

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(2)

Scientific Miracle (IJJAZ) of The Holy Quran

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Scientific Miracle (IJJAZ) Of The Holy Quran

Facing

“The Fabricated Statements Against
The Prophets & Messengers”

إعجاز القرآن الكريم

«في دفع التهم الملققة عن الأنبياء والرسل»

الإخبار عما سبق من أحداث بالحقائق لا بالشائعات

"كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ..."

"Allah's book: In it is news for what happened before you..."

Truth, not Rumors!

{إِنَّهُ لَقَوْلٌ فَصْلٌ (13) وَمَا هُوَ بِالْهَزْلِ (14)} [الطارق]

{Verily! This (the Quran) is the Word that separates (the truth from falsehood)(13)And it is not for amusement(14)}

[Al-Tariq]

القرآن يصح أخبار الأنبياء والرسل

ويتحدى الكهنة والأخبار وكل من عنده علم الكتاب، أن يغالطوه في شيء مما سيخبرهم به عن أنبيائهم والرسل عليهم السلام،
ويزيد على ما بين أيديهم بما أخفوه وبما لم يسمعوا به من قبل!

The Holy Quran rectifies the news of prophets, and defies the priests, inks & all those who have knowledge of the book in denying what it states.

The Quran also adds to what they know and what they don't know!

تصحيح الروايات المغلوطة عن أنبياء الله ورسله

نزههم المولى تعالى عن اللفظ الذي دار حول بعضهم وحول بعض من أهلهم وأتباعهم. كالمس بأعراض زوجات الأنبياء، فما زنت امرأة نبي قط، وما كانت خيانة امرأة نوح وامرأة لوط إلا خيانة معنوية إيمانية إذ بقيت كلتاهما على تعلقهما بقومهما الكافرين.

تفصيل أخبار نوح عليه السلام والطوفان



الرد على من أساء إليه

ذَكَرَ بِصَلاَحِ نُوْحٍ وَتَقْوَاهِ (worship) وَصَبْرِهِ (patience) ، لِتَصْحِيحِ مَا حَرَّفَ عَنْهُ فِي التَّوْرَةِ مِنْ أَنَّهُ شَرِبَ الْخَمْرَ وَتَعَرَّى (Strip) أَمَامَ أَبْنَائِهِ:

{ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا} [الإسراء:3]

{O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful slave} [Al-Israa:3]

{سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ (79) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (80)} [الصافات]

{*Salamun* (peace) be upon Nuh (Noah) (from Us) among the 'Alamin (mankind, jinns and all that exists)(79)! Verily, thus We reward the *Muhsinun* (good-doers)(80)}

[As-Saffaat]

من هو المحسن؟...

القرآن يبهتهم بما لا يعرفوه: قصة نوح وابنه

القرآن الكريم، أول من ذكر قصة ابنه الضال (stray son) :

❖ ﴿وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ
الْكَافِرِينَ (42) قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ
مِنَ الْمَغْرُقِينَ (43)﴾ [هود]

- ✘ [11.42] And so it (the Ark) ran with them amidst the mountainous waves, **and Noah cried out to his son, who was standing apart, 'Embark with us, my son, do not be with the unbelievers!'**
- ✘ [11.43] But he replied: **'I shall seek refuge on a mountain, which will protect me from the water.'** He (Noah) said: 'Today, there is no defender from the command of Allah, except those to whom He has mercy.' And the waves came between them, and he was drowned. [Hud]

تفصيل ما جاء عن سيدنا إبراهيم عليه السلام

{فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (58) قَالُوا مَنْ فَعَلَ هَذَا
بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (59) قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ
(60) قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (61) قَالُوا أَنْتَ
فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (62) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ
كَانُوا يَنْطِقُونَ (63) فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (64)
ثُمَّ نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ (65) قَالَ أَفَتَعْبُدُونَ
مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (66) أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (67) قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ
فَاعِلِينَ (68) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ (69) وَأَرَادُوا بِهِ
كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ (70) {

[الأنبياء]

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58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

59. They said: "Who has done this to our *aliha* (gods)? He must indeed be one of the wrong-doers."

60. They said: "We heard a young man talking (against) them who is called Ibrahim (Abraham)."

61. They said: "Then bring him before the eyes of the people, that they may testify."

62. They said: "Are you the one who has done this to our gods, O Ibrahim (Abraham)?"

63. [Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

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64. So they turned to themselves and said: "Verily, you are the *Zalimun* (polytheists and wrong-doers)."

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrahim] know well that these (idols) speak not!"

66. [Ibrahim] said: "Do you then worship besides Allah, things that can neither profit you, nor harm you?"

67. "Fie upon you, and upon that which you worship besides Allah! Have you then no sense?"

68. They said: "Burn him and help your *aliha* (gods), if you will be doing."

69. We (Allah) said: "O fire! Be you coolness and safety for Ibrahim!"

70. And they wanted to harm him, but We made them the worst losers.

تَدْقِيقُ أَنْبَاءِ سَيِّدِنَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

مناظرته مع الملك:

{أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} [البقرة:258]

{Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are *Zalimun* (wrong-doers)} [Baqara:258]

تصحیح المشهد المشوش عن ذبح الطيور الأربعة

{وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمَ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ} [البقرة:260]

{And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead" He (Allah) said: "Do you not believe?" He [Ibrahim] 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} [Al-Baqara:260]

❖ أين جرى مشهد الطير؟

مشهد الطير - مزارع شبعا



سارة في فلسطين وهاجر في مكة: أمر إلهي أم غيرة نساء؟

تعالى الأنبياء والرسل عن القيام بأفعال متهورة أو من عند أنفسهم:

ما كان انتقال السيدة هاجر إلا بأمر من الله وحكمة بالغة، بحيث انطلقت مسيرة أمة العرب والإسلام منذ ذلك اليوم لتنشأ الأمة البديلة عن بني إسرائيل، فتحمل راية الإيمان وتنشر العدل والأمن والسلام في الأرض، بعد أن رفض بنو إسرائيل هذا التكليف.

تفصيل امتثاله الأمر الإلهي بذبح ابنه إسماعيل

{فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي
أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (102) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
(103) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (104) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (105) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ
(106) وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (107)}

[الصافات]

تفصيل امتثاله الأمر الإلهي بذبح ابنه إسماعيل

102. 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), so look what you think!" He said: "O my father! Do that which you are commanded, *Insha' Allah* (if Allah will), you shall find me of *As-Sabirin* (the patient ones, etc.)."

103. 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);

104. And We called out to him: "O Abraham!

105. You have fulfilled the dream (vision)!" Verily! Thus do We reward the *Muhsinun* (good-doers)

106. Verily, that indeed was a manifest trial

107. And We ransomed him with a great sacrifice (a ram)

[AsSaffaat]

{وَادِ ابْنَكَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا} (البقرة: 124)

بكلمات أي بالتكاليف والواجبات:

- التوحيد: {يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا}، ثم بكسر الأصنام وحتى حين ألقى في النار وكذلك وصيته في ذريته: {وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ...}
- توطين زوجته وابنه بجانب البيت الحرام، إقدامه على تنفيذ أمر ربه بذبح ابنه البكر، ترميم البيت الحرام، وتطهيره للطائفين والعاكفين والركع السجود.
- دعا إلى الله في أقطار الأرض كلها: بلاد ما بين النهرين وبلاد الشام ومصر وعاد إلى بلاد الشام حيث دفن في الخليل بفلسطين.
- سن سنن الفطرة وتقيدها بها وحض عليها: الاستنشاق، وقص الشارب، والسواك، ونتف الإبط، وقلم الأظفار، وغسل البراجم، والختان، وحلق العانة، وغسل الدبر والفرج.

طهارة إبراهيم

❖ قَالَ ابْنُ عَبَّاسٍ: عَشْرٌ؛ سِتٌّ فِي الْإِنْسَانِ وَأَرْبَعٌ فِي الْمَشَاعِرِ الَّتِي فِي الْإِنْسَانِ، حَلْقُ الْعَانَةِ، وَالْخِتَانُ، وَنَتْفُ الْإِبْطَيْنِ.

❖ قَالَ: هَوْلَاءُ ثَلَاثٌ وَاحِدَةٌ: وَتَقْلِيمُ الْأظْفَارِ، وَقَصُّ الشَّارِبِ، وَالسِّوَاكُ، وَغُسْلُ يَوْمِ الْجُمُعَةِ، وَالْأَرْبَعَةُ الْمَشَاعِرُ: الطَّوَافُ بِالْبَيْتِ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَرَمِي الْجَمَارِ، وَالْإِفَادَةُ.

- ❖ Shaving the pubes - Circumcision - Plucking armpit hair - Trimming nails - Trimming mustache - Using the Siwak - Bath on Friday - Tawaf - Sa'i - Stoning of the Devil - Ifada

سبب تشریف اللہ تعالیٰ لنبیہ ابراہیم

{أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (36) وَإِبْرَاهِيمَ الَّذِي وَفَّى (37) أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (38)} [النجم]

{Or is he not informed with what is in the Pages (Scripture) of Musa (Moses)(36) And of Ibrahim who fulfilled (or conveyed) all that (what Allah ordered him to do or convey) (37)That no burdened person (with sins) shall bear the burden (sins) of another(38)} [AnNajm]

{إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (120) شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (121)} [النحل]

{Verily, Ibrahim was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allah, *Hanifa* (i.e. to worship none but Allah), and he was not one of those who were *Al-Mushrikun* (polytheists)(120) (He was) thankful for His (Allah's) Graces. [He was] grateful for His favors. Allah chose him and guided him to a straight path(121) [An-Nahl]

وذكر بصلاح سيدنا لوط وتقواه وإيمان ابنتيه

تصحيحاً للصورة السيئة الفاحشة التي ذكرنا بها في التوراة:

{قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ (32) لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ (33) مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ (34) فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (35) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ (36)} [الذاريات]

{They said: "We have been sent to a people who are Mujrimun (sinners, criminals)(32) To send down upon them stones of baked clay(33) Marked by your Lord for the Musrifun (sinners those who trespass Allah's set limits)(34) So We brought out from therein the believers(35) But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters(36)] [Al Thariyat]

صَحَّحَ قِصَّةَ سَيِّدِنَا يُوْسُفَ عَلَيْهِ السَّلَامُ وَإِخْوَتَهُ

أوضح القرآن الكريم أدق تفاصيلها ووصف مشاعر أبطالها وتفاعل مواقفهم. وعن مكر إخوة يوسف يقول لسيدنا محمد صلى الله عليه وسلم:

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ (102) وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ (103)} [يوسف]

{This is of the news of the *Ghaib* (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting(102) And most of mankind will not believe even if you desire it eagerly(103)} [Yusuf]

القرآن يتحدى أحبار بني إسرائيل

يُعْجِزُ الْقُرْآنُ النَّاسَ عَامَةً وَبَنِي إِسْرَائِيلَ خَاصَّةً، حِينَ يَتَحَدَّاهُمْ،
أَنْ يُخْبِرَ أَحَدُهُمْ بِمَا جَرَى لِنَبِيِّهِمُ الَّذِينَ يَتَسَمَّوْنَ بِاسْمِهِ عِنْدَ
اِحْتِضَارِهِ:

{أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالِاهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهِهَا وَاحِدًا
وَنَحْنُ لَهُ مُسْلِمُونَ} [البقرة:133]

{Or were you witnesses when death approached Ya'qub?
When he said unto his sons, "What will you worship after
me?" They said, "We shall worship your *Ilah* (God - Allah),
the *Ilah* of your fathers, Ibrahim (Abraham), Isma'il
(Ishmael), Ishaque (Isaac), One *Ilah*, and to Him we submit
(in Islam)} [Al Baqarah:133]

صح الأخبار عن موسى واطهر ما أخفوه

❖ ذكر جيداً كثيراً، مثل مقتل الرجل الذي وكزه موسى قبل النبوة

❖ ومشاهد المناظرات مع فرعون

❖ وسبب البقرة التي أمرهم الله تعالى بذبحها، فتساءلوا وتلكأوا.

❖ ورفض قومه أن يحملوا التوراة

❖ وقصة العجل الذهبي وقصة السبعين من قومه

تصحيح النظرة عن داود وابنه سليمان عليهما السلام (CORRECT THE GENERAL IDEA)

وما كان سيدنا سليمان ساحراً وما كان أبوه داود من قبل ماكراً
(Deceptive) ولا متآمراً (conspirator).

{فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ وَكُنَّا فَاعِلِينَ} [الأنبياء:79].

{And We made Sulaiman to understand, and to each of them We gave *Hukman* (right judgement and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawud, And it was We Who were the doers} [Al Anbiyaa:79]

{وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ
كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ} [البقرة:102]

{And They followed what the *Shayatin* (devils) gave out (falsely of the magic) in the lifetime of Sulaiman. Sulaiman did not disbelieve, but the *Shayatin* (devils) disbelieved, teaching men magic...}

ماذا قالوا عن ولادة سيدنا عيسى!

لا تجد في الإنجيل سوى البشارة بولادة المسيح عليه السلام، لكن لا يذكر شيئاً عن كلامه في المهد، وينتقل إلى موعد ختانه في اليوم الثامن.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعِيًّا (28)
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا؟ (29) قَالَ إِنِّي
عَبُدُ اللَّهَ أَتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي
جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ
حَيًّا (33)

(سورة مريم)

ماذا قالوا عن ولادة سيدنا عيسى!

- ✘ 28. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
- ✘ 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"
- ✘ 30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"
- ✘ 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."
- ✘ 32. "And dutiful to my mother, and made me not arrogant, unblest.
- ✘ 33. "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

[Maryam]

تصحیح ما جاء عن سيدنا عيسى عليه السلام

لَوَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (116) مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دُمْتُمْ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (117) {

[المائدة]

تصحیح ما جاء عن سيدنا عيسى عليه السلام

116. And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as 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). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

117. "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.

[Al Mai'da]

توضیح ما جاء عن سيدنا عيسى عليه السلام

لَيَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوبِ (109) إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ
الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ
الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي
إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سِحْرٌ مُّبِينٌ (110) وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (111) {

توضیح ما جاء عن سيدنا عيسى عليه السلام

109. On the Day when Allah will gather the Messengers together and say to them: "What was the response you received? They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)"

110. (Remember) when Allah will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrael] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

111. And when I (Allah) put in the hearts of *Al-Hawarieen* (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.

[Al Mai'da]

تدقيق ما جاء عن سيدنا عيسى عليه السلام

✘ {مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (75) قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (76)} [المائدة].

{The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a *Siddiqah* [i.e. she believed in the words of]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the *Ayat* (proofs, evidences, verses...) clear to them, yet look how they are deluded away (from the truth)} [Al Mai'da:75]

تدقيق ما جاء عن سيدنا عيسى عليه السلام

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ مَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {المائدة:17}

{Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary) . Say (O Muhammad): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things} [Al Mai'da:17]

إنه غيض من فيض

{وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ...} [غافر:78]

{And, indeed We have sent Messengers before you (O Muhammad); of some of them We have related to you their story and of some We have not related to you their story...} [Ghafir:78]

❖ كم عدد الأنبياء والرسل؟...

من أنباء الأنبياء والرسل: لماذا؟

{وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ} [هود:120]

{And all that We relate to you (O Muhammad) 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} [Hud:120]

يَخَاطَبُ سَيِّدَنَا مُحَمَّدًا لَيْفَقَهُ النَّاسُ

{وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ (44) وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ (45) وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (46)} [القصص]

{And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Musa (Moses) the commandment, and you were not among those present(44) But We created generations [after generations], and long were the ages that passed over them. And you (O Muhammad) were not a dweller among the people of Madyan, reciting Our Verses to them. But it is We Who kept sending (Messengers)(45) And you (O Muhammad) were not at the side of the Tur (Mount) when We did call, [Allah called Musa]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition(46)} [Al Qasas]

إيضاح ما استعجم وما اندثر

- ❖ استذكار ما عانوا من أقوامهم للاعتبار (Recall Sufferings)
- ❖ ذكر ميّزات صبرهم وأخلاقهم وقوة إيمانهم (Faith&Merits)
- ❖ تصحيح ما شاع من أخبار مغلوطة دسّها المغرضون والمتضررون من تطبيق شرع الله. (Correcting Rumors)
- ❖ إيراد الحقائق وإنصاف الأنبياء على مرّ الدهور (Justness)
- ❖ تبرير أفعالهم وتنزيه تصرفاتهم عن الحقد والهوى والمكر والانتقام. (Sanctification & Justification)

أنباء الغيب لا يقدر على استعادتها إلا عالم الغيب

هذا وجه الإعجاز

{تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ} [هود:49]

{This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqun (pious)}

[Hud:49]

غاية هذا التحدي

- ❖ أن الدين واحد والرب واحد
- ❖ وأن العقائد والعبادات التي فرضها الإسلام ليست مستجدة، بل كانت على جميع الأمم كتاباً مفروضاً

{وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا}

[مريم:31]

{And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live}

[Maryam:31]

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} [البقرة:183]

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous} [Al Baqara:183]

صحة رسالة خاتم الأنبياء والمرسلين

أن هذا القرآن هو كلام الله تعالى وأنه لتأكيد وتأيد رسالة سيدنا محمد صلى الله عليه وسلم:

{وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ}

[يونس:37]

{And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'Alamin (mankind, jinns, and all that exists) [Yunus:37]

على من يدعي الانتماء إلى أي من الأنبياء

أن يتبع دعوة سيدنا محمد صلى الله عليه وسلم

{إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
الْمُؤْمِنِينَ} [آل عمران:68]

{Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the *Wali* (Protector and Helper) of the believers}

[Al Imran:68]

على من يدعي الانتماء إلى أي من الأنبياء

رَوَاذُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ (81) فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (82) أَفَغَيَّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (83) { [آل عمران]

81. And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fasiqun* (rebellious).

83. Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned



فَهْنِيئاً لِمَنْ آمَنَ بِهِ وَصَدَّقَهُ وَاتَّبَعَهُ

وَخَابَ وَخَسِرَ مِنْ أَدَارِ ظَهْرِهِ لِلْحَقِّ وَرَكِبَ رَأْسَهُ وَاتَّبَعَ

هُوَ هَوَى

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ