

A7.0 PROPHETS AND MESSENGERS

Lesson 1

A7.1 Just as it is necessary to know Allah (The Exalted's) self (*Zaat*), character and attributes (*Siffat*), it is also as important to know what aspects should be present in a Prophet and what should not be, so that a person can be protected from infidelity.

A8.0 Meaning of a Messenger (Rasool)

A8.1 Messenger means he who brings the message from the Lord to the servants.

They are a means for the people to follow Allah as we are not capable of receiving the purity of Allah. Which proves that Prophets are not like us but are exalted and purer than non-Prophets.

A9.0 Who is a Prophet (Nabi)

A9.1 A Prophet (*Nabi*) is the person who received the *Wahi* (revelation) meaning a message from Allah (The Exalted) for the guidance of mankind to show people the path to the Lord. Whether this message came via angels to Our beloved Prophet or whether the knowledge was given direct to Our beloved Prophet from the Lord.

This in itself is evidence that a Prophet is special, chosen and accepted in the court of Allah. This alone differentiates between a Prophet and a normal person.

A9.2 Many Prophets and many angels are Messengers (*Rasools*).

A9.3 All Prophets were male, nor has a Jinn ever been a Prophet nor has there been a female Prophet.

A9.4 One cannot be a Prophet due to worship or firmness but become a Prophet due to Allah (The Exalted's) will, and therefore a person's effort does not make them favorable. Hence, Allah (The Exalted) makes only them a Prophet who He deems fit and are born like so, and always stay away from sin even before announcing Prophethood and also are always attracted to good.

Belief: Our beloved Prophet (may Allah bless him and grant him peace) was the first to be granted with the status of Nabuwat (Prophethood). On the Day of Meethaq (Covenant¹), all Our beloved Prophets took an oath to believe in him and assist him, and it was on this condition, that they too were blessed with Nabuiwat. Our beloved Prophet is the Nabi of all the Nabis and all the Ambia are the Ummah of Our beloved Prophet. Each one of them in their respective eras served under the command of Our beloved Prophet as his representatives. Almighty Allah made Our beloved Prophet the sign of His Zaat (Being), and He granted radiance to the entire universe through the Noor (light) of the beloved Rasool, and it is in this sense that Our beloved Prophet is present everywhere.

A9.5 There is never an aspect in a Prophet that people would hate.

Because they all received from our Prophet who received from Allah. If one believes that such a Prophet had such a fault, then this points towards Our beloved Prophet, then pointing towards Allah. There is no fault in their physical appearance nor mental ability. They all where and will remain the best of the people in their time and after.

¹ As mentioned in the Qur'an. This took place before the worlds were created.

A10.0 Prophet's walking, conduct, looks, features, nobility and family

A10.1 A Prophet's walk, conduct, looks, features, nobility, family, ways, manner, talk and conversation are all good and free from faults. A Prophet's intelligence is complete.

If all the people from the beginning of time till the day of judgment got together, their intelligence would not be worthy of putting on the scales never mind comparing it.

A10.2 A Prophet is the most intellectual out of all people.

A10.3 The highest qualified doctor or philosopher's intelligence does not reach even a millionth part of the Prophet's intelligence.

A10.4 Those who believe that they can become a Prophet due to their effort are infidels (*Kafir*) and those who believe that a Prophet's prophecy can be taken away from them are also infidels.

Our beloved Prophets have been sent complete and are the representatives of Our beloved Prophet who is the representative of Allah.

Messenger means he who to be granted with the status of Nabuwat (Prophethood).

A Prophet (Nabi) is the person who a Prophet due to their effort are infidels (*Kafir*) Our beloved Prophet that people would hate.(may Allah bless him and grant him peace) was the first

There is never an aspect in a Prophet received the *Wahi* (revelation) meaning a message from Allah (The Exalted).Those who believe that they can become brings the message from the Lord to the servants.

Lesson 2

A11.0 Who is Ma'soom (protected from Sin)

A11.1 A Prophet or an Angel are *Ma'soom*, meaning they are completely protected from sin and therefore cannot commit a sin.

A11.2 Except for Prophets or Angels if one believes that a leader (*Imam*) or a Friend of Allah (*Wali*) are also *Ma'soom* then they are misguided and have moved away from the right path.

A11.3 Although there are *Imams* and great *Walis* who also do not commit sin, however, if sometimes they do commit a sin then according to *Shariat* (Islamic Law) this is not impossible.

They are protected by Allah.

A11.4 To pass the message of Allah, a Prophet can never make a mistake, as this is impossible.

A11.5 Associating a Prophet with fear. Those who say that the message of Allah is sometimes not passed on by a Prophet due to the fear of people or some other reason, is an infidel.

This indirectly is pointing towards Allah that He sent someone with His message who could not complete His mission.

A11.6 Prophets are better than all creations. In fact they are better than those Angels who are *Rasools*.

A12.0 To believe a Wali to be better than a Prophet

A12.1 Regardless of how high a rank of a *Wali* is, they can never be equal to a Prophet.

A12.2 Those who show a non-Prophet better than a Prophet are Infidels.

A12.3 (Respect of a Prophet) The respect of a Prophet is compulsory on every individual, in fact it is the main aspect of all obligations. The slightest disrespect or devaluation of any Prophet is *Kufr* (infidelity) [*Shifa, Hindiya etc*].

A12.4 All Prophets in the view of Allah (The Exalted) are of great position and respect and therefore to show them as an example (Allah forbid) in the view of Allah (The Exalted) as shoemakers (or a cleaner) etc. is an open insult and a submission of *Kufr*.

A12.5 Life existence of a Prophet. Our beloved Prophets in their graves (Barzakh) are just as alive as they were when in this world.

A12.6 So that Allah (The Exalted's) promise would be complete they were given death for a moment and then were brought back to life. Their lives are better than those of Martyrs (*Shaheeds*).

A13.0 Belief - Knowledge of a Prophet

A13.1 Allah (The Exalted) gave Our beloved Prophets the knowledge of the unseen (*Ghaib*). Every particle of the sky and earth are in front of the sight of all Our beloved Prophets. This knowledge of the unseen (*Ilm-e-Ghaib*) is given to them by Allah (The Exalted). Therefore, this

knowledge is ‘given knowledge’ (*Ataayi*) and because Allah (The Exalted’s) knowledge is ‘not given’ to Him by anyone it is ‘self-knowledge’ (*Zaati*).

Allah does not reveal the Ghayb to anyone except to His Messengers from amongst humans and Angels. Allah says,

*“He is the Knower of the Unseen, and He does not reveal His secrets to anyone. Except to him whom He chooses namely, a Messenger of His.”*²

Allah has restricted this information because reporting about the Unseen is among the signs of Prophethood. Allah revealed many matters of the Unseen to His Messenger, Muhammad (sallallahu alaihi wa-sallam) who informed us of them. Thus, he (sallallahu alaihi wa-sallam) is our one and only source of information of the Ghayb. Allah says about him,

*“And He (Muhammad (sallallahu alaihi wa-sallam)) withhold not knowledge of the Unseen”*³ (i.e. he is not stingy in conveying the revelation [see, *Tafseer Ibn Katheer*]).”

Revelation and Guidance from Allah continued throughout the 23 year old life of our beloved Prophethood of Allah’s Messenger (sallallahu alaihi wa-sallam). Upon his death, our source to knowledge about the Unseen and direct guidance from Allah, the Most High, has ended. We have to therefore, suffice with what has reached us from the Messenger about the Unseen.

² Soorah al-Jinn (72):26-27.

³ Soorah at-Takwir (81): 24

Story of Sayyidina Khidr

Sayyidina Musa due to being decreed and to teach a lesson to the people. Once after the leaders of the Bani Israel gave him a particularly hard time, he stood up amongst them and said, 'who is the smartest man among the people? I am the smartest!' but because Sayyidina Musa did not say that Allah is the most knowledgeable of all, Allah made him go on a quest of wisdom, to teach the people to come till the day of judgment as this was going to be written in the final Book. Allah asked Sayyidina Musa to go to the coast of the Red Sea where it meets the Gulf of Aqaba and the Gulf of Suez and look for a person there who was more learnt. Sayyidina Musa asked Allah 'How can I find him?' Allah instructed Sayyidina Musa to 'take a fish in a basket and you will find him where you loose the fish.'

So Sayyidina Musa set out with his young servant and helper who was called Yusha on this mysterious journey to find the wisest man in the world. Sayyidina Musa said to his servant 'I won't give up search for the wise man until I reach the meeting of the two seas or until I have travelled for years.' When they reached the place where the two seas meet Yusha forgot about the fish they bought for lunch. It miraculously shot straight into the water and swam away. After they travelled further on, Sayyidina Musa asked Yusha 'to bring us our meal for we have been travelling a long while now.' Yusha answer 'didn't you see what happened when we rested on the rocks by the sea? I forgot to tell you about the fish. Only shaytan could have made me forget to tell you. The fish jumped into the sea in a miraculous way!' Sayyidina Musa cried 'that was the sign we were seeking.' They then retraced their route back to the shore. There they found one of Allah's servants on whom Allah bestowed his mercy upon him and granted him Allah's knowledge. The man was wearing a green cloak.

Sayyidina Musa begged this man to let him follow him 'so that you can teach me something about the truth you have learned.' The man whose name was Sayyidina Khidr replied that 'you certainly won't be able to have patience with me!' and how can you have patience with things you don't fully understand? O Sayyidina Musa! I have some knowledge while you have some that Allah has taught you that I don't know. Sayyidina Musa said, 'you will see, if Allah wills that I will be patient. I won't be

disobeying you at all.’ Sayyidina Khidr replied, ‘if you want to follow me, then ask me no questions about anything until I tell you about it.’ So, they both travelled and took passage on a boat from sailors who knew Sayyidina Khidr. They didn’t them any fee. Then a sparrow came and stood on the edge of the boat and dipped its beak into the sea. Sayyidina Khidr said, Sayyidina Musa! My knowledge and your knowledge have not got from Allah’s knowledge except as much as this sparrow has got water from the sea. Then Sayyidina Khidr went to the middle of the deck and pulled on of the planks out thereby damaging the boat. Sayyidina Musa cried! ‘Did you damage it in order to drown everyone on the boat? This is a strange thing you have done!’ Sayyidina Khidr answered ‘dint I tell you that you wouldn’t have patience with me?’ Sayyidina Musa said ‘don’t scold me for forgetting and don’t give me hassle over this please.’

Then they travelled on the land until they met a young boy. But Sayyidina Khidr killed him right away.’ Sayyidina Musa cried ‘have you killed an innocent boy who has killed no one? What a horrible thing you have done! Sayyidina Khidr answered ‘didn’t I tell you that you wouldn’t have any patience with me?’ Sayyidina Musa replied, ‘If I ever ask you about anything again don’t let me follow you anymore and you have all the rights to leave.’ Then they travelled until they came to a small town. When they asked the people for food they refused to give them any. Sayyidina Musa and Sayyidina Khidr then saw an old wall that was about to fall. Sayyidina Khidr went to the wall and began to fix it. Sayyidina Musa commented ‘if you wanted to you could have asked the people for payment in lieu of the work you have done?’

Sayyidina Khidr said ‘this is where we separate. Now i’ll tell you the meaning of all those things you couldn’t be patient about. As for the boat, it belonged to some poor men who made their living on the sea. I only wanted to make it unusable because the king was coming to seize some boats for himself. As for the young boy, his parents were believers in Allah and we were afraid that he would sadden them with his rebellion and bad behaviour. So we wanted their Lord to give them a better child in exchange who was more pure and loving. And as for the wall, it belonged to two orphans in the town. Underneath it was some buried treasure which their good father left for them. Allah wanted them to grow

up and find their treasure as a mercy from their Lord. I didn't do it for my own benefit. This is the meaning of what you had no patience with.'⁴

A13.2 Now that you know the difference between Allah (The Exalted's) knowledge and Our beloved Prophet's knowledge, therefore it is clear that to believe the knowledge of the unseen for Our beloved Prophets as given to them by Allah (The Exalted) cannot be referred to as *Shirk* (Polytheism - associate with Allah (The Exalted)) but in fact true *Imaan* (belief) and is proved by verses (of the Qur'an) and Hadiths (sayings of Our beloved Prophet).

Our beloved Prophet's "knowledge of all things between the East and the West" is confirmed by the famous hadith whereby: At the time of the Battle of Ahzab or the battle of the Trench, Our beloved Prophet went down to hit a rock with his pick, whereupon he said: "*Bismillah*" and shattered one third of the rock. Then he exclaimed: "*Allahu akbar!* I have been given the keys of Syria. By Allah, verily I can see her red palaces right from where I stand." Then he said: "*Bismillah*," and shattered another third and exclaimed: "*Allahu akbar!* I have been given the keys of Persia (Iran). By Allah, I can see her cities and her white palace right from where I stand." Then he said: "*Bismillah*" and shattered the remainder of the rock and exclaimed: "*Allahu akbar!* I have been given the keys of Yemen. By Allah, I can see the gates of San`a' right from where I stand."⁵

A13.4 Any follower cannot, due to their willpower, piety, worship, willingness to follow Allah (The Exalted), be better than any Prophet.

⁴ Surah Kahaf. Verse: 60-82. Bukhari. Ruhul Bayan. True Islamic Stories, p.62-64

⁵ al-Haythami said: "Ahmad (4:303 #18718) narrated it and its chain contain Maymun Abu `Abd Allah. Ibn Hibban declared him trustworthy while a group of others declared him weak. The remainder of its sub-narrators are trustworthy."

A13.5 Prophets when sleeping or awake are always involved in the remembrance of the Lord.

The Messenger (may Allah bless him and grant him peace) would talk to his wife and whilst praising Allah (The Exalted) he would go to sleep. The Messenger's (may Allah bless him and grant him peace) blessed eyes were closed but his heart was always in the remembrance of his creator. ⁱ The Messenger of Allah (may Allah bless him and grant him peace) said, "*My eyes sleep, but my heart does not sleep.*" ⁱⁱ Wudhu not break etc.

A13.6 To accurately count Our beloved Prophets in quantity, is forbidden. The true figure of all Our beloved Prophets is only known to Allah (The Exalted).

A14.0 GRADES OF PROPHETS

Lesson 4

A14.1 The first human and the first Prophet

A14.2 Sayyidina Adam (upon whom be peace) is the first human, before him the existence of man was not a possibility. All humans are his children. He is also the first Prophet. Allah (The Exalted) made him without the need of a mother or father and was made from soil, and made him His Caliph. Allah (The Exalted) gave him the knowledge of all things and their names. He gave the order to Angels to prostrate to Sayyidina Adam. All the angels performed the prostration except *Shaytan* (devil), who refused and therefore was evicted forever and became an apostate.

The scholars state that the reason why the Angles were asked to prostrate is because the Noor of Our beloved Prophet (may Allah bless him and grant him peace) was in the forehead of Sayyidina Adam. Another reason is that the prostration was because it was the form into which Our beloved Prophet (may Allah bless him and grant him peace) was going to be sent in.

A14.3 From Sayyidina Adam (upon whom be peace) to our beloved Prophet Muhammad (may Allah bless him and grant him peace) there has come many Prophets, Sayyidina Nooh (Noah), Sayyidina Ibrahim (Abraham), Sayyidina Moosa (Moses), Sayyidina 'Isa (Jesus) (upon them all be peace) and also thousands of others. The above four were Messengers and also Prophets.

A14.4 The last of all Prophets and Messengers and the most virtuous of all creations, is Allah (The Exalted's) most beloved, our Master Muhammad Mustafa (may Allah bless him and grant him peace).

A14.5 After the beloved Prophet there has never been another Prophet nor will there be another Prophet. Whoever believes that there will be a

Prophet or has been a Prophet during our Prophet's era or after or actually believes it, as a possibility of someone obtaining Prophecy is a Kafir/Infidel.

With the exception of the main 'Daj'jaal' there will be 30 other Daj'jaals. Each of them will claim to be a Prophet, even though the Doors of Prophethood have been sealed. Some of these Daj'jaals have already gone by.

A15.0 Our Prophet's unique virtues and excellence

A15.1 Allah (The Exalted) created from his light our beloved Prophet, before any other thing. Prophets, Angels, Earth, Skies, Heavens etc. have all been created from the ray of Our beloved Prophet's light (Noor).

Why Our beloved Prophet peace be upon him cannot be Allah's Noor?⁶

Allah's Noor can never be parted in any case. If someone believes that he sallallahu alaihi wasallam was a part of Allah's Noor, he is really a mushrik. However, he sallallahu alaihi wasallam was from the Noor Allah Almighty in such a way that no part of Allah's Noor separated from the Noor of Allah Almighty. It can be understood by an example that if we put a mirror in the direction of Sun so its reflection will appear in the mirror and no part of the sun will separate from it or it can be understand by the example that if we kindle a candle by another burning candle likewise if we kindle hundreds of candles no light decreases from the first candle but the all other candles also be kindled. Likewise, was the example of our beloved Prophet sallallahu alaihi wasallam, when the eternal Noor of Allah Taala came on the mirror of edam (nothing) the first creation which came into being was our holy

⁶ Dr.Zubair Fattani. dr_fattani@hotmail.com

Prophet sallallahu alaihi wasallam in a manner no light separated from the eternal light of Allah Almighty.

A15.2 Except for Allah (The Exalted) or being equal to Allah (The Exalted), our beloved Prophet has been given whatever qualities there are, and whatever excellence exists, by Allah (The Exalted).

Our beloved Prophet (may Allah bless him and grant him peace) is the manifestation of the Zaat (Self) and Siffat (attributes) of Allah. i.e. Rahman, Raheem etc. In the hadith of Bukhari and Muslim it is reported the Messenger of Allah (may Allah bless him and grant him peace) said, “*Man Ra’ani Faqad Ra’al Haqqa*” (If you have seen Me, you have seen Haq [Allah].)

This is very profound which knowers’ of Allah (Arif Billahs) have explained, this relationship of Allah (The Exalted) and His Beloved (May Allah bless him and grant him peace) is unique, the relationship between a child and its parents where the child possess some characteristics of the parents, however, this is just an example and not to be compared with Allah (The Exalted) nor Our beloved Prophet (may Allah bless him and grant him peace).

A15.3 In the whole universe there cannot be anything or anyone with the same or greater quality than our beloved Prophet. Our beloved Prophet is the most virtuous creation and a true (Haqiqi) Khalifah of Allah (The Exalted). Our beloved Prophet is Our beloved Prophet of all the other Prophets and it is a necessity for everyone to follow Our beloved Prophet.

This complete, perfect and excellent being is Our beloved Prophet (may Allah bless him and grant him peace), hence, to benefit from the Favours of Allah (The Exalted) it cannot be gained except through Our beloved Prophet (may Allah bless him and grant him peace). Hence, in the book Ash-Shifa it states, Sayyidina Ja’far ibn Muhammad as Sadiq said, “Allah (The Exalted) knew that His creatures would not be capable

of pure obedience to Him, so He told them this in order that they would realise that they would never be able to achieve absolute purity in serving Him. Between Himself and them, He placed one of their own species, clothing him in His own attributes of compassion and mercy. He brought him out as a truthful ambassador to creation and made it such that when someone obeys him, they are obeying Allah (The Exalted), and when someone agrees with him, they are agreeing with Allah (The Exalted). Allah (The Exalted) says, *“Whoever obeys the Noble Messenger has indeed obeyed Allah; and for those who turn away - We have not sent you as their saviour.”*⁷

If you love Allah (The Exalted) follow Our beloved Prophet (may Allah bless him and grant him peace) as stated in the Qur’an, *“O beloved, you say, “If you love Allah, you should follow me. (Only then) Allah will love you and will forgive your sins. And Allah is The Forgiver and the Merciful.”*⁸

A15.4 Allah (The Exalted) has gifted Our beloved Prophet with the keys of all Allah (The Exalted)’s treasures. All the world and religious gifts are provided and created by Allah (The Exalted) and shared and given out by our beloved Prophet.

A15.5 Allah (The Exalted) gave our Prophet the unique gift of *Me’raj*, meaning called him above the skies (*‘Arsh*) and showed him his vision with Our beloved Prophet’s own eyes. Our beloved Prophet listened to Allah (The Exalted’s) voice and was given a tour of *Jannah* (paradise), *Dozakh* (hell), *‘Arsh* (above the skies) and *Kursi* (throne). All this happened in a short period at time. On the Day of Judgement our Prophet will be the first to perform intercession, meaning he will intercede for people in the court of Allah (The Exalted). He will raise the grades. There are many other qualities, too much to mention in this short section.

⁷ Surah Nisa. Surah No:4. Verse: 80

⁸ Surah Ale Imran, Surah No: 3, Verse: 31

See a book called Ash-Shifa by Qadi Iyad for more details, written many centuries ago.

A16.0 Belief. To treat something relating to Our beloved Prophet as low

A16.1 If someone treated any of Our beloved Prophet’s sayings, actions, deeds or situations as not worthy or looked upon them with degrading value then they will come out of Islam. [*QaziKhan, Shifa Kaazi Ayaaz etc*]

“And he does not say anything by his own desire”.⁹

Anything Our beloved Prophet (may Allah bless him and grant him peace) says, does is not from his own will, he has been sent by Allah and does and says everything according to what Allah wants him to do and say, hence if someone disagrees with the sayings, actions or looks down upon anything of Our beloved Prophet it is pointing and disagreeing with Allah, hence one of the reasons for Kufr.

So you did not slay them, but in fact Allah slew them; and O dear Prophet (Mohammed - peace and blessings be upon him) you did not throw (the sand) when you did throw, but in fact Allah threw; and in order to bestow an excellent reward upon the Muslims; indeed Allah is the All Hearing, the All Knowing.

⁹ Surah Najam. Surah No:53. Verse: 3

A17.0 Maujizaa - miracles performed by Prophets

Difference between Maujizaa and Karamat

A17.1 The action, which is impossible to perform, and a Prophet performs it to prove their prophecy and astonishes infidels is known as a *Maujizaa*. For example, to bring back to life the dead, with the movement of the finger to split the moon into two etc.

Lesson 5

While Still in the Cradle

One of the miracles mentioned in the Quran, although not mentioned in the Bible, is that fact that Jesus, while still in the cradle, spoke out to protect his mother Mary from any accusations people may have placed on her due to having a child without a father. When she was approached about this strange incident after her childbirth, Mary merely pointed to Jesus, and he miraculously spoke, just as God had promised her upon annunciation.

“He shall speak to people while still in the cradle, and in manhood, and he shall be from the righteous.” (Quran 3:46)

Jesus said to the people:

“I am indeed a slave of God. He has given me the Book and made me a Prophet, and He has made me blessed wherever I may be. And He has enjoined upon me prayers, and to pay the alms, as long as I live and (He has made me) kind to my mother, and He has not made me insolent, unblessed. And may Peace be upon me the day I was born, and the day I die, and on the Day I shall be raised to life.” (Quran 19:30-33)

3. *And It Becomes a Bird*

God mentions a miracle given to none other in the Quran but Jesus, one which is quite parallel to how God himself created Adam. This miracle was one which none can argue its greatness. God mentions in the Quran that Jesus says:

“I create for you out of clay the likeness of a bird, then I breathe into it and it becomes a bird with God’s permission.” (Quran 3:49)

This miracle is not found in the New Testament, but it is found in the non-canonical ‘Infancy Gospel of Thomas,’ “When this boy, Jesus, was five years old, he was playing at the ford of a rushing stream... he then made soft clay and shaped it into twelve sparrows... but Jesus simply

clapped his hands and shouted to the sparrows: “Be off, fly away, and remember me, you who are now alive!” And the sparrows took off and flew away noisily.” (Infancy Gospel of Thomas:2)

4. *Healing the Blind and the Leper*

Similar to the New Testament, The Quran also mentions Jesus to have healed the blind and lepers.

“I also heal the blind and the leper.” (Quran 3:49)

The Jews during the time of Jesus were quite advanced in the science of medicine and were quite proud of their achievements. For this reason, miracles of this nature were given by God to Jesus, ones which the Jews could well understand that no force in nature could perform its like.

5. *The Resurrection of the Dead*

“...and I bring to life the dead, by the permission of God.” (Quran 3:49)

This, like the creation of a bird, was a miracle of incomparable nature, one which should have caused the Jews to believe in Our beloved Prophethood of Jesus without doubt. In the New Testament, we read three cases where Jesus brought the dead back to life by God’s permission - the daughter of Jairus (Matt 9:18, 23; Mark 5:22, 35; Luke 8:40, 49), the widow’s son at Nain (Luke 7:11), and Lazarus (John 11:43).

6. *The Provisions of Today and Tomorrow*

Jesus was given the miracle of knowing what people had just eaten, as well as what they had in store for the coming days. God says.

“I inform you too of what things you eat, and what you store up in your houses. Surely in that is a sign for you, if you are believers.” (Quran 3:49)

Splitting of the Moon

"The Hour has drawn near, and the moon has been cleft asunder" [Qur'an 54:1]

Volume 6, Book 60, Number 388:

Narrated Abdullah:

The moon was cleft asunder while we were in the company of Our beloved Prophet, and it became two parts. Our beloved Prophet said, "Witness, witness (this miracle)."

Food Multiplication. *Volume 4, Book 56, Number 780:* Narrated Jabir: My father had died in debt. So, I came to Our beloved Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." Our beloved Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

Lights to guide Companions. *Volume 1, Book 8, Number 454:* Narrated Anas bin Malik:

Two of the companions of Our beloved Prophet departed from him on a dark night and were led by two lights like candles (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

Crying of the stem of the Date-palm Tree. *Volume 4, Book 56, Number 783:*

Narrated Ibn Umar:

Our beloved Prophet used to deliver his sermons while standing beside a trunk of a date palm. When he had the pulpit made, he used it instead. The trunk started crying and Our beloved Prophet went to it, rubbing his hand over it (to stop its crying).

Glorification of Allah by Our beloved Prophet's meals. *Volume 4, Book 56, Number 779:* Narrated 'Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

The expulsion of a liar's corpse by the Earth. *Volume 4, Book 56, Number 814:* Narrated Anas:

There was a Christian who embraced Islam and read *Surat-al-Baqara* and *Al-Imran*, and he used to write (the revelations) for Our beloved Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

The Speech of the Wolf. *Volume 3, Book 39, Number 517:* Narrated Abu Huraira:

Our beloved Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing'" Our beloved Prophet

added, "I, Abu Bakr and 'Umar believe in the story." Our beloved Prophet went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, our beloved Prophet said, "I, Abu Bakr and 'Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and 'Umar were not present then."

It has been written that a wolf also spoke to one of the companions of Our beloved Prophet near Medina as narrated in *Fath-al-Bari*: Narrated Unais bin 'Amr: Ahban bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?' " Ahban added, "I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e. Islam).' "Unais bin 'Amr further said, "Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.)" palm trees or other trees and share the fruits with me."

A17.2 If these types of actions are performed by a *Wali* (friend of Allah) then it is known as a *Karaamat*.

Lesson 6

7 Miracles during childhood

Our Ghaus-e-Azam (Radiallahu Taâala Anhu). was born as a friend of Allah .

(1) When Ghaus-e-Azam's mother used to say Alhamdu-Lillah after sneezing, Ghaus-e-Azam (Radiallahu Taâala Anhu). used to reply Yarhamuk-Allah from inside the stomach.

(2) On Monday the first of Ramadhaan-ul-Mubarak at sunrise, Huzoor Ghaus-e-Azam (Radiallahu Taâala Anhu). came into this world. His lips were moving slowly and you could hear him saying 'Allah, Allah'.

(3) On the day of his birth, eleven hundred boys were born in Jilaan Shareef and all of them became friends of Allah.

(4) Ghaus-e-Azam kept the first fast on the day he was born. He would not drink his mother's milk all day until sunset. He kept all the fasts of the month.

(5) When Ghaus-e-Azam (Radiallahu Taala Anhu). was five years old he went to the Madrassa. He read 'A'oodhu' and 'Bismillah' and read from the first para to the 18th para. The Imam said 'Son, read some more'. He replied 'this is all I know; when I was in my mother's stomach, my mother had read up to the 18th para so I learned this from her'.

(6) When he used to play, he would hear a voice say 'Oh Abdul Qadir you were not created to play '.

(7) When he used to go to the Madrassa, he used to hear a voice saying, 'Make room for Allah 's friend'. (Kutub-e-kaseera)

A17.3 If they are performed by an ordinary person or wrongdoer or a *Kafir* then it is known as *Istidraj*.

There are many ordinary people who perform impossible things however, no attention should be paid as they are entertainers. Our beloved Prophets and Awliya perform Mujiza and Karamat to show them the signs of Allah and come towards Islam.

A17.4 When seeing a *Maujizaa* the truth of a Prophet is accepted, because if this sort of power has been given to them to which they can perform miracles, astonish people and make them helpless then they are truly a Messenger and a Prophet of Allah, as false liars who claim to be a Prophet cannot perform these types of miracles.

A17.5 Allah (The Exalted) never gives the false claimants of Prophethood the power to perform *Maujizaas*, otherwise one would not be able to distinguish the difference between the true Prophets and false claimants.

A18.0 Important Rule - Our beloved Prophet's "mistakes"

A18.1 The "mistakes" that have been committed by Our beloved Prophets, to talk about them except for when praying about them in the Holy Qur'an and Hadith is *Haram*, meaning strictly forbidden. How can others use their tongues against these kings, for Allah (The Exalted) is the Ruler of all. However, he wishes to build a palace He can do so, meaning Our beloved Prophets are the Lord's beloved creations whatever way they want to present themselves to Allah (The Exalted), others cannot use them as their certificates to call them by. Meaning when a Prophet made a "mistake" the words used by Allah (The Exalted) to call them Prophets or whatever Our beloved Prophets named themselves in the state of servant-hood, no follower has the right to use them phrases in relation to

Our beloved Prophets, as this is completely not allowed and strictly forbidden.

Our beloved Prophets were sent as guides, a means to reach Allah. If one says that such a Prophet made such a mistake then this is pointing the fault to Allah that He has sent someone who makes mistakes. What value and weight then does message of a Prophet hold if mistakes are associated with them. When we look into the matter deeply there are great lessons for the people in every action of a Prophet. As mentioned before we cannot understand Our beloved Prophets, how can we understand Our beloved Prophet (may Allah bless him and grant him peace), how can we understand Allah?

To read or discuss the issues related to the lapses of the Ambia-e-Kiraam الصلاة عليهم except in the recitation of the Qur'an or in narrations of the Hadith, is totally Haraam (forbidden). What right do others have to discuss such issues related to these Noble Personalities? Allah is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants, thus they may demonstrate their humility in the Court of their Lord as they wish. None other is permitted to use these statements as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show lapse on their part, are in reality based on thousands of wisdoms and good things (that we cannot even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Sayyidina Adam. If he had not eaten the fruit, he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the Heavenly Scriptures have been revealed and nor would Our beloved Prophets have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one action of Sayyidina Adam_. The good deeds of the ordinary people have no significance in comparison to the deeds of Our beloved Prophets.

These lapses of the Ambia الصلاة عليهم و السلام are even more superior to the best deeds of the Siddiqeen.

Some of them have been mentioned clearly in the Holy Qur'an whilst others have not. The names of the Nabis which have been mentioned clearly in the Holy Qur'an are:

1. Sayyidina Adam _ 2. Sayyidina Nuh _
3. Sayyidina Ibrahim _ 4. Sayyidina Isma'eel _
5. Sayyidina Ishaq _ 6. Sayyidina Ya'qub _
7. Sayyidina Yusuf _ 8. Sayyidina Musa _
9. Sayyidina Harun _ 10. Sayyidina Shu'aib _
11. Sayyidina Lut _ 12. Sayyidina Hud _
13. Sayyidina Dawud _ 14. Sayyidina Sulaiman _
15. Sayyidina Ayub _ 16. Sayyidina Zakariyah _
17. Sayyidina Yahya _ 18. Sayyidina Esa _
19. Sayyidina Ilyas _ 20. Sayyidina Al Yas'a _
21. Sayyidina Yunus _ 22. Sayyidina Idris _
23. Sayyidina Zul Kifl _ 24. Sayyidina Saleh _
25. Sayyidul Mursaleen Sayyidina Muhammad Rasoolullah _

i Ash-Shifa: Chapter two; Section: One.

ii Bukhari & Muslim