

Fast 21: Prophets and Messengers of Allah — none told people to take him for a god

- No prophet ever taught people to take him as another god besides the One God:

“It is not for a mortal that Allah should give him the Book and the judgment and the prophethood, then he should tell people: Be my servants besides Allah’s; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it); nor would he command you to take the angels and the prophets for lords. Would he command you to disbelieve after you submit?” (3:79–80)

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِانْكَفَارٍ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

All prophets were mortals. They were raised by Allah to teach people to follow their example in how a mortal should be a worshipper of God. Therefore, they could not try to take the place of God themselves, nor could they tell people to worship anyone other than God.

- As Jesus has been taken for God, and even his mother has been venerated, by a vast majority of Christians, the Quran specifically clears him of teaching such beliefs:

“And when Allah will say: O Jesus, son of Mary, did you say to people, Take me and my mother for two gods besides Allah? He will say: Glory be to You! It was not for me to say what I had no right to (say). If I had said it, You would indeed have known it. You know what is in my mind, and I do not know what is in Your mind. Surely You are the great Knower of the unseen. I said to them nothing but what You commanded me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when You caused me to die You were the Watcher over them. And You are Witness of all things.” (5:116–117)

وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْئَةَ مِنْ دُونِ اللَّهِ قَالُوا سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ طَّ إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ط إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾
مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ؕ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ؕ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

This represents a “conversation” between God and Jesus on the Day of Judgment. The Quran says elsewhere in general: “Then certainly We shall question those to whom messengers were sent, and We shall question the messengers” (7:6). Jesus will

respond that he had *no right* to tell people to worship him or venerate his mother. Rather, he told them what God had commanded him to tell them: “Serve Allah, my Lord and your Lord”. The Quran also relates this earlier in the same chapter: “And the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord” (5:72). This is confirmed in the Gospels, as we saw in the last Study, by Jesus saying to the devil: “You shall worship the Lord your God, and Him only you shall serve.”

- In the above verse, Jesus goes on to say to Allah that, as long as he was among his people, he knew their condition. He was a witness that they did not take him as god. But he says that, after “You caused me to die”, then it was only You, (O Allah), and not me, who could witness their condition. This proves that Jesus had a normal span of human life, after which he died. He will say to Allah that he could only keep an eye on his followers during his life, but as to what they did after “You caused me to die”, Jesus is not responsible. Moreover, it proves that Jesus cannot return to this world again. If he returned then he would become a witness of his followers’ condition and know that they had taken him for a god. In that case, he could **not** say to Allah on the Day of Judgment what he says here: that he does not know that his followers went astray after he was gone.
- There is a hadith that on the Day of Judgment the Prophet Muhammad would use exactly the same words before Allah, about not knowing what his followers did after him, as the words of Jesus in the verse above. The Holy Prophet said that he would see “some men from among my followers being dragged towards hell” and he would plead to Allah: “My Lord, these are my followers.” The reply from Allah would be: “You do not know what they did after you.” The Holy Prophet said to his listeners:

“I would say to Allah what that righteous servant (meaning Jesus) said: ‘and I was a witness of them so long as I was among them, but when You caused me to die You were the Watcher over them’.” (Bukhari, hadith 4625)

By applying the statement of Jesus to his own case, the Holy Prophet showed that the same thing happened to both of them. Each of them died after guiding and teaching his followers, and on the Day of Judgment he would be unaware of their wrongdoings after him. Neither of them would return to this world to see their deteriorated condition.

- In the last Study the following verse was quoted: “And We sent no messenger before you but We revealed to him that there is no God but Me, so serve Me” (21:25). Continuing this subject, a verse a little later says: “And whoever of them should say, I am a god besides Him, such a one We recompense with hell” (21:29). Of course, it is impossible that a prophet could ever actually say this and be punished with hell. This form of expression is, in fact, used to show the impossibility of it.