

### Fast 9: Prophets and Messengers of Allah — as mentioned in the Quran

- The Quran often mentions several prophets together, with either brief information about each or a longer story. In one such example, it first mentions Abraham and his arguing within himself as to whether heavenly bodies could be gods:

“And thus did We show Abraham the kingdom of the heavens and the earth and that he might have certainty. So when the night overshadowed him, he saw a star. He said: Is this my Lord? So when it set, he said: I do not love the setting ones. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the people who are in error. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: My people, I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of those who set up partners (with Allah).” (6:75–79)

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكَوتَ السَّمَوَاتِ وَ  
الْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٦٧﴾ فَلَمَّا جَنَّ  
عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ  
قَالَ لَا أُحِبُّ الْإِفْلِينَ ﴿٦٨﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا  
قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي  
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٩﴾ فَلَمَّا رَأَى  
الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا  
أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٠﴾ إِنِّي  
وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ  
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧١﴾

Anything which can decline and disappear, so that people cannot benefit from it, even for a few hours, cannot be a god in any sense. God is the One Who originated all such things, and they are all dependent on Him. As the Quran says about God:

“All those in the heavens and the earth ask of Him. Every moment He is in a state of glory.” (55:29)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ  
فِي شَأْنٍ ﴿٢٩﴾

“... Slumber does not overtake Him, nor sleep. ...” (2:255)

... لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ...

Regarding the “state of glory” in 55:29, it is also interpreted by some as meaning: “Every moment, He appears in a **new** state of glory.”

- Very shortly after the above verses about Abraham’s argument, the Quran says:

“And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely your Lord is Wise, Knowing. And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others), and Zacharias and John and Jesus and Elias; each one (of them) was of the righteous, and Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people; and some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way.” (6:83–87)

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ  
 دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَ  
 وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا  
 هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ  
 وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَلِكَ نَجْزِي  
 الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ  
 وَإِلْيَاسَ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ  
 ﴿٨٦﴾ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ  
 وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

“These are they to whom We gave the Book and authority and prophecy.” (6:89)

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ  
 وَالنَّبُوَّةَ

Here it is stated that God chose these persons as His prophets and guided each one of them. They were doers of good to others and righteous in character, each one of them. They were exalted and made to excel other people. They were given the Book, i.e., revelation from God, and they had spiritual authority over people to direct them as to what was right and what was wrong, and they had the gift of making prophecies. Such a high status does the Quran recognize for prophets who appeared before the Holy Prophet Muhammad. The Prophet Muhammad is told in the next verse:

“These are they whom Allah guided, so follow their guidance. Say: I do not ask you for any reward for it. It is nothing but a Reminder for the nations.” (6:90)

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ اِقْتَدُوا ۗ قُلْ لَا  
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِنَّهُ هُوَ الْوَالِيُ  
 لِلْعَالَمِينَ ﴿٩٠﴾

Various aspects of true guidance were received by the earlier prophets. All those aspects were **collected and given as a whole** to the Prophet Muhammad. In his life, he had occasion to be like Abraham, Joseph, Moses, David, Solomon and Jesus, and the other prophets mentioned here as well. So, in the varying circumstances that he

faced in his life, he had to act according to the example of a particular prophet of the past, and even in a more perfect sense. His teachings were “a Reminder for the nations” because each nation could see the lives of its prophets manifested in him, even in a more perfect manner. And the Holy Prophet asked for no reward, no recompense and no return from anyone for his work in conveying the complete guidance to them.