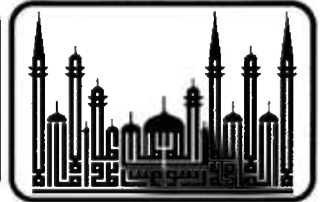


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perspectives



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Editorial

Allah supported Prophet Mohammad (PBUH) with many miracles. Some were material miracles observed by the companions and other people at the time. Examples include water flowing from his fingers; clouds providing shadow for him wherever he went; and the moon once appeared cleft asunder in the valley of Mecca, when the Prophet (PBUH) pointed at it. However, the greatest miracle, which no human being could witness, was the *Mir'aj* - the ascension of the Prophet (PBUH) to heaven the night of the 27th of *Rajab* in the year before *Hijra* (migration from Mecca to Medina). The Prophet went to a place in heaven where the angel *Jibreel* could not go. Allah provided the Prophet (PBUH) with a special mechanism which allowed him to go beyond *Sidrat-Al-Munta'ha* (the farthest Lote tree), and to come near the throne of Allah.

ثُمَّ دَنَا فَتَدَلَّى . فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى .
(سورة النجم - آيات ٨ ، ٩)

"Then he approached and came closer. And was at a distance of two bow-lengths or (even) closer."

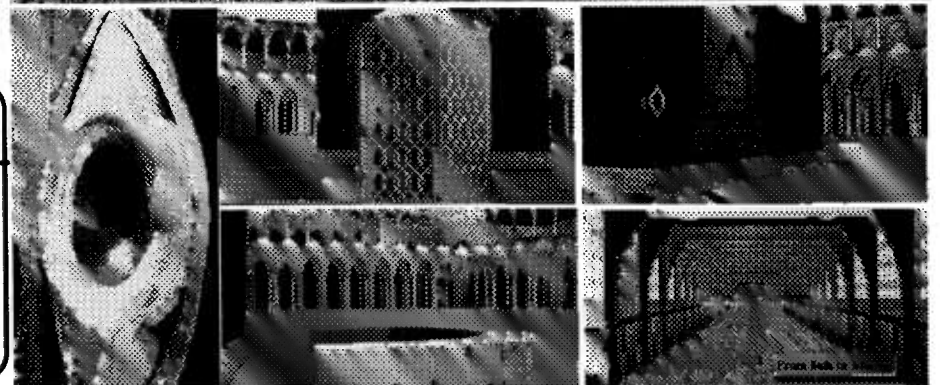
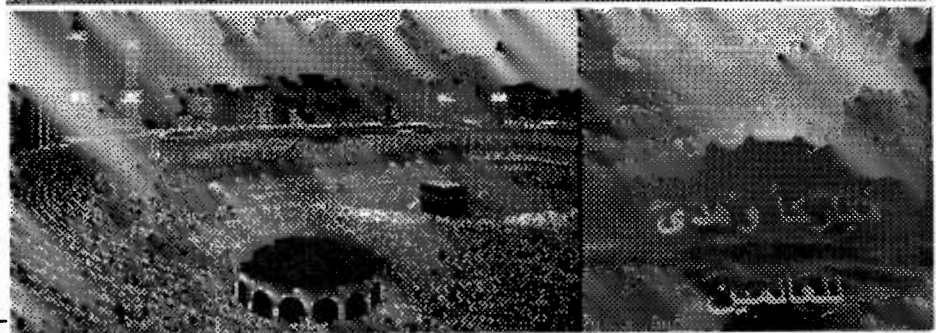
(Qur'an 53:8,9)

The greatest sign of Allah shown to the Prophet (PBUH) during the

see *Editorial* / page 6

New version of the *Hajj and Umrah* program

The new version 1.1 of the multimedia program entitled *Hajj and Umrah* is now available. The program uses elaborate graphics, animation and video clips to explain the rituals of *Hajj*, *Umrah* and visiting Medina, according to four schools of thought- *Hanafi*, *Malki*, *Sha'fi* and *Hanbali*, in five languages- Arabic, English, Malay, Indonesian and Turkish. The program is on a CD-ROM, works on windows 3.1 and 95 and can be obtained from **Digitek International Inc.**, 7631 Leesburg Pike, Suite B, Falls Church, VA 22043, Tel. (800) 33-SAKHR.



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Reflections

Dr. Ahmed K. Noor

Prophets and messengers

الأنبياء و الرسل

The subject of prophets and messengers raises many questions in our minds. Among these questions are: Did we, as human beings, need to receive prophets and messengers?; What was the mission of these prophets and messengers?; Who were they?; Is every prophet also a messenger and vice versa?; How many prophets and messengers did Allah send?; Are all of them mentioned in the Qur'an? An attempt is made in this article to answer these and other questions about the subject.

To begin with, the importance of the subject is demonstrated by the many times the two words prophets and messengers are repeated in the Qur'an (prophet/prophets - 80 times, messenger/messengers - 236 times, in addition to the many more times in which the names of some of the messengers and prophets are repeated).

Note that the second part of our creed is "I bear witness that Mohammad (PBUH) is the messenger of Allah". Our belief in the Prophethood of Mohammad (PBUH) symbolizes our belief in all the messengers and prophets of Allah, since Prophet Mohammad (PBUH) recognized all the previous prophets and messengers of Allah.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ .
(سورة البقرة - من آية ٢٨٥)

"The Messenger believes in what has been revealed to him from his Lord, as do the people of faith,, Each one (of them) believes in Allah, His angels,

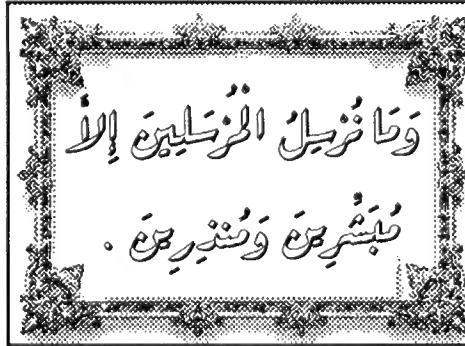
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ . وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
(سورة الزخرف - آيات ٦ ، ٧)

"But how many were the prophets We sent amongst people of old? And never came there a prophet to them but they used to mock at him." (Qur'an 43:6,7)

His books, and His messengers. We make no distinction between one and another of His messengers." (Qur'an 2:285)

Why did Allah send Prophets and Messengers?

Allah, who created our universe, provided us the guidance needed for our



And We send not the Messengers but as givers of glad tidings and as warners. (Qur'an 6:48)

life through messengers. The divine revelation explained to us many facts about Allah, our creation and the universe we live in, including, life in its totality, the ultimate aim of our creation, the rules for our worldly life, the means of achieving peace and tranquillity in the present life and success in the hereafter. The reason for sending to us the divine revelation is that our inspirational knowledge of good and evil "fitra" is, by itself, not enough for our guidance. Our fitra can be corrupted and is subject to indoctrination, with the possible result of proposing wrong criteria and theories of good and evil, thereby leading us astray. That is why Allah sent down clear and definite revelations to augment the human fitra so that we have clear and stable standards for what is good and what is evil. Allah sent the messengers to teach His divine message

of guidance to the people by word, as well as by action.

All the messengers of Allah were sent to teach, in plain and clear language, the meaning, implications and practical applications of "La ilaha ila Allah" - there is no one worthy of worship except Allah-, to establish the deen of Allah in the world, and to help people establish the proper balance between the present world and the hereafter. This is why Allah sent every messenger to teach in the language of his people in order to explain things clearly.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ .
(سورة إبراهيم - من آية ٤)

"We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them." (Qur'an 14:4)

The message was sent in stages and was completed with the Divine revelation given to Prophet Mohammad (PBUH).

Differences between a Messenger and a Prophet

Note that the Qur'an distinguishes between "Rasool" (Messenger) and "Nabi" (prophet). A prophet is one who received Divine inspiration from Allah and made prophecies. A messenger receives Divine revelation, and has an Ummah (or organized community), for which he institutes laws. Both the prophets and messengers are selected by Allah to provide righteous models for human beings, but the prophets did not institute new laws, since they did not receive new Divine revelations. This is why every messenger is a prophet, but not every prophet is a messenger. As an

example, the Qur'an refers to each of *Moussa* and *Isma'il* as both a messenger and a prophet

وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا
(سورة مريم - آية ٥١)

"Also mention in the book (the story of) Moses; for he was specially chosen, and he was a messenger (and) a prophet."
(Qur'an 19:51)

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا .

(سورة مريم - آية ٥٤)

"Also mention in the book (the story of) Isma'il; he was (strictly) true to what he promised, and he was a messenger (and) a prophet."
(Qur'an 19:54)

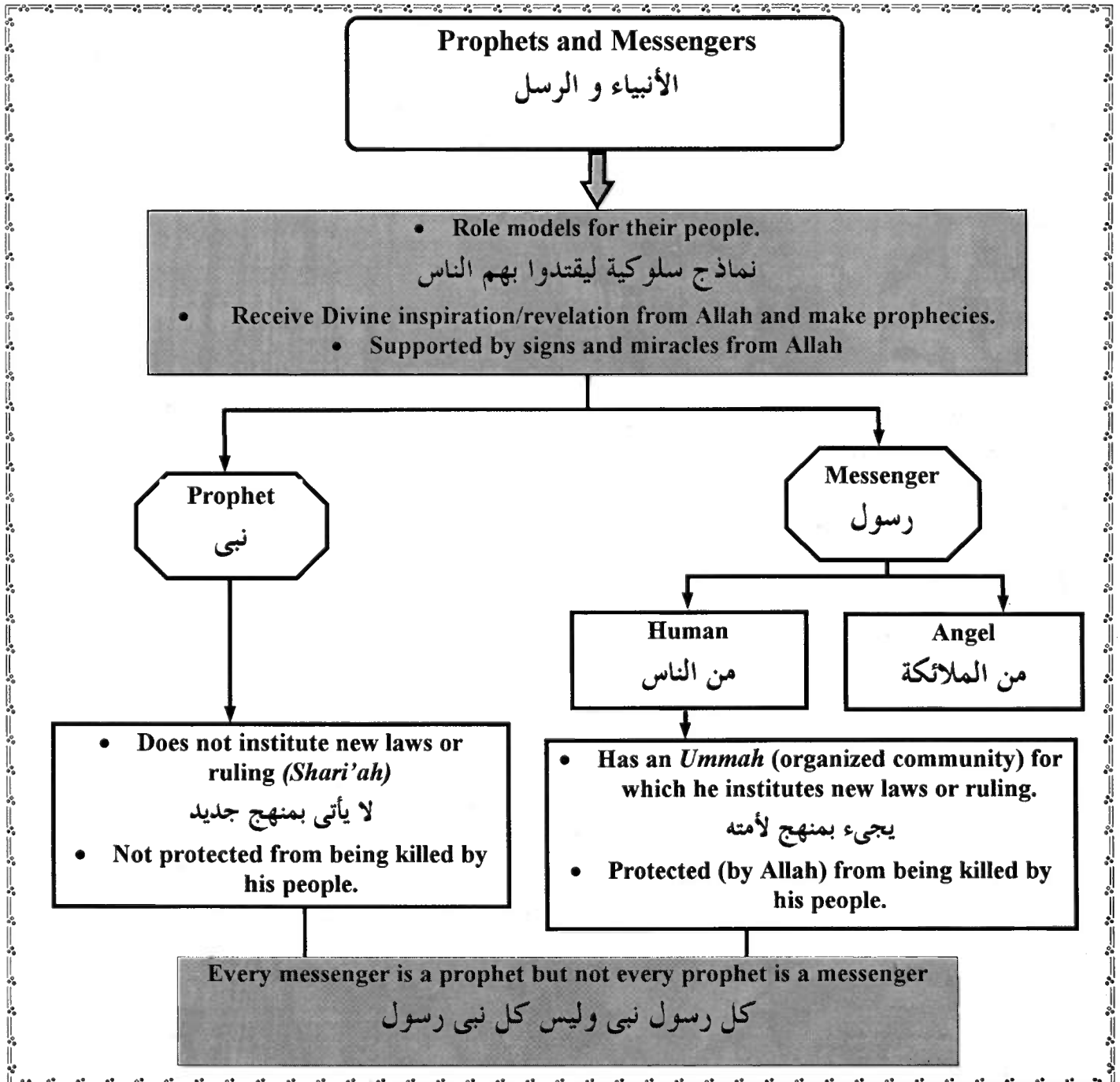
Some of the prophets were killed by their enemies, but Allah protected the messengers from being killed by their

opponents.

According to a saying of the Prophet, the number of prophets sent by Allah is 124,000, of which only 315 were messengers. To every people, Allah, in His mercy, sent human messengers to call their attention to the good and turn them from the evil.

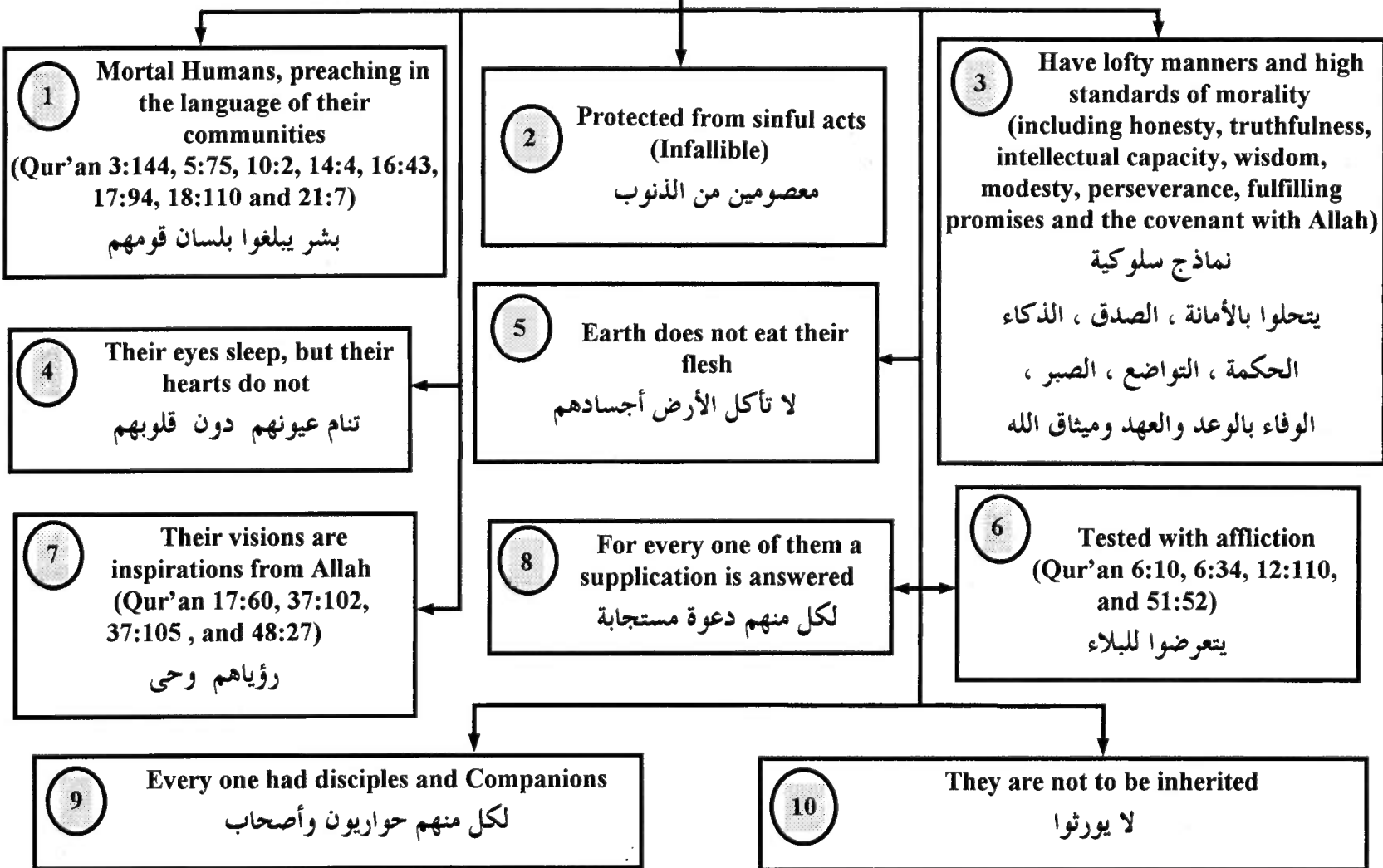
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اغْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ .

(سورة النحل - من آية ٣٦)



Some of the Qualities of the Prophets and Messengers mentioned in the Qur'an and authentic traditions

بعض صفات الأنبياء المذكورة في القرآن والأحاديث الصحيحة



For We assuredly sent amongst every people a messenger (with the command) "serve Allah, and eschew evil." (Qur'an 16:36)

The Qur'an lists the names of 25 prophets. These are only some of the messengers which Allah sent.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ
عَلَيْكَ .

(سورة النساء - من آية ١٦٤)

"Of some messengers We have already told you the story; of others We have not." (Qur'an 4:164)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ
(سورة غافر - من آية ٧٨)

"And, indeed We have sent messengers before you (O Mohammad); of them there are some whose story We have related to you, and some whose story We have not related to you."

(Qur'an 40:78)

The Surah entitled *Al-anbiya'a* (the Prophets - Qur'an 21) contains a continuous account of many of the messengers and prophets.

The Qur'an uses the term messengers for human messengers who are sent to ordinary people, as well as to angels who are sent, from time to time, to convey the Divine message to Allah's chosen human messengers.

اللَّهُ يَضْطَفِي مِنَ الْمَلَائِكَةِ
رُسُلًا وَمِنَ النَّاسِ .

(سورة الحج - من آية ٧٥)

Allah chooses messengers from angels and from men." (Qur'an 22:75)

Messengers of firm determination

Of all the messengers, there are five that are referred to in the Qur'an as having firm determination (*ulu al'azm* (أولوا العزم)).

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ
مِنَ الرُّسُلِ .

(سورة الأحقاف - من آية ٣٥)

"Therefore patiently persevere, as did (all) messengers of firm determination."

(Qur'an 46:35)

The five messengers in chronological order are: Noah, Ibrahim, Moussa, Issa, and Mohammad (may peace be upon them).



Special qualities of the Prophets and Messengers

Some of the qualities of the Prophets and messengers described in the Qur'an and authentic sayings of the Prophet (PBUH) are listed on page 4. Among these sayings of the Prophet (PBUH) are:

إن عيني تنامان ولا ينام قلبي

My eyes sleep, but my heart does not

إن الله حرم على الأرض أن تأكل
أجساد الأنبياء .

Allah prohibited the earth from eating the flesh of the Prophets.

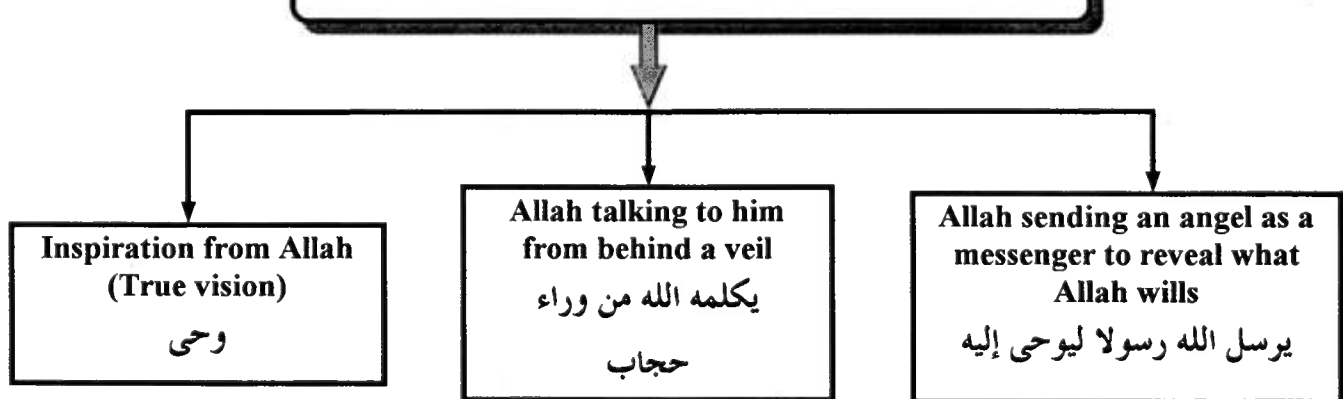
أشد الناس بلاء الأنبياء ، ثم
الذين يلونهم ، ثم الذين
يلونهم .

The severest tests with calamities are given to the Prophets, and the next tests (in terms of severity) are given to the ones after them (of the righteous people), and then to the ones after them.

لكل نبي دعوة قد دعا بها
فاستجيب فجعلت دعوتي
شفاعاً لأمتي يوم القيامة .

There is for every prophet a supplication with which he prays (to Allah) for his Ummah. I have reserved

Methods of Communicating the Divine revelation to a Prophet or a messenger (Qur'an 42:51)



my supplication for the intercession of my Ummah on the day of resurrection.

لكل نبي حوارى ، و حوارى
الزبير .

For every Prophet there is a helper and my helper is Zubair.

لا نورث ، ما تركنا فهو صدقة

We (Prophets) do not have any heirs; what we leave behind is (to be given in) charity.

Allah guided both the prophets and the messengers to His straight path and protected them from going astray. All the messengers and prophets had to pass through distress and affliction; their opponents did their worst to thwart their mission, but in spite of it they became successful by the extraordinary support of Allah.

A very important fact about the messengers and prophets is that their lives have been kept under close supervision by Allah so that none of their acts, not even a most trivial one, may deviate from the Divine will. Whenever such an act has emanated from a messenger/prophet, it was rectified immediately, so that the Islamic principles should reach the people in their absolute purity, not through the excellent example of the messenger/prophet, and they should include nothing which may be in disagreement with the Divine will. Two incidents (examples) can be cited from the life of Prophet Mohammad (PBUH). They are described by the following verses from the Qur'an:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ
اللَّهُ لَكَ .

(سورة التحريم - من آية ١)

"O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you?" (Qur'an 66:1)

عَبَسَ وَتَوَلَّى . أَنْ جَاءَهُ الْأَعْمَى
(سورة عبس - آيات ١،٢)

"(the Prophet) frowned and turned away, because there came to him the

blind man (interrupting)."

(Qur'an 80:1,2)

The first incident occurred when the Prophet (PBUH), in an attempt to please his wives, forbade himself from something that Allah has made lawful. Since the Prophet (PBUH) was not an ordinary man but Allah's messenger, his forbidding himself something could have the effect that his followers too would have regarded it as forbidden. Allah has commanded the Prophet to refrain from such prohibition.

The second incident occurred when the prophet was deeply and earnestly engaged in trying to explain the Holy Qur'an to pagan Quraish leaders, and was interrupted by a poor blind man (Abdullah Ibn Umm Maktum), who wanted to learn about Islam. The Prophet (PBUH) disliked the interruption and ignored the blind man. Allah taught the Prophet (PBUH) the correct method of extending invitation to Islam - Every person who seeks the truth is important and worthy of his (the prophet's) attention, even if he is weak or poor.

Methods of communicating the Divine Message to the Prophets

The three methods of communicating the Divine message to the Prophets are described in the Qur'an (see the figure on page 5). The three methods were used in communicating the Divine message to Prophet Mohammad (PBUH). Specifically,

- The Divinely inspired traditions الأحاديث القدسية were mostly communicated to the Prophet (PBUH) through inspiration *Wahy* وحى.
- During the *Mir'aj* (ascension to heaven), Allah honored the Prophet (PBUH) by talking to him (from behind a veil).
- The whole Qur'an was conveyed to the Prophet through the angel *Jibreel*.

Peace be upon Prophet Mohammad, and all the prophets and messengers of Allah, who have brought to humanity the message of Allah, the divine guidance, and the religion of peace, justice, and security. Ameen ☐

Continued from page 1

Editorial

Mir'aj surpassed all human understanding.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ
الْكُبْرَى .

(سورة النجم - آية ١٨)

"For truly did he see, of the signs of his Lord, the Greatest." (Qur'an 53:18)

Allah suspended the limitations of space and time for the Prophet. He came to know the totality from beginning to end, the illusions of the present world, and the ultimate reality. He entered into communion with all existence and all life, as it were *ipso facto* (by that very fact).

During the *Mir'aj*, the Prophet (PBUH) received the command of prayers directly from Allah. The daily prayers were gifts from Allah to the Prophet (PBUH), and are gifts to all of us Muslims, providing us with a means to communicate directly with Allah, five times every day. Prayers are a symbol to our servitude to the one true God - Allah. If the prayer is performed properly, it provides us with a means to charge our spiritual battery. It gives us the tranquillity and the mental comfort which allow us to face the daily challenges and to stand the pressures we are often subjected to. We pray to Almighty Allah to help us in perfecting our prayers, and to make us derive the full benefit from them. Ameen ☐

Important Dates

Ramadan 1 December 20, 1998

Eid-ul-Fitr January 19, 1999

Eid-ul-Adha March 28, 1999

Note: Please contact the National Organizations listed on the back page for confirmation about these dates.


Among the optional acts of prayers:
 The opening supplication (after the opening *takbir* and before reciting *Al-fati'ha*) -
 O Allah, make the distance between me and my sins as far as You have made the distance between the east and west. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, purify me from my sins by snow, rain and hail.

Obligatory Acts of the Prayer
 فرائض الصلاة


من سنن الصلاة - دعاء الإستفتاح : اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب ، اللهم نقني من خطاياي كما ينقى الثوب الأبيض من الدنس ، اللهم اغسلني من خطاياي بالثلج والماء والبرد .

1 Intention
 النية

2 The Opening *Takbir*
 (declaring the Greatness of Allah) and beginning the prayer
 تكبيرة الإحرام

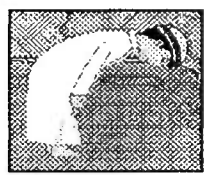


3 Standing during the obligatory prayer
 (if one is capable to)
 القيام في الفرض




4 Reciting *Al-Fatiha* (the opening chapter) in every *Raka'* of the prayer
 قراءة الفاتحة في كل ركعة


5 *Ar-Ruku*
 Bowing down
 الركوع





6 Standing erect after bowing (until all the backbones return to their places)
 الرفع من الركوع والإعتدال قائما مع الطمأنينة



7 *Sujood* (Prostration)
 السجود
 Until attaining calmness (with seven bodily parts touching the ground - face, hands, knees, and feet)



8 The final sitting and recital of the *Tashahud*
 The sitting in prayers, in which one bears witness that there is no true god except Allah, and that Mohammad is His Messenger
 القعود الأخير وقراءة التشهد فيه

9 The *Tasleem* (Salutation of Peace) at the end of the prayer (Peace be upon you and mercy and blessings of Allah)
 التسليم