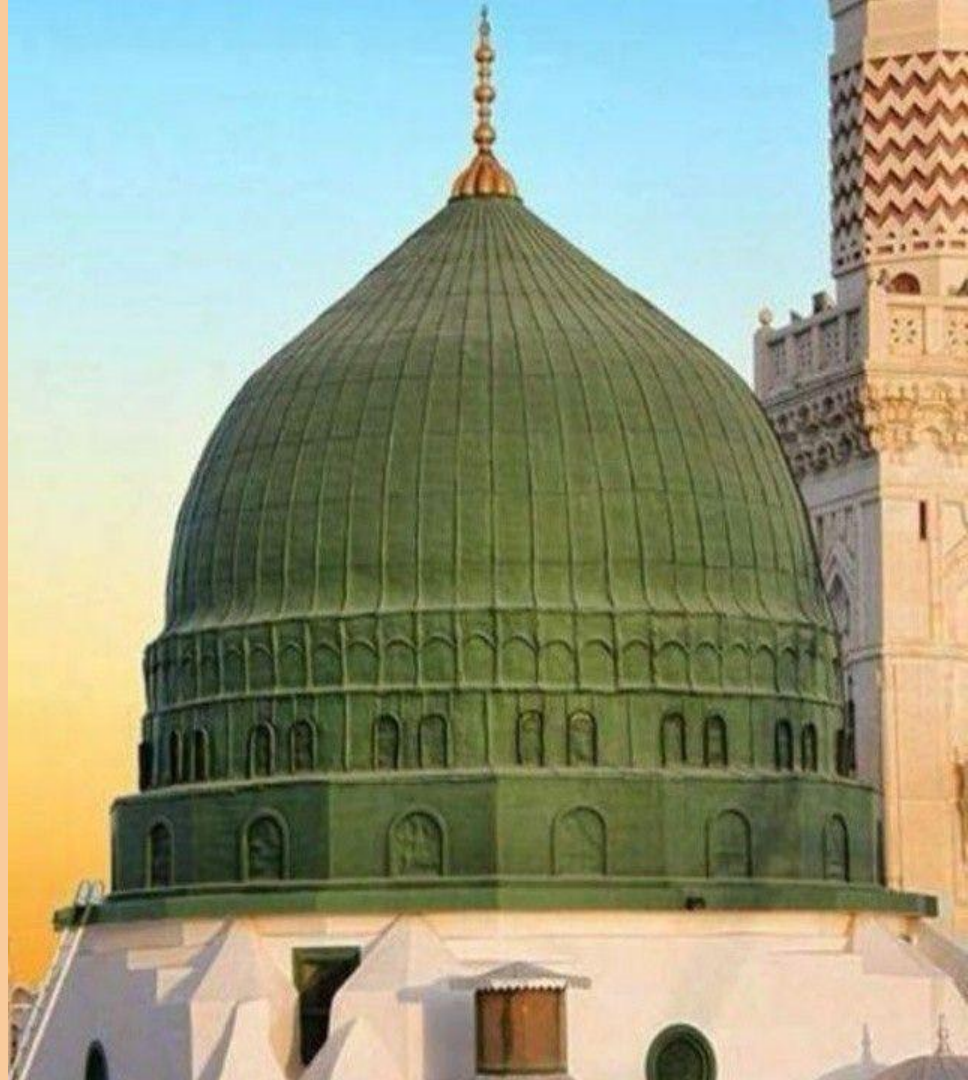


'Aqida 101

-Prophetology-

'So believe in Allah and His Messengers!'—Quran 4:171





THE THREE AREAS OF *AQIDA*

1. Theology (*Ilahiyat*): What we believe regarding Allah.
2. Prophetology (*Nubuwwat*): What we believe regarding the Prophets and Messengers.
3. Transmitted beliefs (*Sam'iyat*): What we believe regarding unseen matters that have been transmitted to us via revelation.



PROPHETOLOGY

1] **General *iman* in the Prophets and Messengers:**

- Definition of *Rasul* and *Nabi* and the difference between them
- Ruling on sending of Prophets and Messengers
- What is necessary, possible, and impossible with respect to the Prophets, along with their proofs

2] **Specific *iman* in the Prophets and Messengers**

- The names of the Prophets in the Quran
- The universality of the message of the Prophet Muhammad (Allah bless him and give him peace)

PROPHETOLOGY

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

‘Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no plea against Allah. Allah is All-Mighty, All-Wise.’ (Quran 4:165)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

‘And We are not to punish until We send a Messenger.’ (Quran 17:15)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

‘And We certainly sent a messenger to every nation [proclaiming], “Worship Allah and shun false gods.”’ (Quran 16:36)



RASUL (MESSENGER)

Rasul is from *Risala* (message)

DEFINITION: ‘A Messenger is a male adult human who is free and intelligent, to whom Allah has revealed a Sacred Law – in a book form or otherwise – and who was ordered by Allah to convey it to Allah’s servants.’

This definition excludes:

- Angels and Jinn
- Slaves
- Women
- Children
- Prophets



NABI (PROPHET)

Nabi is from *Naba'* (news)

DEFINITION: 'A *Nabi* is an adult human who is free and intelligent, to whom Allah has revealed a Sacred Law, even though He did not order him to convey it to creation.'

DIFFERENCE BETWEEN *RASUL* & *NABI*

- A Messenger is one whom Allah has sent with a [1] **updated Sacred Law** and who [2] **calls others to it**, and a Prophet is more general, being one who is sent to the creation to **affirm a previous Sacred Law**.
- Every Messenger is a Prophet, but not every Prophet is a Messenger.

1. Adam
2. Idris
3. Nuh
4. Hud
5. Salih
6. Ibrahim
7. Lut
8. Isma'il
9. Ishaq
10. Ya'qub
11. Yusuf
12. Ayyub
13. Shu'ayb

14. Musa
15. Harun
16. Dhu al-Kifl
17. Dawud
18. Sulaiman
19. Ilyas
20. Alyas'a
21. Yunus
22. Zakaria
23. Yahya
24. 'Isa
25. Muhammad

(Peace be upon them all)

Are There Others?

- It is necessary to have **detailed faith** in those whose names are mentioned in the Book and the Sunna. It is necessary to have **general faith** in those who are not well-known, by believing that everyone who is a Prophet in the knowledge of Allah is truthful.
- Abu Dharr related, **“I said: ‘O Messenger of Allah! What is the number of the Prophets and Messengers?’ He replied: ‘One hundred and fourteen thousand Prophets.’ I said: ‘O Messenger of Allah! How many Messengers were among them?’ He replied: ‘Three hundred and thirteen – a large group.’”** (Recorded by Imam al-Bayhaqi in al-Sunan al-Kubra with a weak chain)
- There are twenty-five Prophets mentioned in the Quran by name, all of whom are considered Prophets by consensus (*ijma*). Anyone who denies a single one of them is guilty of disbelief (*kufr*).
- Some say that the Prophet mentioned in Sura al-Baqara 246-248 is Samuel, but there is nothing clear-cut to affirm it.
- There is a difference of opinion about ‘Uzayr.
- There is a difference of opinion about Khidr. The majority say he is a saintly figure (*Wali*) and not a Prophet.

MISCELLANEA

1] Prophethood is rationally possible, not necessary, contrary to the *Mu'tazila* who held that it is rationally necessary, and contrary to the *Barahima* who considered it rationally impossible.

2] Prophethood is **Bestowed**, not Acquired

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

‘Allah chooses envoys from the angels and from humans.’ (Quran 22:75)

To say it is acquired through effort opens the door to say it can be acquired after the Prophet Muhammad (Allah bless him and give him peace). They are not given Prophethood because of working for it; however, they do have distinguishing qualities before their prophethood.



WHAT IS NECESSARY FOR THE PROPHETS & MESSENGERS

- 1] Truthfulness (*Sidq*)
- 2] Faithfulness (*Amana*)
- 3] Conveyance (*Tabligh*)



TRUTHFULNESS (*SIDQ*)

Truthfulness is: **‘The agreement of information with reality.’**

1. Truthfulness in the claim to Prophethood.
2. Truthfulness in the rulings they convey from Allah.
3. Truthfulness in their words regarding worldly matters, such as the statements: “Zayd stood up,” “Amr sat down,” and “I ate” and “I drank,” and so on.

(The first two are from truthfulness *in relation to what is conveyed*, and the third is included in faithfulness (*amana*), which means protection from sin.)



FAITHFULNESS (*AMANA*)

Another term for this is ‘infallibility’ (*‘isma*). The Prophets are safeguarded from falling into sin (haram) and doing what is reprehensible (*makruh*).

This includes minor and major sins, whether those minor sins are loathsome (like stealing a morsel or adding a gram to a measure), or non-loathsome like looking at a woman with desire. This is before and after prophethood, whether, unless the act is done to legislate (like the prostration of forgetfulness).

CONVEYANCE (*TABLIGH*)

The Messengers convey **everything Allah orders them to convey**. Messengers do not convey everything they know. There are other matters that the Messengers know but do not convey. This is because there are three categories of things:

1. That which they are ordered to convey
2. That which they are ordered to conceal
3. That in which they are given a choice.

(Conveyance is included within faithfulness insofar it the Prophets do not disobey the divine command, **but because of the danger of ignorance this is listed and explained separately.**)



WHAT IS IMPOSSIBLE FOR THE PROPHETS & MESSENGERS

1] Lying (*Kadhib*)

2] Treachery (*Khiyana*)

3] Concealment (*Kitman*)



WHAT IS IMPOSSIBLE FOR THE PROPHETS & MESSENGERS

Lying: The non-conformity of information with reality

Treachery: Committing an unlawful action that they forbade, such as the prohibition of fornication and drinking alcohol, or committing an act that is detested, such as reciting the Quran in bowing and prostration.

Concealment: It is impossible—whether intentionally or unintentionally— for them to conceal anything they were ordered to convey to the creation to whom they were sent.



INFALLIBILITY & IMPECCABILITY

Imam al-Sanusi: ‘All of their actions—looking externally—are either obligatory, recommended, or neutral. But in reality, they are either obligatory or recommended, because their engagement with the neutral was not from mere desire like others; rather they always engaged in neutral matters with an intention rendering it an act of worship, the very least of which is legislating the act for others and modeling it—which is teaching.’



WHAT IS POSSIBLE FOR THE PROPHETS & MESSENGERS

It is permissible for the Messengers to possess human qualities that do not lead to deficiency or detract from their lofty stations with Allah, such as mild illnesses like fevers, headaches, and the like.

Imam al-Sanusi: ‘As for serious illness and ailments like leprosy and smallpox that people would find disgusting, or madness (whether small or great), blindness, being one-eyed, having sexually transmitted diseases like herpes, repulsiveness, being castrated, or being impotent, none of those are permissible for them. Similar to the permissibility of mild illness is sleep, injuries, being killed, experiencing harm from the creation in word or deed, death, marriage, divorce, buying and selling, hunger, thirst, and forgetfulness in prayer. All of these things are permissible.’