



ISLAMIC FAITH

Level 2

**BELIEVING IN ANGELS,
BOOKS AND PROPHETS**

Latifa Nasser Al Saeed

The Islamic Faith – Level 2 Believing in Angels, Books and Prophets

**Authored by
Latifa Al-Saeed**

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Contents

Chapter 1	7
The Belief in Angels	7
Review Questions 1	29
Chapter 2	33
The Belief in Allah’s Books (Scriptures)	33
Review Questions 2	51
Chapter 3	55
The Belief in the Messengers and Prophets	55
Review Questions 3	93
Key to Review Questions	95

Notes

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Introduction

Praise be to Allah the Highest and peace be upon His Prophet Mohammad to whom He gave the message to mankind.

This book, *Belief in Angels, Books, and Messengers*, is the second level in the **Aqeedah Series**, which aims to explain the pillars of faith in a simple and comprehensive way. Aqeedah, the Islamic creed, forms the foundation of a Muslim's belief and guides one's understanding of Allah, His creation, and His divine guidance. Through this level, students explore three essential pillars of faith: belief in the angels who faithfully carry out Allah's commands, belief in the divine books revealed as guidance for humanity, and belief in the messengers chosen to deliver Allah's message to mankind.

Studying Aqeedah strengthens one's relationship with Allah, nurtures sound understanding, and brings peace to the heart. It helps the learner recognize the truth, avoid misconceptions, and live with purpose and confidence based on authentic Islamic teachings. This book presents these great principles in a clear, accessible manner suitable for learners at all levels, encouraging reflection, faith, and practical application in daily life.

Latifa AlSaeed



Chapter 1

Belief in Angels

Belief in the angels is the second pillar of Iman (faith). It means affirming their existence even though they are unseen. Angels are exactly as Allah ﷻ describes them in His Book, honored servants who glorify Him day and night without pause. They never disobey Allah ﷻ and carry out every task precisely as He commands.

Angels are purely Allah's creation and possess no share in divinity. They act only by His will and have no choice but to obey. They never sin because they have no desires; their obedience is constant and effortless, like the steady beating of a heart. Whoever rejects belief in the angels has disbelieved in Islam itself.

Allah ﷻ declares:

“Whoever is an enemy to Allah, His angels, His books, His messengers, and Gabriel and Michael, then indeed, Allah is an enemy to the disbelievers.” [2:98]

The Physical Characteristics of the Angels

Created from Light

Allah ﷻ created the angels from light though we do not know the exact time when they were created as Allah ﷻ has not informed us. What is certain, however, is that they were created before Adam, the father of humankind. Allah ﷻ says:

“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’” [2:30]

Here a successive authority refers to Adam عليه السلام, and Allah ﷻ commanded the angels to prostrate to Adam after He created him:

“And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.” [15:29]

Their Immense Size

The Great Size of Jibreel عليه السلام and the Bearers of the Throne

Abdullah ibn Mas'ood رضي الله عنه narrated:

“The Messenger of Allah ﷺ saw Jibreel عليه السلام in his true form. He had six hundred wings, each of which filled the horizon, and from his wings fell multicolored pearls and rubies. Musnad Ahmad

Jaabir ibn "Abdullah رضي الله عنه reported that the Messenger of Allah ﷺ said":

“I have been permitted to speak to one of the angels of Allah, one of the bearers of the Throne. The distance from his earlobe to his shoulder is that of a seven-hundred-year journey.” Abu Dawood

Angels possess wings of varying numbers. Some possess two wings, others three, and Jibreel عليه السلام is described as having six hundred wings. Allah ﷻ says:

“[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two, or three, or four. He increases in creation what He wills. Indeed, Allah is over all things competent.” [35:1]

Names of the angels and their tasks

The angels have names, though only a few are known to us. Some of these names are mentioned in the Qur'an.

- **Jibreel (Gabriel)** جبريل عليه السلام Allah ﷻ says:

“Whoever is an enemy to Allah and His angels and His messengers and Jibreel and Mikaa’eel, then indeed, Allah is an enemy to the disbelievers.” [2:98]

Jibreel is the **Trustworthy Spirit** mentioned in the verse:

“The Trustworthy Spirit has brought it down upon your heart [O Muhammad] so that you may be among the warners.” [26:193-194]

He is also the *Rooh* whom Allah ﷻ sent to Maryam (Mary):

“We sent to her Our Spirit, and he appeared to her as a well-proportioned man.” [19:17]

- **Mikaa’eel (Michael)** ميكائيل عليه السلام

Assigned by Allah ﷻ to oversee rainfall and the growth of plants.

- **Israafeel** إسرافيل عليه السلام

The angel who will blow the Trumpet to signal the Day of Judgment.

- **Maalik** مالك عليه السلام

The guardian of Hell. Allah ﷻ

“They will call, ‘O Maalik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.” [43:77]

- Ridwaan الرفيع

The keeper of Paradise.

- Munkar and Nakeer

These two angels question every person in the grave, asking: “Who is your Lord? What is your religion? Who is your Prophet?” Their names and tasks are mentioned in authentic prophetic traditions.

- The Angel of Death الملك

He is responsible for taking souls at the time of death. Some reports call him *Azraa’eel*, but this name does not appear in the Qur’an or in any authentic hadeeth.

The rank and status of the angels

The angels differ in their rank with Allah ﷻ. Their status before their Lord also varies, as Allah ﷻ states:

“[The angels say, “There is not among us any except that he has a known position”. [37:164]

Regarding Jibreel الروح, Allah ﷻ says:

“Indeed, the Qur’an is conveyed by a noble messenger of mighty power, held in honor by the Lord of the Throne. [81:19–20]

This highlights Jibreel's lofty rank and esteemed position. Among all angels, those who attended the Battle of Badr hold special distinction. It is narrated **that Jibreel (عليه السلام) asked the Prophet (ﷺ): "What do you think of the people of Badr among you?" The Prophet replied, "They are among the best of the Muslims." Jibreel said, "The same is true of the angels who were present at Badr."** Bukhari

Mika'eel (Michael), Israfeel and the angel of death are among the most powerful and hold higher ranks than others except Jibreel. Bearers of the Throne hold a high position.

General facts about the angels

The angels are innumerable; only their Creator knows their total, Allah (ﷻ) said:

"And no one knows the soldiers of your Lord except Him" [74:31]

When the Prophet (ﷺ) asked Jibreel (عليه السلام) about *al-Bayt al-Ma'moor* during the Night Journey, Jibreel replied:

"This is al-Bayt al-Ma'moor. Every day seventy thousand angels pray there and never return." Bukhari & Muslim

The Prophet (ﷺ) also said:

"On that Day, Hell will be brought forth with seventy thousand ropes; each rope will be pulled by seventy thousand angels". Muslim That equals forty-nine million angels bringing forth Hell.

The angels' home is the heavens.

Allah ﷻ says:

“The heavens almost break apart from above them, and the angels glorify their Lord with His praise.” [42:5]

They descend to earth only by Allah’s command to fulfill specific tasks, they also come frequently on special occasions, such as *Laylat al-Qadr*.

Allah ﷻ says:

“The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by their Lord’s permission for every matter.” [97:3-4]

The Mortality of Angels

Like humans and jinn, angels will also die. Allah ﷻ says:

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills.” [39:68]

This includes the angels, for they dwell in the heavens. Allah ﷻ also says:

“Everything will perish except His Face.” [28:88]

The final being to die will be the Angel of Death himself.

Distinctive Qualities of the Angels

Angels are not to be described as male or female.

The polytheist Arabs erred by claiming the angels were female and even went so far as to say they were the daughters of Allah ﷻ, a falsehood for which they will be held accountable. Allah ﷻ says:

“And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned. “ [43:19]

Angels do not eat or drink

Angels do not consume food or drink as humans do. When the angels visited Prophet Ibraheem عليه السلام in human form, he offered them a meal, but they did not touch it. Allah ﷻ relates:

“Has the story reached you of the honored guests of Abraham? When they entered upon him and said, ‘We greet you with] peace.’ He answered, ‘[And upon you] peace, [you are unknown.’ Then he went to his family and came with a fat [roasted] calf and placed it before them. He said, ‘Will you not eat?’ But when he saw their hands not reaching for it, he felt some fear of them. They said, ‘Fear not,’ and gave him glad tidings of a knowledgeable son.” [51:24–28]

The angels worship and obey Allah ﷻ continuously.

Angels never experience fatigue or boredom. Unlike humans, they do not feel weariness. Allah ﷻ says about them:

“They glorify Him night and day and never slacken.” [21:20]

The angels have deep sense of modesty

Among the angels' qualities is their deep sense of modesty. "A'ishah narrated that the Messenger of Allah ﷺ was once lying at home with part of his leg uncovered. Abu Bakr رضي الله عنه entered and spoke with him in that state, as did Umar رضي الله عنه. But when "Uthmaan رضي الله عنه sought permission to enter, the Prophet sat up and adjusted his garment". "A'ishah asked why he did so, and he replied:

"How could I not feel shy of a man before whom the angels feel shy?" Muslim

Their Unique Abilities

-Ability to Take Different Forms

Allah ﷻ has granted the angels the ability to appear in various forms. Jibreel عليه السلام came to Maryam in human form:

"We sent to her Our Spirit, and he appeared to her as a well-proportioned man."
[19:16–19]

They also visited Ibrahim عليه السلام and Lot عليه السلام as men. Jibreel often appeared to the Prophet ﷺ in different forms, sometimes resembling the Companion Dihyah ibn al-Kalbi رضي الله عنه, other times as a Bedouin. Many Companions witnessed these appearances.

- Extraordinary Speed

The angels move faster than anything known to humans. Even the speed of light 186,000 miles per second, cannot compare. A person might finish asking the Prophet ﷺ a question, and Jibreel عليه السلام would arrive instantly with the answer from Allah ﷻ.

- Extensive Knowledge

The angels possess great knowledge granted by Allah ﷻ, yet they only know what He teaches them. Allah ﷻ says:

“And He taught Adam the names, all of them. Then He said [to the angels], ‘Inform Me of the names of these, if you are truthful.’ They said, ‘Exalted are You; we have no knowledge except what You have taught us.’ [2:31–32]

Humans can discover and explore, but the angels’ knowledge is entirely from divine instruction and far surpasses ours. They also record human deeds:

“Indeed, over you are appointed keepers, noble recorders, who know whatever you do.” [82:10–12]

- Perfect Discipline and Order

The angels are impeccably organized in their worship. The Prophet ﷺ said: **“Why do you not form your rows as the angels form theirs before their Lord?”**

The companions asked how, and he replied: “They complete the rows and leave no gaps.” Muslim.

On the Day of Resurrection, they will arrive in perfectly aligned ranks.

“And your Lord will come, and the angels, rank upon rank.” [89:22]

The Worship of the Angels

The angels are devoted servants of Allah ﷻ, created solely to worship Him. They carry out this duty with perfect ease and devotion. Their acts of worship include:

- Tasbeeh (Glorifying Allah)

The angels continually remember Allah, and the greatest form of remembrance is *tasbeeh*, glorifying His perfection. They exalt Him night and day without pause:

Allah ﷻ says:

“They glorify Him night and day and never slacken.” [21:20]

-Standing in Ordered Rows

The angels form perfect rows in worship, they stand, bow, and prostrate in constant devotion. Allah ﷻ says:

“And indeed, We are those who line up [in rows].” [37:165]

The Prophet ﷺ said:

“I hear the creaking of the heavens, and it is no wonder they creak, for there is no space the width of a hand but that an angel is there, prostrating or standing in worship.” Authentic hadith

- Hajj to al-Bayt al-Ma'moor

In the seventh heaven is a sacred House known as *al-Bayt al-Ma'moor*, the Celestial

Ka'bah, where the angels perform Hajj. Allah ﷻ swears by it:

“By the Much-Frequented House.” [52:4]

- Profound Fear and Reverence

With their deep knowledge of Allah's greatness, the angels revere Him with awe and fear.

“And they, from fear of Him, are apprehensive.” [21:28]



The Angels and Humankind

1. The Angels and Adam

When Allah ﷻ willed to create Adam ﷺ, He informed the angels. They questioned the purpose, knowing that Adam's descendants would shed blood and spread corruption, but Allah ﷻ replied that He knew what they did not:

“And when your Lord said to the angels, ‘Indeed, I will place a successive authority upon the earth,’ they said, ‘Will You place upon it one who causes corruption and sheds blood, while we declare Your praise and sanctify You?’ Allah said, ‘Indeed, I know that you do not know.’” [2:30]

After creating Adam and breathing into him of His spirit, Allah commanded the angels to prostrate:

“[So, mention] when your Lord said to the angels, ‘Indeed, I will create a human being from clay...then fall down to him in prostration.’” [38:71–72]

They all obeyed, except Iblees:

“So, the angels prostrated, all of them entirely, except Iblees; he was arrogant and became one of the disbelievers.” [38:73–74]

When Adam ﷺ passed away, his children were unsure how to handle his body, so the angels taught them. The Prophet ﷺ said:

“When Adam died, the angels washed him with water an odd number of times, placed him in a grave with a niche, and said, ‘This is the way for the children of Adam.’” Saheeh al-Jaami

The Angels and the Children of Adam

The bond between angels and humanity is continuous, from before birth until death.

1- Role in human creation

Ibn Mas'ood رضي الله عنه reported that the Prophet ﷺ said:

“Each of you is formed in your mother’s womb for forty days as a drop, then as a clot for a similar period, then as a lump of flesh for a similar period. Then Allah sends an angel who writes four things: his deeds, his provision, his lifespan, and whether he will be wretched or blessed. Then the soul is breathed into him.” Bukhari & Muslim

2- Guardianship

Allah ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ appoints angels to protect every person:

“For each one are successive [angels] before and behind him who protect him by the decree of Allah.” [13:10–11]

The scholar Mujahid explained that an angel guards every person while awake and asleep, shielding him from jinn, people, and wild animals, until the decree of Allah comes.

3- Messengers of revelation

Jibreel عليه السلام is entrusted with delivering revelation:

“The Trustworthy Spirit has brought it down upon your heart [O Muhammad] so that you may be among the warners.” [26:193–194]

Jibreel also visited the Prophet ﷺ nightly in Ramadan to review the Qur'an and once led him in prayer to demonstrate its proper performance. Ibn Mas'ood رضي الله عنه narrated that the Prophet ﷺ said:

“Jibreel came down and led me in prayer, so I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him” and he counted them off on his fingers five times.” Saheeh al-Bukhari

4- Inspiring good motives in human hearts

Allah ﷻ has appointed for every person a **qareen** (constant companion) from both the angels and the jinn. Ibn Mas‘ood رضى الله عنه reported that the Messenger of Allah ﷺ said:

“There is no one among you except that a companion from the jinn and another from the angels has been appointed for him.”

They asked, **“Even for you, O Messenger of Allah?”**

He replied, **“Yes, even for me. But Allah has helped me against mine (the jinn companion), and he has embraced Islam, so he only encourages me toward good.”**
Saheeh Muslim

This angelic companion differs from the angels who record a person’s deeds; he is specifically assigned to guide. The angel urges a person toward righteousness, while the jinn companion tempts him toward evil.

Ibn Mas‘ood رضى الله عنه also narrated that the Prophet ﷺ said:

“The devil has an influence over the son of Adam, and the angel has an influence over him. The devil’s influence calls to evil and denial of the truth, while the angel’s influence calls to good and affirmation of the truth. Whoever feels the angel’s prompting should praise Allah, and whoever feels the other should seek refuge with Allah from the accursed Shaytaan.” Tirmidhi

This hadith encourages us to increase in good deeds so that the angels draw near, bringing abundant blessings.

5- Recording human deeds

Angels are appointed to record every deed, good and bad, of the children of Adam. Allah says:

“And indeed, [appointed] over you are keepers, noble and recording; they know whatever you do.” [82:10-12)

Each person has two angels who never leave him, documenting every word and action:

6- Calling people to charity

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said:

“Every morning two angels descend to the earth. One says: ‘O Allah, compensate the one who spends (for Your sake),’ and the other says: ‘O Allah, destroy the one who withholds.’” Bukhari

7- Taking the soul at death

When a person’s appointed time comes, the angels assigned by Allah ﷻ remove his soul:

“Say, ‘The Angel of Death who has been entrusted with you will take you, and then to your Lord you will be returned.’” [32:11]

For disbelievers and sinners this is done with severity, while for believers it is done with gentleness.

8. The Angels in the grave, Resurrection, and Hereafter

After death, the angels Munkar and Nakeer question each person in the grave. Angels also bring blessings to the faithful and punish the disbelievers. On the Day of

Resurrection, Israfeel عليه السلام will blow the Trumpet, angels will gather humanity for the Reckoning, drive the disbelievers to Hell, and escort the believers to Paradise, greeting them with peace.

The Angels and the Believers

1- Their love for the believers

Abu Hurayrah reported that the Prophet ﷺ said:

“When Allah loves a person, He calls Jibreel and says: ‘Allah loves so-and-so, so love him.’ Then Jibreel loves him and announces to the inhabitants of the heavens: Allah loves so-and-so, so love him.’ Thus, the people of the heavens love him, and he finds acceptance on earth.” Bukhari& Muslim

2- Sending blessings on the believers

Allah ﷻ informs us that the angels also send blessings upon the Messenger ﷺ and upon the believers. Allah ﷻ says:

“Indeed, Allah confers blessings upon the Prophet and His angels” [33:56]

He also sends blessings upon the believers

“It is He who confers blessings upon you, and His angels [ask Him to do so] that He may bring you out from darkness into light. And ever is He, to the believers, Merciful “[33:43].

“Salaah” (blessings) from Allah means that He praises His servant before the angels. The angels’ salaah means they pray for people and seek forgiveness for them.

Deeds for which Angels send blessings

The angels pray for and bless those who:

- Teaching people beneficial knowledge
- Wait for prayer in congregation
- Pray in the first row and fill the gaps in rows
- Eat suhoor (pre-dawn meal)
- Send blessings upon the Prophet ﷺ
- Visit the sick

Effects of the Angels' blessings

Allah ﷻ says again:

“It is He who confers blessings upon you, and His angels [ask Him to do so] that He may bring you out from darkness into light. And ever is He, to the believers, Merciful” [33:43].

This shows that when Allah ﷻ mentions the believers before the heavenly hosts and the angels pray for them, it guides them, removes the darkness of disbelief and sin, and leads them to the light of Islam and righteous deeds.

Other angelic actions

- Saying “Ameen” to Believers’ Du ‘aa
- Praying for Forgiveness
- Attending Gatherings of Knowledge and Dhikr

- Coming and Going Among Us
- Descending When the Qur'an Is Recited.
- Conveying the Ummah's Salam to the Prophet ﷺ
- Glad Tidings to the Believers
- Angels Supporting Believers in Battle
- Protecting the Messenger ﷺ
- Attending the Funerals of the Righteous
- Protecting Makkah and Madinah from the Dajjāl
- Accompanying the Descent of Isa (Jesus) عليه السلام
- Spreading Their Wings over Ash-Shaam (Greater Syria)

Duties of the believer toward the Angels

The angels are honored slaves of Allah ﷻ. Believers must love and respect them, avoid anything that offends them, and regard them as friends.

1- Avoiding Sin and Disobedience:

Angels are most offended by sin, disbelief, and idolatry. They do not enter places where Allah is disobeyed or where statues and forbidden images are found. They avoid gatherings of sin such as those of drunkards.

2- Offense by What Offends Humans

The angels dislike what humans find offensive, such as bad smells or filth.

The Prophet ﷺ said:

“Whoever eats garlic, onion, or leeks, let him not approach our mosque, for the angels are offended by that which offends the sons of Adam.” *Bukhari and Muslim*

3- Prohibition of Spitting to the Right During Prayer

The Prophet ﷺ said:

“When anyone of you stands to pray, let him not spit to the front, for he is conversing with Allah. There is an angel on his right, so let him spit to his left or beneath his foot, then cover it.” *Bukhari*

4- Loving All Angels Equally

Muslims must befriend all angels without distinction, as they are all Allah’s obedient servants.

The Angels and the disbelievers

Angels oppose the disbelievers and wrongdoers, instilling fear in them as at the battles of Badr and Al-Ahzab.

1- Bringing punishment

When people reject a Messenger, Allah ﷻ may send angels to punish them, as with the people of Prophet Lut (Lot). Jibreel ﷺ struck their faces with the edge of his wing, destroying their eyes. Allah then annihilated them:

“So, when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, marked from your Lord. And Allah’s punishment is not far from the wrongdoers”. [11:82–83]

2- Cursing the disbelievers

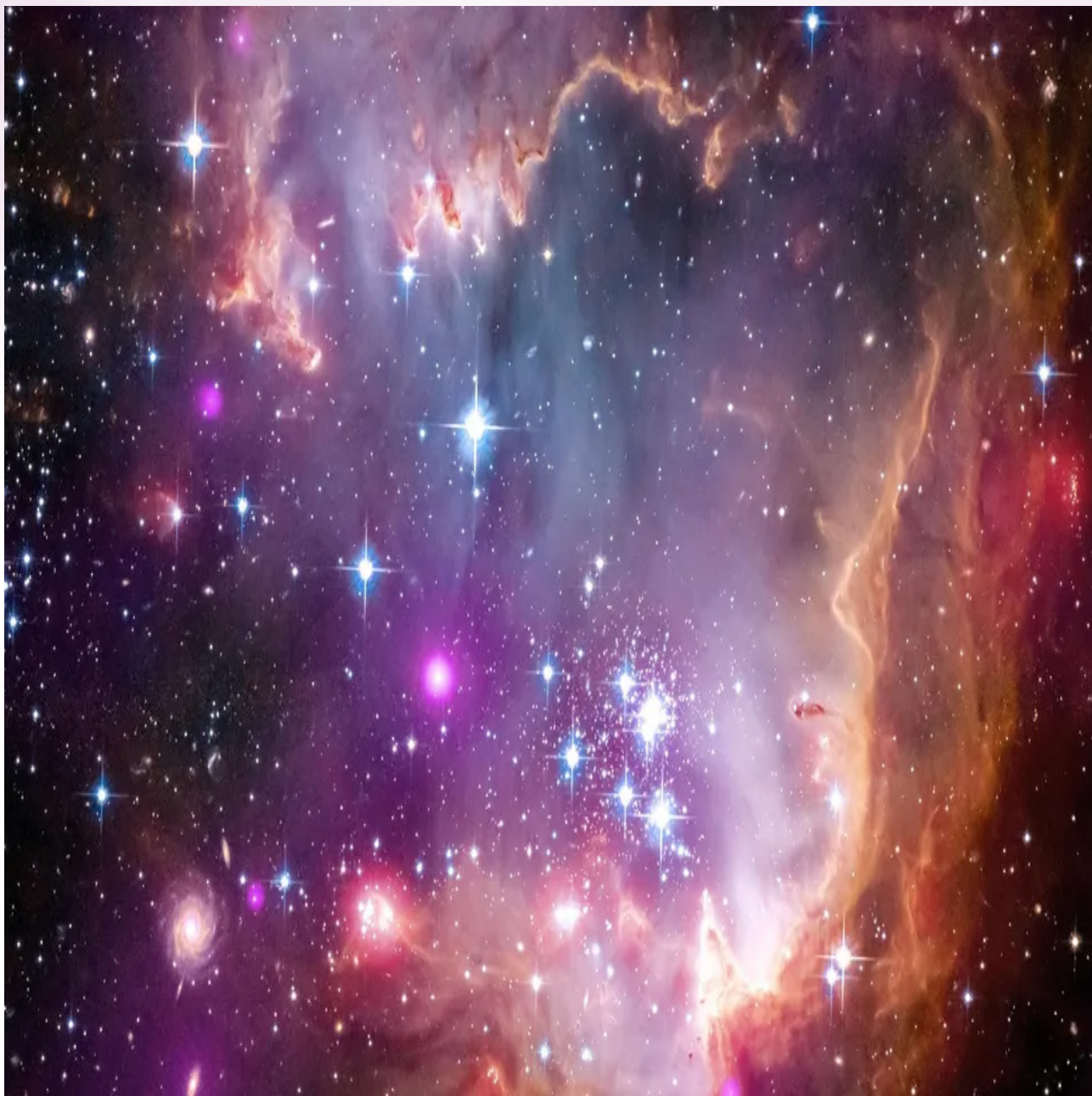
The angels also curse the disbelievers, as well as those who persist in wrongdoing and rebellion against Allah's commands.

Allah ﷻ says:

“Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Allah and of the angels and the people, all together.” [2:161]

The angels may also curse those who commit particular sins, including:

1. A wife who refuses her husband when he calls her to his bed.
2. Anyone who points at his brother with a weapon.
3. Those who slander the Companions of the Prophet ﷺ.
4. Those who prevent the implementation of Allah's Shari'ah.



Review Questions 1

Fill in the blanks:

1. Angels glorify Allah ﷻ day and _____ without _____.
2. The best of angels are those who were present at the battle of _____
3. The disbelieving Arabs claimed that the angels were _____ of Allah
4. Angels take the souls of _____ in a gentle manner and take the soul of _____ in a harsh and severe manner.
5. Prophet _____ ﷺ will descend on earth in the company of the angels.

True or false

1. Whoever disbelieves in Angels is a believer. _____
2. Jibreel ﷺ has the highest status among the Angels. _____
3. Angels do not die _____
4. The Angels spread their wings over Ash-Shaam (Syria). _____
5. The Angels have a Ka'bah in seventh heaven. _____

Multiple choice:

1. Allah ﷻ created Angels from:
 - a. Fire
 - b. Light
 - c. Clay

2. Angels were created:

- a. After creation of Adam ﷺ
- b. Before the creation of Adam ﷺ
- c. Not mentioned

3. The Last of the Angels who will die:

- a. The angel of death ﷺ
- b. Jibreel ﷺ
- c. Mikaa'eel ﷺ

4. Angels are a part of Allah's creations:

- a. They act according to their will
- b. They have an aspect of Divinity
- c. They never sin because they have no desire

List five examples of deeds which the angels send blessing upon a person:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

Match the following:

1. Mika'eel _____ keeper of Paradise
2. Israfeel _____ carries out the mission of Allah ﷻ His Prophets
3. Jibreel _____ keeper of Hell
4. Ridwaan _____ will blow the Trumpet on the Day of Judgment
5. Malik _____ is in charge of plants and rain



Chapter Two

The Belief in Allah's Books (Scriptures)

Belief in Allah's Books means having firm conviction that Allah ﷻ revealed many divine scriptures before the Qur'an, some whose names we know and others that remain unknown. These revelations were sent to His servants through His Messengers and Prophets so they could convey them to humanity

Allah ﷻ says:

O you who believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray. [4:136]

Types of Scriptures

1. Directly Written Revelation

Some scriptures were sent down in written form from the heavens, such as the Tawraat (Torah) revealed to Prophet Moosa (Moses) عليه السلام. Allah ﷻ says:

And We wrote for him on the tablets [something] of all things, instruction and explanation for all things[saying], "Take them with determination and order your people to take the best of it." [7:145]

2. Recited Revelation

Other scriptures were preserved in the heavenly record but revealed verbally in recited form like Quran. Allah ﷻ says:

And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively. [17:106]

3. Revelation Without a Book

Some revelations were granted to Prophets without being compiled as a book, for example, what was given to Isma'eel, Ishaq, Yaqoob, the Asbaat, and the non-Qur'anic revelations to our Prophet ﷺ.

The Written Books

1. Tawraat (Torah)

Revealed to Moosa (Moses) عليه السلام.

"Indeed, We sent down the Torah, in which was guidance and light". [5:44]

2. Injeel (Gospel)

Revealed to 'Isa (Jesus) عليه السلام.

"And We followed [them] with Jesus, the son of Mary, and gave him the Gospel". [57:27]

3. Zaboor (Psalms)

Revealed to Dawood (David) عليه السلام.

"And to David We gave the book [of Psalms." [4:163]

4. The Scriptures of Ibrahim and Moosa

Also included are the scriptures revealed to Ibrahim (Abraham) عليه السلام and to Moosa (Moses) عليه السلام.

5. The Noble Qur'an

The Noble Qur'an was revealed to the Prophet Muhammad ﷺ.

Allah ﷻ says:

"Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively". [76:23]

The Source and Purpose of the Divinely Revealed Scriptures

All the divinely revealed scriptures came from a single source. All were revealed from Allah ﷻ.

Allah ﷻ says:

"Alif, Lam, Meem. Allah, there is no deity except Him, Ever-Living, the Sustainer of existence. He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel." [3:1-2]

Allah ﷻ says about the Torah

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto." [5:44]

Allah ﷻ says about the Gospel

"And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." [5:46]

Allah ﷻ says about the Quran

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.” [5:48]

All of these scriptures were revealed for one purpose and with one aim: to guide humanity in how to live on earth, offering teachings, directions, and guidance. They were sent as a spirit and a light to enliven and illuminate people’s souls and to remove the darkness of life. Every revelation from Allah ﷻ was meant to be a complete way of life to be implemented in action. Religion was sent to lead, organize, and protect human life, not to remain merely as beliefs in the heart or rituals confined to a temple or place of worship.

Beliefs and rituals, though vital for human life and for disciplining the soul, are not by themselves enough to lead, organize, guide, or protect human society, unless they form the basis of a system of laws that is applied in everyday life, enforced by a legitimate authority, and supported by accountability and just punishment for those who violate them.

Notes

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The Great Principles of the Divinely Revealed Books

1. The principle of reward and punishment

Every person will be called to account for his own deeds. He will be punished for his own sins, not for the sins of others, and rewarded for his own efforts, not for the efforts of anyone else.

Allah ﷻ says:

“Or has he not been informed of what was in the scriptures of Moses and [of] Abraham, who fulfilled [his obligations]—that no bearer of burdens will bear the burden of another, and that there is not for man except that [good] for which he strives, and that his effort is going to be seen, then he will be recompensed for it with the fullest recompense.” [53:36-41]

2. True success through self-purification

Real success is achieved by purifying oneself as Allah ﷻ has prescribed, by complete servitude to Him and by giving precedence to the everlasting over the fleeting.

Those who purify themselves and live righteously will inherit the earth. Allah ﷻ says:

“He has certainly succeeded who purifies himself and mentioning the name of his Lord and praying. But you prefer worldly life, while the Hereafter is better and more enduring” [87:14-19]

3. Justice and fairness in messages

All the Messengers upheld justice and fairness. Allah ﷻ says:

“We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.” [57:25]

4. Lawful provision for prophets

Prophets were commanded to earn their living from pure and permissible means. Allah ﷻ says:

[Allah said], “O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.” [23:51]

5. Acts of worship shared with earlier prophets

Many acts of worship that Muslims perform today were practiced by earlier Messengers and their followers. Allah ﷻ says:

“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.” [21:73]

Fasting was prescribed before this nation: Allah ﷻ says:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” [2:183]

Prophet Ibrahim’s call to Hajj: Allah ﷻ says:

“And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass”. [22:27]

6. Opposition to evil

All the divine messages explained what evil and false and called people is to resist and eradicate it, whether it was idol worship, corruption on earth, deviation from the natural state of humanity as with the people of Prophet Lut (Lot) عليه السلام, or acts of aggression such as banditry or cheating in weights and measures.

How we should believe in messages

1. Belief in all Divine Books

We must believe in all the previously revealed Books that Allah ﷻ sent before the Qur'an. Allah ﷻ says:

O you who believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray". [4:136]

2. Acceptance of their original rulings

We believe in what was revealed in these earlier scriptures and that their rulings were binding on the nations to whom they were sent. We affirm that the divine Books confirm one another and never contradict each other. The Injeel (Gospel), for example, confirmed the Tawraat. Allah ﷻ says regarding the Gospel:

"confirming that which came before him in the Torah." [5:46]

3. Belief in their original purity

We believe that all divine scriptures were sent down in their original form, containing truth and guidance to illuminate the path of Tawheed (the oneness of Allah). We affirm everything these original Books contained and reject any distortions added later. Allah ﷻ praised all His revealed Books. About the Torah He ﷻ says:

"Indeed, We sent down the Torah, in which was guidance and light." [5:44]

And about the Injeel (Gospel) Allah ﷻ says:

"And We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." [5:46]

4. Belief in the Qur'an as the final revelation

We believe that the Qur'an is the last Book revealed by Allah ﷻ, confirming and safeguarding all previous scriptures. Allah ﷻ says:

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it”. [5:48]

5. Complete faith in every word of the Qur'an

We believe in every word of the Qur'an, whether its meaning is fully clear to us or not, and we strive to apply it in our lives, for it is the speech of Allah ﷻ and the final confirmation of all previous revelations. Allah ﷻ says:

“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” [41:42]

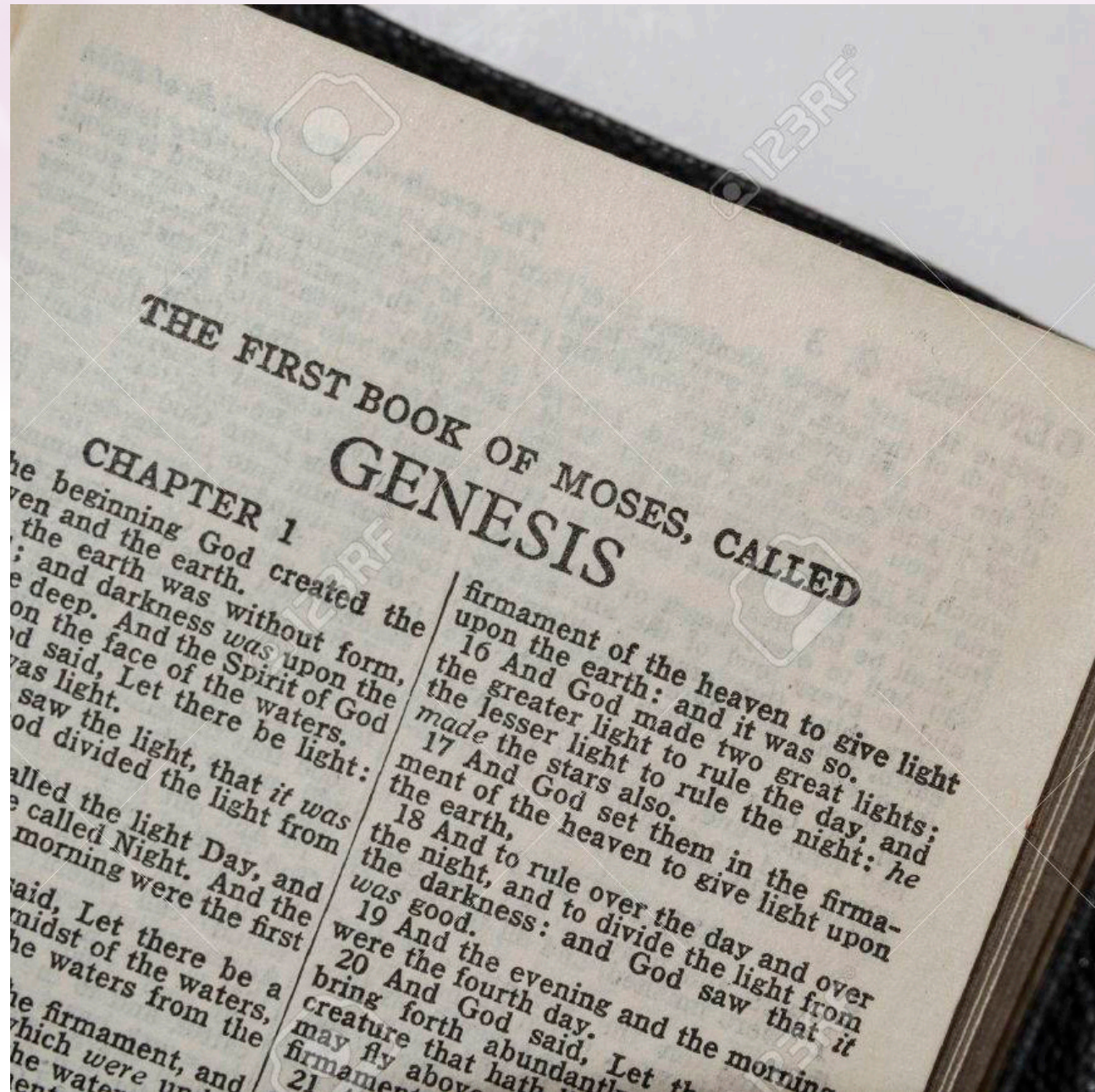
We believe with certainty that the Qur'an contains only the plain and perfect truth, and that it denies every form of falsehood, alteration, or distortion found in earlier scriptures. **Bottom of Form**

6. Belief in the Qur'an and the distortion of previous Scriptures

We also believe that all previous books were eventually altered and abrogated by the Qur'an, while Allah ﷻ has protected the Qur'an from every kind of corruption or distortion. Allah ﷻ says:

Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian. [15:9].

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Proof of the Distortion of the Previous Scriptures

1. Testimony of the Qur'an regarding the Torah

Allah ﷻ informs us that the present Torah was altered:

“Do you hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?” [2:75]

And He ﷻ says:

“Among the Jews are those who distort words from their [proper] usages and say, “We hear and disobey” and “Hear but be not heard” and “Ra’ina,” twisting their tongues and defaming the religion.” [4:46]

The word **“Ra’ina”** literally means “consider us,” i.e., “give us time to listen,” but they used it mockingly as an insult.

2. Testimony of the Qur'an regarding the Gospel

Allah ﷻ says:

“And from those who say, “We are Christians” We took their covenant; but they forgot a portion of that of which they were reminded. So, We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.” [5:14]

3. Loss and alteration of original texts

- The original manuscripts of the earlier Books have been lost; what remains today are only translations mixed with human words.

- The Torah (Old Testament) was written centuries after the death of Moosa (عليه السلام) by unknown authors who relied on oral traditions and stories.
- None of these scriptures are supported by reliable, verifiable documents linking them directly to their respective Prophets. There is no clear way to separate Allah's words from human additions.
- Multiple divergent copies exist: Christians today recognize four canonical Gospels selected from about seventy, each written by a different author and named after him. In contrast, the Qur'an has **no human author**, it is purely the Word of Allah. The Gospel of Barnabas, which contained glad tidings about the Prophet Muhammad (ﷺ), was rejected.

4. Dishonorable claims against the Prophets

The present Torah includes shameful stories that contradict the lofty morals of Allah's Prophets:

- Claiming that Ibrahim (عليه السلام) lied.
- Accusing Lut (Lot) (عليه السلام) of committing fornication with his daughters.
- Claiming that Haroon (Aaron) (عليه السلام) invited the Israelites to worship the calf.
- Stating that Moosa (Moses) (عليه السلام) ordered his people to steal from the Egyptians before leaving Egypt.

5. False doctrines

- Christians introduced the concept of original sin, blaming Adam (عليه السلام) and claiming that 'Isa (Jesus) (عليه السلام) was crucified to save humanity from sin.
- They promoted beliefs that contradict **Tawheed**, the foundation of true faith.

Example: They claimed that Allah ﷻ has a son. Allah ﷻ says:

“The Jews say, “Ezra is the son of Allah,” and the Christians say, “The Messiah is the son of Allah.” That is their statement from their mouths. “[9:30]

The Qur’an corrects these false errors and affirms that Allah ﷻ is far above having a son. Allah ﷻ says:

“Say, “He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there any equivalent to Him.” [112]

6.False claims about Prophet Isa (Jesus) ﷺ

Christians claimed that ‘Isa (Jesus) ﷺ is a Lord or the son of Allah. The Qur’an rejects this by confirming that all Prophets are human beings and that their claim is false and a form of disbelief.

Allah ﷻ says regarding ‘Isa ﷺ:

Say, “I am only a man like you, to whom has been revealed that your god is one God.” [18:110]

7.Superiority and preservation of the Qur’an

The Qur’an is memorized by millions of Muslims around the world, while other divine books are only read occasionally and not preserved in their original languages.



The Noble Qur'an

The Noble Qur'an is the final revealed Book and the everlasting miracle of the last Prophet, Muhammad ﷺ. It is purely true source of blessing, light, and guidance for the believers who draw their faith from its teachings. The Qur'an is the only divinely revealed scripture through which we may reach Allah after the coming of the Messenger ﷺ.

The Messenger ﷺ said to his companions:

“Rejoice, for this Qur'an is in the hand of Allah, and its edge is in your hands. Hold firmly to it, for you will never be destroyed and will never go astray after this.”

Al-Tabarani

The Qur'an was not revealed in one complete book as earlier scriptures were; rather, it was sent down gradually over twenty-three years, thirteen years in Makkah and ten years in Madinah.

The **first revelation** came in the Cave of Hira:

“Recite in the name of your Lord who created.” [96:1]

The **final verse revealed** was:

“And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” [2:281]

Within it, Allah ﷻ set down eternal laws guiding how humanity should live. Its instructions and commands remain valid for all times, providing solutions to every situation, settling disputes, and serving as the finest guide to the truth of God and to eternal happiness.

Allah ﷻ guaranteed the Qur'an's preservation, not leaving this responsibility to human beings. Allah ﷻ says:

Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian. [15:9]

Today, throughout the world, east and west, countless people have memorized the entire Qur'an, and scholars continue to study its meanings, compile its commentaries, and preserve its language and rulings. This extraordinary care and precision in preservation are clear signs of the divine protection promised by Allah ﷻ.

This Book will endure until the Day Allah ﷻ wills for the universe to end, remaining untouched and protected from all corruption or change.

Review Questions 2

Fill in the blanks

1. A Muslim should believe that the divinely revealed Books _____ one another and do not contradict one another.
2. The essence of the Divinely revealed Books is the call to _____ Allah ﷻ alone.
3. All Books revealed before the Qur'an were _____.
4. The _____ was the last revealed Book.

True or False

1. The Tawraat was sent down to Prophet Moosa عليه السلام verbally. _____
2. The Qur'an was revealed in parts over a period of twenty-three years. _____
3. The revealed Books came from Allah ﷻ merely for rituals to be performed in a place of worship. _____
4. A Muslim should believe in all the Divinely revealed Books from Allah ﷻ. _____
5. Allah ﷻ Himself guaranteed to preserve the Qur'an. _____

Mention three general principles affirmed by the Divinely revealed Books

1. _____
2. _____
3. _____

List three proofs of the distortion of previous scriptures

1. _____
2. _____
3. _____

Notes

[illegible]



Chapter Three

The Belief in the Messengers and Prophets

Belief in the Messengers and Prophets is the fourth pillar of faith.

When the Prophet Muhammad ﷺ asked Jibreel about **Iman (faith)**, Jibreel replied: *“Iman is to believe in Allah ﷻ, His angels, His books, His messengers, the Last Day, and destiny.”*

Belief in the Messengers and Prophets is a fundamental principle of faith. Whoever denies any Messenger while claiming to believe in Allah is a **kafir** (disbeliever) in Allah’s sight, and his claim of faith is of no benefit.

Allah ﷻ says

“Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, “We believe in some and disbelieve in others,” and wish to adopt a way in between—those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment. “ [4:150-151]

Disbelieving in one Messenger is like disbelieving in all, because all of them brought one message, called to one religion, and were sent by the same Lord. Allah ﷻ praised the Prophet Muhammad ﷺ and the believers for accepting all the Messengers without distinction:

“The Messenger believed in what was revealed to him from his Lord, and [so have] the believers. All of them believed in Allah and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers.” [2:285]

The Difference Between a Messenger and a Prophet

A **Messenger** (رسول) is more specific than a **Prophet** (نبي).

- A *Messenger* is one to whom Allah reveals a law (Shari'ah) and who is commanded to convey it to the people.
- A *Prophet* receives revelation but is **not** commanded to deliver a new law.

Thus, every Messenger is a Prophet, but not every Prophet is a Messenger.

Prophethood Is a Divine Gift

Prophethood is purely a divine gift. It cannot be earned by desire, effort, or striving. A Prophet is a man chosen by Allah ﷻ from among his own people and is granted special qualities to convey His message.

Allah ﷻ says:

“Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose”. [19:58]

The Number of Prophets and Messengers

By His infinite wisdom, Allah decreed that a warner should be sent to every nation prior to the advent of this Ummah (Islam). However, He did not send a Messenger to all of mankind except Prophet Muhammad ﷺ. In His perfect justice, Allah would not punish anyone until clear proof had been established against them.

Allah ﷻ says:

“And never would We punish until We sent a messenger.” [17:15]

The Messenger of Allah ﷺ informed us about many Prophets and Messengers.

Abu Dharr رضي الله عنه reported: **“I said, O Messenger of Allah, what is the total number of Prophets?” He replied, “One hundred and twenty-four thousand, among whom three hundred and fifteen were Messengers, a large number.”** Narrated by Ahmad

Among these Prophets and Messengers are those whose stories Allah ﷻ has not revealed to us. This vast number indicates that the few we know by name are only a small portion of the total. Allah ﷻ says:

“And [We sent] messengers about whom We have related [their stories] to you before, and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.” [4:164]

The Prophets and Messengers Mentioned in the Qur’an

Allah ﷻ mentioned twenty-five Prophets and Messengers by name in the Qur’an. Among them are Adam, Hud, Saleh, Shu‘ayb, Isma‘eel, Idrees, Dhul-Kifl, and Muhammad (peace be upon them all).

Allah ﷻ says:

“Indeed, Allah chose Adam and Noah...” [3:33]

“And to ‘Aad [We sent] their brother Hud.” [11:50]

“And to Thamud [We sent] their brother Salih.” [11:61]

“And to Madyan [We sent] their brother Shu‘ayb.” [11:84]

“And [mention] Ishmael and Idrees and Dhul-Kifl – all were of the patient.” [21:85]

“Muhammad is the Messenger of Allah.” [48:29]

Allah ﷻ also mentions eighteen of them together in one passage:

“And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to Abraham Isaac and Jacob, all [of them] We guided. And Noah, We guided each other before; and among his descendants, David, Solomon, Job, Joseph, Moses, and Aaron. Thus, do We reward the doers of good. And Zechariah, John, Jesus, and Elias, and all were of the righteous. And Ishmael, Elisha, Jonah, and Lot, and all [of them] We preferred above the worlds.” [6:83–86]

Belief in All Prophets and Messengers

Muslims are required to believe in all the Prophets mentioned by name in the Qur'an or authentic Sunnah, as well as those not mentioned. We affirm that Allah sent numerous Messengers and Prophets, some of whom we know, and many we do not.

The Need for Messengers

Humanity is in constant need of the Messengers and their teachings to:

- Purify hearts and enlighten souls.
- Guide intellects and gives meaning to life.
- Connect people to their Creator and direct them toward righteousness.
- Without them, mankind would stray into ignorance, disbelief, and moral corruption.

Notes

[illegible]



The Mission and Responsibilities of the Messengers

The Qur'an and the Sunnah explain clearly the mission and responsibilities of the Messengers. They include the following:

1. Conveying the Message Clearly

The first and foremost duty of every Messenger is to convey Allah's revelation to His servants exactly as it was revealed, without adding to it or taking anything away.

Allah ﷻ says:

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message". [5:67]

This duty includes:

- **Reciting** the revealed words exactly as Allah sent them.
- **Explaining** Allah's commands and prohibitions, clarifying the knowledge and guidance He revealed, without any alteration or distortion.
- **Calling People to Allah** ﷻ
- **Inviting** people to believe, speak, and act upon the revelation.

The Prophets strove tirelessly to call their people to Allah ﷻ. An outstanding example is Prophet Nooh (Noah) عليه السلام, who devoted **nine hundred and fifty years** to this mission, calling his people day and night, in private and public, using every method of encouragement and warning. Yet most turned away.

2. Bringing Glad Tidings and Giving Warnings

The call of the Messengers is always accompanied by **glad tidings** for those who obey and **warnings** for those who reject. This applies to both this world and the Hereafter.

- **Glad tidings in this life:**

Allah ﷻ said:

“Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” [16:97]

- **Warnings of worldly punishment:**

“But if they turn away, then say, “I have warned you of a thunderbolt like the thunderbolt [that struck] ‘Aad and Thamud.” [41:13]

- **Promise of Paradise in the Hereafter:**

“And whoever obeys Allah and His Messenger—He will admit him to gardens beneath which rivers flow, wherein they will abide forever; and that is the great attainment.” [4:13]

Through these missions, **conveying the message, calling to Allah, and bringing glad tidings and warnings**, the Messengers fulfilled their sacred trust and provided clear proof against mankind, guiding them to the path of success in this world and eternal happiness in the Hereafter.

3. Correcting Deviant Beliefs and Practices

Originally, mankind was one community worshipping Allah alone. But when they deviated, Allah sent Messengers to return them to the straight path.

Allah ﷻ says:

“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.” [2:213]

Each Messenger corrected the deviations of his time:

- Prophet Nooh عليه السلام condemned idol worship.
- Prophet Ibrahim عليه السلام opposed idolatry.
- Prophet Hud عليه السلام denounced arrogance and tyranny.
- Prophet Salih عليه السلام condemned corruption.
- Prophet Lot عليه السلام fought the sin of sodomy widespread among his people.
- Others forbade cheating in weights and measures, oppression, and injustice.

4. Establishing Proof Against Mankind

Allah sent Messengers and revealed Books so that people would have no excuse on the Day of Resurrection.

Allah ﷻ says:

“[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise”. [4:165]

If Allah had not sent Messengers, people would dispute on the Day of Judgment, saying: “How can You punish us when no one came to tell us what You required of us?” Allah ﷻ says:

“And if We had destroyed them with a punishment before him, they would have said, “Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?” [20:134]

5. Directing the Affairs of the Ummah (Nation)

Those who accept Messengers’ call form a believing **ummah (nation)**. This ummah needs leadership, guidance, and direction. The Messengers were entrusted with organizing their affairs, ensuring justice, and leading them in the path of Allah. The Messengers were responsible for directing the affairs of their communities, judging among the people according to Allah’s rulings, and leading them in both peace and war while safeguarding their interests. They governed justice and obedience to Allah, so obeying them was, in fact, obedience to Allah.

Allah ﷻ says:

“He who obeys the Messenger has obeyed Allah; but those who turn away – We have not sent you over them as a guardian.” [4:80]

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The Attributes of Messengers

1. Being Human

A Messenger is a **human being** who lives as other humans do, he eats food, walks in the market, marries, and has children. Allah ﷻ says:

Say, "I am only a man like you, to whom has been revealed that your god is one God." [18:110]

Messengers experience health and illness and face trials and tribulations.

Allah ﷻ says:

"And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the Most Merciful of the merciful." [21:83-84]

The difference between a Messenger and other people is that he is **chosen and inspired** by Allah ﷻ to carry His message. They have no divine qualities, no knowledge of the unseen, and no power to benefit or harm others independently.

Why Allah ﷻ Chose Human Messengers

1. **Ease of Communication:** To enable clear communication, since angels differ from humans in nature and ability.
2. **Living Example:** To provide a practical model of faith and worship for people to follow. If Messengers had been angels, humans could neither emulate them nor take them as role models.

2. Human Perfection

a. Noble Lineage

Messengers are of the best descent. Prophet Muhammad ﷺ said:

“I have been sent (as a Messenger) in the best of all the generations of Adam’s offspring since their creation.” Bukhari

Prophets were never slaves, for slavery would hinder the continuous calling and guidance required of a Prophet.

b. Perfect Manners and Character

Prophets are known for the best morals and conduct, both in private and public. Their hearts overflow with love, reverence, and fear of Allah.

Allah ﷻ praised His close friend Ibrahim عليه السلام:

“Indeed, Abraham was forbearing, grieving, and [frequently] returning [to Allah].” [11:75]

About Prophet Moosa عليه السلام, Allah ﷻ says:

“One of the women said, “O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.” [28:26]

And He praised our Prophet Muhammad ﷺ

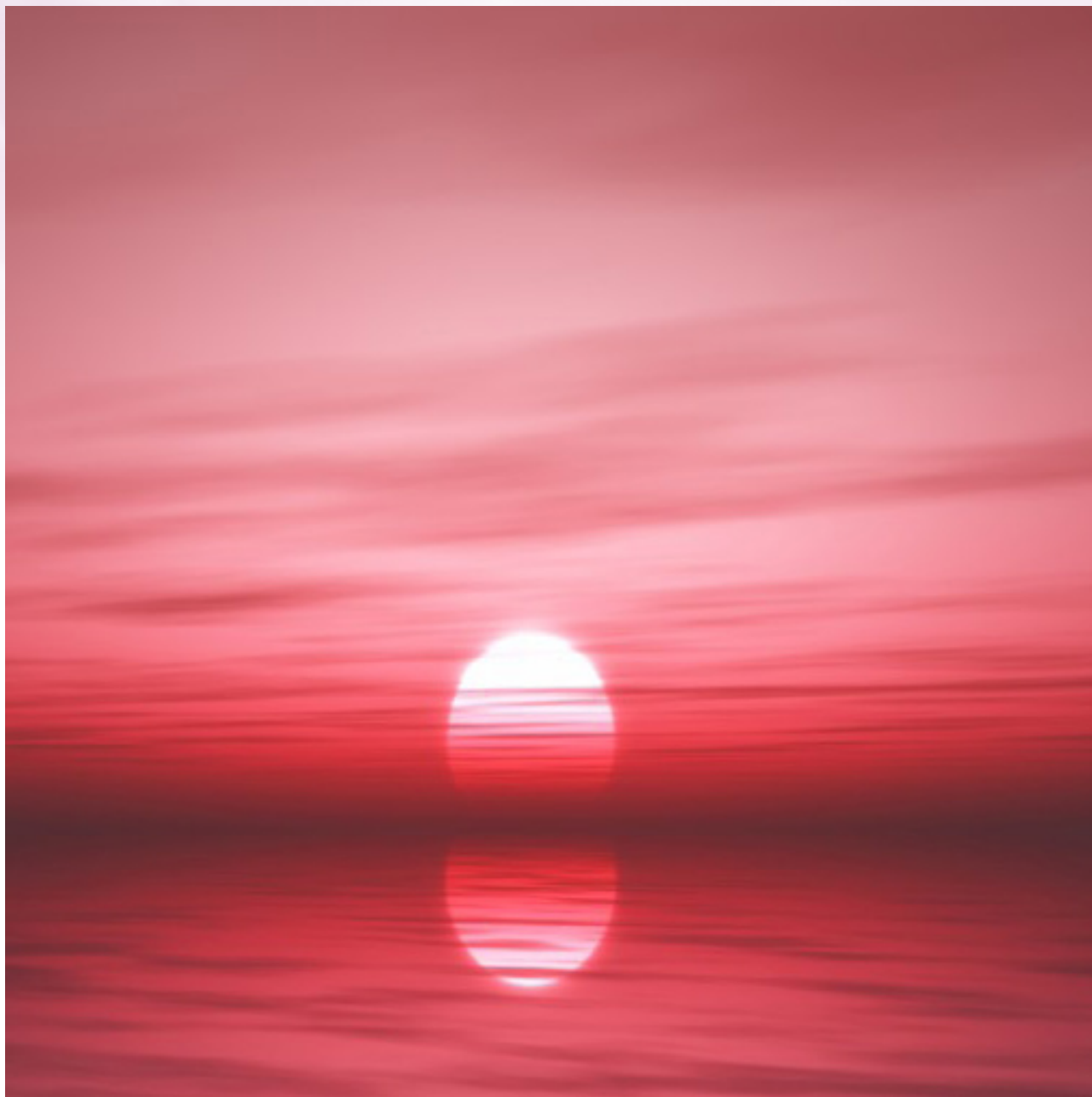
“And indeed, you are of great moral character”. [68:4]

3. Talents and Abilities

Prophets were granted exceptional intelligence, eloquence, insight, and strong intuition, qualities necessary to deliver the message effectively and lead their followers. The Prophet Muhammad ﷺ, for example, memorized everything revealed to him and never forgot a single word, perfectly preserving Allah’s message for humanity.

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Matters Unique to the Prophets

1.Revelation (Wahy)

Allah ﷻ bestowed revelation upon the Prophets, distinguishing them from all other human beings. Allah ﷻ says:

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God.’” [18:110]

Revelation includes many elements that make the Prophets unique. Allah ﷻ spoke directly to some of them and sent angels to communicate with them. He ﷻ taught them matters of the unseen, past and future, and allowed them to witness aspects of the hidden world. An example of this is the **Night Journey (Al-Israa’)** of the Prophet ﷺ to **Bayt al-Maqdis (Jerusalem)** and his **ascension to the heavens**, where he saw angels and Prophets, was shown Paradise and Hell, and witnessed the punishment of some people in their graves.

2.Their Eyes Sleep but Their Hearts Do Not

Among the special qualities granted to the Prophets is that their eyes sleep, yet their hearts remain awake. The Prophet ﷺ said:

“We, the Prophets—our eyes sleep, but our hearts do not.” Agreed upon

3.They Are Given the Choice at the Time of Death

Another exclusive feature of the Prophets is that they are given the choice between remaining in this world or departing to the Hereafter.

‘Aishah may Allah be pleased with her reported that she heard the Messenger of Allah ﷺ saying:

“There is no Prophet who becomes ill except that he is given the choice between this world and the Hereafter.” Bukhari & Muslim

Additionally, a Prophet is buried in the very place where he dies.

The Prophet ﷺ said: **“No Prophet was ever buried except where he died.”** Ahmad

For this reason, the Companions buried the Prophet ﷺ in the room of his wife ‘Aishah may Allah be pleased with her, where he passed away.

4. The Earth Does Not Consume Their Bodies

As a sign of honor from Allah ﷻ, the earth does not consume the bodies of the Prophets. Their bodies remain preserved, no matter how long the time passes. The Prophet ﷺ said:

“Allah has forbidden the earth to consume the bodies of the Prophets.”

Abu Dawood & An-Nasa’i

5. They Are Alive in Their Graves

Allah ﷻ has granted life to the Prophets in their graves, and they continue to pray therein. The Messenger ﷺ said:

“The Prophets are alive in their graves, praying.” Reported by various narrators

He ﷺ also said:

“On the night of Al-Israa’, I passed by Musa at Al-Katheeb Al-Ahmar, and he was standing, praying in his grave.” Muslim

Notes

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The Prophets' Protection from Error

The Messengers are protected by Allah from errors in conveying His message. They do not forget, conceal, add to, or omit anything from what Allah ﷻ revealed to them.

Allah ﷻ says:

“O Messenger, announce that which has been revealed to you from your Lord; and if you do not, then you have not conveyed His message.” [5:67]

Natural human emotions do not contradict this divine protection. For example, Prophet Ibrahim ﷺ felt fear when his guests did not reach out to eat the food he offered them, unaware that they were angels who had appeared in human form.

Another example is when the Prophet Muhammad ﷺ once performed the Dhuhr prayer as two rak'ahs instead of four due to forgetfulness. The companions assumed that the prayer had been intentionally shortened.

Prophets are safeguarded from committing sins or acts of disobedience. However, most Islamic scholars agree that this infallibility does not extend to minor errors. The majority of scholars supported their view with various evidence.

1. The Prayer of Prophet Nuḥ (Noah) ﷺ and Allah's Response

When the floodwaters rose, Prophet Nuḥ (Noah) ﷺ called upon his Lord, saying:

“My Lord, indeed, my son is of my family; and indeed, Your promise is true; and You are the most just of judges.” [11:45]

But Allah ﷻ rebuked him, clarifying that righteousness, not mere lineage, determines true kinship:

“O Noah, indeed, he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.” [11:46]

Recognizing his error, **Noah sought forgiveness and refuge:**

“My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.” [11:47]

This dialogue makes clear that Noah’s request, though sincere, required repentance. He acknowledged that without Allah’s forgiveness and mercy he would be among the losers.

2. Prophet Moosa (Moses) ﷺ

Prophet Moosa ﷺ intended to help a man from his own people who was fighting an Egyptian. In doing so, he struck the Egyptian and unintentionally caused his death. Realizing his mistake, he immediately turned to Allah in repentance:

“This is from the work of Satan; indeed, he is a clear and misleading enemy.” He said, “My Lord, I have wronged myself, so forgive me,” and Allah forgave him. Indeed, He is the Forgiving, the Merciful.” [28:15–16]

Moosa acknowledged his wrongdoing, sought forgiveness from Allah, and Allah ﷻ forgave him.

3. Prophet Muhammad ﷺ

Allah reproached the Prophet ﷺ for frowning and turning away from the blind man, Ibn Umm Maktum, who came to him seeking guidance. The Prophet was at that moment engaged in calling the influential leaders of Quraysh to Islam, yet Allah ﷻ reminded him that the sincere believer was more deserving of his attention:

“He frowned and turned away because there came to him the blind man. But what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded, and the remembrance would benefit him?” [80:1–4]

This gentle correction demonstrated Allah’s care for His Prophet and the high moral standards expected of him.

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Miracles and Signs Given to Allah's Prophets

Allah ﷻ sends His messengers with unmistakable evidence so that people cannot claim ignorance of the truth

Allah ﷻ says:

“We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.” [57:25]

These **signs** include miraculous proof that confirm their prophethood.

1. The Sign of Prophet Salih ﷺ

His people demanded a miraculous she-camel to prove his message. Allah ﷻ answered, bringing forth the she-camel from solid rock:

“And We gave Thamūd the she-camel as a visible sign, but they wronged her.” [17:59]

2. The Miracle of Prophet Ibraheem ﷺ (Abraham)

When his people cast him into a blazing fire for breaking their idols, Allah protected him:

“They said, ‘Burn him and support your gods—if you are to act.’ Allah said, ‘O fire, be cool and safety upon Abraham.’ And they intended for him harm, but We made them the greatest losers.” [21:68-70]

3. The Signs of Prophet Musa (Moses)

Among the nine clear signs given to him, the most striking was his staff, which transformed into a mighty serpent and swallowed the magicians' illusions:

“They said, ‘O Moses, either you throw, or we will be the first to throw.’ He said, ‘Rather, you throw.’ And suddenly their ropes and staffs seemed to him, from their magic, that they were moving. And he sensed within himself apprehension. Allah said, ‘Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is.’” [20:17-21]

When the sorcerers witnessed with their own eyes what Musa’s snake had done, they realized that this was not the work of any human but the power of Allah ﷻ, the Creator of all. Overwhelmed by the truth, they fell to the ground before everyone, prostrating to Allah, the Lord of the world.

2. The Miracles of Prophet ‘Isa (Jesus) ﷺ

Among the miracles Allah ﷻ granted Prophet **Isa** was that he would shape a figure of a bird from clay, breathe into it, and by Allah’s permission, it would become a living bird. He healed those born blind and those afflicted with leprosy, and by Allah’s command, he brought the dead back to life.

Allah ﷻ says:

“And when you formed from clay what was like the shape of a bird with My permission, then you breathed into it, and it became a bird by My permission; and you healed the blind and the leper by My permission; and when you brought forth the dead by My permission.” [5:110]

3. The Signs of the Seal of the Prophets, Muhammad ﷺ

Allah ﷻ revealed countless miracles and unmistakable signs through our Prophet Muhammad ﷺ. Scholars have enumerated them in the thousands.

The Greatest Miracle: The Noble Qur'an

The Qur'an stands as the eternal miracle, appealing to both intellect and soul, preserved unchanged until the Day of Resurrection.

Allah ﷻ says:

“And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.”
[41:41–42]

Allah challenged the most eloquent Arabs, masters of language and expression, with this Qur'an. Its miraculous nature lies in its depth of meaning, flawless structure, and unmatched eloquence. Its teachings and laws form perfect and complete guidance. By divine wisdom, Allah ﷻ made the Qur'an itself the enduring miracle of this final, universal message, sufficient for all peoples and times.

Another Remarkable Miracles:

1. The Night Journey and Ascension

Among his extraordinary signs was the Night Journey and Ascension, when Allah ﷻ took His Prophet by night from *Al-Masjid Al-Haram* in Makkah to *Al-Masjid Al-Aqsa* in Jerusalem, Allah ﷻ brought the Prophet Mohammad together with the earlier prophets, and he led them in prayer as their Imam. From there he was taken up to the highest heavens, where he witnessed some of the greatest signs of his Lord.

2. The Splitting of the Moon

Among his clear miracles was the splitting of the moon. The people of Makkah asked the Messenger ﷺ for a sign, and the moon was split into two halves until they could see the valley of Al-Harra between them.

3. Increase of Food and Water

Another sign was the increase of food and water through his blessing. This occurred on more than one occasion. "Abdullah ibn Masood رضي الله عنه said":

"We used to think the signs were a blessing, whereas you regard them as something frightening. We were with the Prophet ﷺ on a journey and our water supply ran low. He ﷺ said, 'Bring me some water.' He placed his hand in the vessel and said, 'Come to the blessed, the pure blessing is from Allah.' I saw the water welling up between the fingers of the Messenger of Allah, and we heard the tasbeeh (saying subhanallah) of the food as he was eating."

4. Knowledge of the Unseen and Other Wonders

Among the miracles of the Messenger ﷺ is that Allah ﷻ informed him of unseen matters, answered his application, and caused trees to submit to him, greet him with salam, and even speak to him. Rocks themselves would greet him ﷺ.

Notes

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Prophecies of the Coming of the Prophet in Earlier Scriptures

The previous nations were informed of the coming of the final Prophet Mohammad ﷺ.

Allah ﷻ says:

“And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?” [26:197]

This verse affirms that the Children of Israel possessed knowledge of the coming of Prophet Muhammad ﷺ, recorded in their books that were in circulation. Earlier prophets gave glad tidings of his advent, and their followers knew of it.

The Supplication of Prophet Ibraheem (Abraham)

Allah ﷻ tells us that when His close friend Ibraheem and his son Ismaeel were raising the foundations of the Ka’bah, they prayed:

“And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], ‘Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.” [2:127-129]

Allah ﷻ answered this noble supplication: Prophet Muhammad ﷺ was the fulfillment of Ibraheem's prayer. Even in the Torah that exists today, despite distortions, traces of this glad tiding remain, attesting that Allah answered Ibraheem's plea for his son Ismae'el.

1. In the Torah it is recorded:

"And as for Isma'eel, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation." (Genesis 17:20 – NIV)

This points to the coming of our Prophet Muhammad ﷺ. The "great nation" in the sight of Allah must be a Muslim nation, and such a nation did not exist among the descendants of Ismaeel until the Messenger ﷺ was sent and Islam spread east and west.

The mention of *twelve rulers* agrees with the statement of the Messenger ﷺ that this Ummah would be ruled by twelve Khulafaa' (caliphs), all of them from Quraysh.

2. Prophecy of Musa (Moses) ﷺ

Long before, Prophet Musa foretold the coming of the unlettered Prophet. He described his mission, his attributes, and the qualities of his nation: they would enjoin good, forbid evil, make lawful the pure, and prohibit the impure. They would fear their Lord, give zakah, and believe in the signs of Allah.

Allah ﷻ says:

[Allah] said, "My punishment, I afflict with it whom I will, but My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses, those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So, they who have believed in him, honored him, supported him and followed

the light, which was sent down with him, it is they who will be the successful.” [7:156–157]

3. Prophecy of ‘Isa (Jesus) ﷺ

Prophets also gave glad tidings of the coming of our Messenger ﷺ.

“And [mention] when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidence, they said, ‘This is obvious magic.’” [61:6]
“Ahmad” is one of the noble names of Prophet Muhammad ﷺ.

The Messenger ﷺ is also alluded to in other Biblical texts. For example, the Book of Isaiah contains the meaning: “I have made you praiseworthy (Muhammad), O Muhammad, the one held in high esteem by the Lord; your name existed from eternity.” This agrees with the Prophet’s own words: “I was a Prophet when Adam was still clay.”

4. Prophecies in the Gospels

- **Gospel of Matthew:**

“And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.” (Matthew 11:14-15 NIV)

The Prophet ﷺ said that there was no prophet between him and “Īsā, so the “Elijah” to come must be Muhammad ﷺ.

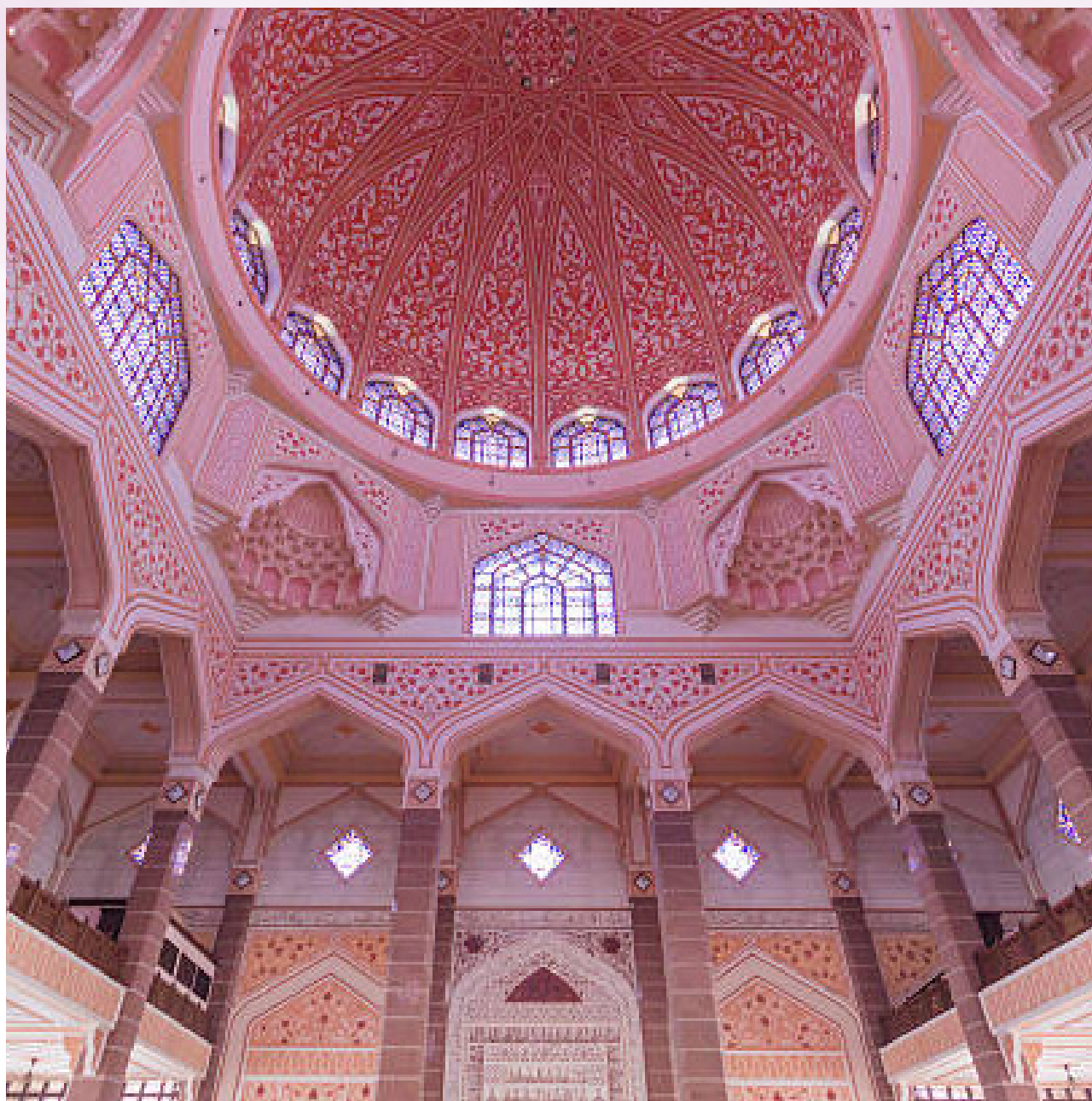
- **Gospel of Barnabas:**

This gospel contains many explicit prophecies, such as:

“God said, Be patient, O Muhammad.”

“His blessed name is Muhammad.”

“O God, send us Your Messenger, O Muhammad; come quickly to save the world.”



The Virtue and Varying Status of the Prophets

Allah Chooses His Messengers

Allah ﷻ chooses from among the children of Adam His Prophets. They are the best of mankind, and the best of the Prophets are the Messengers.

Allah ﷻ says: “Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.” [22:75]

Allah ﷻ tells us that He has given some of the Prophets and Messengers precedence over others:

Messengers of Strong Resolve

The highest in rank are five noble Messengers: **Muhammad ﷺ, Nuḥ, Ibraheem, Musa, and ‘Isa** peace be upon them. They are called *Ulul-‘Azm* (the Messengers of strong determination)

Distinctions Among the Prophets

Allah ﷻ honored each Prophet with unique virtues:

- **Adam ﷺ** : Father of mankind,” created by Allah’s hand and breathed into of His spirit, and the angels were commanded to prostrate to him.
- **Nuḥ ﷺ**: The first Messenger to the people of the earth, whom Allah described as a grateful servant.
- **Ibraheem ﷺ** : Chosen as the intimate friend (*Khalīl*) of Allah
- **Musa ﷺ** : Distinguished by being spoken to directly by Allah:
- **‘Isa ﷺ** : A messenger and a word from Allah, a spirit created by Him, who spoke to people from the cradle:

The Supreme Virtue of the Final Messenger ﷺ

On the Day of Resurrection, when Allah ﷻ gathers the first and the last, our Prophet Muhammad ﷺ will be the leader of the children of Adam, carrying the Banner of Praise. He ﷺ said:

“I will be the leader of the children of Adam on the Day of Resurrection, and I am not boasting. In my hand will be the banner of praise, and I am not boasting. There will be no Prophet on that Day—Adam or anyone else—but he will be beneath my banner. I will be the first to intercede and the first to be granted intercession, and I am not boasting.” Ahmad, Tirmidhi, Ibn Mājah

Allah ﷻ also granted him the **Noble Qur’an**, the eternal miracle, and distinguished him with six unique favors. The Prophet ﷺ said:

“I have been favored over the Prophets with six things: I have been given concise speech; I have been supported with awe [cast into the hearts of my enemies]; the spoils of war have been made lawful for me; the earth has been made a means of purification and a place of prayer for me; I have been sent to all of mankind; and I am the last of the Prophets.” Muslim & Tirmidhi

Six Unique Favors Granted to the Messenger ﷺ

The Messenger of Allah ﷺ said that Allah ﷻ granted him six distinctions not given to any other prophet:

1. Concise Speech (Jawami‘ al-Kalim)

He ﷺ was given the ability to express profound and comprehensive meanings in few words.

2. Support through Awe

Allah ﷻ cast fear of His Messenger and his followers into the hearts of their enemies, giving them victory.

3. Permissibility of War Booty

Before his time, spoils of war were gathered and a fire from heaven consumed them. For the Prophet ﷺ and his followers, war booty was made lawful.

4. The Earth as a Place of Worship and Purification

The entire earth was made a masjid and a means of purification for his Ummah. Whenever the time for prayer arrives, a Muslim may pray wherever he is, home, desert, or elsewhere. If water is unavailable, he may perform tayammum and pray.

5. Sent to All of Humanity and Jinn

He ﷺ was sent to every people, Arabs and non-Arabs, those alive during his mission and those who came after, until the Hour established.

Allah says:

“Say, [O Muḥammad], ‘O mankind, indeed I am the Messenger of Allah to you all...’
[7:158]

His message encompasses both humans and jinn.

6. Seal of the Prophets

He ﷺ is the final prophet and messenger; no one will come after him to abrogate or alter his law. Allah ﷻ says

“...but [he is] the Messenger of Allah and the Seal of the Prophets...” [33:40]

When Prophet "Īsa (Jesus) عليه السلام descends near the end of time, as the Prophet truthfully foretold, he will not bring a new law. Instead, he will rule according to the Qur'an, break the cross, kill the swine, and call people to the worship of the One God.

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Review Questions – Chapter 3

Fill in the blanks

1. The number of Prophets and Messengers mentioned in the Qur'an is _____
2. Allah ﷻ sent Prophets to bring people forth from darkness to _____.
3. Prophets are the best people in lineage and _____.
4. _____, like the Qur'an and healing the blind and the leper, are signs of Prophethood.
5. Allah ﷻ made the _____ a place of worship and a means of purification for Prophet Muhammad ﷺ and his nation.

True or False

1. Disbelieving in one of the Messengers is like disbelieving in all of them. _____
2. Every Prophet is a Messenger. _____
3. Prophethood is attained by hoping and striving. _____
4. The Prophets' eyes sleep but their hearts do not. _____
5. Allah ﷻ gave Prophet Musa ﷺ nine signs. _____

Multiple Choice

1. a. Prophets do not suffer from sickness, and they do not die.
b. Prophets know the unseen.
c. Prophets are human beings. They eat, suffer from sickness and die.

2.

- a. Prophets are infallible from major sins.
- b. Prophets are infallible from minor sins.
- c. Prophets conceal what Allah ﷻ reveal to them.

3. The miracle of Allah's Prophet 'Isa is:

- a. The stick
- b. The camel
- c. Healing those born blind and the lepers.

4.

- a. The earlier Prophets foretold the coming of our Prophet Mohammad ﷺ.
- b. There are no verses in Qur'an that state the foretelling of the earlier Prophets of the coming of Prophet Mohammed ﷺ
- c. The Injeel and Tawara did not foretell the coming of the Prophet ﷺ

Mention three of the tasks and missions of the Messengers:

- 1. _____
- 2. _____
- 3. _____

Key to Review Questions

Chapter 1

Fill in the blanks: night - ceasing - Badr - daughters - believers- disbelievers – ‘Isa

True or False: F-T-F-T-T

Multiple Choice: b– b –a -c

List five examples of deeds upon which the angels send blessings

1. Teaching people beneficial knowledge
2. Those who pray in the first row
3. Those who fill the gaps in prayer rows
4. Those who eat *suḥur* (pre-dawn meal in Ramadan)
5. Those who send blessings upon the Prophet Muhammad ﷺ

Match the following

4- 3 -5- 2- 1

Chapter 2

Fill in the blanks: Confirm – worship – distorted - Quran

True or False: F - T -F – T- T

General principles affirmed by the divinely revealed Books

1. The principle of reward and punishment

2. The principle of purification for success
3. The principle of opposing and fighting falsehood

Proof of the distortion of earlier scriptures

1. They contradict *tawḥeed*, the foundation of belief.
2. The Torah and the Bible exist in many differing human-written versions.
3. The Qur'an explicitly mentions the distortion of previous scriptures.

Chapter 3

Fill in the blanks: twenty-five – light – manners – miracles - earth

True or False T - F -F – T- T

Multiple Choice

1. c
2. a
3. c
4. a

Tasks and Missions of the Messengers

1. Convey the divine message clearly.
2. Call people to Allah ﷻ.
3. Bring glad tidings and deliver warnings.

References

1. Islamic Creed Series: “The Noble Angels” Dr. "Umar al-Ashqar
2. Islamic Creed Series: “The Messenger and the Messages” Dr."Umar al-Ashqar.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ