

E-BOOK

THE MAGNIFICENCE OF THE QUR'AN STORIES

Maḥmūd Ibn Aḥmad al Dosary (PhD)

THE MAGNIFICENCE OF THE QUR'AN STORIES

Maḥmūd Ibn Aḥmad al Dosary (PhD).



INDEX

[Introduction](#)

[Section One: Instances of Magnificence in the Qur'an's Stories](#)

[Section Two: The Magnificence of the Aims and Purposes of the Qur'an's Stories](#)



Introduction

The relating of stories is one of the key ways in which the Qur'an seeks to further the spiritual development of Muslims. The stories of the Qur'an are historically true, providing us with a summary of the experiences of past nations and peoples. We learn about how they lived, what they did, and what reward they received from Allah (sp) for their actions. We learn not just about Prophets (st) and righteous people, but also about polytheists and evildoers, as well as about the consequences of their actions. In short, the Qur'an's stories teach us about certain universal laws that govern the fate of nations and peoples. So, for instance, if we, as a nation, want to avoid the fate that befell nations of the past, we must avoid committing the same mistakes that they made.

The Noble Qur'an provides us with vivid descriptions of the lives of various historical individuals and peoples. It is up to us, then, to contemplate their lives and to benefit from the myriad of lessons that their stories contain. We should emulate those historical figures who strove patiently to uphold the truth and who, in spite of the hardships they temporarily endured, achieved ultimate success: Forgiveness from Allah (sp) and Paradise. Conversely, we should avoid imitating those who turned away from Allah (sp); and consequently were made to suffer miserable lives, and, what is worse, were doomed to an eternity in the Hellfire. Allah (sp) said:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ ۖ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا ۙ يُفْتَرَىٰ
وَلَا كَانَ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ ۚ وَهُدًى وَرَحْمَةً ۚ
لِّقَوْمٍ يُؤْمِنُونَ



“Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of Allah's existing Books (the Torah, the Injeel (Gospel) and other Scriptures of Allah (sp)) and a detailed explanation of everything and a guide and a Mercy for the people who believe.” (Qur'an 12:111)

It is a tremendous blessing from Allah (sp) that the stories of past nations remain preserved for us in the Noble Qur'an. The Quran's description of the lives of past peoples remains pure and uncorrupted, unlike the stories found in the Torah and the Injeel (The Gospel), which have been corrupted and distorted and altered. The stories of the Qur'an, like the rest of the Qur'an, will remain preserved and unchanged as long as there is life on earth, and as long as the sun sets and rises.

Allah said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption).” (Qur'an 15: 9)



Section One:

Instances of Magnificence in the Qur'an's Stories

The stories of the Qur'an differ from the stories of men in a variety of ways. Like the rest of the Qur'an, Verses that contain in them stories of past nations are miraculously wrought – with impeccably eloquent speech and profoundly wise lessons. Here are some of the main features of the superiority and magnificence of the Qur'an's stories:

1) Their Divine Source

The Qur'anic Verses that contain in them stories are like any other part of the Qur'an. Therefore, everything we have hitherto discussed about the miraculous nature of the Qur'an applies to those of the Qur'an's Verses that discuss the histories of past peoples. Furthermore, like the rest of the Qur'an, Verses that discuss the histories of past peoples have been revealed by Allah (sp) to Prophet Muhammad (s). They are the words of Allah (sp) alone, and the sole contribution the Prophet (s) made to those Verses was conveying them to people in the exact same form and manner in which they were revealed to him. Allah (sp) mentioned this reality in the beginning and end of certain stories; for instance, in Chapter *Hood*, He (sp) said:

تِلْكَ مِنْ أَنْ بَاءَ الْعُغَيْبِ نُوحِيهَِا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا ۖ أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ



“This is of the news out of the unseen which We reveal unto you (O Muhammad (s)), neither you nor your people knew them before this.” (Qur’an 11:49)

2) Their Exact Correspondence with what Actually Took Place Historically

All of the stories that are found in the Noble Qur’an are completely true; everything that is described in any given story actually took place at one point in time in history. Every detail and every nuance of each story is precise and accurate.

Qur’anic stories are superior to the stories and narrations of men in many ways, but in one major way in particular. If you or I witness an event and then relate it to others, we can simply mention the things we saw and heard; our stories will be limited to what outwardly happened, and that is all. If we try to relate the thoughts of the people that were involved in the incident, we will most likely have to rely on conjecture or our imagination. As for the incidents that are recorded in the Qur’an, Allah (sp) witnessed everything about them. He (sp), being the All-Seer and the All-Hearer, not only knows with complete precision the events that occurred, but also knows – given that He (sp) knows everything that is in the hearts of men – what all of the participants of those events were thinking deep down in their hearts.

A further difference between the Qur’an’s stories and the stories of men revolves around the meaning of the word “story”. If a human being says, “Let me tell you a story, he could either be referring to a true occurrence or to something that his imagination conjured up and that has no basis on an actual event in reality. As for the stories of the Qur’an, they are all one-hundred percent true, a fact that is made clear in the following two Verses of the Qur’an:

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۗ

“Verily! This is the true narrative about the story of ‘Iesa (Jesus)” (Qur’an 3: 62)



لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَا كَانَ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ ۗ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur’an) is not a forged statement but a confirmation of Allah’s existing Books and a detailed explanation of everything and a guide and a Mercy for the people who believe.” (Qur’an 12:111)

Not even Jews or Christians were able to deny the authenticity and truthfulness of the Qur’an’s stories, many of which were known, either in part or in their entirety, to the People of the Book. The Jews of Al-Madeenah were determined to disprove any part of the Qur’an, particularly those parts that contained stories, but they failed to find any mistake in them. In fact, on one occasion, they asked the Prophet (s) about Dhil-Qarnain, whose story they knew since it was found in their scriptures. In answer to their question, Allah (sp) revealed Dhil-Qarnain’s story to the Prophet (s) with such precise and true details that the Jews of Al-Madeenah could find no mistake in it whatsoever. Allah (sp) began the Verses that contained Dhil-Qarnain’s story with His saying:

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ ۗ

“And they ask you about Dhul-Qarnain.” (Qur’an 18: 83)

In the Noble Qur’an, Allah (sp) related not just any set of stories, but those stories that imparted important and profound lessons; in short, He (sp) related only “the best of stories”:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا ۖ إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن
كَنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

“We relate unto you (Muhammad (s)) the best of stories through Our Revelations unto you, of this Qur’an. And before this (i.e., before the coming of



Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an)." (Qur'an 12:3)

3) Mentioning the Key Parts of Stories

The stories of the Qur'an are not always mentioned in their entirety; rather, a key part of a story is often mentioned all by itself. This methodology of storytelling is unique and has a powerful effect on the reader, for he is exposed, in an eloquent manner, to the part of a story that contains in it important lessons and morals. So, for instance, the beginning of the story of Adam (p) is mentioned in one part of the Qur'an; its middle elsewhere; and its ending elsewhere. When an entire story is relevant and full of lessons, such as is the case regarding the story of Yusuf (p), Allah (sp) relates it in its entirety. At other times, Allah (sp) relates only that part of a story that has to do with a Messenger's duty to convey his message, as is the case with the Qur'anic stories of Noah (p) and Hood (p). In short, what part of a story Allah (sp) relates in the Noble Qur'an depends on the morals and lessons He (sp) wants to impart in a given set of Verses.

4) Telling the Same Story in a Variety of Ways, or in Other Words, Repetition

Repetition, repetition, repetition: Man is in dire need of constant repetition and reminders if he wants to remain steadfast upon the truth. And since one of the aims of the Qur'an is to guide believers to remain steadfast upon the truth, Allah (sp) repeats various stories, relating them in more than one part of the Qur'an.

Without a doubt, the path to spiritual development is fraught with difficulties and temptations. One can follow the truth his entire life, only to fall into the trap of sin and temptation during the latter years of his life (may Allah protect us from such an ending). For this reason, and because man is forgetful by nature, every Muslim needs to be reminded of his duties on a continual basis; otherwise, a lifetime of efforts can be wasted in a moment of lust or anger or ignorance.

Therefore, repetition is a valuable tool in the process of maintaining spiritual wellness and purification of the soul. If one repeats something over and over again, it becomes second nature to him. One of the primary goals of the Qur'an is to guide



human beings and to nurture their spiritual development; it is only logical, therefore, that many lessons, teachings, and even stories are repeated over and over again throughout the Noble Qur'an.¹

¹ *Ma'aalim Al-Qissah Fil-Qur'an Al-Adheem* (pgs. 118-120).



Section Two:

The Magnificence of the Aims and Purposes of the Qur'an's Stories

The purpose behind the Qur'an's stories is not simply to explain certain historical events; nor is it merely the idea of enlightening us about how the people of past nations lived; nor is it merely to console or amuse us. In fact, we cannot correctly assert that there is one true purpose behind the stories of the Qur'an, for there are many, and each of them revolves around the overall goal of instilling people with faith and then cementing it into their hearts.

Since, given the scope of this work, I cannot discuss each purpose behind the stories of the Qur'an, I will briefly discuss the most important ones. My aim here is to show the reader that the stories of the Qur'an were not chosen randomly, but instead were chosen for reasons of great import, such as those that follow:

1) To Establish the Oneness of Allah (sp), and to Order Human Beings to Worship Him Alone

Most of the Qur'an's stories have a great deal to do with the missions of past Prophets and Messengers (st), each of whom invited his people to worship none save Allah (sp), without associating any partner with Him. Even though they all had the same goal, they, depending upon their situation, relied on different approaches to



invite their people to embrace Islam. The Qur'anic stories that describe the doings of Prophets and Messengers (st) focus on their efforts to invite their people to worship the One True God, Allah (sp), and to convince them to turn away from all forms of polytheism and idolatry.

There are many proofs from the Qur'an which establish the fact that all Prophets and Messengers (st) invited their people to embrace *Tawheed* (true Islamic Monotheism). For example, there is the story of Ibraaheem (p), which describes how he went about explaining *Tawheed* to his father:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۗ إِنِّي ۖ أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ۝

“And (remember) when Ibraheem (Abraham) said to his father Azar: Do you take idols as aliha (gods)? Verily, I see you and your people in manifest error.” (Qur'an 6:74)

To the Saying of Allah (sp):

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۗ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

“Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e., worshiping none but Allah Alone) and I am not of Al-Mushrikun.” (Qur'an 6: 79)

In Chapter *Al-Baqarah*, Allah (sp) relates to us how Ya'qub (p) made sure his children would be worshippers of the One True God, Allah (sp):

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ۝



“Or were you witnesses when death approached Ya’qub (Jacob)? When he said unto his sons, ‘What will you worship after me?’ They said, ‘We shall worship your Ilah (God – Allah) the Ilah (God) of your fathers, Ibrahim (Abraham), Ismail (Ishmael, Ishaque, Isaac), One Ilah (God), and to Him we submit (in Islam).” (Qur’an 2: 133)

In various parts of Chapter *Al-A’raaf*, Allah (sp) relates to us what Noah, Hood, Saaleh, and Shuaib (st) said to their people when they invited them to embrace Islam:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ

“Indeed, We sent Nuh (Noah) to his people and he said, ‘O my people! Worship Allah! You have no other Ilah (God) but Him (none has the right to be worshiped but Allah).” (Qur’an 7:59)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ

“And to ‘Ad (people, We sent) their brother Hud. He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (none has the right to be worshiped but Allah).” (Qur’an 7: 65)

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ

“And to Thamud (people, We sent) their brother Salih (Saleh). He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (none has the right to be worshiped but Allah).” (Qur’an 7: 73)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ



“And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (none has the right to be worshiped but Allah).’” (Qur'an 7: 85)

The theme of *Tawheed* (Islamic Monotheism) is further discussed in the story of Sulaimaan (p):

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

“(As-Shaitan (Satan) has barred them from Allah's Way) so that they do not worship (prostrate before) Allah; Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, La ilaha illa Huwa (none has the right to be worshiped but He), the Lord of the Supreme Throne” (Qur'an 27:25, 26)

Tawheed is also discussed in the story of Moosa (p):

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily! I am Allah! La ilaha illa Ana (none has the right to be worshiped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance.” (Qur'an 20:14)

And in Chapter *Yusuf*, we are informed of how Yusuf (p), even while in prison, invited others to embrace Islam:

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۗ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

“He said: No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the



religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e., the Kananium of Egypt who were polytheists and used to worship sun and other false deities).” (Qur'an 12:37)

To the Saying of Allah (sp):

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e., His Monotheism, that is the (true) straight religion), but most men know not.” (Qur'an 12:40)

Yusuf (p) made it clear in the abovementioned Verses that he was not inventing a new religion, but was instead following the religion of his fathers and forefathers, who were all guided by Allah (sp) to the truth and to true beliefs. The aforementioned Verses teach us that all Prophets and Messengers (p) invited their people to embrace *Tawheed* (Islamic Monotheism); but they also show us how individuals among them resorted to unique approaches to achieve their overall goal. Noah (p), the Qur'an informs us, feared that, if his people disobeyed him and acted contrary to Allah's command, they would face a severe torment from Allah (sp). Hood (p) demanded from his people that they fear Allah (sp), since they had no true God but Him (sp). Saleh (p) told his people that he came to them with a clear sign – the camel of Allah (sp) – and that they should leave it alone, allowing it to graze freely on Allah's earth. He ordered them not to harm it, fearing for them a painful punishment if they disobeyed him. The different approaches of the Prophets (st) resulted in different ways that people expressed their disbelief. The people of Noah (p), for example, accused him of being in manifest error. The people of Hood (p) accused him of being foolish and a liar. And the people of Saleh (p) expressed their doubts about him being sent to them by Allah (sp).²

2) Confirming the Truthfulness of the Prophet's Mission (s)

The stories of the Qur'an discuss events of the unseen world, since past events are part of the unseen world for everyone other than those who were alive when they

² Diraasaat Qur'aaniyyah (pg. 25).



transpired. Therefore, the Qur'an describes much that neither the Prophet (s) nor his people knew about. After relating the story of Noah (p) Allah (sp) made the same point clear when He (sp) said:

تِلْكَ مِنْ أَنْ بَاءَءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا ۗ أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۗ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

“This is of the news of the unseen which We reveal unto you (O Muhammad (s)), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqun (pious ones).” (Qur'an 11:49)

And following the story of Moosa (p) Allah (sp) said:

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ

“And you (O Muhammad (s)) were not on the western side (of the Mount), when We made clear to Moosa (Moses) the commandment, and you were not among those present.”

To the Saying of Allah (sp):

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

“And you (O Muhammad (s)) were not at the side of the Tur (Mount) when We did call.” (Qur'an 28: 44 and 46)

Add to that the fact that the Prophet (s) was illiterate, having never read a book or studied under the tutelage of a teacher. Yet in spite of all of that, historical events are described in a great amount of detail in the Qur'an. Great detail in storytelling is usually accompanied by mistakes and contradictions, and yet the Qur'an's stories contain not a single mistake or contradiction. All of this clearly shows us that the stories of the Qur'an were revealed by Allah (sp), thus proving the truthfulness of the Prophet's mission.³ Thus it is clear that one of the aims of the Qur'an's stories is to

³ Tafseer AtTabaree (14/140).



provide us with clear proofs that the Qur'an was revealed to the Prophet (s) by Allah (sp). Allah (sp) said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

“Verily, We have sent it down as an Arabic Qur'an in order that you may understand. We relate unto you (Muhammad (s)) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e., before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an).” (Qur'an 12: 2, 3)

In Chapter Aal-Imraan, Allah (sp) said:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ
أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

“This is a part of the news of the Ghaib (unseen, i.e., the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad (s)), You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.” (Qur'an 3:44)

And in Chapter Ash-Shu'araa, Allah (sp) said:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (١٩٢) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَى
قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤)

“And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns, and all that exists), which the trustworthy Ruh (Jibreel, Gabriel)



has brought down; upon your heart (O Muhammad (s)) that you may be (one) of the warners.” (Qur'an 26; 192-194)

3) Establishing the Reality of Resurrection After Death

The stories of the Qur'an contain important lessons about a variety of issues. An oft-repeated lesson of the Qur'an's stories involves confirming the reality of life after death, as well as of being rewarded for one's actions after death. A clear example of this is the story of Ibraheem (p), which is related to us towards the end of Chapter Al-Baqarah:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

“Have you not looked at him who disputed with Ibraheem (Abraham) about his Lord (Allah) because Allah had given him the kingdom? When Ibraheem (Abraham) said (to him): ‘My Lord (Allah) is He Who gives life and causes death.’”

To the Saying of Allah (sp):

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ
جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“He said: ‘Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.’” (Qur'an 2; 258 and 260)

And in Chapter Noah, Allah (sp) related that Noah (p) said:

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ آجَلٍ مُّسَمًّى ۚ إِنَّ آجَلَ اللَّهِ إِذَا
جَاءَ لَا يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ



“He (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew.”
(Qur'an 71: 4)

4) Strengthening the Faith and Resolve of the Prophet (s) and of True Believers

Without a doubt, one of the primary purposes of the Qur'an's stories is strengthening the faith and resolve of believers during periods of hardship. The Prophet (s) and his Companions (rp) faced persecution at the hands of the Quraish. Derision, ridicule, as well as mental and physical torture were meted out to Muslims on a daily basis. And yet as much as certain Companions (rp) suffered, some Muslims who came before them suffered just as much or more. And so, in order to console the Prophet's Companions (rp). Allah (sp) related stories about the hardships that were suffered by Muslims of previous nations. Such stories were meant for the Prophet (s) as well. For he was not the only Prophet who faced persecution at the hands of his people; there were many Prophets (st) before him who faced similar circumstances; some of them were even killed by their own people. Qur'anic stories that related their ordeals had the effect of consoling the Prophet (s). The stories of past Prophets (st) and believers taught an important lesson to the Prophet (s) and his Companions (rp): In the end, truth always overcomes falsehood. Allah (sp) said:

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنْ بَاءَ الرَّسُلِ بِمَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ ۖ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

“And all that We relate to you (O Muhammad (s)) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (Chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.” (Qur'an 11: 120)

The Prophet (s) was informed of the fact that some Prophets (st) worked day and night to convince their people to embrace Islam, and yet in spite of their valiant efforts, their people remained intransigently committed to following evil. Such was



certainly the case regarding Noah (p) and his people, a point that is made amply clear in the following Verses:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا
فِرَارًا (٦) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي
أُذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا (٧)

“He said: O my Lord! Verily, I have called my people night and day (i.e., secretly and openly to accept the doctrine of Islamic Monotheism), but all my calling added nothing but to (their) flight (from the truth). And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.” (Qur’an and 71: 5-7)

Later on in Chapter Noah, Allah (sp) said:

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا

“Nuh (Noah) said: ‘My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.’” (Qur’an 71: 21)

5) Teaching Muslims Important Lessons about Prophets (st) and about the People to Whom They were Sent

The lessons of the Qur’an are clear. But to make their application in everyday life easier to understand, they are given life through the characters and personages of past nations. Thus we are not only told about the importance of being patient and of conveying the message of Islam to others, we are told about how Prophets and Messengers (st) did those very things. Conversely, we are not only prohibited from perpetrating acts of disbelief, we are informed about how certain peoples from the past were guilty of those crimes, and we are further informed about the consequences they suffered as a result of their crimes. Allah (sp) said:



لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ

“Indeed in their stories, there is a lesson for men of understanding.” (Qur’an 12:111)

And in another Verse, Allah (sp) said:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِن تَبَائِِ الْمُرْسَلِينَ

“Verily, many Messengers were denied before you (O Muhammad (s)), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).” (Qur’an :34)

6) Pointing Out the End Destinations of the People of Past Nations

Most people from past nations disbelieved in the Prophets (st) that were sent to them. What is more, they answered their Prophets’ invitations with evil and slanderous words, and sometimes even with violence. For instance, the people of Noah (p) said:

إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ۗ

“Verily, we see you in plain error.” (Qur’an 7: 60)

The people of Hood (p) said:

إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ ۗ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ

“Verily, we see you in foolishness, and verily, we think you are one of the liars.” (Qur’an 7: 66)

The people of Saleh (p) said to his followers:



إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ

“Verily, we disbelieve in that which you believe in” (Qur’an 7: 76).

The people of Loot (p) said:

أَخْرِجُوهُمْ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

“Drive them out of your town; these are indeed men who want to be pure (from sins)!” (Qur’an 7:82)

The people of Shu’aib (p) said:

نُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

“We shall certainly drive you out, O Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” (Qur’an 7: 88)

And the people of Fir’aun said about Moosa (p):

إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ

“This is indeed a well-versed sorcerer.” (Qur’an 7: 109)

The peoples of these nations, as a result of their disbelief and rejection of their Prophets (st) were destroyed and were doomed to eternal damnation in the Hellfire. Allah (sp) said:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ يُمَكِّنْ لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْنًا ءَاخِرِينَ

“Have they not seen how many a generation before them. We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow



under them. Yet We destroyed them for their sins, and created after them other generations.” (Qur'an 6: 6)

In another Verse, Allah (sp) said:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ
كَأَنَّهُمْ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ

“Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves.” (Qur'an 30: 9)

As Muslims, we should read the Qur'an's stories of past nations as they should be read: with trembling hearts and with an appreciation of the fact that, if we want to avoid a similar fate and a similar awful destination, we must avoid making the same mistakes that the disbelievers of past nations made when they were alive.

In the Noble Qur'an, Allah (sp) informs us not only about what happened to disbelievers, but also about the honor He bestowed upon the Prophets (st), Messengers (st) and righteous believers who faced oppression at their hands.

Allah (sp) said:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)” (Qur'an 40:51)

And in Chapter Al-An'aam, Allah (sp) said:



وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ
 أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِن نَّبَايَ
 الْمُرْسَلِينَ

“Verily, (many) Messengers were denied before you (O Muhammad (s)), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).” (Qur’an 6:34)

7) Providing Spiritual Development for Believers

With the aim of guiding Muslims, the Qur’an contains important teachings and commands that run the gamut from sound beliefs to noble manners and honest dealings. Faith in Allah (sp), faith in Resurrection and the Day of Judgment, faith in the Prophets (st) and Messengers (st), being patient in the face of persecution at the hands of disbelievers – these are only some important issues that are discussed in the Noble Qur’an.

Such issues are given life when we hear about them being applied by righteous people from the past. Thus we are encouraged to improve as Muslims when we hear about the strong faith of Ibraaheem (p) the patience of Yusuf (p), the determination of Moosa (p), the consistency and steadfastness of Noah (p), and so on.

It is one thing to be told that we should remain steadfast upon our religion, no matter what hardships we face, and no matter what the difficulties we encounter. It is an altogether different matter to not only be told that, but also to be informed about the story of the magicians who believed in Moosa (p). After they proclaimed their true faith, Fir’aun sentenced them to death by crucifixion. Having spent some time in Fir’aun’s good favor, they simply had to take back their words, and Fir’aun would have forgiven them. But instead they remained steadfast upon their faith, in spite of their sure knowledge that Fir’aun would make good on his threats and that they would suffer a great deal of physical torment at his hands before they died.

From the story of the people of the cave, we see the importance of remaining firm upon *Tawheed* (Islamic Monotheism). In the story of Ibraaheem and Ismaa’eel



(st), we learn the importance of patience, of being dutiful towards one's parents, and of obeying Allah's commands. Allah (sp) said:

فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَهُ أَلْسَعَىٰ قَالَ يَا بَنِيَّ إِنِّي
أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَنِيَّ أَفْعَلْ مَا
تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢) فَلَمَّا أَسْلَمَا
وَتَلَّهُ لِلْجَبِينِ (١٠٣) وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ
الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥)

“So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said: ‘O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah (sp)), so look what you think!’ He said: ‘O my father! Do that which you are commanded, In shaa Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)’. Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: ‘O Abraham! You have fulfilled the dream (vision)!’ Verily! Thus do We reward the Muhsinun (good-doers).” (Qur’an 37: 101-105)

In the story of Luqmaan (p) and his son, we learn a number of important morals and lessons, which are related to us in the form of Luqmaan (p) advising his son:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ
يُعِظُهُ يَا بَنِيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا
الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ
أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ (١٤) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ



وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ
 (١٥) يَا بَنِيَّ إِنَّ هَٰذَا إِن تَكُ مِثْقَالَ حَبَّةٍ ۚ مِنْ خَرْدَلٍ ۚ فَتَكُنْ فِي صَخْرَةٍ أَوْ
 فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۚ (١٦)
 يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَيَّ مَا
 أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ
 فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ ۚ فَخُورٍ ۚ (١٨) وَأَقْصِدْ فِي
 مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

“And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding, etc.) saying: ‘Give thanks to Allah’, and whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allah is All-Rich (free of all wants), Worthy of all praise. And (remember) when Luqman said to his son when he was advising him: ‘O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in

weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents – unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do, ‘O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place). O my son! Aqimis-Salat (perform As-Salat), enjoin (people) for Al-Maruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e., disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption. And turn not your face away



from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (the braying) of ass.” (Qur'an 31: 12 – 19)

In Chapter *Maryam*, we are reminded about the truthfulness of Prophet Ibraaheem (p), which has the effect of encouraging us to be truthful in our everyday lives:

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

“And mention in the Book (the Qur'an) Ibraheem (Abraham). Verily! He was a man of truth, a Prophet.” (Qur'an 19:41)

Later on in the same chapter, we are informed about the noble qualities of Moosa (p):

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۖ إِنَّهُ كَانَ مُخْلَصًا ۚ وَكَانَ رَسُولًا نَّبِيًّا

“And mention in the Book (this Qur'an) Moosa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.” (Qur'an 19:51)

In the Noble Qur'an, and in the Sunnah of the Prophet (s), we are encouraged to be trustworthy and loyal in our dealings with others. Loyalty here means repaying kindness with kindness. The qualities of trustworthiness and loyalty are practically manifested in the story of Yusuf (p), who remembered all too well the kindness that his master, Al-Azeez, showed to him, and who wanted to repay that kindness not with betrayal but with a show of loyalty and thankfulness):

قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي ۖ أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

“He said: ‘I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master. He made my stay agreeable! (So I will never betray him). Verily, the Zalimun (wrong and evildoers) will never be successful.” (Qur'an 12:23)

And after his innocence was established, Yusuf (p) explained that, all along, he wanted to prove to Al-Azeez that he did not betray him:



ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

“Then Yusuf (Joseph) said: ‘I asked for this inquiry in order that he (Al-Aziz) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.’” (Qur’an 12:52)

And we learn about the importance of a number of noble qualities in the story of Shu’aib (p):

قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ ۗ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
مُؤْمِنِينَ

“He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him. La ilaha ill-Allah (none has the right to be worshiped but Allah). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.’” (Qur’an 7: 85)

The reader would do well to notice the order in which Shu’aib (p) invited his people to the truth. He began by inviting them to what was most important, having correct beliefs (regarding the Oneness of Allah – Islamic Monotheism); and only after he invited them to believe in *Tawheed* (Islamic Monotheism) did he move on to other matters, such as being honest in the buying and selling of goods.

8) Promoting Justice and Righteousness in Society, and Forbidding the Spread of Corruption and Evildoing

Upon contemplating the stories of the Qur’an, one finds that two of their aims are to promote justice in society and to forbid all forms of corruption – such as murder, unfair business practices, hoarding wealth in a manner that hurts the poor



and weak members of society, and so on. In Chapter *Al-Araaf*, we are informed of how Shu'aib (p) would impress upon his people the importance of establishing a just society and of eradicating all forms of corruption:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهِ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۗ فَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

“And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. “He said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him. La ilaha ill-Allah (none has the right to be worshiped but Allah). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.” (Qur'an 7: 85)

In other Verses, Allah (sp) highlights the importance of this issue by pointing out the consequences of both righteousness and moral decay on human beings. In this regard, the stories of the two sons of Adam (p), the two owners of gardens, and the flood of the Ma'rib dam come to mind. As for the first of those stories, Allah (sp) said:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا ۖ فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (٢٧)
لَبِئْسَ ۗ بَسَطَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا ۖ أَنَا ۖ بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ ۗ
إِنِّي ۖ أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (٢٨) إِنِّي ۖ أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۗ وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ (٢٩) فَطَوَّعَتْ لَهُ
نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ ۗ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (٣٠) فَبَعَثَ اللَّهُ غُرَابًا ۖ



يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۗ قَالَ يُؤَيِّلَتِي ۗ أَعَجَزْتُ
 أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ
 (٣١) مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
 نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
 فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ
 كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (٣٢)

“And (O Muhammad (s)) recite to them (the Jews) the story of the two sons of Adam (Habil and Qabil) in truth; when each offered a sacrifice (to Allah, it was accepted from the one but not from the other. The latter said to the former: ‘I will surely kill you.’ The former said: ‘Verily, Allah accepts only from those who are Al-Muttaqun (the pious ones). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the ‘Alamin (mankind, jinns, and all that exists). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers).’ So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: ‘Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?’ Then he became one of those who regretted. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g., by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!” (Qur’an 5: 27-32)

In regard to the story of the two men who owned gardens, Allah (sp) is said:



وَأَضْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢) كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا
وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا (٣٣) وَكَانَ لَهُ ثَمَرٌ
فَقَالَ لِسَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (٣٤)
وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (٣٥)
وَمَا أَظُنُّ السَّاعَةَ قَابِلَةً وَلِبِئْسَ رُودًا إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا
مُنْقَلَبًا (٣٦) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (٣٧) لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا
أَشْرِكُ بِرَبِّي أَحَدًا (٣٨) وَإِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا
قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا (٣٩) فَعَسَىٰ رَبِّي أَنْ
يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيَّ حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ
صَعِيدًا زَلَقًا (٤٠) أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا (٤١)
عَلَىٰ عُرُوشِهِ يَقُولُ يَا لَيْتَنِي لَمْ أَشْرِكُ بِرَبِّي أَحَدًا (٤٢)

“And put forward to them the example of two men; unto one of them We had given two Gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields etc.). Each of those two Gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. And he had property (or fruit) and he said to his companion, in the course of mutual talk: ‘I am more than you in wealth and stronger in respect of men.’ And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I

am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.’ His companion said to him, during the talk



with him: 'Do you disbelieve in Him Who created you out of dust (i.e., your father Adam, then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part, (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord. It was better for you to say, when you entered your garden: "That which Allah wills (will come to pass)! There is no power but with Allah'. 'If you see me less than you in wealth, and children, it may be that my Lord will give me something better than your garden, and will send on it Husban (forment, bolt, etc.) from the sky, then it will be a slippery earth. Or the water thereof (of the Gardens) becomes deep-sunken (underground) so that you will never be able to seek it.' So his fruits were encircled (with a ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: 'Would I had ascribed no partners to my Lord'" (Qur'an 18: 32-42)

And the evil consequences of corruption are further illustrated in the following Verses, which discuss the breaking of the Ma'rib dam and the destructive flood that ensued:

لَقَدْ كَانَ لِسَيِّبٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ ۖ وَشِمَالٍ ۖ كُلُوا
 مِمَّن رَزَقَ رَبُّكُمْ وَأَشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبُّ غَفُورٌ (١٥) فَأَعْرَضُوا
 فَأَرْسَلْنَا عَلَيَّهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلِ خَمْطٍ
 وَأَثَلٍ ۚ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ (١٦) ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ
 وَهَلْ نُجَازِي ۚ إِلَّا الْكُفُورَ (١٧) وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا
 فِيهَا قُرًى ظُهْرَةً ۚ وَقَدَّرْنَا فِيهَا السَّيْرَ ۚ سِيرُوا فِيهَا لِيَالِي وَأَيَّامًا ءَامِنِينَ
 (١٨) فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
 وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
 (١٩)



“Indeed there was for Saba’ (Sheba) a sign in their dwelling place - two gardens, on the right hand and on the left (and it was said to them) ‘Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.’ But they turned away (from the obedience of Allah), so We sent against them Sail Al-’Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, disbelievers). And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): ‘Travel in them safely both by night and day.’ But they said: ‘Our Lord! Make the stages between our journey longer!’ And they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).” (Qur’an 34: 15-19)

9) Reminding Muslims About Their Eternal Struggle Against Their Most Despised and Dangerous of Foes: Shaitaan (the Devil)

As Muslims, we are reminded about our continual enmity with *Shaitaan* (the Devil) through Verses that discuss how he constantly strives to turn us away from the Straight Path. That enmity, however, is given a sense of physical palpability in the story of our forefather Adam (p) and of his having been deceived by *Shaitaan*, a story that, because of its importance, is repeated throughout the Noble Qur’an. By being reminded of how our father was deceived by *Shaitaan*, we are made to better appreciate *Shaitaan*’s hatred for all of Adam’s descendants and the danger that he constantly poses to us in every

moment of our lives.

10) Helping Muslims Overcome Hopelessness and Depression

We can overcome a sense of hopelessness with patience and a positive attitude. This very message is given life in many stories of the Qur’an. In such stories, a righteous person is made to suffer hardships that would, in many circumstances, lead people down the path of hopelessness and misery. But that righteous person is saved



from going down that path because he is patient, and because he maintains a positive attitude and, more importantly, good thoughts about Allah (sp). This lesson is repeated over and over again in the story of Yusuf (p), for instance, Allah (sp) said:

وَجَاءَ عُو عَلَىٰ قَمِيصِهِ بَدْمٌ كَذِبٌ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

“And they brought his shirt stained with false blood. He said: ‘Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.’” (Qur’an 12:18)

Then, in Verse number 64 of Chapter Yusuf, we are informed about the positive attitude of Ya’qub (p):

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ۚ فَاللَّهُ خَيْرٌ حَافِظًا ۚ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“He said: ‘Can I entrust him to you except as I entrusted his brother (Yusuf/Joseph) to you aforesaid? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.’” (Qur’an 12: 64)

A number of Verses later, Ya’qub (p) reacts to bad news with an amazing display of patience and faith in Allah’s help:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

“He (Ya’qub (Jacob)) said: ‘Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise.’” (Qur’an 12: 83)

And in the following Verse, Ya’qub (p) makes clear why he always remains patient and positive, explaining that the only people who despair of Allah’s Mercy are those who disbelieve:



يَبْنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ ۗ إِنَّهُ لَا يَأْسُ مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

“O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.” (Qur’an 12:87)

11) Pointing Out Allah’s Ability to Make Miracles Occur

Without a doubt, Allah (sp) is the greatest, and is able to do all things. These are beliefs that we are innately born with, and that we are informed about throughout the Noble Qur’an. Various stories of the Qur’an highlight Allah’s greatness and almightiness by pointing out instances of miracles that Allah (sp) willed to occur on earth. Such miracles include the creation of Adam (p), the miraculous birth of Jesus (p), and the way in which a bird was brought to life for the benefit of Ibraaheem (p). The miracles we are informed about in the Qur’an instill us with the knowledge that Allah (sp) has control over all things,

that He knows all things, and that He (sp) is able to do all things. That knowledge, in turn, leads to calmness and to a deeper level of faith – hopefully to the point that we realize that we should place our complete trust in Allah (sp) and depend upon His help in all of our affairs.

The following Verses provide a few examples of the miracles that are related to us in the Noble Qur’an:

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ ۚ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ۖ ثُمَّ بَعَثَهُ ۗ قَالَ كَمْ لَبِثْتَ ۗ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ ۗ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ ۖ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۗ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً ۖ لِلنَّاسِ ۗ وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۗ ۗ فَلَمَّا تَبَيَّنَ لَهُ ۗ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ (٢٥٩) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي



أَلَمْؤْتَىٰ ۖ قَالَ أَوْلَمْ تُؤْمِنُنَّ ۖ قَالَ بَلَىٰ وَلَٰكِن لَّيَطْمَئِنُّ قَلْبِي ۖ قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ ۖ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَيْنَا كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

“Or like the one who passed by a town and it had tumbled over its roofs. He said: ‘Oh! How will Allah ever bring it to life after its death?’ So Allah caused him to die for a hundred years, and then raised him up (again). He said: ‘How long did you remain (dead)?’ He (the man) said: ‘Perhaps I remained (dead) a day or part of a day’. He said: ‘Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.’ When this was clearly shown to him, he said, ‘I know (now) that Allah is Able to do all things.’ And (remember) when Ibrahim (Abraham) said, ‘My Lord! Show me how You give life to the dead.’ He (Allah) said: ‘Do you not believe?’ He Ibraheem (Abraham)] said: ‘Yes (I believe), but to be stronger in faith.’ He said: ‘Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.’ (Qur’an 2: 259, 260)

12) Pointing Out the Favors with which Allah (sp) Blessed Prophets (st) and Others Among His Righteous Servants

Another aim of the Qur’an is to show Muslims how Allah (sp) has showered his obedient slaves with rewards and blessings. The obedient slaves I am referring to here are Prophets (st) and righteous people from past nations. That the Qur’an mentions instances of how they were blessed and rewarded has a positive effect on believers. How so? Well, when a believer reads about a Prophet (p) who was rewarded for his good works, he is made to understand, through a practical example, that Allah (sp) rewards his obedient slaves, and bestows upon them honors and blessings both in this life and in the Hereafter. Without a doubt, this motivates a believer to remain steadfast upon the truth. Examples of how Allah (sp) blessed righteous people from the past abound in the Noble Qur’an. For instance, in the



following Verses, Allah (sp) informs us of how He (sp) gave Sulaiman (p) special powers:

وَوَرَّثَ سُلَيْمَانَ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

“And Sulaiman (Solomon) inherited (and knowledge of) Dawud (David). He said: ‘O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah).” (Qur’an 27:16)

The following Verses also discuss the special powers with which Allah (sp) blessed Sulaiman (p):

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۚ وَأَسَلْنَا لَهُ عَيْنَ الْقَاطِرِ ۖ وَمِنَ الْجِنَّةِ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

“And to Solomon (We subjected) the wind, its morning (stride from sunrise till mid-noon) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a months (journey, i.e., in one day he could travel two months’ journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.” (Qur’an 34:12)

And in Chapter Al-Anbiyaa, Allah (sp) said:

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۚ

“And to Sulaiman (Solomon), (We subjected) the wind strongly raging, running by his command towards the land which We had blessed.” (Qur’an 21:81)

In the following Verses, Allah (sp) informs us about how He blessed David (p):



وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يٰٓجِبَالُ اُوبِي مَعَهُ وَالطَّيْرُ ۗ وَالنَّا لَهُ اَلْحَدِيدَ
(١٠) اَنْ اَعْمَلْ سَابِغَاتٍ ۚ وَقَدَّرْ فِى السَّرْدِ ۗ وَاَعْمَلُوا صٰلِحًا ۗ اِنِّىۤ بِمَا
تَعْمَلُونَ بَصِيْرٌ ۗ (١١)

“And indeed We bestowed grace on David from Us (saying): ‘O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.’ Saying: ‘Make you perfect coats of mail, balancing well the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do.” (Qur’an 34:10, 11)

And in Chapter *Al-Anbiya*, Allah (sp) further discussed David (p), saying:

وَعَلَّمْنَاهُ صِنْعَةَ لُبُوْسٍ ۗ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ اَبْسِكُمْ ۗ فَهَلْ اَنْتُمْ
شٰكِرُوْنَ

“And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?” (Qur’an 21:80)

In Chapter *As-Saaffaat*, Allah (sp) mentions one of the favors He (sp) bestowed upon Ibraaheem (p):

فَبَشَّرْنَاهُ بِغُلٰمٍ حٰلِمٍ ۗ

“So We gave him the glad tidings of a forbearing boy.” (Qur’an 37: 101)

And later on in the same Chapter, Allah (sp) discusses the glad tidings He (sp) gave to Ibraaheem (p) of another child, Ishaaq (p):

وَبَشَّرْنَاهُ بِاِسْحٰقَ نَبِيٍّ ۗ اَمِّنَ الصّٰلِحِيْنَ

“And We gave him the glad tidings of Ishaque (Isaac) – a Prophet from the righteous.” (Qur’an 37: 112)

When Fir’aun and his army were on the verge of capturing Moosa (p) and his people, Allah (sp) saved the latter group, instructing Moosa (p) to strike the sea with his stick, and causing it to part:



فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (٦٣) وَأَزْلَفْنَا ثُمَّ الْأَخْرِينَ (٦٤) وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ (٦٥) ثُمَّ أَغْرَقْنَا الْأَخْرِينَ (٦٦)

“Then We inspired Moosa (Moses) (saying): ‘Strike the sea with your stick!’ And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. Then We brought near the others (Fir’aun’s (Pharoah) party) to that place. And We saved Moosa (Moses) and all those with him. Then We drowned the others.” (Qur’an 26: 63-66)

And Allah (sp) saved Ismaa’eel (p) by replacing him with a ram:

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ۝

“And We ransomed him with a great sacrifice (i.e., a ram).” (Qur’an 37: 107)

After Yunus (p) was swallowed by a large fish, Allah (sp) saved him, expelling him from the fish’s belly, taking him to the safety of shore, causing a plant of gourd to grow over him, and guiding his people to embrace Islam:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذِ ابْتِغَىٰ إِلَى الْفُلِّ الْمَشْحُونِ (١٤٠) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝ (١٤٢) فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٤٤) ﴿١٤٤﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ ۖ وَهُوَ سَقِيمٌ ۝ (١٤٥) وَأَنْبَتْنَا عَلَيْهِ شَجْرَةً ۝ مِّنْ يَقْطِينٍ ۝ (١٤٦) وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧) فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ۝ (١٤٨)

“And verily, Yunus (Jonah) was one of the Messengers. When he ran to the laden ship, he (agreed to) cast lots, and he was among the losers, then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day of Resurrection. But We cast him forth on the naked shore while he was sick,



and We caused a plant of gourd to grow over him. And We sent him to 100,000 (people) or even more. And they believed; so We gave them enjoyment for a while.” (Qur'an 37: 139-148)

And Allah (sp) blessed Jesus (p) by causing many miracles to occur at his hands; some of those miracles are described in this Verse:

أَنِّي آخِطُّ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

“That I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.” (Qur'an 3:49)

And when people accused Maryam (sh) of perpetrating a lewd and vile act, Allah (sp) established her innocence in a manner that was nothing short of a miracle:

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

“She said: ‘O my Lord! How shall I have a son when no man has touched me.’ He said: ‘So (it will be) for Allah creates what He wills. When he has decreed something, He says to it only: ‘Be!’ – and it is.’” (Qur'an 3: 47)

يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكِ أَمْرًا سَوْءًا ۖ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۗ (٢٨)
فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْهَدِ صَبِيًّا ۗ (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۗ (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا



كُنْتُ وَأَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا
بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢)

“O sister (i.e., the like) of Harun (Aaron) (not the brother of Musa (Moses), but he was another pious man at the same time of Maryam (Mary))! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.’ Then she pointed to him. They said: ‘How can we talk to one who is a child in the cradle’ ‘He (Iesa) (Jesus) said: ‘Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet; and He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live; and dutiful to my mother, and made me not arrogant, unblest.’” (Qur’an 19: 28-32)

In Chapter Aal-Imraan, Allah (sp) described how He cured Zakariyyah’s wife, and blessed them both with a righteous child, Yahya (p):

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ
بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنْ آلِهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا ۗ مَنْ
الصَّالِحِينَ

“At that time Zakariya (Zechariah) invoked his Lord, saying: ‘O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.’ Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (Saying): ‘Allah gives you glad tidings of Yahya (John, confirming (believing in) the word from Allah (i.e., the creation of Iesa (Jesus)), the Word from Allah (‘Be!’- and he was!), noble, keeping away from sexual relations with women, a Prophet, from among the righteous.’” (Qur’an 3: 38, 39)



فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا
 يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا
 خَاشِعِينَ

“So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds and they used to call on Us with hope and fear, and used to humble themselves before Us.” (Qur’an 21:90)



هذا الكتاب منشور في

