

## **The Eighth Message**

# **Is Vision a Condition for Faith?**



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## Introduction

Dear reader,

- The global events unfolding on the international stage today may lead some Muslims to feel pessimistic or lose hope in God's support for the believers. This is a misunderstanding in faith. Why? Because throughout history, God has granted victory to small groups whose only weapon was faith and certainty, over large groups whose weapon was injustice and tyranny. There are numerous examples from human history, some of which occurred during the life of the Prophet Muhammad (PBUH), some during the lives of his companions, and others in modern times.

- However, let us begin with an example that took place in the early centuries, long before the mission of the Prophet Muhammad (PBUH). This is the small group that accompanied King Talut (Saul), which was only 313 men. God gave them victory over the army of Goliath. They even killed Goliath himself when they placed their trust in God's victory. God says in Surah Al-Baqarah, verses 249–251 (which means):

"... And when they went forth against Goliath (Jalut) and his forces, they prayed: "Our Lord! Shower us with patience, and set our feet firm, and grant us victory over this unbelieving people Thereupon by Allah's leave they put the unbelievers to flight, and David killed Goliath, and Allah granted him dominion and wisdom, and imparted to him the knowledge of whatever He willed. And were it not that Allah repelled some people with another, the earth would surely be overlaid with mischief. But Allah is Bounteous to the people of the world (and thus extirpates mischief)."

### **Some examples that took place during the life of the Prophet Muhammad (PBUH):**

1. **The Battle of Badr in Ramadan, 2 AH:** The same number of men—313—defeated the forces of disbelief and tyranny. Allah says in Surah Al-Imran, verses 12–13 (which means):

"Say to those who disbelieve, 'You will be defeated and gathered to Hell, and wretched is the resting place.' There has already been a sign for you in the two armies which met. One fighting in the cause of Allah, and the other disbelieving. They saw them to be twice their number with the eye of the soul. And Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of insight."

2. **The Battle of Hunayn in Shawwal, 8 AH:** In this battle, only three people, along with the Prophet Muhammad (PBUH), turned a defeat into a victory. Allah says in Surah At-Tawbah, verses 25–26:

"Allah had already given you victory in many regions, and on the day of Hunayn when your great numbers pleased you, but they did not benefit you in any way. And the earth was confining for you despite its vastness, then you turned back in retreat. Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down armies you did not see, and punished those who disbelieved. And that is the reward of the disbelievers."

**Some examples that have been realized in the lives of the Companions, may Allah be pleased with them:**

1. Twenty thousand Muslim fighters were able to defeat the Persians, who ruled half of the world, in the Battle of **Qadisiyyah**, led by **Sa'd bin Abi Waqqas**.
2. Ten thousand Muslim fighters were able to defeat the Romans, who ruled half of the world, in the Battle of **Yarmouk**, led by **Khalid bin Al-Walid**. Some Roman leaders said: "This cannot happen by any measure, but it did. How did it happen?"

**Some examples that have been realized in modern times:**

1. The tribes of Iraq were able to defeat Great Britain, which had occupied Iraq in **1917**, using only sticks and stones, and then expelled it from Iraq.
2. The people of Chechnya, who numbered less than a million, were able to overcome Tsarist Russia in the past, and Soviet Russia in the present, twice, using sticks and locally made rifles.
3. The Afghan people were able to expel Great Britain in the past, and humiliate the Soviet Union in the present, using sticks and locally made rifles.

And I believe (and Allah knows best) that the end of the oppressors is near. Do you know why? For two reasons:

1. The first reason is that they have oppressed, transgressed, and become arrogant, seeing themselves as superior to others. This is corruption on Earth and a fight against Allah in His dominion. Allah says in Surah Al-Baqarah, verse 251 (which means): "Had it not been for Allah repelling some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds."
2. The second reason is that global colonization has been planning for two centuries to divide the Muslim countries from the Atlantic Ocean in the West to the Arabian Gulf in the East, and then occupy them. How did this happen? They conspired against the Arabs and put together a joint document in **1907**, which included planting a foreign entity in this region to create chaos among these peoples. This chaos would serve their colonial interests. Thus, the French campaign on Egypt and the Maghreb was carried out, and European occupation

of the Arab land was solidified from **1907**. Then came the **Balfour Declaration** in **1917**, establishing a homeland for the Jews, and Israel was planted in **1948**.

And I believe (and Allah knows best) that **2007** marks the beginning of the end of the oppressors, as we said. Why? Because this year marks one hundred years for this plan (from **1907 to 2007**), which is a century. If we reflect on the verses of the Quran, we find that Allah has linked centuries with destruction. He says in Surah Al-Isra, verse 17 (which means): "**How many generations have We destroyed after Noah? And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.**" And He says in Surah As-Sajda, verse 26: **Is it not yet clear to them how many peoples. We destroyed before them, whose ruins they still pass by? Surely in this are signs. Will they not then listen?**

Does this link between centuries and destruction have implications for the end of the oppressors? Allah knows best.

- Some may ask: Does the destruction of the tyrants and oppressors happen immediately after their tyranny and oppression, or does Allah give them time to reconsider and repent? We say that Allah, in His mercy towards His creation, gives them time to reflect and repent, while sending some punishments to remind them, such as hurricanes, storms, earthquakes, floods, fires, and others. Allah says in Surah As-Sajda, verse 21 (which means): "**We will certainly make them taste some of the minor torment 'in this life' before the major torment 'of the Hereafter', so perhaps they will return 'to the Right Path' "**

So, if they repent and return to their Lord, it is better for them. But if they persist in arrogance, Allah will cut off their existence entirely. Allah says in Surah Al-An'am, verses 42-45 (which means): "**Indeed, We have sent messengers before you 'O Prophet' to other people who We put through suffering and adversity 'for their denial', so perhaps they would be humbled. Why did they not humble themselves when We made them suffer? Instead, their hearts were hardened, and Satan made their misdeeds appealing to them. When they became oblivious to warnings, We showered them with everything they desired. But just as they became prideful of what they were given, We seized them by surprise, then they instantly fell into despair! So the wrongdoers were utterly uprooted. And all praise is for Allah—Lord of all worlds.**"

Thus, in this message, Insha'Allah, we will shed light on the following topics:

1. The Children of Israel in the Quran.
2. Jesus son of Mary, peace be upon him, in the Quran.
3. Is vision a condition for belief?

Since these topics need clarification and explanation, I have decided to write **Message Eight** on these topics, so the reader may understand these truths and reassure their heart, knowing that the Quran is indeed the word of Allah, Lord of the worlds.

To the seekers of truth, those eager for knowledge, those keen on guidance, and those fleeing to salvation, I present the **Eighth Message** titled: "**Islam, the Religion of the First and the Last**".

## Chapter 1: The Children of Israel in the Quran

If we look into the pages of the Quran, we find that the first Surah that includes the story of the Children of Israel in detail is Surah **Yusuf**. In addition to their mention throughout the entire Quran, one might think that the Quran was revealed specifically for them in preparation to confront this group of people. The Quran began speaking about them from the seventh page of the Quran, starting with the verses from Surah Al-Baqarah, verses 40-43 (which means): "**O children of Israel!1 Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me 'alone'. Believe in My revelations which confirm your Scriptures.1 Do not be the first to deny them or trade them for a fleeting gain.2 And be mindful of Me. Do not mix truth with falsehood or hide the truth knowingly. Establish prayer, pay alms-tax,1 and bow down with those who bow down.**"

The discussion about them ends before the Quran concludes, also on the seventh page, as Allah says in the beginning of Surah Al-Bayyina, verse 1, (which means): "**The disbelievers from the People of the Book and the polytheists were not going to desist 'from disbelief' until the clear proof came to them**"

This is because some of them caused corruption on Earth, transgressed, and became arrogant. Our discussion about the Children of Israel is not about all of them, for they include the prophets and messengers. In fact, all the prophets and messengers were from the Children of Israel, except for **Adam, Idris, Noah, Hud, Salih, Ibrahim, Lut, Ismail, and Ishaq** (peace be upon them). These preceded **Ya'qub** (Israel) and then **Muhammad** (peace be upon him), who was from the descendants of **Ismail** (peace be upon him).

So our discussion is about the transgressors among the Children of Israel.

If Muslims pondered over the Qur'an and understood its meanings and secrets, they would know how to deal with those who have preoccupied history from the era of primitiveness to the modern era. The nature of the Children of Israel is strange and terrifying. Look at what they did to their brother, Yusuf (Joseph), peace be upon him. Allah, the Almighty, says in Surah Yusuf, verses 7–9 (which means):

**Indeed, in the story of Joseph and his brothers there are lessons for all who ask. 'Remember' when they said 'to one another', "Surely Joseph and his brother 'Benjamin' are more beloved to our father than we, even though we are a group of so many.1 Indeed, our father is clearly mistaken. Kill Joseph or cast him out to some 'distant' land so that our father's attention will be only ours, then after that you may 'repent and' become righteous people!"**

They did not respect their father when they said, 'Indeed, our father is in clear error,' and confronted him with it, as mentioned in verse 95 of the same surah (which means): "**They replied, "By Allah! You are definitely still in your old delusion."**

Then, after fifty years, they accused Yusuf of theft, as mentioned in verse 77 (which means): **‘To distance themselves, ’ Joseph’s brothers argued, “If he has stolen, so did his ‘full’ brother before.” But Joseph suppressed his outrage—revealing nothing to them—and said ‘to himself’, “You are in such an evil position, and Allah knows best ‘the truth of’ what you claim.”**

These characteristics and others have continued to develop rapidly against others until the Day of Judgment. Some of their natural traits include:

1. They are suspicious and doubt everything. They do not believe in anything except what their eyes see. This will be discussed in Chapter 3 of this message, God willing.
2. Their extreme greed for the wealth of others, even if they owned the entire world.
3. Their cruelty toward others, including slandering and dishonoring others, as they did to their prophet, Moses (peace be upon him), when they accused him of adultery. Had it not been for God's defense of him, the accusation would have remained. They also accused him of a skin disease like leprosy, among other afflictions. God says in Surah Al-Ahzab, verse 69 (which means): “O believers! Do not be like those who slandered Moses, but Allah cleared him of what they said. And he was honorable in the sight of Allah.”
4. Their great skill in keeping secrets. No group in the world can keep a secret like the Children of Israel, as the mother of Moses was able to hide her pregnancy from Pharaoh and his soldiers.
5. Their proficiency in spying and eavesdropping. The sister of Moses was able to bypass the guards and the doors of Pharaoh's palace until she reached the room where the infant Moses was sleeping. God says in Surah Al-Qasas, verses 11-12 (which means): “And she said to his sister, “Keep track of him!” So she watched him from a distance, while they were unaware. And We had caused him to refuse all wet-nurses at first, so his sister suggested, “Shall I direct you to a family who will bring him up for you and take good care of him?”
6. The Children of Israel cannot keep a promise or fulfill a covenant. God says in Surah Al-Baqarah, verses 100-101 (which means): “Why is it that every time they make a covenant, a group of them casts it aside? In fact, most of them do not believe. Now, when a messenger

from Allah has come to them—confirming their own Scriptures—some of the People of the Book cast the Book of Allah behind their backs as if they did not know."

7. Their control over the nations they live among. When they settle in a land, they seize control of the leadership, kings, generals, and trade, and no one can escape their dominance unless God intervenes directly to stop them. God says in Surah Al-A'raf, verses 167-168 (which means): "And 'remember, O Prophet, ' when your Lord declared that He would send against them others who would make them suffer terribly until the Day of Judgment. Indeed, your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful. We dispersed them through the land in groups—some were righteous, others were less so. We tested them with prosperity and adversity, so perhaps they would return 'to the Right Path "They first did this to the Egyptians, so that the ancient Egyptians, who were the native people of the land, would beg them for food and other needs, until Pharaoh intervened and took everything from them, turning them into slaves for him and his soldiers. He then ordered the killing of their male children while sparing the females, fearing for his kingdom due to a dream he had.
8. After Moses (peace be upon him) came and freed them from their slavery under Pharaoh, with the miracles God supported him with, and they left Egypt, they doubted God's ability to save them. As God informs us in Surah Ash-Shu'ara, verses 63-61 (which means): "When the two groups came face to face, the companions of Moses cried out, "We are overtaken for sure. Moses reassured 'them', "Absolutely not! My Lord is certainly with me—He will guide me. So We inspired Moses: "Strike the sea with your staff," and the sea was split, each part was like a huge mountain."
9. Despite these blessings which should have prompted gratitude, they rejected them. "The human may forget a blessing, or be distracted from it after some time and not give it the gratitude it deserves." In this case, only hours after the blessing, they asked Moses for a god to worship like the idols of other peoples. Moses was shocked by their request and reminded them of the blessings God had bestowed upon them. God says in Surah Al-A'raf, verses 140-141 (which means): "He added, "Shall I seek for you a god other than Allah, while He has honored you above the others? And 'remember' when We rescued you from the people of Pharaoh, who afflicted you with dreadful torment—killing your sons and keeping your women. That was a severe test from your Lord."
10. Did they remember these blessings and repent? No. When Moses went to speak with his Lord, they took their jewelry and made a calf—a body with a mooing sound. God says in Surah Al-A'raf, verses 148-149 (which means): "In the absence of Moses, his people made from their 'golden' jewelry an idol of a calf that made a lowing sound. Did they not see that it could neither speak to them nor guide them to the 'Right' Path? Still they took it as



a god and were wrongdoers. Later, when they were filled with remorse and realized they had gone astray, they cried, "If our Lord does not have mercy on us and forgive us, we will certainly be losers."

11. Did they stay committed? No. When their scholars came to Moses to ask forgiveness from their Lord for making the calf, and when they saw that God had spoken to Moses, they envied him for this favor and asked to see their Lord openly. God says in Surah Al-Baqarah, verses 55-56 (which means): " And 'remember' when you said, "O Moses! We will never believe you until we see Allah with our own eyes," so a thunderbolt struck you while you were looking on. Then We brought you back to life after your death, so that perhaps you would be grateful."
  
12. Did they repent and commit to obeying their Lord and His Messenger after seeing their death and life with their own eyes? No. When Moses commanded them to enter the Holy Land, they refused, argued, and disobeyed their prophet Moses, the one who had saved them from Pharaoh and his soldiers. They spoke words that led Moses to conclude that the people did not have the faith to deserve God's victory, and thus would not benefit from it. He turned to his Lord in bitter anguish and complaint, and God answered him, condemning them to wander for forty years in a barren, desolate land, unable to leave no matter how much they tried. God says in Surah Al-Ma'idah, verses 20-26 (which means): " And 'remember' when Moses said to his people, "O my people! Remember Allah's favors upon you when He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world O my people! Enter the Holy Land which Allah has destined for you 'to enter'. And do not turn back or else you will become losers. They replied, "O Moses! There is an enormously powerful people there, so we will never 'be able to' enter it until they leave. If they do, then we will enter! Two God-fearing men—who had been blessed by Allah—said, "Surprise them through the gate. If you do, you will certainly prevail. Put your trust in Allah if you are 'truly' believers. 'Yet' they said, "O Moses! 'Still' we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here! Moses pleaded, "My Lord! I have no control over anyone except myself and my brother. So set us apart from the rebellious people. Allah replied, "Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people."
  
13. Yes, God caused them to wander as punishment for their disobedience to Moses' command. But did God abandon them? No. He sent down *manna* and *salwa* when they asked Moses where the food was. The *manna* is a thick, white substance sweeter than honey that falls from the sky. The *Salwa* is a bird that a man looks at while it is in the sky, and it comes to him. If it is fat, he slaughters it; if it is not fat, he releases it. If it becomes fat, it comes to him without him having to ask. Then they said, 'Where is the drink?' So Allah commanded

Moses to strike the rock with his stick, and twelve springs gushed forth from it, so each tribe drank from its own spring. Then they said, 'Where is the shade?' So Allah shaded them with clouds as protection from the heat of the sun. Then they said, 'Where is the clothing?' And their clothes grew with them according to their ages... They did not wear out, nor did they get dirty."

14. Did they thank God for these blessings and accept them? No. Instead, they asked Moses to replace these good blessings with lowly things like cucumbers, garlic, lentils, and onions. Thus, they earned God's anger.
  
15. When Aaron and Moses (peace be upon them) passed away, and many of the Children of Israel had died and the forty years passed, their prophet Joshua son of Nun (peace be upon him) commanded them to enter the Holy Land humbly, thanking God for His blessings and saying, "Hitta," which means "remove our sins." These were the sins that prevented their ancestors from entering Jerusalem for forty years.
  
16. Did they respond to Joshua (peace be upon him)? No. They entered on their backs, crawling, and they changed their words in defiance and arrogance, saying, "Wheat instead of barley." God says in Surah Al-Baqarah, verses 57-61 (which means): " And 'remember when' We shaded you with clouds and sent down to you manna and quails, 'saying', "Eat from the good things We have provided for you." The evildoers certainly did not wrong Us, but wronged themselves. And 'remember' when We said, "Enter this city and eat freely from wherever you please; enter the gate with humility, saying, 'Absolve us.' We will forgive your sins and multiply the reward for the good-doers. But the wrongdoers changed the words they were commanded to say. So We sent down a punishment from the heavens upon them for their rebelliousness. And 'remember' when Moses prayed for water for his people, We said, "Strike the rock with your staff." Then twelve springs gushed out, 'and' each tribe knew its drinking place. 'We then said "Eat and drink of Allah's provisions, and do not go about spreading corruption in the land. And 'remember' when you said, "O Moses! We cannot endure the same meal 'every day'. So 'just' call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions." Moses scolded 'them', "Do you exchange what is better for what is worse? 'You can' go down to any village and you will find what you have asked for." They were stricken with disgrace and misery, and they invited the displeasure of Allah for rejecting Allah's signs and unjustly killing the prophets. This is 'a fair reward' for their disobedience and violations."

17. Their tyranny did not stop at a limit; they described God with things He is far removed from and impossible for Him. They killed the prophets without any right. Allah says in Surah Aal Imran, verse 181 (which means): "Indeed, Allah has heard those 'among the Jews' who said, 'Allah is poor; we are rich!'" We have certainly recorded their slurs and their killing of prophets unjustly. Then We will say, "Taste the torment of burning!" And He says in Surah Al-Ma'idah, verse 64 (which means): "Some among the Jews said, 'Allah is tight-fisted.'" May their fists be tied and they be condemned for what they said. Rather, He is open-handed, giving freely as He pleases. That which has been revealed to you 'O Prophet' from your Lord will only cause many of them to increase in wickedness and disbelief. We have stirred among them hostility and hatred until the Day of Judgment. Whenever they kindle the fire of war, Allah puts it out. And they strive to spread corruption in the land. And Allah does not like corruptors."
18. They interfered with the Will of Allah. Allah says in Surah Al-Baqarah, verse 111 (which means: "The Jews and Christians each claim that none will enter Paradise except those of their own faith. These are their desires. Reply, O Prophet, show 'me your proof if what you say is true.")
19. They claimed that they are the children of Allah and His beloved. Allah says in Surah Al-Ma'idah, verse 18 (which means): "The Jews and the Christians each say, 'We are the children of Allah and His most beloved!'" Say, 'O Prophet, why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills. To Allah alone belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return."
20. They attributed a child to Him. Allah says in Surah At-Tawbah, verses 30-31 (which means): "The Jews say, 'Ezra is the son of Allah,' while the Christians say, 'The Messiah is the son of Allah.'" Such are their baseless assertions, only parroting the words of earlier disbelievers. May Allah condemn them! How can they be deluded 'from the truth'? They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god 'worthy of worship' except Him. Glorified is He above what they associate with Him!"
21. They broke covenants and agreements, disbelieved in Allah's signs, and conspired against Isa (Jesus) son of Maryam. Allah says in Surah An-Nisa, verses 155-158 (which means): "They were condemned for breaking their covenant, rejecting Allah's signs, killing the prophets unjustly, and for saying, 'Our hearts are unreceptive!'"—it is Allah Who has sealed their hearts for their disbelief, so they do not believe except for a few—and for their denial and outrageous accusation against Mary, and for boasting, 'We killed the Messiah, Jesus, son of Mary, the messenger of Allah.'" But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this crucifixion are in doubt. They

have no knowledge whatsoever—only making assumptions. They certainly did not kill him. Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise.”

22. Then, when Muhammad (peace be upon him) was sent and migrated to Yathrib, they did not cease their harm and conspiracy against him. They tried to kill him in Banu an-Nadir, broke their covenant with Banu Qurayza, and conspired with Quraysh and the rest of the Arab tribes to kill him. And in the conquest of Khaybar, they presented him with a poisoned sheep. Had Allah not protected him from being killed, they would have killed him. Allah says in Surah Al-Ma'idah, verse 67 (which means): “O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will certainly protect you from the people. Indeed, Allah does not guide the people who disbelieve.”

23. This is a brief summary of the history of the Children of Isreal, asking Allah for forgiveness and not holding us accountable for this brevity. What they did to the prophets, messengers, and those who command justice throughout history, from the prehistoric era to this modern age, would require volumes to be written, and records would be published for them.

So, how do the Arabs and Muslims feel safe in negotiating and dealing with them when they say:  
*"We are the chosen people of Allah!?"*

## Chapter 2: Jesus (Isa) Son of Maryam (Mary) in the Qur'an

The issue of the killing and crucifixion of Jesus has preoccupied the minds of many Christians, and none of them has the slightest doubt about it. They are excused for that—why? Because they are human. Some of the People of the Book (Jews and Christians) have claimed that they witnessed his killing and crucifixion. However, when a messenger from Allah was sent, **Muhammad (peace be upon him)**, and was supported by Allah with a book (**the Qur'an**), a book that Allah Himself has guaranteed to preserve, a book that science has testified to its truth in the past, present, and, God willing, in the future, they saw in it that Allah removed this doubt when He addressed this issue. He said in Surah An-Nisa, verses 157-158 (which means):

“And for boasting, “We killed the Messiah, Jesus, son of Mary, the messenger of Allah.” But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this crucifixion are in doubt. They have no knowledge whatsoever—only making assumptions. They certainly did not kill him. Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise.”

It was necessary for all the People of the Book to believe in the Qur'an and to rid themselves of these false beliefs that contradict reason and logic. For those who say that Allah is the Messiah, son of Mary, we ask them: *How can God be killed?* And for those who say that He is the son of God, we ask them: *Where was the Father, the deity, to approve of the killing of His Son and then His crucifixion?* This is a strange statement that no sane person would make. This reminds us of the saying:

*How strange for the Christians,  
To Allah they ascribe a father,  
They handed him over to the Jews,  
And said that after killing him, they crucified him.  
If what they say is true, ask them,  
Where was his father, the deity,  
If he was pleased with their harm, thank them for what they did,  
But if he was angry and displeased, worship them for they overcame him.*

- The issue of the creation of Jesus (peace be upon him) without a father is not a strange matter, for there were similar cases before, such as the creation of Eve without a mother, and before them, Adam (peace be upon him) was created without a father or mother. Additionally, the creation of the heavens and the earth, and everything in between, occurred without any prior example. This indicates the boundless power of Allah.
- Are these cases special to Adam, Eve, and Jesus (peace be upon them), or could they happen with others? In my belief (and Allah knows best), they can repeat with others. They have indeed repeated, so that every believer, in every time and place, may know that Allah is capable of all things. There are many such cases: how many couples have no obstacle to

having children, yet remain childless? How many couples, despite one or both having an obstacle to conception, are granted children? And the son is born resembling the father so that the devil cannot interfere with doubt or accusation. Medicine is astonished and says these are rare cases, but the believer says that this is a gift and blessing from Allah. Allah says in Surah Ash-Shura, verses 49-50 (which means): “Pharaoh threatened: “How dare you believe in him before I give you permission? He must be your master who taught you magic, but soon you will see. I will certainly cut off your hands and feet on opposite sides, then crucify you all.” They responded, “That would be no harm! Surely to our Lord we will all return.”

- The Qur'an tells us about a similar case involving some of Allah's prophets during the time of Jesus (peace be upon him). The story is about Zechariah (peace be upon him) when he took care of Maryam. Whenever he entered her place of prayer, he found provision with her and asked, "Where did this come from?" Maryam replied, "It is from Allah. Indeed, Allah provides for whom He wills without account." This touched Zechariah's heart, and he longed for a righteous offspring. As the Qur'an states in Surah Al-Imran, verses 38-39 (which means): “Then and there Zachariah prayed to his Lord, saying, “My Lord! Grant me—by your grace—righteous offspring. You are certainly the Hearer of all prayers. So the angels called out to him while he stood praying in the sanctuary, “Allah gives you good news of the birth of John who will confirm the Word of Allah and will be a great leader, chaste, and a prophet among the righteous.”
- Zechariah then questioned how he could have a son when his wife was barren, and he was old. He asked for a sign from Allah as stated in Surah Al-Imran, verses 40-41, (which means): "He said, 'My Lord, how will I have a boy when my wife is barren and I have reached extreme old age?' He said, 'Thus has Allah decreed; He does what He wills.' He said, 'My Lord, make for me a sign.' He said, 'Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify [Him] in the evening and the morning.'"
- Jesus (peace be upon him) was neither killed nor crucified, but rather Allah raised him to the heavens, as Allah says in Surah Al-Imran, verse 55 (which means): “Remember when Allah said, “O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve, and elevate your followers above the disbelievers until the Day of Judgment. Then to Me you will all return, and I will settle all your disputes.”

- The disciples who were with him were certain that Jesus (peace be upon him) had been raised, after Allah placed his likeness upon Judas, who was taken by the enemies and killed in his place. When the disciples saw Jesus raised to the sky, they were astonished and divided into different views. Some claimed he was God, others said he was the Son of God, and others said he was the servant of God and His messenger. The first and second groups sought to kill the third group. The truth remained hidden from all until Allah sent Prophet Muhammad (peace be upon him) with the decisive statement. As Allah says in Surah An-Nisa, verse 175 (which means): “As for those who believe in Allah and hold fast to Him, He will admit them into His mercy and grace and guide them to Himself through the Straight Path.”
- Allah explained how He created Jesus (peace be upon him) in Surah Al-Imran, verses 59-60 (which means): “Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was! This is the truth from your Lord, so do not be one of those who doubt.”
- Allah clarified that Jesus (peace be upon him) was a messenger, just like the other messengers, as stated in Surah Al-Ma'idah, verse 75 (which means): “The Messiah, son of Mary, was no more than a messenger. Many messengers had come and gone before him. His mother was a woman of truth. They both ate food. See how We make the signs clear to them, yet see how they are deluded from the truth!”
- Allah supported him with miracles that proved his truthfulness, as mentioned in Surah Al-Imran, verses 49-51 (which means): “and make him a messenger to the Children of Israel to proclaim, ‘I have come to you with a sign from your Lord: I will make for you a bird from clay, breathe into it, and it will become a real bird—by Allah’s Will. I will heal the blind and the leper and raise the dead to life—by Allah’s Will. And I will prophesize what you eat and store in your houses. Surely in this is a sign for you if you truly believe. And I will confirm the Torah revealed before me and legalize some of what had been forbidden to you. I have come to you with a sign from your Lord, so be mindful of Allah and obey me. Surely Allah is my Lord and your Lord. So worship Him alone. This is the Straight Path.”
- Despite the clarity of the verses, some people of the Book still claim that Jesus is God, the Son of God, or part of a Trinity. They have made false claims about Allah, and for this, they have deserved to be deprived of Paradise and will be eternally punished in Hell. As Allah says in Surah Al-Ma'idah, verses 72-74 (which means): “Those who say, “Allah is the Messiah, son of Mary,” have certainly fallen into disbelief. The Messiah himself said,

“O Children of Israel! Worship Allah—my Lord and your Lord.” Whoever associates others with Allah in worship will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers. Those who say, “Allah is one in a Trinity,” have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment. Will they not turn to Allah in repentance and seek His forgiveness? And Allah is All-Forgiving, Most Merciful.”

- Jesus (peace be upon him) is the servant of Allah and His messenger. He is innocent of those who claim that he is God, the Son of God, or part of a Trinity. Why not? The first words he spoke, while still in the cradle, were: "Indeed, I am the servant of Allah." He did not say, "I am God," nor "I am the Son of God." Rather, as mentioned in Surah Maryam, verses 30-33 (which means): Jesus declared, “I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet. He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live, and to be kind to my mother. He has not made me arrogant or defiant. Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!”
- Similarly, Jesus (peace be upon him) told the Children of Israel, in his maturity and prophethood, to worship Allah, his Lord and their Lord, as stated in the previous verses of Surah Al-Ma'idah (which means): "And the Messiah said, 'O Children of Israel, worship Allah, my Lord and your Lord.'"
- He also warned them against associating partners with Allah (which means): "Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire."
- On the Day of Judgment, Jesus (peace be upon him) will disassociate himself from all who took him and his mother as deities besides Allah. As Allah says in Surah Al-Ma'idah, verses 116-118 (which means): “And on Judgment Day Allah will say, “O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?” He will answer, “Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is hidden within me, but I do not know what is within You. Indeed, You alone are the Knower of all unseen. I never told them anything except what You ordered me to say: “Worship Allah—my Lord and your Lord!” And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things. If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.”



## **The Descent of Jesus Son of Mary (Peace Be Upon Him) in the end of times**

- Numerous hadiths have been reported from the Messenger of Allah (Peace Be Upon Him) stating that Jesus (Peace Be Upon Him) will descend in the last days. He will rule by the law of Muhammad (Peace Be Upon Him) for forty years, spread justice and peace among the people, abolish the jizyah tax, kill the pig, and wealth will increase during his time to the point where no one will accept it. The people of the Book will believe in him, and he will kill the false Messiah (Dajjal). Many extraordinary events will take place during his days.

Among these hadiths is what was narrated by Al-Bukhari from Abu Huraira (may Allah be pleased with him), who said that the Messenger of Allah (Peace Be Upon Him) said:

*"By Him in Whose hand is my soul, the son of Mary (Jesus) will soon descend among you as a just ruler. He will break the cross, kill the pig, abolish the jizyah, and wealth will be so abundant that no one will accept it. Until a prostration will be more valuable than the world and everything in it." Then Abu Huraira said: "Recite if you wish from Quran (which means): 'And there is none among the People of the Book but will believe in him before his death, and on the Day of Judgment, he will be a witness against them.'"*

- Thus, we present to the reader images and scenes from the Qur'an that depict the truth about Jesus (Peace Be Upon Him), his stance towards the Children of Israel, how he responded to them both as an infant and in his adulthood, his prophethood, and what his position will be towards them on the Day of Judgment when people will stand before the Lord of the Worlds.

- Indeed, You have spoken the truth, O our Lord, when You said in Surah Al-Isra, verse 15 (which means): "Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. No soul burdened with sin will bear the burden of another. And We would never punish a people until We have sent a messenger to warn them.

This ensures that no one among Your servants will have an excuse on the Day of Judgment.

### Chapter 3: Is Vision a Condition for Belief?

- Allah began the Holy Book (after the opening chapter Al Fatiha) by mentioning the qualities of the believers. He said in the second verse of surah Al Baqara (which means): *"This is the Book about which there is no doubt, a guidance for the righteous."*

So, who are the righteous? The righteous have qualities, one of which is that they believe in the unseen. Allah says (which means): *"Those who believe in the unseen."*

It is difficult for the human mind to believe in what it has not seen, but belief in the Lord obliges the believer to believe in things that the eye has not seen. Belief in Allah is unseen, just as belief in the angels, the books, the messengers, the Day of Judgment, and belief in destiny, whether good or bad.

- Therefore, vision is not a condition for belief. The sight cannot see or witness what occurs in the nearby place.
- There are many realities in the universe that we do not see, yet we believe in them. Why? Because we see their effects. Examples include:

1. No one has seen the air, but they have seen its effects on trees and the pressure it creates on our bodies.
2. No one has seen gravity, but its effects are felt when a person leaves its sphere.
3. No one has seen their mind, but they are aware of its effects on their thoughts and actions.
4. No one has seen the seven heavens or the seven earths, yet we believe in them.
5. No one has seen the angels or the jinn, but we believe in them.

*Belief in the unseen happens in two ways:*

- The first: Perceiving the effect indicates the cause.
- The second: Hearing from a reliable source.

#### **How did the believer come to believe in his Lord?**

- Belief is achieved through the two previous ways:

First: Perceiving the effect indicates the cause. The effects of Allah and His creations are like a mirror to His power. *"Allah is unseen but present."*

- Unseen: What the eyes do not see and the sight cannot perceive. Allah says in Surah Al-An'am, verse 103 (which means): "No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware."

- And in Surah Ash-Shura, verse 11 (which means): “He is the Originator of the heavens and the earth. He has made for you spouses from among yourselves, and made mates for cattle as well—multiplying you both. There is nothing like Him, for He alone is the All-Hearing, All-Seeing.”
- Present: by His attributes in His creations. Allah says in Surah Adh-Dhariyat, verses 20-23 (which means): “There are countless signs on earth for those with sure faith, as there are within yourselves. Can you not see? In heaven is your sustenance and whatever you are promised. Then by the Lord of heaven and earth! All this is certainly as true as the fact that you can speak!”
- And in Surah Al-Ghashiya, verses 17-20 (which means): “Do they not ever reflect on camels—how they were masterfully created; and the sky—how it was raised high; and the mountains—how they were firmly set up; and the earth—how it was levelled out?”
- Long ago, an Arab Bedouin was asked about the proof of the existence of Allah. He replied:  
*"Glory be to Allah! The dung points to the camel, and the footprint points to the traveler. A sky with constellations, an earth with valleys, and seas with waves—does that not indicate to the presence of God, the Subtle and All-Aware?"*

Second: Hearing from a trusted source. This is through the messages from Allah that have filled human history, delivered to us by the Prophets, whom Allah sent with revelation. Allah says in Surah Al-Isra, verse 15 (which means): "And We did not punish until We sent a Messenger."

- The reader must know that what is witnessed and seen in terms of knowledge and science is minimal compared to what is heard. This is why hearing is often prioritized over sight in the Qur'an, as it is more common. Hearing over sight has been mentioned in seven verses of the Qur'an: Surah Yunus (31), Surah Hud (20), Surah An-Nahl (78), Surah Al-Isra (36), Surah Al-Mu'minun (78), Surah As-Sajda (9), Surah Al-Mulk (23).

- Some may ask: Why did Allah prioritize hearing over sight in the Qur'an? We respond: Because over 70% of the daily information we receive does not rely on sight or vision.

- Others may ask: Did all of humanity believe through hearing without vision? We say: No, the Jews insisted on seeing Allah with their own eyes to believe in Him, as when the scholars of the Jews went with Moses (Peace Be Upon Him) to ask for forgiveness for worshipping the calf. Allah says in Surah Al-Baqarah, verse 55 (which means): “And remember when you said, “O Moses! We will never believe you until we see Allah with our own eyes,” so a thunderbolt struck you while you were looking on.”

This is not all. They doubted and were suspicious of Moses' words. Although they knew Moses was the one who spoke to Allah, they still disbelieved and made their stance more difficult. They had Allah's commandments but still insisted on rejecting them.

And when they killed someone and could not identify the murderer, they turned to Moses and asked for a sign. Allah's command was to slaughter a cow. They doubted this order and accused

Moses of mocking them. But when they obeyed and slaughtered the cow, the dead man was revived and named his murderer.

Did the Children of Israel maintain their faith after witnessing this miraculous sign? No, they persisted in their rebellion, denial, and disbelief in Moses and the prophets who came after him. Allah says in verse 74 (which means): "Then your hearts became hardened after that, and they became like rocks or even harder."

- This is the nature of the unjust among the People of the Book—they will not believe until they see with their own eyes, and even when they see, they associate others with Allah and are filled with pride. On the Day of Judgment, the criminals and the false gods they worship will be gathered in Hell, and what a miserable destination it will be. Why? Because they did not believe in the unseen and rejected the statement: *"There is no god but Allah."*

Allah says in Surah As-Saffat, verses 34-35 (which means): "Surely on that Day they will all share in the punishment. That is certainly how We deal with the wicked. For whenever it was said to them in the world, "There is no god worthy of worship except Allah," they acted arrogantly."

- Allah has testified to the Ummah of Muhammad (Peace Be Upon Him) as being the only nation throughout history that believes in the unseen and says: *"There is no god but Allah, Muhammad is the Messenger of Allah."*

And this Ummah will remain the only one, by the will of Allah. Allah says in Surah Al-Fath, verse 26 (which means): "When those who disbelieved had set in their hearts pride, the pride of the time of ignorance, Allah sent down His tranquility upon His Messenger and upon the believers and made them adhere to the word of piety, and they were most deserving of it and its people. And ever is Allah, of all things, Knowing."

The word of piety: *"There is no god but Allah."*

- Allah has shown the fate of the Ummah of Muhammad (Peace Be Upon Him) on the Day of Judgment. This Ummah believes in the unseen. Allah says in Surah Qaf, verses 31-35 (which means): "And Paradise will be brought near to the righteous, not far off. And it will be said to them: "This is what you were promised, for whoever constantly turned to Allah and kept up His commandments—who were in awe of the Most Compassionate without seeing Him and have come with a heart turning only to Him. Enter it in peace. This is the Day of eternal life!" There they will have whatever they desire, and with Us is even more."

And in Surah Al-Mulk, verse 12 (which means): "Indeed, those in awe of their Lord without seeing Him will have forgiveness and a mighty reward."

O Allah, grant us life, death, and resurrection among those whom You have blessed from the prophets, the righteous, the martyrs, and those who testify and say: *"There is no god but Allah, Muhammad is the Messenger of Allah."*

## **Conclusion**

Just as we began with praise, we end with praise. All praise is due to Allah in this world and the Hereafter, and to Him belongs the judgment, and to Him you will return.

Here, the pen stops writing, and the tongue ceases to speak. Who knows, it may be for a while until Allah permits it to return.

If anyone finds any shortcomings, mistakes, or errors in this message, perfection belongs only to Allah, for the Prophet (Peace Be Upon Him) said:

*"Every son of Adam is a sinner, and the best of sinners are those who repent."*

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May peace and blessings be upon our Master Muhammad, the unlettered Prophet, and upon his family and companions.

Peace be upon you and the mercy and blessings of Allah.