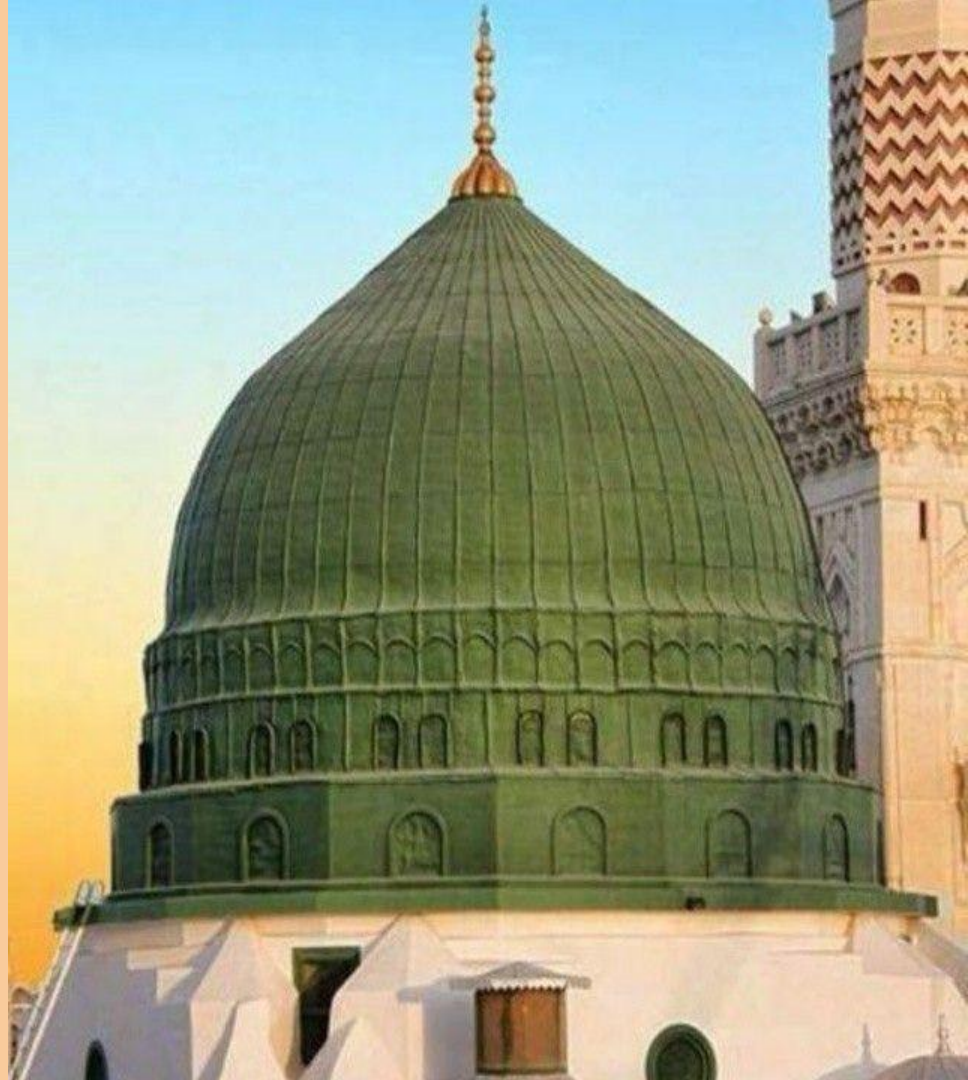


'Aqida 101

-Prophetology-

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





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)



WHAT IS NECESSARY FOR THE PROPHETS & MESSENGERS

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



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.



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.

PROOFS FOR TRUTHFULNESS

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

‘He does not speak from caprice (hawa); it is but revelation revealed.’ (53:3–4)

لَيَسْأَلَنَّ الصَّادِقِينَ عَن صِدْقِهِمْ

‘That He [Allah] will ask the truthful [the Prophets] about their truthfulness’ [33:8]

وَصَدَقَ اللَّهُ وَرَسُولُهُ

‘And Allah and His Messenger were truthful...’ (33:22)



PROOFS FOR TRUTHFULNESS

If the Messengers were not truthful, it would have implied that there is falsehood in the **inimitable miracles** (*Mu'jizat*) that indicate their truthfulness. These miracles are like Allah's way of saying: **“My servant who claims Prophecy is truthful in everything he conveys from Me.”**

An inimitable miracle indicates the truthfulness of the Messengers **just like speech**; if, therefore, the Messengers were untruthful, it would imply that Allah was lying when He confirmed them via the miracles, and it is impossible for His statements to contain lies **because what He informs is in agreement with His knowledge, which can only be truth.**

EVIDENTIARY VALUE OF MIRACLES

‘The indication of miracles may be likened to a man who is in the inner courtyard of a powerful king. He stands among the people and claims that he is a messenger of the king and under orders to convey a message from the king. The attendees demand a proof that he is truly a messenger of the king, and in reply he says: “**The proof that I am truthful in my claim to be a messenger from the king is that he goes against his norm and stands up from his throne and sits down three times.**” If the king was to get up and sit back down three times as the messenger described, that would impart self-evident knowledge that he is in fact a messenger of the king.’

—*Imam al-Sanusi*



BREAKDOWN

P.1: A *Mu'jiza*, defined as ‘**a supernatural event that coincides with a challenge and which is free of opposition**’, is a confirmation of the truth-claim of Prophet.

P.2: If a Prophet was not speaking the truth, this supernatural event would be a confirmation of a liar.

P.3: One who confirms a liar in their lie is a liar themselves.

P.4: It is rationally impossible for Allah to lie.

Conclusion: The *Mu'jiza*, therefore, is a proof of a Prophet's truthfulness.



PROOFS FOR FAITHFULNESS

If they had proven themselves treacherous by committing an unlawful or detestable act, both the unlawful and the detestable would have become obedience for them. This is because Allah commanded us to follow them in their statements and actions.

It is impossible for the unlawful or detestable to transform into obedience for them, because that is a **‘gathering between two contradictories’**. If the transformation of the unlawful and detestable into obedience for them is proven to be false, it also follows that they cannot be treacherous. If treachery from them is proven to be false, it is necessary that they are faithful.

PROOFS FOR FAITHFULNESS

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

‘Say: “If you truly love Allah, follow me; Allah shall love you and forgive you your sins, and Allah is the Most Forgiving, the Merciful.”’ (3:31)

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

‘And follow him so perhaps you may be guided.’ (7:158)

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

‘Say: ‘Indeed, Allah does not order with vileness.’ (7:28)



PROOFS FOR CONVEYANCE

If the Messengers had concealed, then concealment – *which is unlawful* – would have become an act of obedience for them, because Allah commanded us to follow them in their statements and actions, yet Allah does not command the unlawful or detestable.

If the transformation of concealment into obedience for them is proven false, it follows that they cannot conceal. If concealment from the Messengers is proven to be false, it is necessary that they convey what Allah ordered them to convey.

PROOFS FOR CONVEYANCE

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

‘Today I have completed for you your religion...’ (5:3)

‘The Prophet (Allah bless him and give him peace) asked [his Companions]: “Have I conveyed the message?” They replied: “Yes.” He said: “O Allah, bear witness! Let the one present inform the one absent, for how many a recipient understands more than the one who hears directly.”’ (Bukhari)



PROOF FOR INCIDENTAL HUMAN QUALITIES

‘It is possible for the Prophets to experience incidental human qualities that do not negate their lofty station.’

‘Incidental’: This refutes those who went to extremes with the Messengers and ascribed divinity to them, such as the Christians with Prophet ‘Isa (peace be upon him).

‘Human’: This refutes the belief of those in *Jahiliyya* who believed the human qualities negated Messengership.

‘That do not negate their lofty station’: This refutes the Jews and others who ascribe deficiencies and sins to the Prophets.



PROOFS FOR INCIDENTAL HUMAN QUALITIES

The proof of their permissibility is the fact that they occurred from them. Whoever was in their time saw their incidental qualities, and whoever was not in their time learned of them through mass-transmitted (*mutawatir*) reports.



THE UNIVERSALITY OF THE MESSAGE OF SAYYIDUNA MUHAMMAD (ALLAH BLESS HIM AND GIVE HIM PEACE)

The Prophet Muhammad (Allah bless him and give him peace) was sent to all of humanity and jinn and was not sent solely to the Arabs of ancient Arabia. His Deen abrogates all other previous religions, the Quran abrogates all previous scriptures, and his Shariah abrogates all previous revealed laws.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

‘And We have not sent you except to mankind entirely, as a bringer of good tidings and a warner.’ (34:28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

‘Say ‘O mankind! Indeed I am the Messenger of Allah to you all.’ (7:158)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

‘Blessed is He who sent down the Criterion upon His servant that he may be a warner to the worlds.’ (25:1)

Jabir related: ‘The Messenger of Allah said, **“I have been given five things which no one before me was given: ...Every Prophet used to be sent to his people specifically, but I have been sent to everyone, the red and black...”**’ (Bukhari)

HE IS THE SEAL OF THE PROPHETS AND MESSENGERS

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ 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 seal of the prophets. And ever is Allah, of all things, Knowing. (33:40)

“My example in relation to Prophets before me is like a man who constructed a building, and he perfected and beautified it except that he did not place one brick in one of the corners, so the people went around it, and were amazed by it, and they said: “Why did he did not place this brick?” I am this brick and I am the seal of the Prophets.” (Bukhari and Muslim)

“There shall emerge from my nation many liars, each claiming to be a prophet, but I am the Seal of the Prophets and there is no Prophet after me.’ (Abu Dawud)