslims, true believers, devoted to the best religion, none other than Islam, which the Seal of the Prophets, Muhammad (pbuh) came with. All praise be to Allah for the blessing of Islam, and all praise be to Allah for the blessing of faith.

Oh Allah, send Your blessing and peace upon our faithful messenger, the Seal of the Prophets and Messengers, Muhammad (pbuh). Give him the highest place in Paradise, a rank above the rest, and send him to the station of praise and glory which You have promised him.

Oh Allah, send peace and blessing upon his household, his pure, elect companions, and on those who have been guided by his example, who walk in his footsteps, and who follow his Sunnah until the Day of Judgment.

And all praise belongs to Allah, Lord of the Worlds.