

Rays of Faith
Aqueedah 103 :: Doctrines of Faith III
Taught by Sh. Waleed Basyouni

Chapter Three
Belief in Allah's Books

The Meaning of Belief in the Books

Belief in Allah's books is a pillar of iman. A person is not a believer without this pillar.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ
وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray. [An.Nisa: 136]

When we say we believe in the books, we shouldn't always think a physical book. Only Musa received tablets in a pre-written format. Allah [swt] wrote the torah for him, no one else got this. However, not the entire message of Musa was written

These books refer to the verbal messages received by the prophets. It is a verbal format.

Question: Why does the Qur'an mention books?

Answer: "Kitab" in Arabic means something written. The word kitab comes from the word kataba which means to combine things together. We call it a book because you combine things together [chapters, verses, etc.] to make an entire collection. Not exactly to be written, but it adds up over the years. There are 2 main ways to preserve this knowledge: through memory or in written format.

Belief in the Books Entails:

Believing in the previous Books that Allah revealed to His Messengers, included are those that Allah has specifically mentioned in the Qur'an, such as:

- The scriptures of Ibrahim

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

The scriptures of Abraham and Moses. [A'la: 19]

- The Zaboor [book of Dawood/David]

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى
بَعْضٍ ۖ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

*And your Lord is most knowing of whoever is in the heavens and the earth.
And We have made some of the prophets exceed others [in various ways],
and to David We gave the book [of Psalms]. [Isra': 55]*

- The Tawrah [book of Musa/Moses]

*Indeed, We sent down the Torah, in which was guidance and light...
[Ma'idah: 44]*

- The Injeel [book of Isa/Jesus]

*Then We sent following their footsteps Our messengers and followed [them]
with Jesus, the son of Mary, and gave him the Gospel. [Hadid: 27]*

- There are many other books of an unknown number and with unknown names.
Allah says:

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

Then if they deny you, [O Muhammad] - so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture. [al.Imran: 184]

- Believing in the Qur'an and that it is the last book Allah revealed.
- Believing in the wahi [revelation]. that Allah spoke these words and that Jibreel revealed these words to His messengers.
- All of the books are Allah's words. This entails that Allah speaks.

What is Our Position Regarding the Books Remaining Today [the Tawrah and Injeel]?

By ijma' it is believed that these books originally were revealed, the Tawrah to Musa [as] and the Injeel to 'Isa [as]. However, the copies remaining today there are three main opinions:

- Opinion 1: Not a single word is from Allah. The proof cited is that Allah [swt] Himself said changes have happened to these books, thus they can not be Allah's pure speech. They emphasized that just by reading the books we'd see the craziness in them. This is the opinion of ibn Hazm.
- Opinion 2: These books are exactly in the same way that Allah revealed, the only change is the interpretation, but the books remain the same. Basically, the only change is in the way we understand and interpret the words. One proof used is based on a hadeeth that mentions how once some Jews would debating and went to RasulAllah [saws] for mediation. He [saws] was sitting and under him was a pillow. They asked him [saws] to be an arbitrator. RasulAllah then asked them to bring the Tawrah, took the pillow, put the Tawrah on the pillow, and then said "I believe in you and what Allah put in you." [ibn Dawood]. This is the position of Imam al-Bukhari for which people criticize him.
- Opinion 3: Attempt to reconcile the two previous mentioned positions stating that Imam al-Bukhari has part of the truth and ibn Hazm has part of the truth. They say that not everything is rejected and not everything can be accepted exactly as it exists today based on that there are five types of changes that have happened to these books: (1) part of the text was lost [gap in chain of time, language, etc.]; (2) additions were made [ex: some people telling story, witnessing, narrating, it is no longer the pure word of God]; (3) incorrect translation occurred; (4) meanings were incorrectly interpreted [ex. referring to God a father, doesn't mean God has a son but it was wrongly interpreted this way]; (5) words and phrases were substituted. This is the position of ibn al-Qayyim.

There is another opinion that says that there will always remain on this earth an original copy and we can not completely dismiss. That this original exists somewhere on the earth. This is the position of ibn Taymiyyah.

One thing we are sure of is that change did occur. Allah said:

﴿أَفَنظَمُونَ أَن يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كَانَفَرِيقٌ مِّنْهُمْ يَسْمَعُونَ
 كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ
 يَعْلَمُونَ﴾

Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing? [Baqarah: 75]

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا
 حَظًّا مِّمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ
 إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا
 يَصْنَعُونَ

And from those who say, "We are Christians" We took their covenant, but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do. [Ma'idah: 14]

In order to preserve the pure Qur'anic environment rasulAllah [saws] did not allow that those who documented hadeeth to document the Qur'an and vice versa. This way it would be definitely known what was Allah's speech and what were his [saws] words.

It is ok to narrate the stories from the torah and bible [permissibility is taken from a hadeeth of rasulAllah] however we don't say this is exactly the truth yet don't say it is not exactly truth. The only limitation is that it not contradict our book [the Qur'an].

Note: None of these books [i.e. the Injeel, Tawrah, etc.] can be a source of driving legislation.

A question was asked concerning the ahadeeth and the process of isnad, Sh. Waleed mentioned that isnad = chain of narrators. Every hadeeth is translated through a chain of narrators [ex. fulan said that fulan said that fulan said ... that rasulAllah said ...]

This person ["fulan"] is measured by 3 things:

- 1) Who he is
- 2) How trusted is he [i.e. righteous, trustworthy, honest, etc.]
- 3) How his memory was known to be [i.e. is it accurate or not]

The ulema have a standard to test the trustworthiness of a person and if the above don't apply then a narration will not be taken from that person. If we didn't have this process of isnad then everyone would be saying whatever they want, attribute it to our religion, and our religion would be corrupted, thus this process comes to filter things through.

Believing in the Last Book: Al.Qur'an

- The Qur'an is the last revelation and the best of Allah's speech

There is no revelation that was sent after the death of rasulAllah [saws]. This is one major difference between Sunni and Shia. Shia believe that imams are eligible to receive revelation from Allah [swt]. They believe that the imams have the authority to abrogate something that the Qur'an and sunnah say because they have wahi too. However, Allah [swt] clearly says:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا
مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْنَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ
فِسْقٌ ۖ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ
ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you

[are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. [Ma'idah: 3]

Thus no one can add to it, subtract to it, or abrogate anything in it.

Some surahs/ayat are better than others, they are not all on the same level. It is not correct to say that this is being critical of Allah's words because they are all great but not all the verses are on the same level. To evaluate, ahl sunnah wal jamm'ah look at (1) by looking at who made the statement [rasulAllah's speech vs. the speech of Abu Bakr]; (2) by looking at the subject of the statement [the verses that talk about Allah's names and attributes are better than those on how to distribute the inheritance]. This is why rasulAllah [saws] said that the greatest verse in the Qur'an is ayat ul.Kursi and that the best surah is al.Fatiha.

- The Qur'an was revealed in the pure Arabic language to the Prophet Muhammad ibn Abdullah [saws]

The Arabic language during the time of rasulAllah [saws] was made up of different dialects. There were different ways of pronouncing things yet the meaning stayed the same. Before rasulAllah's death Jibreel came twice to him [saws] and he [saws] read the Qur'an to him twice according to the dialect of the Quraish.

'Uthman was the one that cancelled all the other forms in order to not cause confusion because as more people began converting they began fight over which way was correct. The sahaba had a counsel and 'Uthman unified the mushaf in one way, the way the Quraish pronounced it. 'Uthman also made another important decision to unify the order of the mushaf. From these different ways we get the 10 different qiraa.

Fun facts: Ibn abu Talib has a mushaf with it's surahs arranged by the order of revelation. Ibn Mas'ood's mushaf was arranged based on where a surah was revealed [in Mecca or Madinah].

We still find words in the Qur'an that are not Arabic while Allah says that this Qur'an was revealed in a pure Arabic tongue. One most of these examples are related to names [90% of the non-Arabic words are names] however to this the 'ulema respond by saying that you can't change a name. You can't change Waleed into John. The other words that are not names, all are so common in the Arabic language that it was normal for them.

The Qur'an was revealed to Muhammad ibn Abdullah and was not meant to be revealed to anyone else. Shia differ in this. They believe that the Qur'an was supposed to be revealed to Ali but Jibreel accidentally revealed it to Prophet Muhammad [saws].

This doesn't make sense because (1) there is a huge age gap between the two and (2) this implies Allah then would allow for this "mistake" to happen.

- It has been given different names and descriptions

The Qur'an has been given multiple names including:

- al.Dhikr = the reminder; the Qur'an serves as a reminder of where you are going to end up; it reminds you of Allah's right upon you, of peoples rights upon you, and of your purpose; it serves as a reminder because it is our nature is that we forget
- al.Furqan = the distinguisher [between falsehood and truth]; the Qur'an is the best way to distinguish between false and truth
- al.Rooh: without it you have no soul
- al.Huda = guidance
- Noor = light; without it your in darkness
- al.Kitab: something you honor you preserve
- Shifa = cure; the Qur'an was sent down as a healing[a physical and a spiritual healing]; it removes doubt
- Rahma = mercy; it's no ta curse a mercy; those who have the wuran in their hearts should have a lot of mercy

What are the unique qualities of the Qur'an?

- The Qur'an covers all the teachings of the previous books:

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ. [Ma'idah: 48]

- Allah promised to safeguard it:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. [Hijr: 9]

It will be protected until the Day of Judgement. Right before then the entire Qur'an will vanish, literally. Everyone will open up the mushaf and nothing will be in it because no body will believe it. This is after all the believers die.

Iman in the Qur'an Has Two Levels

- 1) The first level is the rukn of iman and leaving it is kufr [Nawaqid al.Iman]. It include believing that the Qur'an as the word of Allah, was revealed to Muhammad [saws], it is the last revelation, was delivered completely, is protected from addition and subtraction, and is a source of legislation. If any of these are missing you are in kufr.
- 2) The second level includes obligations and recommendations. Leaving them is not kufr. This included applying all it's rules, reading it, memorizing it, understanding it, etc. The Qur'an orders us to do some obligations and some recommendations.

Side Note: not being an expert in Arabic is not an excuse to not memorize.

Aisha narrated that rasulAllah [saws] was told about a man who recited surat al.Ikhlās ["Qulhu Allahu ahad..."] everytime he prayed, and would spend the entire night prayer. He [saws] asked them to ask this man why? The man said that he did so because he loved this surah. RasulAllah responded, tell him that Allah loves him. [Bukhari]

Al.Qur'an: The Greatest Miracle

The Qur'an is the greatest miracle when you look the wording of it. For those who say propeht Muhammad made it up, it's important to note that the Qur'anic science, meaning, and eloquence is beyond the capabilities of rasulAllah.

- In the language. The Qur'an was revealed to a people with a high level of fluency of the Arabic language yet the Qur'an came and brought a challenge to the people of the time to come up with another way and until this day no one has been able to do so. The language of the Qur'an is incredible in that so many meanings can be derived from one section. For example: when Allah [swt] spoke to the mother of Musa [as]. He says if you worry about him, breastfeed him, and then take him to the river and in a wooden box throw him in. Why throw? Because she didn't need to worry about him, Allah would take over completely from there on out. But then why breastfeed him if Allah will take care of him? This is an example; that we do everything possible in our hand and then leave the rest to Allah.

The Qur'an also speaks of things that happened in the past. RasulAlah [saws] had no knowledge of writing or reading and the things of the past was not something common in his society. To know things of the past and future was unknown to him. The meanings that the Qur'an carried is a message that no one could think of, including the prophecies in the Qur'an. In surah Masad, abu Lahab heard that he would be in the hellfire yet he didn't do anything against it because it was a prophecy.

- The descriptions of unknown matters to rasulAllah or anyone of that time. For example the Qur'an speaks of the development of the child in the womb, of a splitting in the moon, waters coming together, these are all things they had no knowledge of.
- The effect it has. Qur'an has a power on peoples heart:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ

*And those who disbelieve say, "Do not listen to this Qur'an and speak noisily during [the recitation of] it that perhaps you will overcome."
[Fussilat: 41]*

Sh. Waleed told us of a time he went to a Catholic church to give a talk and he recited part of surat al.Nahl. At the end a lady and man came and said, "what you read is unbelievable." The Qur'an has power. Nothing can cover the power of it.

- It's free of contradictions. It took 23 years to complete the revelation of the Qur'an yet there are no contradictions or changes in message. If a man or woman were to write a book over 23 yrs there would be fluctuations but the Qur'an was the same from beginning to end. If this book were from other than Allah there would be many contradictions, yet in the Qur'an there are none.

Advice from Sh. Waleed: As a student of knowledge get close to the words of Allah [swt]; never neglect the Qur'an; read, memorize, recite, everyday.

Believing in Allah's Messengers

Believing in the messengers is a pillar of iman. A person is not a believer without this pillar.

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." [Baqarah: 285]

Definitions:

Nabiyy [pl. anbiya'] = prophet

Rasool [pl. rusul] = messenger

Is Every Nabiyy a Rasool and Vice Versa?

Amongst the 'ulema [scholars] there are various positions.

- Opinion 1: The first group said there is no difference between the two [i.e. every prophet is a messenger and every messenger is a prophet]. Linguistically nabiyy means informed, been told, and also it could mean tanabaa, to predict something, while messenger [rasool], means someone was sent with a message. This is the opinion Sh. Waleed follows.
 - Proof: Logic. If someone gets a revelation, he will deliver the message.
- Opinion 2: This second group said there is a distinction.
 - Proof: There is a linguistic difference exhibited in the following hadeeth and ayah.

The hadeeth of abu Dharr [ra]:

RasulAllah [saws] was asked about the number of the prophets and messengers. He replied that there were 124,000 prophets among whom 315 were messengers. [Ahmad, ibn Hibban, at-Tabaraneel]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
 الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ
 يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. [al-Haj: 52]

Did it end there? No!!!

The first group refuted saying that the above hadeeth by abu Dharr is very weak. They say that two of the narrators, 'Ali ibn Yazeed and Muadh ibn Dufa' are weak narrators. They also say that linguistic definitions should not be given priority over technical meanings.

If there is a difference, what are they?

- Opinion 1: A prophet [nabiyy] can receive a message but is not deliver it while a messenger [rasul] is ordered to spread/deliver the message.
- Opinion 2: Prophets were ordered to follow the book of another but messengers were revealed a book.
- Opinion 3: Prophets were sent to believers, but messengers were sent to the non believers.

Refutations:

- To opinion 1: RasulAllah [saws] said Adam [as] was the first prophet so it would make no sense to say prophets follow a previous book because there were no prophets before Adam [as].
- Opinion 2: There is no proof for this claim. It goes against verses where Allah told us about warning.

Why Did Allah Send Messengers?

So we can worship Him [swt]. He sent His messengers to serve as delagators between Him and us. Without prophets we would be lost in darkness. He sent them to guide us on the straight path so that mankind can keep justice on the land. Allah [swt] also sent His messengers so no one can claim they didn't know or recieve the message after the messenger because Allah would never punish until he sends a messenger.

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِ لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ
وِازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger. [Isra':15]

The Meaning of Belief in the Messengers

- 25 prophets/messengers are named in the Qur'an. Sh. Waleed noted where Allah [swt] mentions some of His messengers in the Qur'an including:
 - Ibreheem/Abraham [6:83]
 - Hud [11:50]
 - Salih [11:61]
 - Shu'ayb [11:84]
 - Adam and Nuh/Noah [3:33]
 - Ishmael and Idris [21:85]
 - Muhammad [48:29]
- There has been debate whether some are prophets or not. The vast majority of the 'ulema don't consider Luqman a prophet because Allah [swt] calls him al.hakim. However, the wise man al.Khidar, from the story of Musa, is considered a prophet by the majority of the 'ulema. Other than these two, the 'ulema agreed on the 25 mentioned.

The exact number of prophets/messengers sent by Allah [swt] is unknown.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَكَ بِتَايَةٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to

bring a sign [or verse] except by permission of Allah . So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all]. [Ghafir: 78]

Why did Allah not tell us about these other unmentioned prophets and messengers? It's enough of an example with the ones we have. He [swt] spoke mostly about the prophets of the children of Israel because this ummah will follow their example thus Allah shows us the good and the bad they did. The Qur'an speaks of these prophets in detail because they are more relatable to jews and christians.

- All the prophets and messengers have no divine attributes. Allah wanted to counter the claim that they be viewed as gods, in order to remind us that they are human so we can follow them, but that's it. Allah [swt] also wanted to make it clear that although they have miracles which could cause people to think that they are god [ability to tell of unseen, to raise the dead, to cure the ill, etc.] these miracles make them a special human but not a nonhuman. Messengers eat and walk in the markets, thus they need food and need to shop. They can't create.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing. [Furqan: 20]

- Are there messengers of the jinn? There are messengers from the jinn, sent to the jinn, but never were jinn prophets sent to humans.

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ
آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا
وَعَرَّيْنَاهُمُ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا
كَافِرِينَ ﴿١٣٠﴾

"O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers. [An'am: 130]

- All prophets and messengers were male. The majority opinion is that all prophets and messengers were male.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ



And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know. [‘Anbiya: 7]

Amongst the scholars who believed there was a female prophet were ibn Hazm and Imam al.Qurtubi who both believed Mariam/Mary [the mother of ‘Isa] was a prophet. Some also said Hawa/Eve and the mother of Musa/Moses [as] were prophets.

- Proof: They say that Allah [swt] sent Jibreel to Mariam and that anyone who an angel comes to with a message is a prophet. They also say that Allah [swt] says, "Oh Mariam you have been chosen by Allah," [38: 46-47] and chosen means she has been chosen as a prophet.
- Majority rebuttle: The majority refute siting when rasulAllah spoke about a man who was traveling and an angel came down to tell him he is loved, this man was not a prophet. They also state that if your just looking for the word ‘chosen’ this isn’t the only time it was used. Last, Allah [swt] said Jesus was not but a messenger and Mariam was as.sadiqa [a truthful woman], had she been a prophet Allah would have called her a prophet and not called her by the lesser title, truthful woman.
- Muslims must believe that Allah sent all His messengers to call people to worshipping Alalh alone [i.e. at.Tawheed]. They were all also ordered to pray, give charity, to perform a type of pilgrimage/hajj, to speak of the Day of Judgment, and to encourage people to possess good manners.
- Muslims must believe that Allah has chosen the prophets. Prophethood is not something one can earn through effort.
- Allah sent them with miracles in support of their call.
 - Allah mentions miracles as ayat ul.anbiya’ [signs of prohehood]. Mu’jizah is the Arabic term for miracle. The first to use the term ‘mu’jizah’ were not ahl sunnah but the mu’tazila; however the people of

ahl sunnah never had an issue using it because the meaning was acceptable

- A prophet may be given more than one miracle
 - Miracles match the time and age of the prophets. For example Musa [as] came around the time when magicians were popular, so he came to challenge them. 'Isa [as] came when medicine was popular, so he came to challenge his people with healing. RasulAllah [saws] came during a time when people were fascinated by their language so the Qur'an came to challenge that.
 - What is the difference between miracles of prophets and the supernatural acts of magicians?
 - Miracles were beyond supernatural things that could happen to anyone else. Supernatural things could happen even to magicians and righteous people [ex. Mariam would get out of season fruit] but miracles are beyond the ability of any creation [ex. traveling from one place to another quickly]
 - Any miracle that was given to a prophet before rasulAllah [saws], rasulAllah had it, and more [Allah split the sea for Musa, Allah split the moon for rasulAllah]
 - The miracles [mu'jizah] of the prophets and the miracles [karamat] of the awliya. The miracles that happen to the saints/righteous people are indeed in itself a miracle but that miracle can only be reached from following a prophet
- Are the prophets infallible? Infallible = never wrong. They're infallibility comes because Allah [swt] will not leave them in their mistake and will correct them. If Allah allows them to make the mistake in the first place to show their humanity [that they are humans like everyone else]. However, the 'ulema agree that prophets will never commit major sins such as kufr or immoral or indecent acts [fornication or lie] and if they commit a minor sin, they will repent immediately. But they do make mistakes [ex. Adam [as] ate of the tree and Musa [as] stood on the side of the Jew before hearing who truly was at fault and subsequently killed him]. Sh. Waleed mentioned the story of the blind cousin of Khadija [as] who responded to rasulAllah saying he wanted to learn more, and rasulAllah turned and frowned thinking that it was a new muslim and noticing it was him who already was Muslim. Soon after, surah 'Abasa came from Allah. RasulAllah was so excited to get a new revelation and then had to go out and tell the people of his mistake. This keeps him [saws] humble and human.

This religion is based on self-criticism, we work to correct ourselves.

- Are the prophets equal or of varying levels?
 - Allah does favor certain prophets over others. However, we as humans, are not allowed to do the differentiating.
 - We're not allowed to differentiate/discredit or say bad of one prophet over another. If you favor, you must keep the dignity of the others. Allah [swt] has chosen the best prophets: Nuh, Ibrahim, Musa, 'Isa, and Muhammed, but doesn't discredit anyone else

- If we favor between them, we use general statements and do not favor them against each one another [ex. we can not say, *rasulAllah* is better than *Musa*]

The true value of a person appears in the time of calamity. It never appears in the time of convenience.

- Prophets and Messengers are better than ALL other people. This is one area that sets us apart from the shia and many sufi doctrine who have the notion that saints are higher than prophets.

What is the Miracle of Hud?

Hud challenged his people to harm him in any way. They accepted and failed.

What is the benefit of belief in the prophets and messengers?

- They serve as role models
- Serves as a reminder that people of faith go through trials and tribulations
- It's part of our faith
- Loving them means we'll be gathered with them in the hereafter. RasulAllah said that we will be reunited with those that we love
- Learn to trust Allah as they did
- Great model of dawah
- Obtain Allah's love
- Understand better that there is a struggle between good and evil. These messengers were nice and polite, yet still people spoke ill of them [ex. Firawn spoke bad of Musa]
- Gives you dignity and a sense of pride that as Muslims we follow the steps of rasulAllah, Musa, 'Isa, etc.

Special Qualities of the Prophets

- Al.Wahy [revelation]
- Al.Ismah [infallibility]
- Their eyes sleep while their hearts stay awake
- The earth cannot dissolve their bodies
- Their souls are not taken without their consent
- They see the angels in their original form
- They are buried where they die
- They do not pass on any inheritance
- They leave a special kind of life in their graves; their souls are in the heavens

Some individual prophets may have special qualities which distinguish them from the other prophets and messengers. This includes Adam [as] who was created with no

father and no mother, 'Isa [as] who was born with no father/virgin birth, Musa [as] for whom Allah wrote the Torah, rasulAllah [saws] being the last messenger, etc.

Believing in Prophet [saws] Muhammad's Prophethood

- Believing that he is Muhammad ibn Abdullah ubn Mutalib al.Qarayshi; born in Makkah, passed away in Madinah; he had several names [Muhammad, Ahmed, al.Mahi, al.Hashir, al.Aqib]
- We believe he was sent to ALL humankind and jinn

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.
[Saba': 28]

- We believe in the truth of everything he informed us of and fulfill his sunnah by following what he commanded and leaving that which he forbade [he doesn't speak from his own desires thus whatever he says is absolute truth; this is why we should obey him]. Sh. Waleed then related some stories of how the sahabah would obey to the max. He told about how in the beginning everyone would pray facing Jerusalem and once while in rukoo they announced the qiblah changed to Makkah, they simply moved from north to south while in rukoo.

RasulAllah once told his sahaba, "I love my brothers," they asked, "I thought we are your brothers." RasulAllah clarified, "you are my companions, my brothers are the ones that will come after my death and I have not seen them yet."

On the Day of Judgment every person will care only about saving their soul on the saying "nafsi nafsi," yet rasulAllah [saws] will be found saying, "ummati ummati" and will ask for his nation to be saved.

This is why we love rasulAllah, because of all of this! Anyone who studies his character will love him, his gentleness, his leadership. They will love how he was as a teacher, father, husband; how he was with those that agreed with him and those that didn't.

Sh. Waleed also mentioned the story when rasulAllah [saws] sat with ibn Abaas as a child on his right [child] and Abu Bakr on his left [older]. RasulAllah drank water and asked Abaas if he could give water to Abu Bakr first since he was older. Abaas was sitting to the right of rasulAllah [saws] and had the right to drink first, then answered,

“no, I wouldn’t give someone else the chance to drink right after you,” so rasulAllah gave it to him [Abaas] and smiled.

- Loving the Prophet [saws] is part of loving Allah
- You will not be a believer until you learn to love the Prophet [saws] more than you love your family

Anas reported, “none of you believes until I am more beloved to him than his parents, children, and all people.” [Bukhari and Muslim]

- Loving the Prophet [saws] is a great act of worship
- We honor, respect him, and support him and his sunnah; respecting the rasulAllah’s [saws] hadeeth is part of our iman
- We take him as our role model

When we talk about taking rasulAllah [saws] as a role model, this means we take him as a model in the way we pray, fast, and perform our acts of ‘ibaddah.

The real scholars follow rasulAllah [saws] in all manners, small or big.

Question: Do we have to take rasulAllah as a role model in EVERYTHING he did?

Answer: No. The actions of rasulAllah [saws] are classified into different categories:

1. Religious duties or as an explanation of Islam: Ex. the way the verses of the Qur’an were understood or the way of dealing with non-Muslims, how to perform Hajj, etc.
 2. What he did that was only expected of him: Ex. fasting continuously, marry more than 4 wives, used to sleep and then pray without wudu’, etc.
 3. The things he did for a reason because of his position: Ex. he was a leader, a judge, thus he declared war, peace, and punishments. This can only apply to those who represent the same position as rasulAllah [i.e. a judge, leader, etc.]
 4. The things he did as part of his culture [non.sunnah acts]: In these cases he is not a role model for us. We don’t need to imitate him in these regards because he did so as a way of following the culture of his time. However, if you do these things out of love for him is ok as long as it’s not done regularly [ex. wearing a turban]. Basically, if he didn’t ask you to copy him, you do not need to make it a habit.
- He is the seal of the prophets

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. [‘Ahzab: 40]

- We study his life and affairs [seerah]; ibn Saa'd said that they used to teach the stories of rasulAllah [saws] just like they'd teach the verses of the Qur'an
- We love his family and companions

Nullifiers of Belief in RasulAllah [saws]

1. Believing that he has lied or that something which he said is not true
2. Turning from his guidance and changing his religion; this includes not taking sunnah and "just Qur'an"
3. Doubting him or his religion
4. Hating him, what he brought, or not being comfortable with something in legislation [disliking it for yourself is fine; but hating the legislation is not ok]
5. Criticizing him and mocking him or his sunnah; making fun of a person is a sin but mocking the concept of sunnah is kufr
6. Loving his enemies
7. Enmity towards him and fighting against his sunnah

Sh. Waleed's Words of Wisdom: It's very easy to have principles in life; but it's very difficult to live up to them.

Evidence for Prophet Muhammad's [saws] Prophethood

- The eternal miracle: the Qur'an
Disputes about the Qur'an:
 - Many claimed that rasulAllah [saws] was mad, however he'd never said anything crazy before.
 - Others claimed he'd been possessed by jinn. It's impossible to say 114 chapters worth of wisdom if you're possessed.
 - Also, rasulAllah could not read or write Arabic, usually if someone writes something they need to practice and write drafts, especially to keep consistency in the message. But rasulAllah said everything on the spot and there is an unprecedented consistency in his message that spans over period of 23 years of revelation.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا
لَأَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾

And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt. [Ankabut: 48]

- The similarity of his message to that of the previous messages. This is so because they all come from the same source.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ، وَيُرِيدُونَ أَنْ يُفَرِّقُوا
 بَيْنَ اللَّهِ وَرُسُلِهِ، وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
 وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between - [Nisa: 150]

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنِّي أُنَبِّئُ إِلَّا
 مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner." [Ahqaf: 9]

- His shariah

﴿ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفُرْدَىٰ
 ثُمَّ تَنْفَكُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ
 يَدَيَّ عَذَابٍ شَدِيدٍ ﴾ ﴿٤٦﴾

Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment. [Saba': 46]

- Knowledge of some of the matters of the unseen despite being illiterate. How could an illiterate person describe the child in the womb, space, and mountains 1400 years ago? It is beyond our abilities without the technology we have today.

- Prophecies of his coming in the previous scriptures
- His characteristics and manner of living
- His miracles

Imagine a man that comes out of the people of the desert or Arabia that starts talking about making a state where they elect a leader, who advocates for social justice, establishing a system of justice, and economic stability, of protecting the people, of environment issues, of the importance of going green. Who addresses the need to conserve natural resources, discussing rights of the weak, of the orphans, of women. A man who wrote the first treaty to preserve the minority rights when he moved to Madinah, who taught his followers to respect the beliefs of others. Someone who talked about torturing animals leading to hell fire, giving animals their due rights, and encouraging his followers to care about this. A man who talked about issues related to hygiene, healthy sustainability, the beauty of legislation, the concept of patience, of human psychology, of optimism, of maintaining a positive attitude, of children's rights, and much more. This was rasulAllah [saws].

Why would someone in his position want to lie about prophethood?

Possible motivations and refutations:

- Money: He didn't have any. He used to sleep on the floor.
- Fame: He didn't attribute the book or the message to himself. He never had a legacy written in his name and did not allow for his children to rule after him.
- Power/Political: He said if he were offered the sun, he still would not leave the religion for it.
- Mentally Illness: He never had any physical illness, no seizures, nothing that would point to him being mentally ill.
- Poetry: He didn't know any poetry.

Our love for rasulAllah should not be a reaction and it should not be based on excitement. Our love for him should be based on very clear reasons, because he loved us so much.