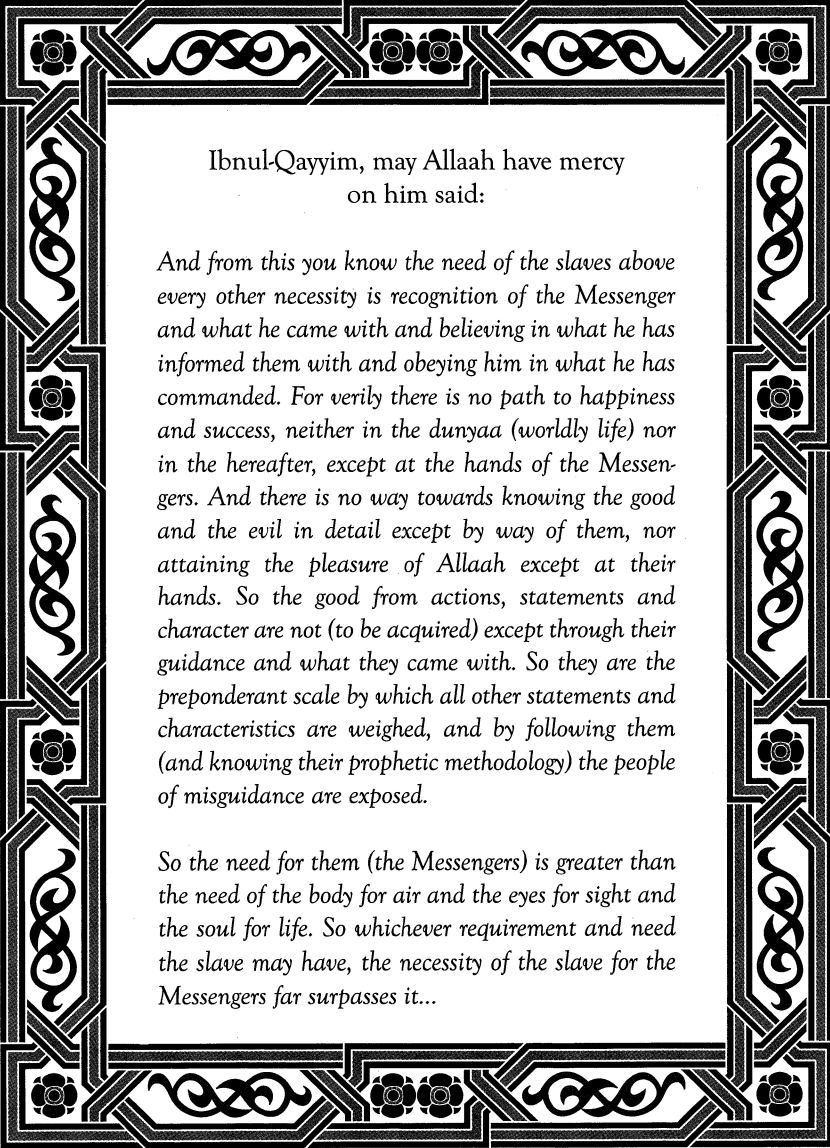






Enlightenment for the Mind in Explanation of:  
The Difference Between a Prophet and a Messenger  
By the Noble Shaykh, Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam





Ibnul-Qayyim, may Allaah have mercy  
on him said:

*And from this you know the need of the slaves above every other necessity is recognition of the Messenger and what he came with and believing in what he has informed them with and obeying him in what he has commanded. For verily there is no path to happiness and success, neither in the dunyaa (worldly life) nor in the hereafter, except at the hands of the Messengers. And there is no way towards knowing the good and the evil in detail except by way of them, nor attaining the pleasure of Allaah except at their hands. So the good from actions, statements and character are not (to be acquired) except through their guidance and what they came with. So they are the preponderant scale by which all other statements and characteristics are weighed, and by following them (and knowing their prophetic methodology) the people of misguidance are exposed.*

*So the need for them (the Messengers) is greater than the need of the body for air and the eyes for sight and the soul for life. So whichever requirement and need the slave may have, the necessity of the slave for the Messengers far surpasses it...*



تنوير العقول في الفرق بين النبي والرسول

*Enlightenment for the Mind in Explanation of:*

**THE DIFFERENCE BETWEEN**

**a prophet  
and  
a messenger**

*By the Noble Shaykh,*

**Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam**



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image is fundamental

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## Translator's Foreword

In the name of Allaah, the Most Merciful, the Bestower of Mercy. All the praise is for Allaah, Lord of all that exists. May prayer and peace be upon the Messenger Muhammad; and upon his family, companions and all those who follow them in goodness until the Day of Recompense. As to what follows:

Before the noble reader is the English translation of the short but monumental book:

تنوير العقول في الفرق بين النبي والرسول

*Tanweerul-'Uqool Fil-Farq Baynan-Nabee war-Rasool*

(Enlightenment for the Mind in Explanation of:

The Difference Between a Prophet and a Messenger)

authored by the noble Shaykh, Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam of Yemen, may Allaah preserve him. It is a great work by the Shaykh, the likes of which I have not seen in the English language. So I am thankful to Allaah for the opportunity to have a hand in presenting it to the English speaker.

Indeed, it is not hidden from every Muslim that *eemaan* (faith) in the Prophets and Messengers is a pillar from the pillars of faith, without which there is no *eemaan* for such a person. So one is in need of having knowledge of the status of the Prophets and Messengers since this knowledge is connected to the '*aqeedah*'; and many have deviated with regards to this, either by:



## Translator's Foreword

- ❁ *Tafreet* - taking away from the status of the Prophets and Messengers, neglecting their rights
- ❁ or by *ifraat* - exaggeration in the status and rights of the Prophets and Messengers

So the Muslims are in need of such a book that delves into these matters from one of the scholars of our time.

In the text of the book, the Shaykh often quotes the *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) and the statements of the '*ulamaa* (scholars) along with their sources. I have made citations of these sources in the footnotes allowing for a smoother read *insha'Allaah*. I have limited my own footnotes and additions to a minimum, restricting them, where possible, to statements of the scholars. A short biography of the Shaykh has been included which you will find at the beginning of the book.

Thanks are due to 'Umar Abu Zakee, Ahmad Abu Sakeenah, Abu Bakr as-Sumaalee and Hamza Abu Nu'aim from TROID in Toronto, Canada for their assistance towards publishing this book, to Nahim Abu Bilaal and Umm Zakee for their additional proofreading and editing, to Rasheed Barbee of *Markaz Tawheed was-Sunnah* in Durham, USA for his encouragement towards completing this work, to Ja'far Abu Rasheedah, Siddeeq Abu Inaayah and Suhail Abu Hudhaifah for their support, to Abu Haajar as-Sudaanee for his help in translating some difficult portions of the book, to Bilaal Shabaaz for typing the manuscript and to my roommate Mu'aawiyah 'Abdul-Qawi.

May Allaah bless this effort and reward the author abundantly. May He raise the rank of our Prophet Muhammad, and bestow blessing upon his family and companions, Ameen.

**Abu Moosaa Raha Batts**





## **A Brief Biography of Shaykh Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam**

### **His Name**

He is Abu Nasr Muhammad Ibn 'Abdullaah Ibn Husayn Ibn Taahir Ibn 'Alee Ibn Ghaazee Ar-Raymee, who is known as 'al-Imaam.'

### **His Birth**

He was born in 1380 (corresponding to 1960/1961 CE) in his village, which is known as *as-Sahl* village.

### **His Offspring**

The noble shaykh was married whilst he was still studying in Dammaaj (Sa'dah). Allaah blessed him with a good educated and useful wife from a family that is known for goodness and righteousness. Allaah gave him children from her, four boys and five girls. The boys are:

- ❖ 'Abdur-Rahmaan - he is the eldest
- ❖ 'Abdullaah - he is after him
- ❖ Nasr - he is the one after whom our Shaykh is nicknamed (Abu Nasr)
- ❖ Yoosuf - he is the youngest



## A Brief Biography of Shaykh Muhammad al-Imaam

### His Upbringing and Seeking of Knowledge

The noble shaykh was (raised) in his village; and villages were not like villages nowadays which have schools for teaching the Qur'aan and the likes of that, especially in the country of our shaykh. It (Yemen) is a mountainous, rugged country; very rarely would a teacher come to it during those days. However, during these days of ours, matters have become easy and knowledge has spread through most of the villages; and all the praise is due to Allaah. Our shaykh started learning the recitation of the Qur'aan in his village, then he, may Allaah the most high preserve him, went to the city of Ta'az and began seeking knowledge in one of the institutes for a short period at the beginning of his youth. He saw that it did not satisfy his need nor quench his thirst (for knowledge).

So he went to Sa'dah by the *tawfeeq* (ability) of Allaah. He continued seeking knowledge at the hands of Shaykh Muqbil Ibn Haadee al-Wadi'ee, may Allaah have mercy on him. So he (Abu Nasr) completed the memorization of the Qur'aan in approximately two months. He continued receiving lessons in knowledge, and he exited with a lot of knowledge even though he bore upon his shoulders the responsibility of the imamate, and serving his brothers in the centre. The shaykh, may Allaah preserve him, has a strong memory and a lively mind, he was swift in memorizing and he guarded his time wisely. In two years, he memorized, (besides the noble Qur'aan):

- ❖ *Bulooghul-Maram*
- ❖ *'Umdatul-Ahkam*
- ❖ *as-Saheeh al-Musnad fee Asbaabun-Nuzool* (of Shaykh Muqbil)
- ❖ *Alfiyyah Ibn Maalik*
- ❖ *Alfiyyah al-'Iraaqee*
- ❖ And some of the *saheehayn* (al-Bukhaaree and Muslim)

He also studied many books in *fiqh*, *hadeeth*, *'aqeedah* and the (Arabic) language.



## **A Brief Biography of Shaykh Muhammad al-Imaam**

After Allaah had provided our shaykh with beneficial knowledge, he moved to Ma'bar in which he resides now, teaching and giving *da'wah* to Allaah in An-Noor Mosque. He began when he had no more than seven students of knowledge at the time. He started teaching them that which he saw was beneficial for them, besides helping them in memorizing the Noble Qur'aan.

He continued in seeking knowledge, teaching and *da'wah*. His *da'wah* has spread in the regions of Yemen and he became famous within a short period of time. The students of knowledge come to him from the east and west of Yemen and from every direction. Among them are those who became Imaams, speakers, memorizers of the Qur'aan, authors, researchers and those who disseminate knowledge in the different regions.

### **His Teachers**

The Shaykh (may Allaah preserve him) was taught by the noble shaykh, Abu 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee, may Allaah have mercy on him.

### **His Students**

Our shaykh's students number in the thousands. Some sit with him for one year, then leave, and some more than that and some less. Everyone according to their free time and occupation. Counting all of them (his students) would be difficult because as we mentioned, their numbers reach the thousands without exaggeration.



## **A Brief Biography of Shaykh Muhammad al-Imaam**





## Author's Introduction

Verily all the praise is for Allaah, We praise Him, seek His help and seek His Forgiveness. We seek refuge with Allaah from the evil of our own souls and from the evil of our own actions. Whosoever Allaah guides, there is none to misguide him; and whoever Allaah misguides, there is none to guide him. I bear witness that none has the right to be worshipped except Allaah alone who has no partners and I bear witness that Muhammad is His slave and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

**O you who believe! Fear Allaah as He should be feared.**

**And die not except in a state of Islaam.**

[Soorah Aali-'Imraan, 3:102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

**O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife (Hawwa (Eve)) and from them both He created many men and women; and fear Allaah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.**

[Sooratun-Nisaa', 4:1]



## Author's Introduction

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

**O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement.**

[Sooratul-Ahzaab, 33:70-71]

Verily the best Speech is the Book of Allaah, and the best guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*). And the worst of all matters are the newly invented ones. For every newly invented matter is an innovation and every innovation is a deviation and every deviation is in the fire.

I have resolved to compile a treatise about the issue of the differences between the Prophets and Messengers, because I saw a need for that. (This need) is due to there being some ambiguity towards understanding some of the verses and *ahaadeeth* connected to this great issue, and the scarcity of what has been written about this topic. Some of the contemporaries have written concerning that, proceeding upon (the notion) that there is no difference; and I consider this to be insufficient with regards to transmission of the speech and writings of the people of knowledge concerning this issue. I do not deem that I have come with something new; in my estimation, I have gathered some of the evidences and statements of the people of knowledge to make clear for the reader the difference between the Prophets and Messengers. And this distinction is important because it is linked to the *'aqeedah* and it includes giving everyone from amongst them his right; and placing the Prophets in their proper station and the Messengers in their proper station. And this occurs from a completion of honour and reverence for Allaah's Prophets and Messengers; and from the completion of Justice is giving them their rights.



I have tried not to mention except authentic *ahaadeeth* as is my way. And I must not neglect to thank the noble brother Husayn Ibn Ahmad al-Munayfee al-Jurshee, may Allaah preserve him, bless him in his knowledge, make him firm upon his *deen* and save him from the trials; both the apparent and the hidden, for his cooperation with me in compiling this treatise. So I ask Allaah that He benefits the people by it. He is in charge of that and He is capable of it.

### Definition of an-Nabee in the Language and Its Usage

The essence of the definitions from the scholars of the language for the term '*an-Nabee*' can be summed up in three different sayings:

1. The meaning of it is: the one who brings information about Allaah and conveys His legislation, either being urged to do so (by Allaah) or without being urged. And this definition is the preference of most of the scholars of the language.<sup>1</sup>
2. That it is derived from the word: '*An-Nubuww*' to be far off, distant. And it is *al-Irtafaa'* (elevation). And *an-Nabee* with this definition means: The one who is favoured over the rest of the people with the raising of his rank. So he is elevated above the creation and his status is raised amongst them. And upon this definition some of the people of knowledge are united.<sup>2</sup>
3. Its meaning is: *at-Tareeq* (path or way) and he is called *an-Nabee* because he is the way to guidance.

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<sup>1</sup> *Lisaanul-'Arab* 1/162, *Mukhtaarul-Sihaah* page 642, *Mu'jam Muqaayeesul-Lughah* 5/385, *An-Nihaayah* 5/3-4

<sup>2</sup> *Lisaanul-'Arab* 15/302, *Mu'jam Muqaayeesul-Lughah* 5/385, *Ishtiqaaq-ul-Asmaa'* by az-Zujajee, page 294



## Author's Introduction

These three definitions are (all correct). For verily, the Prophets are chosen (by Allaah) with *wahi* (revelation) from Allaah to convey His legislation and to follow it.

As for its usage, the scholars have given many definitions for it. A summary of them is as follows:

- ❁ He is a slave that is chosen by Allaah with the *wahi* (being revealed) to him and charged with acting in accordance with it.
- ❁ It should be known to you that from acting in accordance with the *wahi* is delivering it, calling to it and ruling with it. It is the same if it is revealed to the Prophet as a new legislation or if he was upon the *sharee'ah* of (the prophet) who preceded him.

So al-Khidr<sup>3</sup> was a Prophet according to the statement of the *jumhoor* (majority), and it is correct. And he had a legislation that was specific to him.

And most of the prophets were upon the *sharee'ah* of whoever was before them. This is especially evident amongst the Prophets of *banee israa'eel*.

## Definition of ar-Rasool in the Language and Its Usage

In the language, the term '*ar-Rasool*' has three definitions:

1. That it is derived from *al-irsaal* (to dispatch, send forth) with the meaning of *at-tawjeeh* (instruction, giving or directing). So the *Rasool* is the one sent from Allaah to humankind.<sup>4</sup>

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<sup>3</sup> Note: al-Khidr is referred to by Allaah in Sooratul-Kahf, 18:60-82. Also see *Saheeh al-Bukhaaree* Vol. 6 hadeeth 249, English version.

<sup>4</sup> *Lisaanul-'Arab* 11/283, *Mu'jaam Muqaayeesul-Lughah* 2/392



2. That it has the meaning of the possessor of the message meaning: possessor of an actual message.
3. That it's meaning is: the one who must follow the information that Allaah has dispatched him with.

So a summary of the definition of *ar-Rasool* is: The one who is sent forth from Allaah with a message to mankind.

As for its usage (in the *sharee'ah*): It is a slave whom Allaah has chosen with the *wahi*, and He has dispatched him to a disbelieving people.

And you should know that the human messenger, the one who Allaah has sent to a disbelieving people, he may be sent upon the messengership of whoever was sent before him, or he may have a new *sharee'ah*; and this (the latter) is more often (than the former); and its explanation will follow.

### **The Condition for Prophethood and Messengership Amongst Aadam And his Offspring**

For Prophethood there are conditions, and they are as follows:

1. *Ar-Rajoolah* (manhood). The most High has said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِّنْ اٰهْلِ الْقُرَىٰ﴾

**And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships.**

[Soorah Yoosuf, 12:109]

The majority of the scholars say that there is no prophethood amongst women based upon this verse; and this is what is correct. And the highest station that the believing women can



## Author's Introduction

reach is the station of being *as-siddeeqah* (truthful and accepting of the truth).<sup>5</sup> The Most High has said:

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ ﴾

**The Messiah ('Eesaa (Jesus)) son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam (Mary)) was a Siddeeqah.**

[Sooratul-Maa'idah, 5:75]

From that which is known is that the Christians, may Allaah disgrace them, made the Messiah ('Eesaa) as the son of Allaah and they made Maryam into an *ilaah* (god). The Most High has said:

﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۖ ﴾

**And (remember) when Allaah will say (on the Day of Resurrection): "O 'Eesaa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' "He will say: "Glory be to You! It was not for me to say what I had no right (to say).**

[Sooratul-Maa'idah, 5:116]

So Allaah clarified in this verse the highest station reached by 'Eesaa and his mother. So He, Glorified be He, has informed us that the Messiah was a Messenger and his mother was a

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<sup>5</sup> Shaykhul-Islam Ibn Taymiyyah (d. 728) said: "The rank of *as-siddeeq* is greater than the rank of *al-Muhaddath* (inspired) because the *siddeeq* takes everything that he says and does from the Messenger (*sallallaahu 'alayhi wa sallam*) who is sinless. On the other hand, the *Muhaddath* takes some things from his heart which is not sinless and therefore he is in need of judging this according to what the sinless Prophet (*sallallaahu 'alayhi wa sallam*) came with. *Al-furqaan bayna Awliya'ur-Rahmaan wa Awliya ash-Shaytaan* page 166.



*siddeeqah*. So if there had been a station higher than this for Maryam, namely Prophethood, and after that Messengership, then Allaah would have mentioned that. And more (clarification) will come regarding this (later) when investigating the differences between the Prophets and the Messengers.

2. That he is not from the Angels; rather he is from the human beings. The Most High has said:

﴿قُلْ لَوْ كَانِ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا﴾

Say: "If there were on the earth, Angels walking about in peace and security, We should certainly have sent down for them from the heaven an Angel as a Messenger."

[Sooratul-Israa', 17:95]

The Most High also said:

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٦﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ ﴿٧﴾﴾

And they say: "Why has not an Angel been sent down to him?"

Had We sent down an Angel, the matter would have been judged at once, and no respite would be granted to them.

And had We appointed him an Angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad (peace be upon him))

[Sooratul-An'aam, 6:8-9]

Yes, the Angels are Messengers from Allaah, (but that is) unto the Messengers from amongst mankind; as Allaah says:



﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

**Allaah chooses Messengers from Angels and from men.**

[Sooratul-Hajj, 22:75]

3. That he not be from amongst the Jinn. The Most High has said:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

**Allaah chooses Messengers from Angels and from men.**

[Sooratul-Hajj, 22:75]

The strongest opinion is that the Jinn are not included in the word *an-Naas* (mankind) and from the proofs for that is the fact that the Jinn received/embraced Islaam from the human Prophets and Messengers. The Most High has said:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنْذِرِينَ ﴿٢٩﴾ قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾﴾

And (remember) when We sent towards you (Muhammad (peace be upon him)) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'aan. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book (this Qur'aan) sent down after Moosaa (Moses), confirming what came before it: it guides to the truth and to a

**Straight Path (i.e. Islaam).**

[Sooratul-Ahqaaf, 46:29-30]



If there were messengers from amongst the Jinn then they would not have had to embrace the two *Sharee'ahs*, (that of Moosaa and that of Muhammad). As for the statement of the Most High:

﴿يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

**O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you...**

[Sooratul-An'aam, 6:130]

The messengers referred to as being messengers from amongst the Jinn, they are actually human messengers as the aforementioned verse in Sooratul-Ahqaaf makes clear. And this is the statement of the majority of the scholars.

4. That he be a free man and not a slave; and it is not known that Allaah ever made a slave a messenger. As for what has come in al-Bukhaaree and Muslim, from the *hadeeth* of Abu Hurayrah (*radiyallaahu 'anhu*) that he said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'The slave who is owned has two rewards. By Him in whose Hand is my soul, were it not for *jihaad* in Allaah's Path, and the Hajj and being righteous to my mother, I would have loved to die while I am owned.'"<sup>6</sup> The statement, "By Him in whose Hand is my soul...(to the end of the *hadeeth*)" is *mudraj* (interpolated) from the speech of Abu Hurayrah; as is in the version found in Saheeh Muslim with the wording... "By Him in whose Hand is Abu Hurayrah's soul, were it not for *jihaad*..."

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<sup>6</sup> Al-Bukhaaree and Muslim



### Prophethood is not Confirmed for Anyone Except with a Legislative Evidence (for their Prophethood)

Most of the people of *tafseer* and *siyar* (history and biography) who have mentioned the names of the Prophets and Messengers have taken the names from the books of the Jews and Christians. I have mentioned in my book entitled: *A Warning to the Pious from the Worship of the Graves of the Prophets and the Awliyaa'*, the names of the Prophets whose Prophethood has been confirmed with legislative evidence. And I also mentioned the names of the Prophets whose Prophethood has not been confirmed. The general rule is: We do not affirm Prophethood for anyone from the creation except with a proof from the *sharee'ah*.<sup>7</sup>

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<sup>7</sup> Note: Shaykh Muhammad Ibn Saalih al-'Uthaymeen said:

The proof is that which leads to that which is sought; and the proofs for this matter are both textual and intellectual. Textual proof is whatever is affirmed by the *wahi* (revelation) which is the Book and the Sunnah; and intellectual proof is that which is established through observation and consideration. Allaah, the Mighty and Majestic, has frequently mentioned this type of proof in His Book; and there are many *aayaat* where Allaah informs us that "from His signs are..." such and such, and in this way, intellectual proofs by Allaah the Most High, are quoted. In regards to knowledge of the Prophet (*sallallaahu 'alayhi wa sallam*) through textual proofs, then examples of these are the sayings of Allaah, the Most High:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْرُهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفَةٍ يُغْبِطُ الزُّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢١﴾﴾

Muhammad (peace be upon him) is the Messenger of Allaah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tawraat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on ﴿



**Principle: Every Messenger is a Prophet but Not Vice-Versa**

It is confirmed with most of the people of knowledge that every messenger is a prophet, but not every prophet is a messenger. Here are some of their statements in that regard:

- ❁ al-Qurtubee mentioned in his *tafseer*, after mentioning some speech: "And this is correct; that every messenger is a prophet but not every prophet is a messenger."<sup>8</sup>
- ❁ al-Qaadee 'Iyaad said in *ash-Shifaa*: "The correct (statement) which the majority of the people (scholars) are upon in this regard is that every messenger is a prophet but not every prophet is a messenger..."
- ❁ Ibn 'Atiyyah said in his *tafseer*: "And the Messenger is more specific than the Prophet. Many of the prophets were not sent as messengers. Every messenger is a prophet but not every prophet is a messenger."<sup>9</sup>

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its stem, delighting the sowers, that He may enrage the disbelievers with them. Allaah  
has promised those among them who believe and do righteous good deeds,  
forgiveness and a mighty reward.

[Sooratul-Fath, 48:29]

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

Muhammad (peace be upon him) is no more than a Messenger, and indeed (many)  
Messengers have passed away before him.

[Soorah Aali-'Imraan, 3:144]

The intellectual proofs are (determined) by examining and considering the clear signs which he came with. The greatest of them being the Book of Allaah, the Mighty and Majestic, which comprehends true and beneficial narrations of events, and just rulings which ensure that wellbeing is achieved. In addition to the miracles that occurred at His hands, and the affairs of the hidden and unseen which he informed of and foretold which could only be known by means of Revelation, and that which occurred just as he said it.

*Sharh Thalaathaatul-Usool* (page 41-42)

<sup>8</sup> *Tafseer al-Qurtubee* 12/54

<sup>9</sup> Ibn 'Atiyyah in his *Tafseer* 10/307



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- ❁ al-Baghawee said in his *tafseer*: "And every messenger is a prophet, however not every prophet is a messenger."<sup>10</sup>
- ❁ al-Buqaa'ee said after mentioning some statements: "And what is correct is that it is said: the prophet is the person to whom revelation comes, either with new legislation or confirming (what came before him). So if he is commanded with conveyance (of the revelation) then he is also a messenger."<sup>11</sup>
- ❁ ash-Shawkaanee said, after mentioning some statements concerning the definition of the Prophet and the Messenger: "And when all of the statements are brought together (we see that) the Prophet is more general than the Messenger..."<sup>12</sup>
- ❁ al-Bayhaqee said: "So every messenger is a prophet but not every prophet is a messenger."<sup>13</sup>
- ❁ Shaykhul-Islam Ibn Taymiyyah said: "And every messenger is a prophet but not every prophet is a messenger."<sup>14</sup>
- ❁ And Ibn Hajr said: "And it has been confirmed that the words Prophet and Messenger differ in both their wording and their meaning."<sup>15</sup> He also said: "So the Prophet is one who Allaah informs him and he (in turn) informs with that which Allaah has informed him with. So if he, along with that, is sent to those who oppose the command of Allaah; to convey to them a message from Allaah, then he is (also) a messenger. As for if he is only acting in accord with the *sharee'ah* of one who came before him and he is not dispatched to anyone to convey to them a message from Allaah, then he is a prophet and not a messenger."<sup>16</sup>

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<sup>10</sup> al-Baghawee in his *Tafseer* 4/126

<sup>11</sup> *Nadhmud-Duroor fee Tanaasibul-Aayat was-Suwar* 13/70

<sup>12</sup> *An-Nayl* 1/30 and this is a clarification of what he mentioned in general in his *tafseer*, *Fathul-Qadeer* 3/461

<sup>13</sup> *Ash-Shu'ab* 1/383

<sup>14</sup> *Majmoo' al-Fatawaa* 10/290

<sup>15</sup> *Fathul-Baaree* 11/112, and see 18/7, V/10 and his *Kitaabul-Eemaan* (page 6-7)

<sup>16</sup> *An-Nubuwwaat* page 255



- ❁ al-Haafidh al-Hakamee said: "And the *rasool* (messenger) with the meaning of one who is dispatched; he is one to whom revelation is sent and he is commanded with conveyance (of that revelation). So if revelation is sent to him but he is not commanded with conveyance of it, then he is a prophet only. So every messenger is a prophet but not vice-versa."<sup>17</sup>
- ❁ As-Safaareene said: "So between the prophet and the messenger there are things which are general (to both) and that which is specific (to each one). So every messenger is a prophet but not every prophet is a messenger."<sup>18</sup>
- ❁ The *muhaddith* of this era, al-Albaanee, may Allaah have mercy on him said: "And know, that the *hadeeth* and what we have mentioned from the other *ahaadeeth* are from that which indicates the difference between the messenger and the prophet. And that is from what the Qur'aan indicates as well in His, the Most High's, statement:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ...﴾

"Never did We send a Messenger or a Prophet before you..."

[Sooratul-Hajj, 22:52]

And upon this the general populace of *mufasssireen* have proceeded. From Ibn Jareer at-Tabaree to the last of the corroborators al-Aloosee."<sup>19</sup> I say: The 'Allaamah al-Albaanee described al-Aloosee as being, "the last of the verifiers (*muhaqqiqeen*)."<sup>19</sup> In this, there requires scrutiny. Al-Aloosee filled his book, "*at-Tafseer*", with great evils, and he transmitted *at-tafseer al-ishaaree*, (Indicative *tafseer*) of the deviant Soofees, confirming for them, (their beliefs) and praising them. And it is like *Tafseer al-Baatinee* (*tafseer* of the hidden meanings of the

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<sup>17</sup> *Ma'aarijul-Qubool* 1/74

<sup>18</sup> *Lawaam'ih* 1/349

<sup>19</sup> *As-Silsilah al-Ahadeeth as-Saheehah* 1/6/364



## Author's Introduction

*Qur'aan*) which amounts to distortion of the meanings of the *Qur'aan*, not only interpretation of it, rather with *tahreef* (distortion) which leads to the total invalidation of one's Islaam.

- ✽ Ibn Hazm said: "And *an-Nubuwwah* (prophethood) is revelation from Allaah, that the one who is inspired, knows a matter, acts in accordance to it, and he did not know it (the revelation) beforehand. And the *risaalah* (Messengership) is Prophethood plus something more; and it is that he is sent to some of the creation with some matter. And there is no difference of opinion in this."<sup>20</sup>
- ✽ al-Khattaabee said: "And the difference between the prophet and the messenger is that the prophet is informed with (some) news... and the messenger is commanded with conveyance of what he was imparted and informed with. So every messenger is a prophet but not every prophet is a messenger."<sup>21</sup>
- ✽ Ibn 'Uthaymeen said: "The prophet is one who Allaah reveals legislation to, and he is not commanded with conveyance of it. Rather he acts upon it within himself, without it being necessary that he convey it. The messenger is the one who Allaah revealed (His) legislation to and he is commanded to convey it and act upon it. So every messenger is a prophet but not every prophet is a messenger."<sup>22</sup>
- ✽ Ibn Abil-'Izz al-Hanafee said, after mentioning some speech, "So every messenger is a prophet but not every prophet is a messenger."<sup>23</sup>

So you see these many clear statements in confirmation of this great principle and it is: **Every messenger is a prophet but not every prophet is a messenger.** And you have seen that the statements distinguishing

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<sup>20</sup> *Al-Muhla* 1/50

<sup>21</sup> *Al-Imaam al-Khattaabee wa Minhajuhu fil-'Aqeedah* pg-333-334

<sup>22</sup> *Majmoo' al-Fatawaa* 1/313-314

<sup>23</sup> *Sharhut-Tahaawee* page 157



between them (prophet and messenger) are the declarations of the majority of the *'ulamaa*.



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## Section 1: Differences between Prophets and Messengers

### 1.1 The First: The Prophet is the One who Allaah Informs

The prophet is the one who Allaah informs, meaning: He communicates with him, so he is therefore a prophet. As for the messenger, he is not a messenger until - in addition to the fact that Allaah inspired him (with information) - He sends him forth. So due to this, they say: Allaah made Muhammad (*sallallaahu 'alayhi wa sallam*) a prophet with His statement, glorified be He:

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

**Read! In the Name of your Lord Who has created (all that exists).**

[Sooratul-'Alaq, 96:1]

And He dispatched him (as a messenger) with:

﴿ قُمْ فَأَنْذِرْ ﴾

**Arise and warn!**

[Sooratul-Muddath-thir, 74:2]

And this is very clear since the Prophethood of our Prophet (*sallallaahu 'alayhi wa sallam*) preceded his being dispatched (as a messenger).



## Differences between Prophets and Messengers

Likewise, this is how every messenger was sent. Shaykhul-Islam Ibn Taymiyyah, may Allaah have mercy on him, said:

“So the one who Allaah informs, he is a prophet. It is the same whether he informs someone else of that (message) or if he does not. So that with which our Prophet (*sallallaahu 'alayhi wa sallam*) became a Prophet with is the fact that Allaah informed him...just as the Messenger is the one whom Allaah has dispatched.”



### 1.2 The Second: Most of the Messengers were Sent to a Disbelieving People

Allaah said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

**The people of Nooh (Noah) belied the Messengers.**

[Sooratush-Shu'araa, 26:105]

And the most High said:

﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢١﴾

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

**'Aad (people of) belied the Messengers. When their brother Hood said to them: "Will you not fear Allaah and obey Him?" Verily I am a trustworthy Messenger to you.**

[Sooratush-Shu'araa, 26:123-125]

And the most High said:

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٢٢﴾

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

**Thamood (people of) belied the Messengers. When their brother Saalih said to them: "Will you not fear Allaah and obey Him?" I am a trustworthy Messenger to you.**

[Sooratush-Shu'araa, 26:141-143]

And the Most High said:



## Differences between Prophets and Messengers

﴿كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦٠﴾  
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦١﴾

The people of Loot (Lot) (who dwelt in the town of Sodom in Palestine) belied the Messengers. When their brother Loot (Lot) said to them: "Will you not fear Allaah and obey Him?" Verily I am a trustworthy Messenger to you.  
[Sooratush-Shu'araa, 26:160-162]

And the Most High said:

﴿كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٦﴾  
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٧﴾

The dwellers of Al-Aiyka (near Madyan (Midian)) belied the Messengers. When Shu'ayb said to them: "Will you not fear Allaah (and obey Him)?" I am a trustworthy Messenger to you.  
[Sooratush-Shu'araa, 26:176-178]

And Allaah said concerning Ibraaheem:

﴿وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ ﴿١٦٠﴾  
﴿إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا﴾ ﴿١٦١﴾

And (remember) Ibraaheem (Abraham) when he said to his people: "Worship Allaah (Alone), and fear Him, that is better for you if you did but know." You worship besides Allaah only idols, and you only invent falsehood.  
[Sooratul-'Ankaboot, 29:16-17]

And Allaah the Most High said:



## Differences Between Prophets and Messengers

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَأَزَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ

فِي ضَلَالٍ مُّبِينٍ ﴿٦٧﴾﴾

And (remember) when Ibraaheem (Abraham) said to his father Azar:  
"Do you take idols as aliha (gods)? Verily, I see you and your people in  
manifest error."

[Sooratul-An'aam, 6:74]

And Allaah said concerning Moosaa:

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٦٨﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ

فِرْعَوْنَ ﴿٦٩﴾﴾

And indeed We sent Moosaa (Moses) with Our Ayaat (proofs,  
evidences, verses, lessons, signs, revelations, etc.) and a manifest  
authority. To Fir'awn (Pharaoh) and his chiefs, but they followed the  
command of Fir'awn (Pharaoh)...

[Soorah Hood, 11:96-97]

And the Most High said:

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا ۖ إِنَّهُمْ

And indeed We sent Moosaa (Moses) with Our Ayaah (signs, proofs,  
and evidences) (saying): "Bring out your people from darkness into  
light, and remind them of the annals of Allaah.

[Soorah Ibraaheem, 14:5]

And Allaah made Moosaa's brother Haaron to share in his  
Messengership. Allaah said, addressing Moosaa and Haaron (telling  
them to) go to Fir'awn:



﴿ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۝١٤١﴾ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۝١٤٢﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ۝١٤٣﴾ فَأَتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ ۝١٤٤﴾

"Go, both of you, to Fir'awn (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant)." And speak to him mildly, perhaps he may accept admonition or fear Allaah." They said: "Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." He (Allaah) said: "Fear not, verily I am with you both, hearing and seeing. "So go you both to him, and say: 'Verily, we are Messengers of your Lord'..."

[Soorah Taa Haa, 20:43-47]

And the Most High said:

﴿ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۝٢٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۝٢٦﴾

And indeed We gave Moosaa (Moses) the Scripture (the Tawraat (Torah)) and placed his brother Haaron (Aaron) with him as a helper; And We said: "Go you both to the people who have denied Our Ayaat"...

[Sooratul-Furqaan, 25:35-36]

And Allaah said concerning Yoonus:

﴿ وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝٣٦﴾ إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ۝٣٧﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝٣٨﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝٣٩﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝٤٠﴾ لَلَبِثَ فِي



## Differences Between Prophets and Messengers

بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾ فَتَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٤﴾ وَأُنَبِّتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٥﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٦﴾ فَتَمَتَّعْتَهُمْ إِلَى حِينٍ ﴿١٤٧﴾

And, verily, Yoonus (Jonah) was one of the Messengers. When he ran to the laden ship: He (agreed to) cast lots, and he was among the losers.

Then a (big) fish swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allaah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection. But We cast him forth on the naked shore while he was sick, And We caused a plant of gourd to grow over him. And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.

[Sooratus-Saaffaat, 37:139-148]

And the Most High said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ﴾ ﴿١٠٨﴾

Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) - except the people of Yoonus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

[Soorah Yoonus, 10:98]

And the Most High said concerning Yoosuf:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا﴾



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And indeed Yoosuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allaah send after him..."

[Soorah Ghaafir, 40:34]

And the Most High said mentioning about 'Eesaa:

﴿يَنبِئُ إِسْرَءِيلَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ۝﴾

"O Children of Israa'eel! I am the Messenger of Allaah unto you, confirming the Tawraat ((Torah) which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed." But when he (Ahmed i.e. Muhammad (peace be upon him)) came to them with clear proofs, they said: "This is plain magic."

[Sooratus-Saff, 61:6]

And the Most High said:

﴿فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ۝ رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَكْرُوهًا وَمَكْرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝﴾

Then when 'Eesaa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allaah's Cause?" Al-Hawaariyyoon (the disciples) said: "We are the helpers of Allaah; we believe in Allaah, and bear witness that we are Muslims." Our Lord! We believe in what You have sent down, and we follow the Messenger ('Eesaa (Jesus)) so write us down among those who bear witness. And they (disbelievers)



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**plotted (to kill 'Eesaa (Jesus) peace be upon him), and Allaah plotted too. And Allaah is the Best of those who plot.**

[Soorah Aali-'Imraan, 3:52-54]

And the Most High said concerning the Imaam of the righteous, the leader of the Messengers:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾

**Muhammad (peace be upon him) is the Messenger of Allaah.**

[Sooratul-Fath, 48:29]

And the Most High said:

﴿ قُلْ يَتَايُهُا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

**Say (O Muhammad (peace be upon him)) "O mankind! Verily, I am sent to you all as the Messenger of Allaah - to Whom belongs the dominion of the heavens and the earth.**

[Sooratul-A'araaf, 7:158]

And the Most High said:

﴿ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴾ لِتُنذِرَ قَوْمًا مَّا

أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿

**Truly, you (O Muhammad (peace be upon him)) are one of the Messengers, On the Straight Path. (This is a Revelation) sent down by the All-Mighty, the Most Merciful, In order that you may warn a people whose forefathers were not warned, so they are heedless.**

[Soorah Yaa Seen, 36:3-6]

And the Most High said:



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﴿ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴾

**...nor sent to them before you (O Muhammad (peace be upon him))  
any warner (Messenger).**

[Sooratus-Saba, 34:44]

And the Most High said:

﴿ كَذَلِكَ أَرْسَلْنَا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوَا عَلَيْهِمُ الَّذِي  
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ﴾

**Thus have We sent you (O Muhammad (peace be upon him)) to a  
community before whom other communities have passed away, in  
order that you might recite unto them what We have revealed to you,  
while they disbelieve in the Most Gracious (Allaah).**

[Sooratur-Ra'd, 13:30]

And Allaah said concerning the general sending of Messengers to the  
disbelievers:

﴿ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ أُمَّةً رُسُوهَا كَذَّبُوهُ ﴾

**Then We sent Our Messengers in succession. Every time there came to  
a nation their Messenger, they denied him...**

[Sooratul-Mu'minoon, 23:44]

And the Most High said:



﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾﴾

**And how many a Prophet have We sent amongst the men of old. And never came there a Prophet to them but they used to mock at him.**

[Sooratur-Zukhruf, 43:6-7]<sup>24</sup>

And the Prophets (*nabiiyyoon*) mentioned here are the Messengers, based on the wording of the verses.

And the Most High said:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ

﴿إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾﴾

**Indeed, We sent Messengers before you (O Muhammad (peace be upon him)) amongst the sects (communities) of old. And never came a Messenger to them but they did mock him.**

[Sooratul-Hijr, 15:10-11]

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<sup>24</sup> Publisher's note: Tafseer Sooratur-Zukhruf, 43:6-7

6. And how many a Prophet have We sent amongst the men of old.

7. And never came there a Prophet to them but they used to mock at him.

Imaam as-Sa'dee, may Allaah have mercy upon him, said:

The Most High is saying:

Certainly, this is our tradition in dealing with the creation, that We will not leave them disregarded and untended. Rather **"how many a Prophet We sent amongst the men of old"** commanding the people with the worship of Allaah alone, who has no partners, and despite that there still remains denial and rejection present within the nations.

**"And never came there a Prophet to them but they used to mock at him"**...in disbelief with regards to that which they (the Messengers) came with and haughtiness towards the truth. (*Tayseerul-Kareem ar-Rahmaan*, page 729)



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So these are clear evidences that Allaah sent the Messengers to disbelieving people. Unlike the Prophets; for verily most of them were sent to believing people. The Messenger of Allaah said: "The children of Isra'eel used to be ruled and guided by prophets. Whenever a prophet died, another would take his place..."<sup>25</sup>

And the Most High said:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ﴾

**Verily, We did send down the Tawraat (Torah) (to Moosaa (Moses)) therein was guidance and light, by which the Prophets, who submitted themselves to Allaah's Will, judged for the Jews.**

[Sooratul-Maa'idah, 5:44]

And this distinction is clear and known.

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<sup>25</sup> Agreed upon. al-Bukhaaree from the *hadeeth* of Abu Hurayrah. The full text of the *hadeeth* is as follows: "The Children of Israa'eel used to be ruled and guided by Prophets. Whenever a Prophet died another would take his place. There will be no Prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allaah's Messenger! What do you order us to do?" He said, "Obey the one who was given the *Bay'ah* (pledge) first. Fulfill their rights, for Allaah will ask them about any shortcoming in ruling those whom Allaah has placed under their guardianship."



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### 1.3 The Third: The Messenger is Sent with the Language of His People

The Most High said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

**And We sent not a Messenger except with the language of his people,  
in order that he might make (the Message) clear for them.**

[Soorah Ibraaheem, 14:4]

This verse makes clear that the Messengers are sent only to their people, with the exception of our Messenger (*sallallaahu 'alayhi wa sallam*). For verily Allaah sent him to all of the creation, *jinn* and mankind. This verse informs us that every messenger speaks and addresses his people with their language, and there is no exception to this as far as we know. This is the view of the scholars of *tafseer* and *hadeeth*.

Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy on him said:

As for His wisdom in sending human beings (as messengers), it has been mentioned that it is like this because he (the human messenger) is from their species and he speaks with their tongue (language) and (this) is more complete in terms of wisdom and mercy...<sup>26</sup>

Ash-Shawkaanee, may Allaah have mercy on him, said (About the aforementioned verse):

Meaning, having their tongue and speaking their language, because if it is like that then the one who is sent to them will be understood with regard to what he says to them, and that would be easy upon them. As opposed to if he was sent with the tongue of other than their tongue; then they would not understand what he says, and would not

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<sup>26</sup> *An-Nubuwwaat* (page 243)



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understand what he is addressing them with until they study that language for a long time; even if they took a long time to learn the language, it would still be hard upon them to understand it. For this reason, Allaah, glorified be He, explained His favour upon His slaves with His statement: "...to clarify to them..." meaning: to clarify to them what Allaah has commanded them with in His *sharee'ah* which He legislated for them.<sup>27</sup>

I (the author) say: And from that which adds clarity to this issue is the fact that our Messenger (*sallallaahu 'alayhi wa sallam*) was sent to all of the creation, but his message was in the language of his people, and they were Arabs; because they were specific to him (i.e. he was an Arab) and were near to him and this is very clear.

And the Most High said:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ  
وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad (peace be upon him))" The tongue of the man they refer to is foreign, while this (the Qur'aan) is a clear Arabic tongue.

[Sooratun-Nahl, 16:103]

And the Most High said:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٧﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ  
﴿١٩﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٢٠﴾﴾

And truly, this (the Qur'aan) is a revelation from the Lord of the 'Alameen (mankind, jinn and all that exists), which the trustworthy

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<sup>27</sup> *Fathul-Qadeer* 3/94



## Differences between Prophets and Messengers

Rooh (Jibreel) has brought down upon your heart (O Muhammad (peace be upon him)) that you may be (one) of the warners, in the plain Arabic language.

[Sooratush-Shu'araa, 26:192-195]

And the Most High said:

﴿ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

Verily, We have made it a Qur'aan in Arabic that you may be able to understand (its meanings and its admonitions).

[Sooratuz-Zukhruf, 43:3]

Perhaps someone may ask: *"was there a messenger sent with other than the language of his people?"*

The response is: This is not necessary but what is necessary is that the Messengers are sent with the language of their people based on the apparent meaning of the (aforementioned) verse.



#### 1.4 The Fourth: The Messengers Continue Conveying the Religion of Allaah to their People up Until they embrace Islaam or Allaah Destroys them

The Most High said:

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رُسُوهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَاهُمْ  
أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٢٣﴾﴾

Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as Ahaadeeth (the true stories for mankind to learn a lesson from them). So away with a people who believe not!

[Sooratul-Mu'minoon, 23:44]

And the Most High said:

﴿وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٤﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ  
الْأَوَّلِينَ ﴿٢٥﴾﴾

And never came there a Prophet to them but they used to mock at him. Then We destroyed men stronger (in power) than these - and the example of the ancients has passed away (before them).

[Sooratuz-Zukhruf, 43:7-8]

And the Most High said:

﴿يَنْحَسِرُوا عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا  
قَبْلَهُمْ مِنَ الْقُرُونِ ﴿٢٧﴾﴾



## Differences between Prophets and Messengers

**Alas for mankind! There never came a Messenger to them but they used to mock at him. Do they not see how many of the generations We have destroyed before them?**

[Soorah Yaa Seen, 36:30-31]

And the Most High said:

﴿وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا  
وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا﴾

**And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).**

[Sooratut-Talaaq, 65:8]

And the Most High said:

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿١٤﴾ ثُمَّ  
بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾﴾

**And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss of wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allaah). Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware.**

[Sooratul-A'araaf, 7:94-95]



## Differences between Prophets and Messengers

And there is no ambiguity in the mentioning of the Messengers here with the wording "prophets" because the intended meaning of the Prophets here is the Messengers.

And the proof is His statement, glorified be He: **"And We sent no Prophet..."** So it is an *irsaal* (sending) that is absolute. The proof is at the end of the verse, and that is His statement: **"So We seized them all of a sudden..."**

And it is not for the messenger that he should leave or abandon his people to go to another people and preoccupy himself with the worship of Allaah. Rather, he is to be patient until Allaah judges between him and his people. Reflect on (the story of) Nooh, Hood, Saalih, Loot, Shu'ayb, Moosaa, 'Eesaa and Muhammad, upon all of them be peace. Allaah admonished Yoonus, upon him be peace, when he fled to the laden ship. Rather, He reprimanded him. The Most High said:

﴿وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۖ إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ۖ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۖ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۖ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۖ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۚ﴾

And, verily, Yoonus (Jonah) was one of the Messengers. When he ran to the laden ship: He (agreed to) cast lots, and he was among the losers.

Then a (big) fish swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allaah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

[Sooratus-Saaffaat, 37:139-144]

And the Most High said:



﴿ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُصَيِّرُ  
الْمُؤْمِنِينَ ﴿٨٨﴾ ﴾

And (remember) Dhan-Noon (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Laa ilaaha illa Anta (none has the right to be worshipped but You (O, Allaah)) Glorified (and Exalted) are You (above all that (evil) they associate with You). Truly, I have been of the wrong-doers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allaah, abstain from evil and work righteousness).

[Sooratul-Anbiyaa', 21:87-88]

So in these verses, there is evidence that the Messenger is charged with continuing in conveying Islaam to his people until Allaah judges between him and them.



### 1.5 The Fifth: The Messengers' Legislation was Different in Most Cases

The Most High said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

To each among you, We have prescribed a law and a clear way.

[Sooratul-Maa'idah, 5:48]

And Allaah said about 'Eesaa, upon him be peace,

﴿وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾

...and to make lawful to you part of what was forbidden to you...

[Soorah Aali-Imraan, 3:50]

And He said concerning Muhammad (*sallaallaahu 'alayhi wa sallam*):

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

...he releases them from their heavy burdens (of Allaah's Covenant),  
and from the fetters (bindings) that were upon them.

[Sooratul-A'araaf, 7:157]

And the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "And the war booty has been made *halal* for me, and the earth has been made for me a place of worship (*masjid*) and a thing to purify."<sup>28</sup>

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<sup>28</sup> Agreed upon, from the *hadeeth* of Jaabir (*radiyallaahu 'anhu*) The full text of the *hadeeth* is as follows: "The Prophet (*sallaallaahu alayhi wa sallam*) said: "I have been given five things which were not given to anyone else before me:

❖ Allaah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. ﷺ



## Differences between Prophets and Messengers

This is different from the Prophets, for most of them were upon the *sharee'ah* of the Messengers. So most of the prophets of *banee israa'eel* were upon the *sharee'ah* of Moosaa, upon him be peace.

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- ❖ The earth has been made for me and for my followers a place for praying and a thing that purifies. Therefore any one of my followers can pray wherever he is at the time for prayer.
  - ❖ The war booty has been made *halaal* to me yet it was not *halaal* to anyone else before me.
  - ❖ I have been given the right of intercession on the Day of Resurrection.
  - ❖ Every Prophet used to be sent to his nation only, but I have been sent to all of mankind.



### 1.6 The Sixth: The First of the Messengers was Nooh ('alayhi salaam)

Abu Hurayrah narrated that the Messenger (*sallaallaahu 'alayhi wa sallam*) when discussing the major intercession of the Day of Judgement said: "...So they will go to Nooh and they will say, 'O Nooh, verily you were the first messenger sent to the people of the earth..."<sup>29</sup>

Rather, Allaah the Most High has said:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

**Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nooh (Noah) and the Prophets after him...**

[Sooratun-Nisaa', 4:163]

And from the *hadeeth* of Anas (Ibn Maalik), the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "...But go to Nooh for verily he was the first messenger sent to the inhabitants of the earth..."<sup>30</sup>

And from the *marfoo'* *hadeeth* of Ibn 'Abbaas, may Allaah be pleased with them both, that he (*sallaallaahu 'alayhi wa sallam*) said: "...Go to Nooh, the first of the Prophets..."<sup>31</sup> and this wording is also from the *hadeeth* of Anas (Ibn Malik).<sup>32</sup>

So the *hadeeth* is clear that the first of the Messengers was Nooh even though he was preceded by other Prophets, the first of them being Aadam. And there were between him and Aadam ten generations as has been authentically narrated from the Prophet (*sallaallaahu 'alayhi wa sallam*).

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<sup>29</sup> Al-Bukhaaree 8/395, Muslim 1/ 184, from the *hadeeth* of Abu Hurayrah

<sup>30</sup> Al-Bukhaaree 13/392, Muslim 1/180, from the *hadeeth* of Anas

<sup>31</sup> Ahmad 1/281

<sup>32</sup> Ahmad 3/247



### 1.7 The Seventh: The Difference Between the Number of Prophets and Messengers

And there has come from the *hadeeth* of Abee Umaamah, may Allaah be pleased with him that he said: A man came and asked, "O Messenger of Allaah, was Aadam a prophet?" He (*sallaallaahu 'alayhi wa sallam*) replied, "Yes, Allaah spoke to him." He said, "How long was the time span between him and Nooh?" He (*sallaallaahu 'alayhi wa sallam*) said, "Ten generations." He said, "O Messenger of Allaah! How many Messengers were there?" He (*sallaallaahu 'alayhi wa sallam*) replied, "Three hundred and fifteen; a very large number."<sup>33</sup>

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<sup>33</sup> Ibn Hibbaan 14/69 and Ibn Mundih in *at-Tawheed* 2/141- no.571; who said: "This *isnaad* is authentic upon the conditions of Muslim and the group (The six authentic books of *hadeeth*) with the exception of al-Bukhaaree." And Al-Haakim 2/262 said: "This is an authentic *hadeeth* upon the conditions of Muslim, even though he did not record it." And Adh-Dhahabee agreed with him; and At-Tabaraanee in *al-Kabeer* 8/140. And the wording is al-Haakim's (version). And with Ibn Abee Haatim there is no mention of the number of the Messengers. And the *hadeeth* is confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*). And it has another route of transmission with Ahmad 5/265. 'Alee Ibn Yazeed al-Alhaanee from al-Qaasim from Abu Umaamah in a *marfoo'* form. And in it are the words, "...O Messenger of Allaah, how many was the number of the Prophets?" He said, "124,000. The Messengers from that were 315, a very large number." In this narration there is mention of the number of the Prophets and this *hadeeth* is very weak because 'Alee Ibn Yazeed al-Alhaanee is very weak.



### 1.8 The Eighth: The Saving of the Messengers

Verily Allaah saved the Messengers at the time when He, glorified be He, destroyed their people. Allaah said concerning Nooh ('*alayhis-salaam*):

﴿ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ ﴾

**And We saved him and those with him in the laden ship. Then We drowned the rest (disbelievers) thereafter.**

[Sooratus- Shu'araa, 26:119-120]

So He, glorified be He, destroyed the people of the earth and He saved Nooh and those who were with him.

And He said concerning Hood ('*alayhis-salaam*):

﴿ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا

وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿١١﴾ ﴾

**And when Our Commandment came, We saved Hood and those who believed with him by a Mercy from Us, and We saved them from a severe torment.**

[Soorah Hood, 11:58]

And He said concerning Saalih ('*alayhis-salaam*):

﴿ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيٍ

**So when Our Commandment came, We saved Saalih and those who believed with him by a Mercy from Us, and from the disgrace...**

[Soorah Hood, 11:66]

And He said concerning Loot ('*alayhis-salaam*):





﴿ فَتَجِيئُهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾ ﴾

**So We saved him and his family, all, Except an old woman (his wife) among those who remained behind. Then afterward We destroyed the others.**

[Sooratush-Shu'araa, 26:170-172]

And He said concerning Shu'ayb (*'alayhis-salaam*):

﴿ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ﴾

**And when Our Commandment came, We saved Shu'ayb and those who believed with him by a Mercy from Us.**

[Soorah Hood, 11:94]

And He said concerning Moosaa (*'alayhis-salaam*):

﴿ وَأَنجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْأَخْرِينَ ﴿٦٦﴾ ﴾

**And We saved Moosaa (Moses) and all those with him. Then We drowned the others.**

[Sooratush-Shu'araa, 26:65-66]

And when the Jews wanted to kill 'Eesaa (*'alayhis-salaam*), Allaah raised him up. The Most High said:

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ هُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا هُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ﴾

**...But they killed him not, nor crucified him, but the resemblance of 'Eesaa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. 'Eesaa (Jesus), son of Maryam (Mary) (peace be upon**



## Differences between Prophets and Messengers

them)) But Allaah raised him ('Eesaa (Jesus)) up (with his body and soul) unto Himself...

[Sooratur-Nisaa', 4:157-158]

And when the disbelievers of the Quraysh wanted to kill our Prophet (*sallaallaahu 'alayhi wa sallam*), Allaah saved him. Then the Jews wanted to kill him, so Allaah saved him. Then the hypocrites wanted to kill him, so Allaah saved him. The attempts to kill the Messenger (*sallaallaahu 'alayhi wa sallam*) were of various types and with all of that, Allaah saved him. As opposed to the Prophets, from amongst them were those who were killed.

As Allaah said addressing the Jews:

﴿ فَلَمْ تَقْتُلُونِ أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

"Why then have you killed the Prophets of Allaah aforetime, if you indeed have been believers?"

[Sooratul-Baqarah, 2:91]

And He also said:

﴿ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ الْحَقِّ ﴾

...and killed the Prophets wrongfully.

[Sooratul-Baqarah, 2:61]

And Allaah mentioned their killing in the rest of the *suwar* (chapters) with the term '*al-Anbiyaa*' (Prophets) and '*an-Nabiyyeen*' (Prophets), not with the term *ar-Rusul* (Messengers)

And the saving of the Messengers is actualized in two ways:



## **Differences between Prophets and Messengers**

1. Allaah saves them whilst destroying their people (opponents).
2. Allaah saved them (the Messengers) from their people killing them, because their people came with great plots and from them is plotting to kill the Messengers.



### 1.9 The Ninth: The Messengers were Denied by their People

The Most High said:

﴿كَذَٰلِكَ مَا آتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُّونٌ﴾

**Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"**

[Sooratudh-Dhaariyaat, 51:52]

Look at this generality in the denial of the Messengers and the accusations cast upon them of sorcery, madness and other than that.

And the Most High said:

﴿يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

**Alas for mankind! There never came a Messenger to them but they used to mock at him.**

[Soorah Yaa Seen, 36:30]

As for the Prophets, the majority of them did not encounter this. It has already preceded that most of the Messengers came with a new *sharee'ah* (legislation). As opposed to the Prophets, the majority of them ruled with the *sharee'ah* of the one who preceded them.

The Most High said:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا﴾

**Verily, We did send down the Tawraat (Torah) (to Moosaa (Moses)) therein was guidance and light, by which the Prophets, who submitted themselves...**

[Sooratul-Maa'idah, 5:44]



## Differences between Prophets and Messengers

So the one who ruled with the *sharee'ah* of the one who preceded him, in most instances did not encounter denial.



### 1.10 The Tenth: There are Specific Rights of the Messengers

The Most High said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

**Muhammad (peace be upon him) is no more than a Messenger, and indeed (many) Messengers have passed away before him.**

[Soorah Aali-'Imraan, 3:144]

And the Most High said:

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

**The Messiah ('Eesaa (Jesus)) son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him.**

[Sooratul-Maa'idah, 5:75]

And the Most High said:

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا

أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾﴾

**Say (O Muhammad (peace be upon him)) "I am not a new thing among the Messengers (of Allaah) (i.e. I am not the first Messenger) 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 but a plain warner."**

[Sooratul-Ahqaaf, 46:9]

And this restriction lets us know that there does not remain any rank over the rank of Messengership reached by a slave from amongst the slaves of Allaah. So the Messiah, son of Maryam, for whom the Christians claimed 'uloohiyyah (divinity), then Allaah clarified the affair



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in the (aforementioned) verse, that He gave him ('Eesaa) messengership; of which there is no rank above it except the rank of '*uloohiyyah*.



### 1.11 The Eleventh: The Agreement amongst the Scholars upon One Statement – that Maryam, Aasiyah, Haajar and the Mother of Moosaa – were not Messengers...

...But they (the Scholars) disagreed about their prophethood. And their differing about their prophethood proves that the station of the prophet is lower than the station of the messenger. With regards to the differing about their prophethood, the majority of differing occurred with regards to the prophethood of Maryam, upon her be peace. And the proofs which those who claim she is a prophet use to establish her prophethood, actually do not prove that, however, this is not the place for clarification of that. The majority of the scholars are in agreement that Maryam, upon her be peace, was not a prophet. And more than one of the Scholars have transmitted this saying.

Ibn Katheer said: "That which *Ahlus-Sunnah wal Jamaa'ah* are upon, and that which the Shaykh, Abul-Hasan al-Ash'aree has transmitted from them - is that there were no women from amongst the prophets. And, there were only from amongst them (the women) *siddiqaat*, as the Most High said informing about the most noble of them, Maryam bint Imraan when He said:

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ  
كَانَا يَأْكُلَانِ الطَّعَامَ ﴾

**The Messiah ('Eesaa (Jesus)) son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him.**

**His mother (Maryam (Mary)) was a Siddiqah (i.e. she believed in the words of Allaah and His Books (see Verse 66:12)) They both used to eat food (as any other human being, while Allaah does not eat).**

[Sooratul-Maa'idah, 5:75]

So He described her in the most noble of stations being *siddiqiyyah* (a person who always speaks the truth). So if she was a prophet, He would



## Differences between Prophets and Messengers

have mentioned that in place of nobility and greatness. So she is a *siddeeqah* based upon the text of the Qur'aan. "<sup>34</sup> [End of his words]

And some of them (the scholars) have reported a consensus on there not being any prophets from amongst them (women), but there is a difference of opinion. al-Qurtubee, Ibn Hazm and others believe that the stronger opinion is that she was a Prophet. And yet others report a consensus on the prophethood of Maryam (specifically), and this is more distant than the first.

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<sup>34</sup> Tafseer Ibn Katheer 2/514



### 1.12 The Twelfth: The Virtue of the Messengers over the Prophets

Verily Allaah has preferred some prophets over others. The Most High said:

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُدَ زَبُورًا ۚ﴾

**...We have preferred some of the Prophets above others, and to Daawood (David) We gave the Zaboor (Psalms).**

[Sooratul-Israa, 17:55]

And He preferred the Messengers over the Prophets. The Most High said:

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضُهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ ۖ مِّنْ كَلَمِ اللَّهِ ۚ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ﴾

**Those Messengers! We preferred some to others; to some of them Allaah spoke (directly); others He raised to degrees (of honour); and to 'Eesaa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Roohul-Qudus (Jibreel (Gabriel))**

[Sooratul-Baqarah, 2:253]

And the Most High said:

﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ۚ﴾

**And indeed We gave knowledge to Daawood (David) and Sulaymaan (Solomon), and they both said: "All the praises and thanks be to Allaah, Who has preferred us above many of His believing slaves!"**

[Sooratun-Naml, 27:15]



## Differences between Prophets and Messengers

'Many' as mentioned (in their statement) is an indication that those who were preferred above them were few, and those who were preferred above them are none other than the Messengers.

Ibnul-Qayyim, may Allaah have mercy on him, said: "And thus was His selection of the Prophets from the children of Aadam, upon him and them be peace (and they) were 124,000. And His selection of the Messengers from them were 313 based on the *hadeeth* of Abee Dharr which Ahmad narrated, also Ibn Hibbaan in his *as-Saheeh*. And His selection of the *Uulil-'Azm* (Messengers of Strong will) from amongst them; and they were five, mentioned in Sooratul-Ahzaab and Sooratush-Shoorah, in His, the Most High's Statement,

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ﴾

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (peace be upon him)) and from Nooh (Noah),

Ibraaheem (Abraham), Moosaa (Moses), and 'Eesaa (Jesus), son of

Maryam (Mary).

[Sooratul-Ahzaab, 33:7]

And the Most High said:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

He (Allaah) has ordained for you the same religion which He ordained for Nooh (Noah), and that which We have revealed to you (O

Muhammad (peace be upon him)) and that which We ordained for

Ibraaheem (Abraham), Moosaa (Moses) and 'Eesaa (Jesus) saying you

should establish religion (i.e. to do what it orders you to do

practically), and make no divisions in it (religion) (i.e. various sects in religion).



## Differences between Prophets and Messengers

[Sooratush-Shoorah, 42:13]"<sup>35</sup>

Shaykhul-Islaam Ibn Taymiyyah said:

The Messenger is the one who was brought up amongst the disbelievers who had no prophet (amongst them). He is better than others from the point of view of Allaah's aiding of him with knowledge, guidance, help and strength, as was (His Help) for Nooh and Ibraaheem.<sup>36</sup>

As-Safaareene said: "The Messenger is better than the Prophet by consensus; due to his distinction of messengership which is better than prophethood."<sup>37</sup>

Al-Maawardee said: "The Messenger is a higher rank than the Prophet."<sup>38</sup>

Al-Haafidh Ibn Katheer said: "There is no difference of opinion (over the fact that) the Messengers are better than the rest of the Prophets; and the Messengers of strong will are the best of them."<sup>39</sup>

Shaykhul-Islaam Ibn Taymiyyah said: "The best of His *Awliyaa'* are His Prophets and the best of His Prophets are the Messengers from amongst them. And the best of the Messengers are the Messengers of strong will."<sup>40</sup>

And al-Qurtubee, may Allaah have mercy on him, said: "It is known that one who is sent (as a messenger) is better than one who was not sent. So verily the one who is sent is better than other than him with regards to the messengership but they are equal in regards to prophethood."<sup>41</sup>

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<sup>35</sup> *Az-Zaadul-Ma'ad* 1/11-12

<sup>36</sup> *Majmoo' al-Fataawa* 15/131

<sup>37</sup> *Lawaama'ul-Anwaar* 1/50

<sup>38</sup> *I'laamun-Nubuwwah* page 38

<sup>39</sup> *Tafseer Ibn Katheer* 3/47

<sup>40</sup> *al-Furqaan Bayna Awliya'ur-Rahmaan wa Awliya Ash-Shaytaan* page 7

<sup>41</sup> *Tafseer al-Qurtubee* 3/263





## Section 2: Two (Separate) Messengers are not Sent to One People

The evidences from the Qur'aan and the Prophetic Sunnah prove that every messenger from the messengers was sent to a specific people. Just look at (the examples of) Nooh, Hood, Saalih, Loot, Shu'ayb, Moosaa, 'Eesaa and Muhammad, prayers and peace be upon them all. It has never occurred, as far as I know, that two messengers were sent to the same people; as opposed to the Prophets. More than one Prophet can share the same people at the same time, and this occurred often. So Ya'qoob was a Prophet and his son Yoosuf was a Prophet and a Messenger. Daawood and Sulaymaan were two Prophet-Kings at the same time. It is also possible that a Prophet and a Messenger may exist during the same period; as was the case of 'Eesaa, upon him be peace, who was a Messenger and Yahyaa who was a Prophet and they existed at the same time.

**Note:** Someone may say: Was not Haaroona, upon him be peace, a Messenger along with Moosaa?

**The response:** Yes, he was a Messenger; but as a follower of Moosaa and not independently. So Allaah chose Moosaa as a Messenger to Fir'awn and brought him up under His Eye (i.e. He watched over him) so that he could be such (a Messenger). So when Allaah sent Moosaa, he sought from Allaah that He make his brother Haaroona as a helper to him in his messengership. So Allaah granted that (request) to Moosaa. He, glorified be He, said:



## Two (Separate) Messengers are not Sent to One People

﴿وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي﴾ هَارُونَ أَخِي ﴿أَشْدِّدْ بِيْءَ أَزْرِي﴾  
﴿وَأَشْرِكْهُ فِي أَمْرِي﴾

And appoint for me a helper from my family, Haaron (Aaron), my brother. Increase my strength with him, And let him share my task (of conveying Allaah's Message and Prophethood).

[Soorah Taa Haa, 20:29-32]

And the Most High said, mentioning Moosaa:

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُوكَ﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا  
بِعَايِنَتْنَا

"And my brother Haaron (Aaron) - he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me." Allaah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.)..."

[Sooratul-Qasas, 28:34-35]





### Section 3: The Different Levels of Virtue Between the Messengers

There has already preceded, the statement of Allaah the Most High:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۝ ﴾

Those Messengers! We preferred some to others; to some of them Allaah spoke (directly); others He raised to degrees (of honour); and to 'Eesaa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Roohil-Qudus (Jibreel (Gabriel))  
[Sooratul-Baqarah, 2:253]

So this is a text concerning the different levels of precedence among the Messengers specifically.

Ibnul-Qayyim (may Allaah have Mercy upon him) said when discussing the levels of *mukallafeen*:<sup>42</sup>

The first level, and it is the highest, is the rank of Messengership...the second level: regarding other than them from the Messengers; the preferment of some over others. The third level: those who were not sent

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<sup>42</sup> Translator's note: A *mukallaf* is one who is commissioned or charged with a duty. One who is responsible and liable to do something.



## The Different Levels of Virtue Between the Messengers

as messengers to their nations. They had prophethood but not messengership...<sup>43</sup>

And the popular (opinion) with the people of knowledge is that the best of the Messengers are five, and they have been mentioned in His, the Most High, statement:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ  
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (peace be upon him)) and from Nooh (Noah), Ibraaheem (Abraham), Moosaa (Moses), and 'Eesaa (Jesus), son of Maryam (Mary). We took from them a strong covenant.

[Sooratul-Ahzaab, 33:7]

And His, the Most High, statement:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ  
وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

He (Allaah) has ordained for you the same religion (Islaamic Monotheism) which He ordained for Nooh (Noah), and that which We have revealed to you (O Muhammad (peace be upon him)) and that which We ordained for Ibraaheem (Abraham), Moosaa (Moses) and 'Eesaa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion).

[Sooratush-Shoorah, 42:13]

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<sup>43</sup> Tareequl-Hijratayn wa Baabus-Sa'aadatayn (page 514-516)



## The Different Levels of Virtue Between the Messengers

Ibn Katheer said in his *tafseer*: "There is no differing that Muhammad (*sallallaahu 'alayhi wa sallam*) is preferred amongst them, then Ibraaheem, then Moosaa then 'Eesaa (*'alayhimus-salaam*)"<sup>44</sup>

As-Safaareene said:

The scholars differ concerning who follows the Prophet (*sallallaahu 'alayhi wa sallam*) in virtue from amongst them. The popular opinion and it was the choice of Ibn Hajr in the explanation of Saheeh al-Bukhaaree, is that it is Ibraaheem (upon him be peace), the *khaleel* of *ar-Rahmaan* due to what is narrated that Ibraaheem is the best of the creation with the exception of Muhammad (*sallallaahu 'alayhi wa sallam*) by consensus. So he is better than Moosaa, 'Eesaa and Nooh, upon them all be peace; and these three are better than the rest of the Prophets and Messengers.

Al-Haafidh Ibn Hajr said: "I am not settled upon saying which one is better than the other and that which makes the soul tranquil is that the best is Moosaa, then 'Eessa then Nooh, upon them all be peace"<sup>45</sup>

And the issue has been differed over; some of them have reported consensus upon what Ibn Hajr mentioned, but that is not correct.

**Note:** The *hadeeth* - "The best of the children of Aadam are five: Nooh, Ibraaheem, 'Eesaa, Moosaa and Muhammad. The best of them is Muhammad; prayers and peace be upon all of them." Al-Albaanee mentioned it in *Dha'eef al-Jaami'* (i.e. it is a weak *hadeeth*).<sup>46</sup>

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<sup>44</sup> Tafseer Ibn Katheer, Vol. 3 (Page 47)

<sup>45</sup> *Fathul-Baaree* 2/300

<sup>46</sup> *Dha'eef al-Jaami'* #2876





## **The Different Levels of Virtue Between the Messengers**





## Section 4: The Difference Between the Prophet-King and the Slave-Messenger

Know that the Prophets are divided in to two categories:

- ❁ The 1<sup>st</sup> Prophets who were Slave-Messengers
- ❁ The 2<sup>nd</sup> Those who were Prophet-Kings

Shaykhul-Islam Ibn Taymiyyah, may Allaah have mercy on him said:

The Prophets, upon them be peace, are divided in to (two categories): the Slave-Messenger and the Prophet-King. And Allaah gave Muhammad (*sallaallaahu 'alayhi wa sallam*) the choice between him being a Slave-Messenger or a Prophet-King. So he (*sallaallaahu 'alayhi wa sallam*) chose to be a Slave-Messenger...so the Prophet-King does what Allaah has made obligatory upon him and he leaves off that which Allaah made *haraam* upon him. And he has free disposal in governing and wealth, with what he likes and chooses without sin being upon him. As for the Slave-Messenger, he does not give to anyone except by the command of his Lord; and he does not give to whom he wills nor withhold from whom he wills. Rather, it has been narrated that he (*sallaallaahu 'alayhi wa sallam*) said: "Verily, I do not give to anyone nor do I withhold from anyone. I only divided (the wealth according to how) I was commanded."<sup>47</sup> [End of his words]

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<sup>47</sup> *Majmoo' al-Fatawaa* 11/181



## The Difference Between the Prophet-King and the Slave...

Shaykhul-Islaam Ibn Taymiyyah also said:

Likewise the Slave-Messenger is more perfect than the Prophet-King; Daawood and Sulaymaan were Prophet-Kings. As for Muhammad (*sallaallaahu 'alayhi wa sallam*), he was a Slave-Messenger just like Ibraaheem, Moosaa, and 'Eessa. This category is better and their followers are better.<sup>48</sup>

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<sup>48</sup> *An-Nubuwwaat* 1/161





## Section 5: Those Who Say: "There is No Difference Between a Prophet and a Messenger"

Know that there are those who say that there is no difference between the prophet and the messenger. Al-Qaadee 'Iyyaad, may Allaah have mercy on him, said:

The Scholars have differed (over) whether the prophet and the messenger have one meaning or two (different) meanings. It has been said that they are the same; and it has been said that they are different. That which the vast majority (of scholars) are upon is that every messenger is a prophet but not every prophet is a messenger.<sup>49</sup>

The author of the book: *The Foundations of the Religion According to Imaam Abu Haneefah*<sup>50</sup> said:

So it has been said that: Verily the prophet and the messenger are both synonymous. So every prophet is a messenger and every messenger is a prophet and this is the apparent speech of al-Imaam Abu Haneefah as stated by al-Qaaree' and from the Hanafees; Ibnul-Hamaam and al-Aloosee chose his view (also), and it is the apparent speech of al-Juwaynee, al-Aamadee, Al-Ajbee from the *Asha'iraah*, al-Qaadee 'Abdul-Jabbaar from the *Mu'tazilah* and at-Toosee from the *Shee'ah*.

Al-Jurjaanee said: "...And the *Mu'tazilah* said that there is no difference between them (the prophets and the messengers). For verily Allaah

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<sup>49</sup> *Ash-Shifa'* 1/250

<sup>50</sup> *Usoolud-Deen 'Indal Imaam Abee Haneefah* page 467-468



## Those Who Say: "There is No Difference Between the...

addressed Muhammad sometimes as the Prophet (i.e. "O Prophet") and sometimes as the Messenger (i.e. "O Messenger").<sup>51</sup>

And ar-Raazee said: "...And the *Mu'tazilah* said that every messenger is a prophet and every prophet is a messenger and there is no difference between them..."<sup>52</sup>

I (the author) say: Not everyone from the *Mu'tazilah* held that there was no difference between a Prophet and a Messenger. For here is az-Zamakhsharee, the *mu'tazilee*, in his book<sup>53</sup> when discussing the verse:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ﴾

**Never did We send a Messenger or a Prophet...**

[Sooratul-Hajj, 22:52]

saying "...And this is an evidence clarifying that the Prophet and the Messenger are different..." and he mentioned that which was in it of distinction between the Prophet and the Messengers.

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<sup>51</sup> *At-Ta'rifat* page 148

<sup>52</sup> *Tafseer ar-Raazee* 23/49

<sup>53</sup> *Kashshaaf* 3/37





## Section 6: A Refutation of the Proofs Employed by Those Who Say: "There is No Difference..."

Those who say there is no difference (between the Prophet and Messenger) seek to use various evidences.

From them:

1. The statement of the Most High:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ﴾

**Never did We send a Messenger or a Prophet...**

[Sooratul-Hajj, 22:52]

They say: Allaah mentioned in this verse that the Prophets are also sent.

I say: There is no evidence in this verse for what they say. For verily, it has already preceded that the Prophets are indeed sent, but their *risaalah* (message) is restricted.<sup>54</sup> And if those of this position stopped at this, then they would have been correct. For confirmation of dispatchment of the Prophets (as Messengers) is a matter which must be explicitly stated in the Qur'aan but there is a difference between the general dispatchment (of the Messengers) and restricted dispatchment. The message of the

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<sup>54</sup> See Section 7: The *Risaalah* (Message) of the Prophets is Limited and not Absolute



## A Refutation of the Proofs Employed by Those Who Say...

Prophets, in most cases, was to the believers; and this is the restricted messengership.

Also, the presence (in the verse) of the *harful-'Atf* (letter of conjunction), and it is the letter و (waaw) (i.e. and this is an evidence for distinction).<sup>55</sup> Otherwise, what is the point for the conjunction (being there)? And the statement of *differentiation* is what the vast majority of the scholars of *tafseer* and *hadeeth* are upon, as has preceded.

2. His, the Most High's statement with regards to our Prophet Muhammad (*sallaallaahu 'alayhi wa sallam*):

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ﴾

**O Prophet (Muhammad (peace be upon him))!**

**Keep your duty to Allaah...**

[Sooratul-Ahzaab, 33:1]

And:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

**O Prophet (Muhammad (peace be upon him))! Urge the**

**believers to fight...**

[Sooratul-Anfaal, 8:65]

And:

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<sup>55</sup> Translator's Note: the و (waaw) of *'atf* or *harful-'atf* is the letter which has different meanings depending upon the context in which it is used. But in this case, it means "and".



﴿يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

**O Prophet! Why do you ban (for yourself) that which Allaah has allowed to you...**

[Sooratut-Tahreem, 66:1]

And other than that from the verses and *ahaadeeth* in which the Prophet (*sallaallaahu 'alayhi wa sallam*) is addressed, or information about the Prophet - that he is a Prophet who conveys (information) about Allaah. And there is no evidence in these verses for there not being a difference (between the Prophets and Messengers) because the Messenger is a Prophet (always).

So sometimes he is addressed with the term of prophethood and sometimes with the term of messengership. Just as the believer is addressed sometimes with the word '*eemaan*' and sometimes with the word '*Islaam*', and at other times with the word '*taqwaa*' and he (i.e. the believer) is described with all of that.<sup>56</sup> Also, there is not to be found in the term *an-nubuwwah* (prophethood) a limitation so as to necessitate that he cannot reach the status of a

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﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

**O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islaam (as Muslims (with complete submission to Allaah)).**

[Soorah Aali-'Imraan, 3:102]

﴿الْم ﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴾

**Alif-Laam-Meem. This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are Al-Muttaqoon (the pious and righteous persons who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained))**

[Sooratul-Baqarah, 2:1-2]



## A Refutation of the Proofs Employed by Those Who Say...

Messenger as opposed to the limitation of messengership (a Messenger cannot attain a higher status). For there has come in it (messengership) limitation, as in His, the Most High's statement:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

**Muhammad (peace be upon him) is no more than a Messenger, and indeed (many) Messengers have passed away before him.**

[Soorah Aali-'Imraan, 3:144]

So this limitation necessitates that there does not remain anything after messengership that the human being can be honoured with. Prophethood and messengership is a divine honour and a specific privilege from the Lord. Sometimes their companions are mentioned with them (i.e. one of them) like what the Messenger (*sallaallaahu 'alayhi wa sallam*) said to al-Bara'..."And your Prophet whom You have sent..."<sup>57</sup> - And sometimes he may be mentioned with one and sometimes with the other. This can be found often in the Qur'aan and the Sunnah.

3. His, the Most High's statement "...and the *khaatam* (last/end) of the **Prophets**."

﴿وَخَاتَمَ النَّبِيِّينَ﴾

**And the last (end) of the Prophets.**

[Sooratul-Ahzaab, 33:40]

And He did not say: "*khaatam* (last/end) of the **Messengers**."

This is weak because when He, glorified be He, informed that Muhammad (*sallaallaahu 'alayhi wa sallam*) is the finality of the

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<sup>57</sup> Agreed upon, from the *hadeeth* of al-Bara'



Prophets, it is known from that that there are also no Messengers after him because it is not possible that anyone be a Messenger except after he is a Prophet! There is no difference of opinion in this amongst the people of knowledge. And He also mentioned, within the same verse, that he is also a Messenger.

The Most High said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

**Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets.**

[Sooratul-Ahzaab, 33:40]

So He has used the term of *al-Khatm* (termination) in connection to the term “Messenger of Allaah”, and there has already occurred in the *hadeeth* of Anas (*radiyallaahu ‘anhu*), clarification of the cutting off of prophethood and messengership as has preceded.

The essence of this issue is that I have not found clear evidence indicating the absence of differentiation between the Prophet and the Messenger. And those who do not differentiate between them think that the mention of the Messengers with the term ‘prophethood’ necessitates an absence of difference (between the definitions Prophet and Messenger) and this is not so. Rather, the wording of prophethood is mentioned with regards to the Messengers because it is the first distinguishing characteristic by which they have been distinguished. Even clearer than this is the fact that the prophets who were not messengers, none of them were mentioned as being sent to such and such a people; like our father Aadam, Khidr, Zakariyyah, Yahyaa and other than them. So due to the fact that they were not mentioned with





## **A Refutation of the Proofs Employed by Those Who Say...**

that, this indicates that they had the rank of prophethood, not absolute messengership, and with this the ambiguity ceases.





## Section 7: The Risaalah (Message) of the Prophets is Limited and not Absolute

The evidences from the Noble Qur'aan and pure Sunnah indicate that the Prophets are Messengers (in the general sense), but the level of their messengership is restricted. The Most High said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaytaan (Satan) threw (some falsehood) in it.

[Sooratul-Hajj, 22:52]

And the Most High said:

﴿وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾

..And followed him up with a succession of Messengers. And We gave 'Eesaa (Jesus), the son of Maryam (Mary), clear signs and supported him with Roohil-Qudus (Jibreel (Gabriel)).

[Sooratul-Baqarah, 2:87]

So the Messengers between Moosaa and 'Eesaa, upon them be peace, are Prophets; and Allaah mentioned them with the word "Messengers".

The Most High said, addressing *Banee Israa'eel*:



﴿لَيْنَ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي﴾

...if you perform As-Salaat (Iqaamat-as-Salaat) and give Zakaat and believe in My Messengers...

[Sooratul-Maa'idah, 5:12]

And the Most High said:

﴿إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ﴾

When the Messengers came to them, from before them and behind them (saying): "Worship none but Allaah."

[Sooratul-Fussilat, 41:14]

And the Most High said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships.

[Soorah Yoosuf, 12:109]

And the Most High said:

﴿كَتَبَ اللَّهُ لَا غَلِيْبَ ۖ أَنَا وَرُسُلِي﴾

Allaah has decreed: "Verily! It is I and My Messengers who shall be the victorious."

[Sooratul-Mujaadilah, 58:21]

And other than that from the verses of the Qur'aan.

Also, many *ahaadeeth* have come containing usage of the term "The Messengers" having the Prophets included in that. Like his (*sallaallaahu 'alayhi wa sallam*) statement, when discussing the Day of Judgement: "...And none will speak that day except the Messengers and the speech



## The Risaalah (Messengership) of the Prophets is...

of the Messengers on that day will be 'O Allaah! *Sallim, Sallim* (save us, save us)..."<sup>58</sup>

And like his (*sallaallaahu 'alayhi wa sallam*) statement to Ibn Siyaad "...I have believed in Allaah and in His Messengers..."<sup>59</sup>

And in the *hadeeth* of the questioning of Jibreel to the Prophet (*sallaallaahu 'alayhi wa sallam*) he said: "(*Eemaan* is) that you believe in Allaah, His Angels, the meeting with Him and His Messengers..."<sup>60</sup>

And like his (*'alayhi salaatu was-salaam*) statement: "Allaah has mandated for whoever goes out in His path (i.e. *jihad*), and he does not go out in it except out of *eemaan* and attestation to the truth of my Messengers..."<sup>61</sup>

From that which is indisputable is that the Prophets also fall under the meaning of the title of Messengers because *eemaan* in them being sent is a part of the pillars of *eemaan*.

And Shaykhul-Islam Ibn Taymiyyah said when discussing the noble verse:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

**Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaytaan (Satan) threw (some falsehood) in it.**

[Sooratul-Hajj, 22:52]

"So He (Allaah) mentioned dispatchment making it of two general types; and He specified one of them with being a messenger. So this one, he is a messenger in the absolute sense, who He commanded (him) with

<sup>58</sup> Al-Bukhaaree number 80, from the *hadeeth* of Abu Hurayrah

<sup>59</sup> Al-Bukhaaree number 354

<sup>60</sup> Al-Bukhaaree number 50

<sup>61</sup> Al-Bukhaaree number 36 and Muslim number 50 from Abu Hurayrah



conveyance of His message to whoever opposes Allaah such as Nooh, upon him be peace."<sup>62</sup>

And he (Ibn Taymiyyah) said in another place, mentioning this verse:

This is evidence that the Prophet is sent, however he is not called a Messenger absolutely, because he is not dispatched to his people with what they do not recognize. Rather, the believers are commanded with what they already recognize; because he is in reality like the scholar; for this reason, the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "The Scholars are the inheritors of the Prophets."<sup>63</sup>

And the explainer<sup>64</sup> of at-Tahaawee's (book of '*Aqeedah*) said:

Messengership is more general with regard to itself. So prophethood is a part of messengership because messengership includes prophethood as well. As opposed to the Messengers, for they (the word) does not include the Prophets and other than them.<sup>65</sup> Rather, the matter is the other way around. So messengership is more general with regard to itself and more specific with regards to its people.<sup>66</sup> [End of his words]

I say: The meaning of *ar-risaalah* is general in of its self. Meaning: it is general to the *kuffaar* as well as the believers. So the Messengers are sent to the *kuffaar* so that they may be believers, as opposed to the Prophets; their messengership is for themselves and for the believers.

Also, it is more specific with regards to its people, meaning the *risaalah* (messengership) is specific to the Messengers, and the Prophets are not included in it.

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<sup>62</sup> *An-Nubuwwaat* (page 255)

<sup>63</sup> Abu Daawood, At-Tirmidhee, Ibn Hibbaan and others on the authority of Abud-Dardaa

<sup>64</sup> Ibn Abee al-'Izz al-Hanafee

<sup>65</sup> Refer to the Introduction, Principle: Every Messenger is a Prophet but not Vice-Versa

<sup>66</sup> *Sharhut-Tahaawiyah* (page 158)



## The Risaalah (Messengership) of the Prophets is...

ash-Shanqeetee said: "And the Prophet who is sent, he is the one who is not a Messenger. He is one to whom a Book was not revealed and he only receives revelation to call the people to the *sharee'ah* of Allaah's Messenger who was before him. Like the Prophets of *Banee Israa'eel* who were sent and commanded with acting upon what was in the Tawrah.

As the Most High clarified in His statement:

﴿تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا﴾

**...By which the Prophets, who submitted themselves to Allaah's Will,  
judged for the Jews.**

[Sooratul-Maa'idah, 5:44]<sup>67</sup>

The citation here is his (ash-Shanqeetee's) words: "They are sent..." and "they are commanded..."

I say: And this is most of the time.

Ibn 'Uthaymeen, (may Allaah have mercy on him), said "...And everyone who is mentioned in the Qur'aan from the Prophets, they are Messengers due to His, the Most High, statement:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

**And, indeed We have sent Messengers before you (O Muhammad (peace be upon him)) of some of them We have related to you their story. And of some We have not related to you their story.**

[Soorah Ghaafir, 40:78]

[End of Shaykh al-'Uthaymeen's words]<sup>68</sup>

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<sup>67</sup> Al-Ukhuwwah 5/735

<sup>68</sup> Majmoo' Fataawatul-'Aqeedah 1/311



So it becomes clear from this transmission that the Prophets are Messengers dispatched and sent forth, but they are sent to a believing People. The Messenger (*sallaallaahu 'alayhi wa sallam*) said: "The *Banee Israa'eel* used to be ruled and guided by Prophets. Whenever a Prophet died, another would replace him. There will be no Prophet after me..."<sup>69</sup>

The *siyaasah* (administration/rule) of the Prophets of *Banee Israa'eel* is them being in charge of their affairs, ruling over them, judging between them and establishing *jihaad* against their enemies."

The Most High said:

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا ﴾

**Verily, We did send down the Tawraat (Torah) (to Moosaa (Moses)) therein was guidance and light, by which the Prophets, who submitted themselves to Allaah's Will, judged for the Jews.**

[Sooratul-Maa'idah, 5:44]

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<sup>69</sup> Al-Bukhaaree number 3455 and Muslim from Abu Hurayrah





## **Section 8: Mentioning the Messengers with the term "Prophets" does not Negate Them Being Messengers**

In the Noble Qur'aan and the pure Sunnah, mention of the Messengers comes with the term "The Prophets". So perhaps one may assume that there is no difference between the Messenger and the Prophet; however, this is incorrect. For the mention of them with prophethood does not negate their messengership, and it is a mentioning of some of what they were favoured with above the rest of the creation (i.e. their prophethood is something that makes them distinctive from the general masses).

The Most High said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ﴾

**And (remember) when Allaah took the Covenant of the Prophets,  
saying: "Take whatever I gave you from the Book and Hikmah  
(understanding of the Laws of Allaah)..."**

[Soorah Aali-'Imraan, 3:81]

And the Most High said:

﴿فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

**...They will be in the company of those on whom Allaah has bestowed  
His Grace, of the Prophets, the Siddiqoon (those followers of the  
Prophets who were first and foremost to believe in them, like Abu**



**Mentioning the Messengers with the term "Prophets"...**

**Bakr As-Siddeeq (may Allaah be pleased with him),  
the martyrs, and the righteous.**

[Sooratun-Nisaa', 4:69]

And the Most High said:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

**Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nooh (Noah) and the Prophets after him...**

[Sooratun-Nisaa', 4:163]

And the Most High said:

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ ﴾

**And indeed, We have preferred some of the Prophets above others...**

[Sooratul-Israa', 17:55]

And the Most High said:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ ﴾

**Mankind were one community and Allaah sent Prophets with glad tidings and warnings...**

[Sooratul-Baqarah, 2:213]

And the Most High said:



## Mentioning the Messengers with the term "Prophets" ...

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ﴾

**And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss of wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allaah).**

[Sooratul-'A'raaf, 7:94]

And other than this from the verses of the Qur'aan.

And as for the *ahaadeeth* in which the Messengers are mentioned with the term, "The Prophets", they are many. From them:

The *hadeeth* of Jaabir, some of which says: "...Every Prophet used to be sent to his people only, but I have been sent to everyone (whether) red or black."<sup>70</sup>

And from them is the *hadeeth* narrated on the authority of Ibn 'Umar (*radiyallaahu 'anh*) who said, "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Verily the people will come on the Day of Judgement kneeling (or humble) every nation following its Prophet."<sup>71</sup>

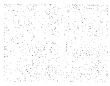
So it has become clear through the mention of these evidences that the Messengers are mentioned in the Qur'aan and the Sunnah with the term, "The Prophets" (in general) and this does not mean that they are not Messengers nor does it mean that there is no difference between the Prophet and the Messenger. Rather, it is deduced from the mentioning of them in this manner that they are mentioned with some of that which they have been endowed with (i.e. characteristics of prophethood and messengership).

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<sup>70</sup> Muslim number 521 from the *hadeeth* of Jaabir

<sup>71</sup> Al-Bukhaaree number 4718





## **Mentioning the Messengers with the term “Prophets”...**





## **Section 9:**

### **Matters Which the Prophets and Messengers Have in Common**

The matters which the Prophets and Messengers have in common are many; and I will mention some of them, and the goal of this is to recognize the status of the Prophets, so that it is not assumed that since we affirm a difference between the Prophets and Messengers that we depreciate the worth of the Prophets. Affirmation of these shared qualities (between them) makes it easy for the reader to recognize the differences between the Prophets and the Messengers, and they are as follows:

#### **1. The Prophets and Messengers are (both) ascribed to Allaah**

So it is said: Allaah's Prophets or Allaah's Messengers and there are never any Prophets or Messengers for other than Allaah.

Shaykhul-Islam Ibn Taymiyyah said:

And as the Messenger of Allaah cannot be a messenger of other than Allaah, so he does not accept the commands of other than Allaah. So likewise, the Prophet of Allaah cannot be a prophet of other than Allaah, so he cannot receive information (revelation) from other than Allaah.<sup>72</sup>

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<sup>72</sup> *An-Nubuwwaat* page 246



## Matters Which the Prophets and Messenger have in...

So when it is said: "Allaah's Messenger", it is understood that he is the one who brings a message from Allaah from amongst the Angels and the humans. Allaah said:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

**Allaah chooses Messengers from Angels and from men.**

[Sooratul-Hajj, 22:75]

And Allaah said about the Angels when they were addressing Loot, upon him be peace:

﴿قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ﴾

**They (messengers) said: "O Loot (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!**

[Sooratul-Hood, 11:81]

And the Most High said:

﴿جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ﴾

**...Who made the Angels messengers with wings...**

[Soorah Faatir, 35:1]

And likewise the term *al-Ba'th* (sending) includes the specific legislative sending. The Most High said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

**He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves...**

[Sooratul-Jumu'ah, 62:2]

So the Messengers are dispatched and sent forth and their ascription to Allaah is a noble ascription, like the ascription of



the mosques and the slaves to Allaah (i.e. being Houses of Allaah and Slaves of Allaah etc.).

## 2. *Al-Wahi* (The Revelation)

So a Prophet is not a Prophet except due to Revelation on to him from the Lord of the 'Alameen. And Allaah has mentioned in His Noble Book, His Revelation to the Prophets along with mentioning it to the Messengers. The Most High said:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴾

Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nooh (Noah) and the Prophets after him; We (also) sent the revelation to Ibraaheem (Abraham), Ismee'eel (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), and Al-Asbaat (the twelve sons of Ya'qoob (Jacob)) 'Eesaa (Jesus), Ayyoob (Job), Yoonus (Jonah), Haaroon (Aaron), and Sulaymaan (Solomon), and to Daawood (David) We gave the Zaboor (Psalms).

[Sooratun-Nisaa', 4:163]

So Ya'qoob, al-Asbaat, Ayyoob, Sulaymaan, and Daawood, they are Prophets and not Messengers and this verse explains that Allaah sent revelation to them.

## 3. *Al-'Ismah* (Infallibility)

You must know that everyone who's Prophethood has been confirmed in the Qur'aan or authentic Sunnah is infallible.



Al-Haafidh (Ibn Hajr) said: "And the Prophets are infallible from major sins by consensus."<sup>73</sup>

And Shaykhul-Islaam Ibn Taymiyyah said:

The statement that the Prophets are infallible from the *kabaa'ir* (major sins) but not the *sagaa'ir* (minor sins) is the statement of the majority of scholars of al-Islaam and all of the (different) groups to the point that it is (even) the statement of the people of *kalaam* (theological rhetoric) just as is mentioned by Abul-Hasan al-Aamadee that this is the statement of the majority of the Ash'arees. [End of quote]

It is also the statement of most of the scholars of *tafseer*, *hadeeth* and the *fuqahaa* (jurists). Rather, it has not been reported from the *Salaf*, the Imaams, the Companions, the *Tabi'een* nor their followers - anything except that which conforms with this statement."<sup>74</sup>

And he (Ibn Taymiyyah), may Allaah have mercy on him, also said about Ahlus-Sunnah:

They are in agreement that they (the Prophets) do not settle upon error in the religion at all, nor upon disobedience or lying; in general everything which would depreciate their prophethood and their conveyance about Allaah. So they (*Ahlu-Sunnah*) are in agreement concerning (the Prophets) being absolved from it in general. The *jumhoor* (majority) who allow the saying that they commit the minor sins (still) however say that they are infallible from persisting in them."<sup>75</sup>

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<sup>73</sup> *Fathul-Baaree* 8/69

<sup>74</sup> *Majmoo'ul-Fatawaa* 4/319

<sup>75</sup> *Minhaajus-Sunnah* 1/472



**The essence of the issue is:** that the Prophets are infallible with regards to what they convey about Allaah, so they do not convey except the truth. They are infallible from committing the *kabaa'ir* (major sins) with regards to what they say and do and they do not persist upon the minor sins if they occur from them.

#### **4. The Obligation of Having Eemaan (Faith) in Them**

Verily it is obligatory upon all of the creation from the *jinn* and mankind, who are mature, having sound mind - and the news reaches them about Allaah and His Messenger (*sallaallaahu 'alayhi wa sallam*) by way of His Messengers, that Allaah has sent forth Prophets and Messengers - that he believes in the Prophets and Messengers in general and in detail. Whoever denies one Messenger or one Prophet then he is a disbeliever, (even if he believes in the rest) and the refuge is with Allaah. For verily the Jews disbelieved with their denial of 'Eesaaa, and after that their denial of Muhammad Ibn 'Abdillaah, the Imaam of the pious and the leader of the Messengers (*sallaallaahu 'alayhi wa sallam*). The Christians disbelieved in the sending of Muhammad Ibn 'Abdullaah (*sallaallaahu 'alayhi wa sallam*) so they became disbelievers...and this is known from our religion by necessity, whoever does not believe in the Prophet or Messenger that was sent to him then he has disbelieved in all of the Prophets and Messengers. The Most High said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

**The people of Nooh (Noah) belied the Messengers.**

[Sooratush-Shu'araa, 26:105]

And He, Glorified be He, said:



﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ﴾

**'Aad (people) belied the Messengers.**

[Sooratush-Shu'araa, 26:123]

And He, Glorified be He, said:

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ﴾

**Thamood (people) belied the Messengers.**

[Sooratush-Shu'araa, 26:141]

And The Most High said:

﴿كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ﴾

**The people of Loot (Lot) belied the Messengers.**

[Sooratush-Shu'araa, 26:160]

And He, Glorified be He, said:

﴿كَذَّبَ أَصْحَابُ آلِ إِيكَاءِ الْمُرْسَلِينَ﴾

**The dwellers of Al-Aiyka belied the Messengers.**

[Sooratush-Shu'araa, 26:176]

So in the case of these societies, one Messenger was sent to each nation from amongst them and they denied him (their Messenger) so Allaah ruled upon them of denial of all of the Messengers.

Perhaps someone may say: "These verses are concerning the Messengers, so how can we apply them to the Prophets?"

The response: Verily the Prophets are included in the dispatchment and for this reason, after Allaah mentioned a



group of the Prophets and Messengers in Sooratun-Nisaa', He (Glorified be He) said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ النَّاسَ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers.**

[Sooratun-Nisaa', 4:165]

Confirmation of this will follow.

### **5. The Obligation of Following the Prophets and Messengers**

It is obligatory upon everyone among whom a Prophet is sent - to follow him. From that which proves this is His, Glorified be He, statement addressing His Prophet Muhammad (*sallaallaahu 'alayhi wa sallam*) after mentioning a large group of the Prophets and Messengers:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدِ﴾

**They are those whom Allaah had guided.**

**So follow their guidance.**

[Sooratul-An'aam, 6:90]

So Allaah commanded His Prophet (*sallaallaahu 'alayhi wa sallam*) in this verse that he take the Prophets and Messengers as an example; with the exception of what He said:

﴿وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ﴾

**And be not like the Companion of the Fish...**

[Sooratul-Qalam, 68:48]



The companion of the fish is Yoonus. And the Prophet (sallaallaahu 'alayhi wa sallam) said, "Indeed *Banee Israa'eel* used to be ruled and guided by Prophets. Whenever a prophet died, another would take over his place."<sup>76</sup>

#### 6. The Obligation of Attesting to their Miracles

Allaah supported all of the Prophets and Messengers with dazzling miracles and overwhelming signs. The miracles of the Prophets are many and the Messenger who was given the most miracles was our Prophet Muhammad (sallaallaahu 'alayhi wa sallam). The miracles which we believe and affirm are those which are reported in the Qur'aan and authentic Sunnah.

#### 7. The Religion of the Prophets and Messengers is One Religion

Allaah has mentioned in His Noble Book that the Religion of the Prophets and Messengers is one. Allaah said after mentioning nineteen Prophets and Messengers:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

**Truly! This, your Ummah (Sharee'ah or religion (Islaamic Monotheism)) is one religion, and I am your Lord, therefore worship Me (Alone).**

[Sooratul-Anbiyaa', 21:92]

And in Sooratul-Mu'minoon, the Most High, after mentioning a group of the Messengers by name (and Prophets in general):

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<sup>76</sup> Agreed upon from the *hadeeth* of Abu Hurayrah (Bukhaaree and Muslim)



﴿ وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴾

**And verily! This, your religion (of Islaamic Monotheism), is one religion, and I am your Lord, so keep your duty to Me.**

[Sooratul-Mu'minoon, 23:52]

And the intended meaning (of religion) is the religion of *Tawheed*. The Most High said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

**And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taghoot (all false deities, etc. i.e. do not worship Taghoot besides Allaah)."**

[Sooratur-Nahl, 16:36]

And He, Glorified be He, said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيْ

إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

**And We did not send any Messenger before you (O Muhammad (peace be upon him)) but We revealed to him (saying): Laa ilaaha illa Ana (none has the right to be worshipped but I (Allaah)) so worship Me (Alone and none else)."**

[Sooratul-Anbiyaa', 21:25]

And more than one of the scholars of *usool* have mentioned that the five obligatory matters were legislated in the religion of every Prophet such as the pillars of Islaam and the articles of faith (*arkanul-eemaan*) were legislated in every Religion. And there is evidence for what I have mentioned from the Qur'aan and the Sunnah.



## 8. The Dreams of the Prophets are *Wahi'* (Revelation)

In general that in which the Prophets and Messengers share is the *ru'yaa* (dreams). Allaah has made their dreams revelation. Allaah the Most High said about Ibraaheem, upon him be peace, and he was a Prophet and a Messenger:

﴿يَبْنِي لِيْ اَرَى فِي الْمَنَامِ اَنْيْ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى﴾ قَالَ يَتَابَتِ اَفْعَلْ مَا تُؤْمَرُ  
سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٢٥﴾ فَلَمَّا اَسْلَمَا وَتَلَّهُ لِلْجَبِيْنِ ﴿١٢٦﴾ وَنَدِيْنَهُ اَنْ  
يَتَابَرٰهِيْمُ ﴿١٢٧﴾ قَدْ صَدَّقْتَ الرُّءْيَا اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٢٨﴾

"O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allaah). So look what do you think!" He said: "O my father! Do that which you are commanded, Insha'Allaah, you shall find me of As-Sabiroon (the patient)." Then, when they had both submitted themselves (to the Will of Allaah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); We called out to him: "O Abraham! You have fulfilled the dream!" Verily thus do We reward the Muhsinoon (good-doers).

[Sooratus-Saaffaat, 37:102-105]

And this verse is clear, that Ibraaheem hastened to carry out the command of Allaah, which was a dream, and Ismaa'eel (his son) hastened to carry out Allaah's command also; issued by way of a dream. So he said to his father: "**Do that which you are commanded.**" And Allaah made the carrying out of this dream an attestation (of faith) from Ibraaheem and Ismaa'eel, and He described it as being a "manifest trial". And the dream of Yoosuf, upon him be peace; and he, at that time had not yet reached puberty. The Most High said:



﴿ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴾

**Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me."**

[Soorah Yoosuf, 12:4]

And it was realized for him as the Most High said:

﴿ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ﴾

**...This is the interpretation of my dream aforetime! My Lord has made it come true!**

[Soorah Yoosuf, 12:100]

And the dreams of the Prophets are included in His, the Most High statement:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا ﴾

**It is not given to any human being that Allaah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger...**

[Sooratush-Shoorah, 42:51]

And His statement: "unless (it be) by revelation," included in it are revelations by way of dreams (*al-Wahi al-Manaamee*).

## **9. For every Prophet there is a Supplication that is Answered**

Abu Hurayrah (*radiyallaahu 'anhu*) narrated that the Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*) said: "For every Prophet there is a supplication that is answered when he supplicates with it. And verily I kept my supplication as intercession for my nation in the next life."<sup>77</sup> This *hadeeth* is from the comprehensive

<sup>77</sup> Al-Bukhaaree number 7474 and 6304 and Muslim number 198.



## Matters Which the Prophets and Messenger have in...

*ahaadeeth* and it includes the Prophets and the Messengers. For verily Sulaymaan supplicated and was given a kingdom which none had after him. And many from the Messengers supplicated (to Allaah) such as Nooh, such that our Lord said about him:

﴿ أَنِّي مَغْلُوبٌ فَانتَصِرْ ۖ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ۖ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۖ ﴾

Then he invoked his Lord (saying): "I have been overcome, so help (me)!" So We opened the gates of heaven with water pouring forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.

[Sooratul-Qamar, 54:10-12]

And Shu'ayb supplicated, as did Moosaa and other than them from those whom the Qur'aan mentions with their supplication against their people. And the supplications of the Prophets and Messengers are also mentioned as not being against their people.

### 10. Levels of Preference between the Prophets

The Most High said:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ ﴾

Those Messengers! We preferred some to others; to some of them Allaah spoke (directly); others He raised to degrees (of honour)...

[Sooratul-Baqarah, 2:253]

And the Most High said:



﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُدَ زَبُورًا﴾

And indeed, We have preferred some of the Prophets above others, and to Daawood (David) We gave the Zaboor (Psalms).

[Sooratul-'Israa, 17:55]

And He, Glorified be He, said:

﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ

عِبَادِهِ الْمُؤْمِنِينَ﴾

And indeed We gave knowledge to Daawood (David) and Sulaymaan (Solomon), and they both said: "All the praises and thanks be to Allaah, Who has preferred us above many of His believing slaves!"

[Sooratul-Naml, 27:15]

And the *hadeeth* of the *mi'raaj* (ascension of the Prophet [sallallaahu 'alayhi wa sallam] to the heavens) is an evidence for the levels of preference between the Prophets and Messengers. Many authentic *hadeeth* have been narrated, from them the saying of the Messenger (sallaallaahu 'alayhi wa sallam): "I have been favoured over the Prophets with such and such." From them is the famous *hadeeth* of Jaabir: "I have been given six things which were not given to anyone from the Prophets before me..."<sup>78</sup>

And the *hadeeth* of Abu Hurayrah (radiyallaahu 'anhuh): "The Messenger of Allaah (sallaallaahu 'alayhi wa sallam) said: "I have been favoured over the Prophets with six things:

- ❁ I have been given *jawami'ul-kalaam* (concise speech which is profound in meaning)

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<sup>78</sup> Al-Bukhaaree number 335 and Muslim number 521



## Matters Which the Prophets and Messenger have in...

- ✽ I have been given victory by fear (being instilled in the hearts of my enemies)
- ✽ The war booty has been made *halaal* for me
- ✽ The earth has been made for me a *masjid* and a thing that purifies
- ✽ I have been sent to all of the creation (i.e. mankind and jinn)
- ✽ And He (Allaah) has sealed the prophethood with me<sup>79</sup>

I say: Some of the people of innovations negate the (levels of) preference amongst the Prophets and these evidences are a refutation against them. It is sufficient as a sign of deviation that one opposes the Qur'aan or the Sunnah.

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<sup>79</sup> Muslim 1/371





## **Section 10: The Status of the Prophets Before their Prophethood**

The Prophets and Messengers, before their prophethood, were the best of and the most virtuous of their people. And Allaah safeguarded them from despicable acts of vice. For this reason, Allaah has not reported about the obstinate idolaters - that they blamed their Prophets, who were raised up amongst them - with being vile nor did they attribute deficiency to them despite the severity of what they were upon from being determined upon harming and defaming them and trying to falsify their prophethood. Rather, the Most High said about Thamood, who were the people of Saalih, when they said about him:

﴿ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ﴾

**...You have been among us as a figure of good hope (and we wished for you to be our chief) till this (new thing which you have brought that we leave our gods and worship your God (Allaah) Alone)!**

[Sooratul-Hood, 11:62]

Meaning: we used to hope that he be a leader amongst us before the Prophethood.

And the people of Hood, who were 'Aad, said to Hood, upon him be peace:



## The Status of the Prophets Before their Prophethood

﴿إِنْ نَقُولُ إِلَّا أَعْرَضْنَا بَعْضُ إِلَهَاتِنَا بِسَوَاءٍ﴾

**"All that we say is that some of our gods (false deities) have seized you with evil (madness)."**

[Sooratul-Hood, 11:54]

And the meaning of **"seized you"** is: they afflicted you whereas before that was not to be found in you.

And the people of Shu'ayb said to him:

﴿يَسْأَلُونَكَ تَأْمُرُكَ أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ

لَأَنْتَ الْخَلِيمُ الرَّشِيدُ﴾

**"O Shu'ayb! Does your Salaat (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"**

[Sooratul-Hood, 11:87]

So they acknowledged his quality of forbearance and that of being right-minded. And they knew him to have this before he was a Prophet and Messenger. And Allaah the Most High said about Ibraaheem, upon him be peace:

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ﴾

**And indeed We bestowed aforetime on Ibraaheem (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allaah).**

[Sooratul-Anbiyaa', 21:51]



## The Status of the Prophets Before their Prophethood

al-Qurtubee said: "Meaning: before prophethood." And he then said: "And this is what the majority of the scholars of *tafseer* are (agreed) upon."<sup>80</sup>

Ibn Katheer said: "Meaning: from his childhood, he was inspired with the *haqq* and the proofs against his people."<sup>81</sup>

And the Most High said, concerning Yahyaa Ibn Zakariyyah, upon them both be peace:

﴿يَمْحِىْ خُذِ الْكِتٰبَ بِقُوَّةٍ وَّءَاتَيْنٰهُ الْحَكْمَ صَبِيًّا ۝۱۲﴾

(It was said to his son): "O Yahyaa (John)! Hold fast the Scripture (the Tawraat (Torah))" And We gave him wisdom while yet a child.

[Soorah Maryam, 19:12]

Ash-Shanqeetee, may Allaah have mercy on him, said: "That which is apparent to me is that the 'wisdom' mentioned here is beneficial knowledge...and acting upon it prevents one from statements and actions that are blameworthy and foul."<sup>82</sup>

And here is Ismaa'eel, upon him be peace, when he was a young boy, speaking to his father (Ibraaheem) when his father informed him that Allaah commanded him to sacrifice him:

﴿يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ۝۱۲﴾

﴿فَلَمَّا اَسْلَمَا وَتَلَّہُ لِلْحَبِيْنِ ۝۱۳﴾

..."O my father! Do that which you are commanded, Inshaa' Allaah (if Allaah wills), you shall find me of As-Saabiroon (the patient)." Then, when they had both submitted themselves (to the Will of Allaah), and

<sup>80</sup> Tafseer al-Qurtubee 11/296

<sup>81</sup> Tafseer Ibn Katheer 3/182

<sup>82</sup> Adhwaa'ul-Bayaan, under ayah 19:12



## The Status of the Prophets Before their Prophethood

he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

[Sooratus-Saaffaat, 37:102-103]

And the Most High said:

﴿وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ﴾

And remember Ismaa'eel (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

[Soorah Saad, 38:48]

So His statement: "all are amongst the best" is general, implying before prophethood and after it.

And on the authority of 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) who said:

The Prophet (*sallaallaahu 'alayhi wa sallam*) said, 'I have not concerned myself with that which the people of *jahiliyyah* (pre-Islamic ignorance) used to do except twice. In both cases, Allaah has prevented me from doing them since. One night, I said to some young men of Makkah - when we were tending to the sheep of our people - I said to my companions: Watch my sheep for me so that I may enter and converse therein as the young men sit and talk.' So he agreed. He said: 'So I entered and I came to the first house from which I heard musical wind and stringed instruments. So I said: 'What is this?' It was said: 'A marriage (party) of such and such man to such and such woman' So I sat and observed then Allaah caused me to faint and by Allaah, nothing awoke me except the heat of the Sun. By Allaah! Since that incident, I have not concerned myself with the evil which the people of *Jaahiliyyah* do up until Allaah honoured me with His prophethood.'<sup>83</sup>

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<sup>83</sup> Ibn Hibbaan 8/56 as is in *Al-Ihsaan* and Abu Nu'aym in *Ad-Dalaa'il* page 186; and al-Bayhaqee in *ad-Dalaa'il* 2/33 and Ibn Hajr declared it to be *hasan*. However, it is by way of



## The Status of the Prophets Before their Prophethood

In any event, the Noble Qur'aan has clarified the greatness of Allaah's care for the Prophets before their prophethood. The Most High said concerning Moosaa:

﴿وَاصْطَنَعْتُكَ لِنَفْسِي﴾

**"And I have chosen you, for Myself.**

[Soorah Taa Haa, 20:41]

And He said:

﴿وَلِتُصْنَعَ عَلَى عَيْنِي﴾

**...in order that you may be brought up under My Eye.**

[Soorah Taa Haa, 20:39]

And Jibreel came and split open the chest of our Messenger and extracted from it the portion of the Shaytaan while he was playing with the young boys.<sup>84</sup>

And this is an evidence as well for the greatness of Allaah's care for the Prophets and Messengers because prophethood is one genus. So the care that he has mentioned is not limited to those who were mentioned only. Verily the disbelievers of Quraysh used to nickname the Messenger (*sallallaahu 'alayhi wa sallam*) with 'the truthful one' (*as-Saadiq al-Ameen*) so that which the majority of the scholars are upon is that the Prophets before their prophethood were infallible from the major sins.

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Muhammad Ibn 'Abdullaah Ibn Qays Ibn Makhramah. A group narrated from him, but no one known authenticated him (his narration).

<sup>84</sup> *Saheeh Muslim* number 261









## Section 11: The Prophets and Messengers are the Absolute Best of Creation

It is not hidden from every Muslim that the status of the Prophets and Messengers surpasses the status of every righteous and pious person from amongst those who are not Prophets or Messengers. So they are the best of the People of *eemaan*. The Most High said, after mentioning a large group from the Prophets and Messengers:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

And whoso obey Allaah and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq (may Allaah be pleased with him)), the martyrs, and the righteous. And how excellent these companions are!  
[Sooratun-Nisaa', 4:69]

So the status of the *siddiqeen*, the martyrs and the righteous all together does not reach the level of one Prophet, let alone the level of a Messenger. And the Most High said:



﴿ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴾

...and each one of them We preferred above the 'Alameen (mankind and jinn (of their times)).

[Sooratul-An'aam, 6:86]

And the Most High said:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴾

Allaah chose Aadam, Nooh (Noah), the family of Ibraaheem (Abraham) and the family of 'Imraan above the 'Alameen (mankind and jinn) (of their times).

[Soorah Aali-'Imraan, 3:33]

And the Messenger (*sallaallaahu 'alayhi wa sallam*) said about Abu Bakr and 'Umar: "These two are the leaders of the men (lit. mature men) from the people of paradise, from the first and the last, with the exception of the Prophets and His Messengers."<sup>85</sup> And the evidences are plentiful regarding the preference of the Prophets and Messengers over the rest of the righteous *awliyaa'* of Allaah, so the Prophets are the absolute best of the creation.

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<sup>85</sup> At-Tirmidhee 5/57, 571, and Ibn Abee Shaybah 12/11, and Ibn Maajah 1/36, 38





## Section 12: The Need of Human Beings for the Sending of the Messengers

Verily the human need for the sending of Messengers surpasses any other need and is greater than all necessities. Ibnul-Qayyim, may Allaah have mercy on him said:

And from this you know the need of the slaves above every other necessity is recognition of the Messenger and what he came with and believing in what he has informed them with and obeying him in what he has commanded. For verily there is no path to happiness and success, neither in the *dunyaa* (worldly life) nor in the hereafter, except at the hands of the Messengers. And there is no way towards knowing the good and the evil in detail except by way of them, nor attaining the pleasure of Allaah except at their hands. So the good from actions, statements and character are not (to be acquired) except through their guidance and what they came with. So they are the preponderant scale by which all other statements and characteristics are weighed, and by following them (and knowing their prophetic methodology) the people of misguidance are exposed.

So the need for them (the Messengers) is greater than the need of the body for air and the eyes for sight and the soul for life. So whichever requirement and need the slave may have, the necessity of the slave for the Messengers far surpasses it. And what do you think about the one whom - when his guidance and that which he came with vanishes from you in the twinkling of an eye - then your heart is spoiled and it becomes like a fish out of water, placed into the frying pan (i.e. the loss of a



Messenger). So the condition of the slave when his heart is separated from what the Messenger came with is like this condition. Rather, it is worse. However, none realises it except the live heart; and the dead (heart) feels no pain when cut. So when the happiness of the slave in the two homes (i.e. the *dunyaa* and the hereafter) is connected to the guidance of the Prophet (*sallaallaahu 'alayhi wa sallam*), then it is obligatory upon whoever is sincere to his soul and loves for it safety and happiness, that he knows his (the Messenger's) guidance, his *seerah* (history) and his affairs, and it is what will separate him from the people of ignorance and enter him into being (counted from) the number of his followers, his sect and his party.

And the people, with regards to this are between being separate (from it), being excessive (in it) or being deprived (of it). And the bounty is in the Hand of Allaah; He gives it to whom He wills. And Allaah is the Owner of a great bounty.<sup>86</sup> [End of Ibnul-Qayyim's words]

And Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, said:

The messengership is a necessity for the slaves which they cannot do without. And their need for it surpasses their need for everything else. So the messengership is the soul of the universe, its light and its life. So how will the universe be rectified when there is no soul, no light and no life. And the *dunyaa* is dark and accursed; except that upon which the sun of messengership has risen. Likewise, the slave which the sun of messengership does not shine in his heart so that he acquires (guidance) from it, then he is in darkness and is from the dead. The Most High said:

﴿أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

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<sup>86</sup> *Zaadul-Ma'aad* 1/15



**Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?**

[Sooratul-An'aam, 6:122]

So this is a description of the believer; He was dead in the darkness of ignorance. So Allaah gave him life with the soul of messengership and the light of *eemaan*, and he set for him a light whereby he can walk amongst men. As for the disbelievers, their heart is dead in darkness.<sup>87</sup>

I say: This composed speech is sufficient in clarification of the significant importance of the sending of the Messengers. And Allaah spoke the truth when He said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

**And We have sent you (O Muhammad (peace be upon him)) not but as a mercy for the 'Alameen (mankind, jinn and all that exists).**

[Sooratul-Anbiyaa', 21:107]

So the sending of the Messengers is a mercy that surpasses all other mercy; and a blessing that cannot be compared to any other blessing.

In any event, whatever the slave sees as his need, for matters of necessity, like the air which he breathes and would not be able to do without for a single moment, and the drink which he drinks; his need for what the Messenger (*sallaallaahu 'alayhi wa sallam*) came with is much greater. And how excellent is Shaykhul-Islaam Ibn Taymiyyah, when he said:

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<sup>87</sup> *Majmoo' al-Fatawaa*, 19/93-94



## **The Need of Human Beings for the Sending of Messengers**

The need of the people of the earth for the Messenger is not like their need for the sun, moon, wind and the rain. Nor is it like the need of the person for his life, nor like the need of the eye for sight or the body for food and drink. Rather, it is greater than that and a more intense need than everything which one could think of. For the Messengers are the medium between Allaah and His creation concerning His commands and His prohibitions and they are the ambassadors between Him and His slaves.<sup>88</sup>

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<sup>88</sup> *Majmoo' al-Fatawaa* 19/101





### Section 13: The Wisdom of Sending the Messengers

Allaah's great wisdom, care and expansive mercy necessitates that He sends the Messengers and reveals the Books to them. And from that which indicates Allaah's great wisdom are different matters. From them:

1. That Allaah created the creation for His worship, glorified be He, there are no partners for Him. The Most High said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

**And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).**

[Sooratudh-Dhaariyaat, 51:56]

Mankind are not able to worship their Lord and do what Allaah loves and avoid what Allaah hates except through the way of the Messengers whom Allaah has chosen from His creation and favoured them above the *'aalameen*.

2. The establishment of the proof against human beings cannot be except by way of them. The Most High said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ النَّاسَ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers.**

[Sooratun-Nisaa', 4:165]

And the Most High said:



﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا﴾

...And We never punish until We have sent a  
Messenger (to give warning).

[Sooratul-Israa', 17:15]

And the Most High said:

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ

ءَايَاتِكَ مِن قَبْلُ أَن نَّذِلَّ وَنَخْزَىٰ﴾

And if We had destroyed them with a torment before this (i.e. Messenger Muhammad (peace be upon him) and the Qur'aan), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

[Soorah Taa Haa, 20:134]

So Allaah sent the Messengers to cut off the argument of the disbelievers and to invalidate the excuse of the obstinate one.

The Most High said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

﴿فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ﴾

And (remember) the Day (Allaah) will call to them, and say: "What answer gave you to the Messengers?" Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

[Sooratul-Qasas, 28:65-66]



## The Wisdom of Sending the Messengers

3. That the people are not able to know the matters of the Unseen with their intellects; such as *eemaan* in the resurrection and the gathering, the Paradise and the Fire, the Angels, the Jinn and other than that except when Allaah sent the Messengers to them. So if they are not able to know this with their intellects, they cannot acquire *eemaan*. So there is a divine wisdom in the sending of the Messengers.
4. The people are in dire need of a good example described with complete, human qualities due to the revelation and the infallibility. And none can rectify this (need) except those whom Allaah has chosen and selected; and they are the Messengers. So they are the models for the *awliyaa'* (friends of Allaah) and the example for the obedient in worship, character, dealings and uprightness upon the religion of Allaah. The Most High said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

**Indeed in the Messenger of Allaah (Muhammad (peace be upon him)) you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day...**

[Sooratul-Ahzaab, 33:21]









## Section 14: The Duties of the Messengers

The Messengers, prayers and peace be upon them all, have many duties. The most important of them are:

1. Their greatest objective and main duty is calling the people to the worship of Allaah alone and the removal of what is worshipped besides Him. The Most High said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taghoot (all false deities, etc. i.e. do not worship Taghoot besides Allaah)..."

[Sooratun-Nahl, 16:36]

2. Conveying the divine legislation to mankind. The Most High said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ﴾

O Messenger (Muhammad (peace be upon him))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind...

[Sooratul-Maa'idah, 5:67]



3. Clarifying what has been revealed from the religion. The Most High said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And We have also sent down unto you (O Muhammad (peace be upon him)) the Dhikr (reminder and the advice (i.e. the Qur'aan)) that you may explain clearly to men what is sent down to them, and that they may give thought.

[Sooratul-Nahl, 16:44]

4. Being a good role model for those who follow them and their nations. The Most High said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

Indeed in the Messenger of Allaah (Muhammad (peace be upon him)) you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day...

[Sooratul-Ahzaab, 33:21]

5. To purify the souls, rectifying and cleansing them. The Most High said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'aan, Islaamic laws and Islaamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad (peace be upon him))...



[Sooratul-Jumu'ah, 62:2]

6. Establishing the judgement of Allaah between the people. The Most High said:

﴿وَأَنِ احْكُم بِمَا أُنْزِلَ إِلَيْكَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أُنْزِلَ إِلَيْكَ﴾

And so judge (you O Muhammad (peace be upon him)) among them by what Allaah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad (peace be upon him)) far away from some of that which Allaah has sent down to you...

[Sooratul-Maa'idah, 5:49]

7. The bearing witness of the Messengers upon their nations on the day of Judgement. The Most High said:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ﴾

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad (peace be upon him)) as a witness against these...

[Sooratul-Nahl, 16:89]









## Section 15: The Ruling on the One Who Defames the Prophets and Messengers

Whoever reviles the Prophets is killed even if he was a Muslim prior (to his revilement). The proof for that is that the Most High said:

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

تَسْتَهْزِءُونَ ﴿٥٦﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allaah (glorified and exalted be He), and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?"

Make no excuse; you disbelieved after you had believed.

[Sooratut-Tawbah, 9:65-66]

And the Most High said:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا

وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾﴾

Verily, those who annoy Allaah and His Messenger (peace be upon him) Allaah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

[Sooratul-Ahzaab, 33:57]

And the Most High said:



## The Ruling on the One Who Defames the Prophets...

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ﴾

The recompense of those who wage war against Allaah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world...

[Sooratul-Maa'idah, 5:33]

And what wrongdoing can be greater than the abuse and defamation of the Prophets?! And the Most High said:

﴿ إِنْ شَاءَكَ هُوَ الْأَبْتَرُ ﴾

For he who hates you (O Muhammad (peace be upon him)) he will be cut off (from every good thing in this world and in the Hereafter).

[Sooratul-Kawthar, 108:3]

And what has preceded in *Sunan Abee Daawood* on the authority of 'Alee Ibn Abee Taalib, may Allaah be pleased with him, that he said: "There was a Jewish woman who used to revile the Prophet (*sallaallaahu 'alayhi wa sallam*) and defame him, so a man strangled her until she died. So the Prophet (*sallaallaahu 'alayhi wa sallam*) absolved him of her blood."<sup>89</sup>

And there has come on the authority of 'Ikramah from Ibn 'Abbaas that there was a blind man who had an Umm Walad<sup>90</sup> who used to revile and defame the Prophet (*sallaallaahu 'alayhi wa sallam*). So he forbade her from that but she did not stop and he firmly reprimanded her but she did not heed the reprimand. So one night she began defaming him, so he took a pick-axe and thrust it into her belly, lay on top of her and killed her. So

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<sup>89</sup> Abu Daawood number 4362 and al-Bayhaqee 7/60 with a *saheeh* chain from 'Alee Ibn Abee Taalib

<sup>90</sup> Note: *Ummul-Walad* is the slave girl whose master has sexual relations with her and as a result she gives birth to a child by him



## The Ruling on the One Who Defames the Prophets...

when the morning came, that (which happened) was mentioned to Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*). So he gathered the people and said: "Allaah has blessed a man who did what he did due to a right which I had upon him." So a blind man stood up and walked through the people until he sat before the Prophet (*sallaallaahu 'alayhi wa sallam*). He then said: 'O Messenger of Allaah! I am her owner. She used to revile and defame you, so I forbade her from that, but she did not stop. And I firmly reprimanded her, but she did not heed the reprimand; and I have two sons by her. So one night she began reviling and defaming you, so I took a pick-axe and thrust it into her belly, and I lay on top of her until I killed her." So the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "Bear witness that her blood was spilled lawfully."<sup>91</sup>

And the famous story of the killing of Ka'b Ibnul-Ashraf, the Jew. And in it, the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "Who will deal with Ka'b Ibnul-Ashraf for verily he has harmed Allaah and His Messenger..."<sup>92</sup>

And the *hadeeth* of al-Bara' concerning the killing of Abu Rafi', a Jewish man; and the *hadeeth* is in al-Bukhaaree.<sup>93</sup>

And more than one (of the scholars) have reported consensus upon killing the person who reviles the Prophet (*sallaallaahu 'alayhi wa sallam*) whether he is a Muslim or a disbeliever. This ruling is not based upon anything except evidences which have come concerning this issue; and from them is what we have mentioned. From those who have reported consensus is Shaykhul-Islaam Ibn Taymiyyah and he confirmed that it is the same with all of the Prophets. He said:

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<sup>91</sup> Abu Daawood number 4361 and An-Nasaa'ee number 4070 and al-Haakim 4/354, and it is *saheeh*.

<sup>92</sup> al-Bukhaaree number 2510, 3031 and Muslim number 1801

<sup>93</sup> al-Bukhaaree number 4038, 4040



## The Ruling on the One Who Defames the Prophets...

...and the ruling concerning reviling the rest of the Prophets is like the ruling concerning reviling our Prophet (*sallaallaahu 'alayhi wa sallam*). So whoever reviles a specific Prophet by name from amongst the known Prophets who are mentioned in the Qur'aan or who have been described with prophethood or he reviles the class of Prophets absolutely, the ruling concerning this one is as has preceded (i.e. he is to be killed) because having *eemaan* in them is obligatory in general; and *eemaan* is obligatory specifically in whoever Allaah has mentioned to us in His Book. Reviling them is disbelief and apostasy if it was from a Muslim, and war if it was from a *dhimmi*<sup>94</sup>...and the evidence concerning this has already preceded.

And he said:

Verily reviling the Messengers and the crime of defaming the Messenger (*sallaallaahu 'alayhi wa sallam*) is greater than the crime of the apostate. For verily cursing the Messengers and defaming them is like committing all types of *kuf*r together and it comprises all types of deviation - all *kuf*r branches out from it.<sup>95</sup> [End of Ibn Taymiyyah's words]

al-Qaadee 'Iyyaad said:

Verily the verifying jurists and the companions of Ibn Sahnoun issued a verdict for killing Ibraaheem al-Fuzaaree and he was a master-poet in many of the fields (of poetry) and he used to mock Allaah and His Prophets and our Prophet Muhammad (*sallaallaahu 'alayhi wa sallam*). So al-Qaadee Yahyaa Ibn 'Umar ordered that he be killed and crucified. So he was crucified upside down, then he was taken down and burned...<sup>96</sup>

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<sup>94</sup> Note: A non-Muslim residing under the Muslim rulership who has a covenant with the government to live therein in security. He is bound to pay the *jiziyah* (a tax) and expected to remain loyal to the Muslim ruler.

<sup>95</sup> *as-Saarimul-Maslul fee ar-Radd 'Alaa Shaatimur-Rasool*

<sup>96</sup> *ash-Shifa'* 2/218



## The Ruling on the One Who Defames the Prophets...

And the author of *Shadharaatudh-Dhahab*<sup>97</sup> mentioned:

Kamaal al-Ahdab came to the Judge, Jamaalud-Deen al-Maaliikee, seeking a verdict, and he did not know that he was a Judge (he said to him): "What do you say concerning a person who disputes (him and another person), so he said to him (during the dispute) 'You are lying even if you were the Messenger of Allaah.' So the Judge said to him, 'who said this?' So he said, 'I did.' So the Judge made whoever was present bear witness against him and he arrested him. The next day he took him to the *daarul-'adl* (the court house) and he ruled that he was to be killed. So his neck was struck...

I say: This is from the many historical evidences proving what the Muslim judges established from the highest form of legislated jealousy for the sanctity of Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*).

And here is a collection of names of the Atheists of our era who are the carriers of the ideology of "modernism:"

1. Abdul-'Azeez al-Muqaalih al-Yamaanee, a portion of his *kufr* was mentioned in the book, *Mu'aamaratul-Kubraa 'Alal-Mar'atul Muslimah*. 1/343-347
2. Abdul-Wahhaab al-Bayaanee, an Iraaqee Marxist poet.
3. Mahmood Darweesh, A member of *al-Hizbush-Shuyu'ee al-Filasteenee* (lit. The Palestinian Communist Party)
4. Adoonees as-Sooree, a Nusayree Communist
5. Salaah Abdus-Saboor al-Misree, A leader of the modern day Atheists

And if you desire additional information concerning these Atheists and whoever is upon their way, then return to the book, *al-Hadaathah fee Meezaanil-Islaam*.

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<sup>97</sup> *Shadharaatudh-Dhahab* 6/9



## **The Ruling on the One Who Defames the Prophets...**

So I ask Allaah to destroy them and that He seizes them with a seizure of the All-Mighty, the All-Capable.





**Section 16:**  
**The Worst of People with Regards to Allaah's  
Punishment is a Man Who was Killed by a  
Prophet or a Man Who Killed a Prophet**

From the *hadeeth* of Abu Hurayrah, may Allaah be pleased with him, who said: Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Allaah's wrath is severe upon one whom a Messenger has killed in the path of Allaah..."<sup>98</sup>

And the *hadeeth* of Ibn 'Abbaas, may Allaah be pleased with them both, that Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Allaah's wrath is severe upon the one whom a Prophet has killed..."<sup>99</sup>

And on the authority of Ibn Mas'ood, may Allaah be pleased with him, who said: Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "The worst of the people with regards to punishment on the Day of Judgment is a man who was killed by a prophet or who killed a prophet."<sup>100</sup>

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<sup>98</sup> al-Bukhaaree number 4073, Muslim number 1793 and Ahmad 2/317

<sup>99</sup> al-Bukhaaree number 4074, 4076

<sup>100</sup> Ahmad 1/407 with a good chain, see *as-Silsilah as-Saheehah* #281



## **The Worst of People with Regards to Allaah's Punishment...**





## Section 17: The Most Severely Tried Amongst Mankind are the Prophets

Due to the strength of the *eemaan* of the Prophets and Messengers and the greatness of their patience and their firm fear of Allaah; Allaah tested them with different types of great trials. Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "The most severely tried amongst mankind are the Prophets; then those who are most like them, then those who are most like them. The people are tried according to their (level of) *eemaan*..."<sup>101</sup>

And these trials are from the greatest reasons for the raising of the rank of the Prophets and Messengers with Allaah.

**Point of Benefit** - At-Tahaawee mentioned: "The reasons for the multiplicity of reward for the Prophets, upon them be peace, is that they do not have misdeeds, as opposed to other than them from the human beings. For verily the trials (they go through) expiate their sins from them."<sup>102</sup>

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<sup>101</sup> at-Tirmidhee number 2398, Ibn Maajah number 4023, ad-Daarimee 320/2, Ahmad 172/1, 180 and 185...on the authority of Sa'd Ibn Abee Waqqaas and it is authentic.

<sup>102</sup> *al-Mushkil* 3/64



## **The Most Severely Tried Amongst Mankind are the Prophets**





## Section 18: Allaah Took a Covenant from all of the Prophets and Messengers

(The Covenant) was for them to support and help one another. The Most High said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ﴾

And (remember) when Allaah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah), and afterwards there will come to you a Messenger (Muhammad (peace be upon him)) confirming what is with you; you must, then, believe in him and help him..."

[Soorah Aali-'Imraan, 3:81]

Ibn Katheer said, in explanation of this verse:

The Most High is informing us that He took a covenant from every Prophet that He sent - from Aadam to 'Eesaa - upon them be peace, for what Allaah gave them from the Book and the *Hikmah*. And he (that Prophet) conveyed to an extent, then a Prophet would come after him and believe in him and assist him. And what he had from knowledge and prophethood did not prevent him from following and helping the Prophet who preceded him.<sup>103</sup>

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<sup>103</sup> Tafser Ibn Katheer 1/332



## Allaah Took a Covenant from all the Prophets and...





## **Section 19:**

### **The Gatherings of the Prophets are Preserved from Contention and Differing**

From the *hadeeth* of Ibn 'Abbaas, may Allaah be pleased with them both, who said: "The sickness of Allaah's Messenger worsened so he said, 'Bring me a book so that I may write for you a writing for which you will never go astray after it.' So they began to dispute in his presence, and disputation is not proper in the presence of a Prophet..." And in al-Bukhaaree's wording: "...get away from me for disputation is not proper in the presence of a Prophet."<sup>104</sup>

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<sup>104</sup> al-Bukhaaree number 3053, 3167, 4431 and Muslim number 1637





## The Gatherings of the Prophets are Preserved from...





**Section 20:**  
**It is not Proper for a Prophet that**  
**He has Deceitful Eyes**

From the *hadeeth* of Sa'd Ibn Abee Waqqaas, may Allaah be pleased with him, in the story of the oath of allegiance to the Messenger (*sallaallaahu 'alayhi wa sallam*) by Ibn Abee Sarh, (Ibn Abee Sarh was one of those whom the Messenger (*sallaallaahu 'alayhi wa sallam*) did not trust). So Ibn Abee Sarh came to give the pledge to Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) in the year of the conquest of Makkah. So the Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Is there amongst you a wise man who will go to this man whom he witnessed that I did not extend my hand to him for the *bay'ah* (oath of allegiance) and kill him?" So they said: "O Messenger of Allaah, we do not know what is within yourself. Can you signal to us with your eye as to who he is?" So he (*sallaallaahu 'alayhi wa sallam*) said: "Verily it is not proper for a Prophet that he deceives with his eyes."<sup>105</sup>

And this *hadeeth* has some minor weakness in it; but it is strengthened by the *hadeeth* of Anas in Abu Daawood.<sup>106</sup>

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<sup>105</sup> Abu Daawood number 2683, 4359, An-Nasaa'ee number 4067 and al-Haakim 3/45

<sup>106</sup> Abu Daawood number 3194, al-Bayhaquee 10/85 and in it the Prophet (*sallaallaahu 'alayhi wa sallam*) said, "It is not for the Prophet that he should wink." And its chain is *saheeh*.



**It is not proper for the Prophet that He has Deceitful Eyes**





## Section 21: The Prophets Do not Die Until They Choose To

On the authority of Aa'ishah, may Allaah be pleased with her, who said: Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "There was not any prophet who fell ill except that he chose between the *dunyaa* and the hereafter."<sup>107</sup>

And the *hadeeth* of Abu Sa'eed al-Khudree, may Allaah be pleased with him, who said: "The Prophet (*sallaallaahu 'alayhi wa sallam*) gave a sermon and said: 'Verily Allaah has given a slave a choice between the *dunyaa* or what is with Him. So he (the slave) chose what is with Allaah...'"<sup>108</sup>

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<sup>107</sup> al-Bukhaaree number 4435, Muslim number 2444

<sup>108</sup> al-Bukhaaree number 466, Muslim number 2382



## **The Prophets Do not Die Until They Choose To**






## Section 22: The Prophets and Messengers are Buried Wherever They Die

On the authority of Aa'ishah, may Allaah be pleased with her, who said: "When Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) died, the people differed as to his burial (site). So Abu Bakr said, 'I heard something from Allaah's Messenger, which I did not forget. I heard him saying: 'A Prophet has not died except that he was buried wherever he dies.'"<sup>109</sup>

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<sup>109</sup> At-Tirmidhee number 1018 and in "*ash-Shamaa'il*" number 372 and others. And the *hadeeth* has a number of different routes or transmission and they are not free of weakness. But by bringing them all together they rise to a level to be used as a proof. And from that which increases their strength is the fact that the Companions acted with it. And al-Albaanee authenticated it in "*ash-Shamaa'il*", "*Ahkaamul-Janaa'iz*" and "*Tahdhirus-Saajid*".





## **The Prophets and Messengers are Buried Wherever They Die**





### Section 23: The Prophets and Messengers are Not Inherited From

On the authority of Abu Bakr as-Siddeeq, may Allaah be pleased with him, who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'We (i.e. the Prophets) are not inherited from. Whatever we leave behind is charity.'"<sup>110</sup>

And there has come from the *hadeeth* of Aa'ishah, may Allaah be pleased with her who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'We are not inherited from. Whatever we have left behind is charity.'"<sup>111</sup>

**Note** - The statement of the Most High:

﴿وَوَرِثَ سُلَيْمَنُ دَاوُدَ﴾

And Sulaymaan (Solomon) inherited  
(the knowledge of) Daawood (David).  
[Sooratun-Naml, 27:16]

And His statement about Zakariyyah:

﴿فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ﴾

So give me from Yourself an heir. "Who shall inherit me...

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<sup>110</sup> al-Bukhaaree number 3092, 3093, 3712, Muslim 1759

<sup>111</sup> al-Bukhaaree number 6727, Muslim number 1758





## **The Prophets and Messengers are Not Inherited From**

[Soorah Maryam, 19:5-6]

This is the inheritance of knowledge and *al-Hikmah*, not the inheritance of wealth and in this there is no ambiguity.





## Section 24: The Prophets and Messengers are Alive in Their Graves

On the authority of Anas, may Allaah be pleased with him, who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'The Prophets are alive in their graves offering prayer.'"<sup>112</sup>

There are other evidences indicating that the Prophets are alive in their graves such as the prayer of the Prophets and Messengers behind our Prophet on the night of *al-Israa' wal-Mi'raaj* (Night Journey), in *Baytul-Maqdis* (in Jerusalem). And the Prophet (*sallaallaahu 'alayhi wa sallam*) mentioned that he passed by Moosaa and he was standing in his grave praying.

And the life of the Prophets in their graves is a life that is *barzakhiyyah* (i.e. a life that is in *al-barzakh*, the period between death and resurrection.) And its *kayfiyyah* (how-ness or full description) is not known. It is a life of bliss; and from the greatest of that (bliss) is taking leisure in *as-salaah*. And I have written about this in my book, *A Warning for the Pious from the Worship of the Graves of the Prophets and Righteous People*. May Allaah facilitate its printing and distribution.

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<sup>112</sup> al-Bazzaar in *Kashful-Astaar* number 2339, al-Bayhaqee in "*Hayaatul-Anbiyaa' Ba'da Wafaatihim*." al-Albaanee authenticated this *hadeeth* in "*As-Silsilatus-Saheehah*" number 621





## **The Prophets and Messengers are Alive in Their Graves**





## Section 25: The Earth Does not Consume the Bodies of the Prophets

On the authority of Aws Ibn Aws, may Allaah be pleased with him who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'Verily Allaah has forbidden the earth from consuming the bodies of the Prophets.'"<sup>113</sup>

And the *hadeeth* is authentic. The *muhaddith* of this era, al-Albaanee, may Allaah have mercy on him, spoke at length concerning it in *Silsilah as-Saheehah* (number 1526). And some of the People of knowledge said: "Verily there is no difference of opinion in this issue."

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<sup>113</sup> Abu Daawood number 1047, 1531, An-Nasaa'ee number 1374, Ibn Maajah number 1085 and Ahmad 4/8



## **The Earth Does Not Consume the Bodies of the Prophets**





**Section 26:**  
**The Meaning of His (*sallaallaahu 'alayhi wa  
sallam*) Statement: "Do Not Show Preference  
Between the Prophets"**

Some *ahaadeeth* have been narrated concerning the prohibition of showing preference between the Prophets. From them is what has preceded in al-Bukhaaree and Muslim from the *hadeeth* of Abu Hurayrah and Abu Sa'eed al-Khudree, may Allaah be pleased with them both, that the Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*) said: "Do not consider me to be better than the (other) Prophets."<sup>114</sup> And in Muslim's wording: "Do not show preference between the Prophets of Allaah" and in a version of al-Bukhaaree: "Do not consider me to be better than Moosaa."

And the *hadeeth* of Ibn 'Abbaas, may Allaah be pleased with them both, who said, "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'It is not proper for a slave that he says that I am better than Yoonus Ibn Matta.'"<sup>115</sup>

The scholars have made many statements indicating this prohibition, reconciling it with the verses and *ahaadeeth* which have been narrated concerning the levels of preference between the Prophets of Allaah and narrated concerning the precedence of Muhammad Ibn 'Abdullaah (*sallaallaahu 'alayhi wa sallam*) over the rest of the Prophets and

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<sup>114</sup> al-Bukhaaree number 4638, Muslim 4/1844

<sup>115</sup> Agreed upon



## The Meaning of: "Do Not Show Preference Between the..."

Messengers. Like his (*sallaallaahu 'alayhi wa sallam*) statement: "I am the leader of the children of Adam, and I am not boasting."<sup>116</sup>

And the best of what has been said concerning the prohibition mentioned here is as follows:

1. That the showing of preference between the Prophets, when it leads to quarrelling, heated feuding and tribalism, then it is to be left. And what proves this is the reason for his (*sallaallaahu 'alayhi wa sallam*) statement: "Do not consider me to be better than Moosaa." There occurred between a Muslim and Jew an incident in which each one of them was giving precedence to his Prophet and that lead to the Muslim slapping the Jew. So the two of them disputed before the Prophet (*sallaallaahu 'alayhi wa sallam*) so he said: "Do not consider me to be better than Moosaa."
2. That the showing of preference, if it contains diminution and disdain for the one who has been given preference, then it is forbidden.

And with this, there is no harm in affirming levels of preference between the Prophets when it is devoid of what has been mentioned and Allaah knows best.

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<sup>116</sup> Muslim and others from Abu Hurayrah





## Section 27: The Difference Between the Prophet and the *Muhaddath*<sup>117</sup> (*al-Mulham*)

The *muhaddath* is the man of truthful perception, who has something placed in his heart so that the truth flows from his tongue. And he is also called *al-mulham* (one who is inspired). Confirmed evidences from the Sunnah have indicated that there are *muhaddathoon*<sup>118</sup> (such as) on the authority of Abu Hurayrah, may Allaah be pleased with him, who said: Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "There used to be, amongst those who were before you, *muhaddathoon*. And verily if there is in this nation of mine any from amongst them, it is 'Umar Ibnul-Khattaab."<sup>119</sup> And on the authority of 'Aa' ishah, may Allaah be pleased with her, who said, Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Verily there used to be, in the nations before you, *muhaddathoon*. And if there is in my nation, one from amongst them, then it is 'Umar Ibnul-Khattaab."<sup>120</sup>

And the Messenger (*sallaallaahu 'alayhi wa sallam*) said about 'Umar: "Verily Allaah has placed the truth upon the tongue of 'Umar and in his heart." It has been narrated on the authority of Ibn 'Umar, Abu Dharr, Mu'aawiyah and Bilaal and it is authentic.

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<sup>117</sup> Note: not to be confused with *muhaddith* (*hadeeth* scholar or memorisor of *hadeeth*)

<sup>118</sup> *Muhaddathoon* (with a *fatah* and a *shaddah* on the *daal* [د] مُحَدَّثُونَ)

<sup>119</sup> Al-Bukhaaree 4/211

<sup>120</sup> Muslim 4/1864



## The Difference Between the Prophet and the Muhaddath

And the level of the *muhaddath* is after the level of the *siddeeq*. Ibnul-Qayyim, may Allaah have mercy upon him said when he was speaking about the levels of guidance for the people:

The fourth level: The level of *tahdeeth* (being a *muhaddath*); and this is other than the level of the specific *wahi*' (revelation given to the Prophets) and it is other than the level of the *siddeeqeen* such as 'Umar Ibnul-Khattaab, may Allaah be pleased with him. And with this, the *muhaddathoon* are not (like) Prophets, let alone being (like) Messengers but they are from the followers of the Prophets and Messengers if they are present. And they are few in this nation. For this reason, the Prophet (*sallaallahu 'alayhi wa sallam*) said "...And if there is in my nation, one from amongst them, then it is 'Umar Ibnul-Khattaab.<sup>121</sup>

And the *ahaadeeth* mentioned do not confirm their presence. Rather, they have come by way of irresolution and indecision as to if 'Umar was from amongst them.

And the differences between the *muhaddathoon* and the Prophets are many. The differences between the Prophet and the *muhaddath* are the differences between the Prophet and the *walee*; and mention of them will come shortly. To conclude: It is a must that the statements and actions of the *muhaddath* be considered in light of others from them (to see if they corresponded to the Book of Allaah and the Sunnah). And the *walee* is upon the Book of Allaah and the Sunnah of His Messenger, upon the understanding of the *Salaf* of this *Ummah*.

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<sup>121</sup> *Madaarijus-Saalikeen* 1/39





## Section 28: The Difference Between the Prophet and the *Walee*

The *walee* is the believer who has *taqwaa*. The Most High said:

﴿الْأَبْرَارُ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾  
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

No doubt! Verily, the Awliyaa' of Allaah (i.e. those who believe in the Oneness of Allaah and fear Allaah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allaah much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).

[Soorah Yoonus, 10:62-63]

And the differences between the Prophet and the *walee* are many (as is understood) by *Ahlus-Sunnah wal-Jamaa'ah*. I will mention some of them, they are as follows:

1. Allaah singled out the Prophets with the spoken revelation. The Most High said:



﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nooh (Noah) and the Prophets after him...

[Sooraturun-Nisaa', 4:163]

And there is no *wahi* (revelation) to the *awliyyaa'* from Allaah.

2. Allaah singled out the Prophets with infallibility. So no one is infallible except for the Prophets and Messengers. As for the *awliyyaa'*, they are not infallible. Rather they are exposed to *kufir* and apostasy from Islaam if Allaah does not make them firm upon it. The Most High said:

﴿ يَتَأَيُّبُ الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ

كُفْرِينَ ۚ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ

يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while unto you are recited the Verses of Allaah, and among you is His Messenger (Muhammad (peace be upon him)) And whoever holds firmly to Allaah, (i.e. follows Islaam - Allaah's Religion, and obeys all that Allaah has ordered, practically), then he is indeed guided to the Right Path.

[Soorah Aali-'Imraan, 3:100-101]

And this address was directed to the Companions (may Allaah be pleased with all of them) and whoever follows them from the people of *eemaan*.



3. Allaah singled out the Prophets with signs, and they are *al-mu'jizaat* (miracles). As for the *awliyyaa'*, then they have no *mu'jizah*. The most that Allaah has given them is *al-karaamaat* (wondrous things done by a *walee*) and the greatest *karaamah* that they have is (their) clinging to *taqwaa* of Allaah. For this reason, some of the scholars have said: "Be a searcher of *al-Istiqaamah* (uprightness/steadfastness upon the *deen*) and do not be a searcher of the *karaamah*." And *Ahlus-Sunnah* do not differ concerning confirmation of the *karaamaat* of the *awliyyaa'*.
4. *Eemaan* and attestation to the prophethood of the Prophets is a pillar from the pillars of *eemaan*. Whoever refuses to acknowledge that from amongst the *awliyyaa'* or other than them then he has disbelieved.
5. Obedience to the Prophets is obligatory upon the *awliyyaa'* but not vice-versa. For the *awliyyaa'* are followers of the Prophets, following their example and walking in their footsteps. So whoever leaves it off, then he is not a *walee* of *ar-Rahmaan* (Allaah), rather he is from the *awliyyaa'* of the *Shaytaan*. The Most High said:

﴿وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ۖ وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۚ﴾

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

**And follow Me (Allaah) (i.e. be obedient to Allaah and do what He orders you to do, O mankind)! This is the Straight Path (of Islaamic Monotheism, leading to Allaah and to His Paradise). And let not Shaytaan (Satan) hinder you (from the right religion, i.e. Islaamic Monotheism), Verily, he (Satan) to you is a plain enemy.**

[Sooratuz-Zukhruf, 43:61-62]



6. The highest rank reached by some individuals from the *awliyyaa'* is that of being a *siddeeq*. The Most High said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

And whoso obey Allaah and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq (may Allaah be pleased with him), the martyrs, and the righteous.

[Sooratur-Nisaa', 4:69]

So it is not possible that one from the *awliyyaa'* can be a prophet, even for a day, and whoever claims that, then he is a lying *zindeeq* (heretic).

7. The prophethood was cut off with the death of our Prophet Muhammad (*sallaallaahu 'alayhi wa sallam*), and the prophethood was sealed with him. So there is no prophethood for anyone after him, ever. So whoever claims prophethood within this *ummah*, then he is a lying *zindeeq*. As for *wilaayah*, it continues until the establishment of the Hour.
8. The statements and deeds of the *awliyyaa'* are subject to the Book of Allaah and the Sunnah of His Messenger. So that which agrees with it, then it is accepted, and whatever opposes it, then it is rejected. As opposed to the Prophets of Allaah, for verily revelation is sent to them.

Nonetheless, these are some of the legislative differences between the Prophets of Allaah and the *awliyyaa'* of Allaah, and they are very clear; and the praise is for Allaah.





## Section 29:

### Is it Possible for Someone from the *Awliyaa'* to have the Status of the Prophets?

Know that (with regards to) prophethood and its status, nothing equals it from the successfully accomplished actions of the slaves. For whatever righteous action from the acts of obedience (one may do), it could never reach the level of prophethood. Also, the worship of the Prophets is greater and purer than the worship of their followers. Rather, every one of the *awliyaa'* altogether do not reach the level of a single one from amongst the Prophets. And this is the belief of *Ahlus-Sunnah wal-Jamaa'ah*. The Prophet (*sallaallaahu 'alayhi wa sallam*) said: "Do not revile my companions. For if one of you were to spend the like of *uhud* (in charity), it would not equal a *mudd*<sup>122</sup> (spent by) one of them; nor half of it."<sup>123</sup>

So if one who comes after the companions could not attain the status of the Companions even if he spent a mountain of gold, so what do you say about the actions of the Prophets and what Allaah has favoured them with, from the revelation and infallibility? Rather, every action which the obedient ones do for Allaah in which they follow the Prophets, the Prophets have a reward in it because they are the example in that. The evidences for that which we have stated are many, and from them is that the Prophet (*sallaallaahu 'alayhi wa sallam*) said concerning Abu Bakr and

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<sup>122</sup> Translator's note: A prophetic *mudd* is one quarter of a *saa'* which in modern volume measurements is .75L (or 750ml), which means that a *saa'* is three litres." For more details, see the forum post entitled 1 *Saa'* = 3 litres, 1 *Mudd* = 750ml compiled by Moosaa Richardson ([www.salafitalk.net](http://www.salafitalk.net))

<sup>123</sup> Al-Bukhaaree 7/21, Muslim 4/1967



'Umar: "These two are the leaders of the men (mature men) of Paradise, from the first of them and the last of them, with the exception of the Prophets and Messengers."<sup>124</sup>

As for some of the *Mu'tazilah* and the *Ashaa'irah*, they say it is possible for some of the righteous to reach the station of the Prophets, and this is false rhetoric. And the reason for this statement is allowing their intellect to take precedence over the reality (i.e. textual evidences). And how insignificant their minds became when they saw the proofs and clear signs from the Book of Allaah and the Sunnah of His Messenger (*sallaallaahu 'alayhi wa sallam*).

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<sup>124</sup> At-Tirmidhee from 'Alee (*radiyallaahu 'anhu*)





### Section 30: The Angels Do not Speak with the *Awliyaa'* and the *Muhaddathoon*

It has been narrated in a *hadeeth* on the authority of Abu Sa'eed Al-Khudree, that it was asked: "'O Messenger of Allaah, how is the *muhaddath*?" He (*sallaallaahu 'alayhi wa sallam*) responded: "The Angels speak upon his tongue."<sup>125</sup> After mentioning this, at-Tabaraanee said: "None have this *hadeeth* emanating from Abu Sa'eed except al-Hasan (al-Basree), and none have narrated it from al-Hasan except Abu Sa'd, his attendant, and none narrated it from Abu Sa'd except Muhammad Ibn Muhaajir, Ismaa'eel Ibn Ayyaash is alone with regards to him."

I (Shaykh Muhammad al-Imaam) say: al-Hasan did not hear from Abu Sa'eed Al-Khudree and his attendant is unknown.

al-Haytamee said in *al-Majmoo'*: "At-Tabaraanee recorded it in *al-Awsat* and in it (in its chain) is Abu Sa'd, the attendant of al-Hasan al-Basree, and it is not known who he is..."

Adh-Dhahabee said: "Abu Sa'd, the attendant of al-Hasan al-Basree, it is not known who he is and his reports are false."<sup>126</sup>

And the *hadeeth* in al-Bukhaaree on the authority of Abu Hurayrah in a *marfoo'* form, which contains (the wording): "There were from amongst those who were before you, from *Banee Israa'eel*, men who speak, but are

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<sup>125</sup> at-Tabaraanee in *al-Awsat* 7/ 18 number 6726

<sup>126</sup> *al-Mizaan* 10228



not Prophets. If there is in my nation one from amongst them, it is 'Umar."<sup>127</sup>

And Ibn 'Abbaas recited the noble verse: "And We have not sent before you ('O Muhammad) any Prophet nor any Messenger nor any *Muhaddath*..." Al-Bukhaaree collected it in a suspended form (*ta'leeq*). Al-Haafidh said: "Its chain up to Ibn 'Abbaas is authentic."<sup>128</sup>

I say: This recitation of Ibn 'Abbaas is regarded as *shaadh* (irregular). And the *shaadhah* recitation is not acted upon, and the *hadeeth*, (above) is weak. The astray callers have utilised this weak *hadeeth* and this *shaadhah* recitation, and have set about claiming that the Angels speak to so and so. And they have alleged that the speaking of the Angels to so and so is from the point of view of "inspiration to him." So he is, according to their claim, a Prophet. And they gave them attributes which made them of the same level as the Prophets, rather, higher than them. And this is a backwards understanding. If we were to presume that the *hadeeth* was authentic and the recitation (of Ibn 'Abbaas) was *mutawaatir*<sup>129</sup>, then the speaking of the Angels to him would still not be from the point of view of *wahi* from Allaah to him because the prophethood has been cut off and sealed with the sending of our Messenger (*sallaallaahu 'alayhi wa sallam*). The clear (meanings) of the Qur'aan and Sunnah indicate that, and this is not hidden from even the minor students (of knowledge). Who are these astray people in comparison to the likes of 'Umar who was a true *muhaddath*? For verily it was mentioned from him that he used to say: "Let none say that I have judged with what Allaah has showed me. For verily Allaah has not made that except for His Prophet. As for the individual from amongst us, his opinion is speculation and not knowledge."

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<sup>127</sup> al-Bukhaaree 7/3679

<sup>128</sup> Al-Bukhaaree 7/51 along with *Al-Fath*

<sup>129</sup> Translator's note: Emanating from multiple chains of narration



## The Angels Do not Speak with the *Awliyaa'* and the...

And he said concerning the issue of *al-kalaalah* (i.e. those who die leaving neither descendants nor ascendants as heirs): "I am speaking concerning it with my opinion. So if it is correct then it is from Allaah. If it is in error then it is from myself and from the Shaytaan." None, from the *Salaf* have said that it is a must that the opinion of the *muhaddath* be accepted; and the people of *hadeeth* have not spoken with this. So the people of falsehood utilise the weak *hadeeth* to support what they want and desire. May Allaah give them what they deserve.





**The Angels Do not Speak with the *Awliyaa'* and the...**





## Section 31: Statements that are Said Concerning our Prophet Which Are in Opposition to Having Good Manners with Him

I will mention a collection of statements by which, the one who says them, misses the mark of correctness; and it is not proper for them to say such things. Rather, it is upon them to avoid them and make repentance to Allaah. And they are as follows:

1. The statement of one who says: **"Abu Bakr sheltered the Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*) when he was expelled, and he accompanied him when he was alone."**  
Al-'Izz Ibn 'Abdus-Salaam<sup>130</sup> said: "Whoever said that Abu Bakr

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<sup>130</sup> Note: al-'Izz Ibn 'Abdus-Salaam, the *Soofee Ash'aree* about whom adh-Dhahabee said, "Qutb Ad-Deen said: He used to like hearing funny stories and poetry, and he used to attend chanting circles and dance." [*al-'Ibar* (3/299) of adh-Dhahabee, quoted from *Haqeeqatul-'Izz ibn 'Abdis-Salaam* (p.6)]. The *muhaddith* of our time, Imaam al-Albaanee quoted him on occasion, and it seems some of the Scholars have made mention of him in some specific matters, however, the following was posed to Shaykh 'Ubayd al-Jaabiree, may Allaah preserve him from Abul-'Abbass Moosaa Richardson (a post-graduate student from Umm al-Qura University) concerning al-'Izz being mentioned by Imaam al-Albaanee. Shaykh 'Ubayd mentioned, "As for Shaykh al-Albaanee's praise for al-'Izz, then we will apply our principle, that detailed criticism takes precedence over general praise. The shaykh was not aware of the criticism against him, so he was only speaking based on what he knew. And as Imaam Maalik said, 'Everyone can have their statements accepted or rejected, except the occupant of this grave,' meaning the Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*).\" For full details on al-'Izz Ibn 'Abdus-Salaam and his *ash'aree* statements, we refer you to the article: <http://www.bakkah.net/articles/izz.htm>



sheltered Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) when he was expelled, then he has lied. And whoever said that he accompanied him when he was alone, then there is no problem with his statement, and Allaah knows best."<sup>131</sup>

2. Some of them say: **"My beloved for the sake of Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*)"** This statement contains obvious excessiveness. The legislated statement would be: "My beloved for the sake of Allaah." Acting in accordance with the apparent meaning of the Qur'aan and Sunnah and what the *Salaf* were upon. And the *eemaan* of the slave is not established except with the proper legislated love of the Messenger (*sallaallaahu 'alayhi wa sallam*).
3. **"Allaah and His Messenger know best."** after his (*sallaallaahu 'alayhi wa sallam*) death. The completion of good manners is that it is not to be said. And it is not known that anyone from the Companions applied that to the Messenger (*sallaallaahu 'alayhi wa sallam*) after his death. And some of them were between two extremes; so they said: "The statement implies his knowledge of the legislation not knowledge of the unseen and worldly affairs."

I say: It should be abandoned. As for whoever is upon the path of the *Soofees*: that the Prophet (*sallaallaahu 'alayhi wa sallam*), after his death, knows all of the circumstances of his nation, then this is a deviation in of itself. So take note.

4. The statement of some of the heretics: **"The Prophets did not establish *at-Tawheed*."** I say: This statement is *kufri*; and the one who says it is a disbeliever and an apostate if he was Muslim due to what it contains of denial of the Noble Qur'aan. For Allaah has clarified in His Book, in more than one verse, that the ones who came with *at-Tawheed*, called to it and established it in

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<sup>131</sup> *Fatawaa al-'Izz Ibn 'Abdus-Salaam* number 40



## Statements that are Said Concerning our Prophet Which...

truth, were the Prophets and Messengers. It (this statement) also relegates the station of prophethood.

5. The statement of the astray one: **"We crossed a sea which the Prophets (only) stood upon its shore."** This statement is from the excessive escapades of the *Soofees* and their vast claims to trap the masses who have been deprived of the knowledge of *at-Tawheed*. The Shaytaan has played much with the people of *tasawwuf* (soofism), and this is from it.
6. **"Muhammad al-Baadee"** meaning: The Arab who lived as a bedouin. And al-Fakhr ar-Raazee was tried with this statement and great uproar was raised against him because of this statement. The Prophet (*sallaallaahu 'alayhi wa sallam*) was from the city (of Makkah) and not from the desert. So whoever said this statement intending by it belittlement of the Messenger of Allaah, then he is a disbeliever.
7. **"Al-Faatihah is an addition to the nobility of the Prophet (*sallaallaahu 'alayhi wa sallam*)."** Some of the people of innovation were tried with the giving of al-Faatihah to the Prophet (*sallaallaahu 'alayhi wa sallam*) after his supplication. And this presentation which they speak about is from the recent innovations. And it has been legislated for us that we seek increase in the highness of the rank of al-Mustafa.<sup>132</sup> Such as sending prayers upon the Messenger (*sallaallaahu 'alayhi wa sallam*), and the supplication after the *adhaan* to give him the *Waseelah*, which is the highest rank in paradise.<sup>133</sup>

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<sup>132</sup> Al-Mustafa: One of the names of the Prophet (*sallaallaahu 'alayhi wa sallam*)

<sup>133</sup> Muslim recorded that the Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*) said: "If you hear the caller (*mu'aadhin*), say what he says, then ask Allaah, then say *salaah* for me, since whoever says *salaah* for me one time, Allaah will say *salaah* for him ten times. Then ask Allaah to grant me *al-Waseelah*, for it is the rank in Paradise that only one of the servants of Allaah will be granted. I hope that I would be that servant. And whoever asks *al-Waseelah* for me, my intercession will be due to him."



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8. The author of *Dalaa'ilul-Khayraat* mentioned names for the Prophet according to his assumptions. And from them:

- ✽ *Ghawth* (Aid)
- ✽ *Ghiyaath* (one who brings help)
- ✽ *Maqeelul-'Atharaat* (remover of difficulties)
- ✽ *Sufooh 'Aniz-Zallaat* (the one who pardons those who err)
- ✽ *Khaazinu 'Ilmillaah* (treasurer of Allaah's Knowledge)
- ✽ *Bahru Anwaarik* (sea of your lights)
- ✽ *Mu'aaddatu Asraarik* (counter of your secrets)
- ✽ *Mu'tir-Rahmah* (giver of mercy)
- ✽ *Noorul-Anwaar* (Light of Lights)
- ✽ *As-Sababu Fee Kulli Mawjood* (The reason for the existence of everything)
- ✽ *Haa'ur-Rahmah* (the letter *haa* in the word *rahmah*)
- ✽ *Meemul-Mamlaka* (the letter *meem* in the word *mamlaka* [kingdom])
- ✽ *Daalud-Dawaam* (the letter *daal* in the word *dawaam* [permanence])
- ✽ *Qutbul-Jalaalah* (The pole of majesty)
- ✽ *As-Sirrul-Jaami'* (the collective secret)
- ✽ *Hijaabul-'A'dham* (the greatest veil)
- ✽ *Aayatullaah* (sign of Allaah)

And this book *Dalaa'ilul-Khayraat* is filled with *Soofee* innovation, rather it contains *shirk*. So it is not permissible to sell it nor buy it, nor to give it (as a gift), nor to print it, nor to read it, except for one who is firmly grounded in beneficial knowledge upon the path of *Ahlus-Sunnah wal-Jamaa'ah*. Its author is from those who, it has been ascribed to him, that he is the seal of the *Awliyaa'* and this is a very dangerous ascription. It is feared for the one who says it (that he may have fallen into) *kufir* and the refuge is with Allaah. I add to what has preceded that these innovations with



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these escapades actually belittle the Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*). It is known that no one is able to ascribe Allaah's Messenger with that which befits him except for Allaah, and we are to but follow what has been presented in the Qur'aan and the pure Sunnah in (regards to) the description of our Prophet (*sallaallaahu 'alayhi wa sallam*).

9. **"Moon of the Prophets."** From their escapades is the statement of some of the non-Arabs to some of those who they have called *Awliyaa'*, (they say he is) the moon of the Prophets. And this statement springs forth from very dangerous beliefs. And that is that the *Awliyaa'* are better than the Prophets. Clarification has already preceded in one section of this study with proofs and evidences that the excessiveness the *Soofees* place in the station of their *Awliyaa'* over the station of the Prophets of Allaah. May Allaah fight them for their slander.
10. **"The Prophets are accused."** (When) it occurs that an individual accuses another individual, the one who is accused says to the one who accuses him: "The Prophets are accused" some of the scholars have said that this is from the statements of apostasy. And we ask Allaah for a good end.
11. **That he (*sallaallaahu 'alayhi wa sallam*) was poor.** It is not befitting to apply this word to our Messenger (*sallaallaahu 'alayhi wa sallam*) because he (*sallaallaahu 'alayhi wa sallam*) was rich in heart and soul. His poverty was by choice and not by force, because Allaah laid the dominion and the treasures before him, and he rejected them. So his poverty was not the result of scarcity of strength. For the wealth was presented to him after the *hijrah* (migration) in great quantities but he distributed it wherever Allaah commanded.
12. **"Muhammad (*sallaallaahu 'alayhi wa sallam*) said..."** The completion of good manners is that the speaker says: "Allaah's



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Messenger said..." or "the Prophet of Allaah said..." The Most High said:

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴾

**Make not the calling of the Messenger (Muhammad (peace be upon him)) among you as your calling of one another.**

[Sooratur-Noor, 24:63]

13. **"Habeebullaah" (the Beloved of Allaah).** Some of the people speak about the Messenger (*sallaallaahu 'alayhi wa sallam*) saying: "Habeebullaah said..." and it is more correct that it be said: "Khaleelullaah (the dear friend of Allaah) said..." Because *khullah* (intimate friendship) is higher than *mahabbah* (love), and more specific than it. And it is not for anyone except Ibraaheem and our Prophet, upon them both be peace. As for the *hadeeth*: "...I am *habeebullaah* and I am not boasting..." it is weak because it came by way of Zam'ah Ibn Saalih and Salamah Ibn Wahraam, and they are both weak.

And some of the people of knowledge have mentioned the statements of the Muslim: "The Messenger said..." or "The Prophet said..." without attaching him to Allaah; and it is correct that it be said: "Allaah's Messenger said..." or "Allaah's Prophet said..." for the attainment of the completion of praising (him).

14. **"Muhammadullaah" (Allaah's Muhammad).** Some of the non-Arabs say: "*muhammadullaah*". So they put the name of the Messenger along with the name of Allaah; and this is a resemblance to the Christians who said: "Eesaa is the son of Allaah." So let them beware of these dangerous words.
15. **"I visited the grave of the Prophet."** From amongst the widespread mistakes is the statement of many of the people: "I visited the grave of the Prophet (*sallaallaahu 'alayhi wa sallam*)."



This statement is disliked because it implies that the individual came to al-Madeenah because of the grave of the Prophet (*sallaallaahu 'alayhi wa sallam*) and not because of his *Masjid*. And from that which is absolutely known is that travelling is only (to be done) to his *Masjid*. And once he (the traveller) has arrived at the prophetic city, it is legislated for him that he visits the grave of the Prophet (*sallaallaahu 'alayhi wa sallam*). And it is the best and greatest grave found on the face of the earth, and in spite of this, making a trip (solely) to visit it is not permissible.

16. **"Genius."** From the more recent dangerous expressions is the statement of some of the writers when they praise Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) referring to him as "Genius." And this is diminution with regards to the Prophet (*sallaallaahu 'alayhi wa sallam*) because within the station of prophethood and messengership, no description can come near to them (regardless of) whatever the describer may have intended from veneration of the Messenger (*sallaallaahu 'alayhi wa sallam*), and this word is used in praising other than the Messenger (*sallaallaahu 'alayhi wa sallam*). For verily the Messenger said, praising 'Umar, may Allaah be pleased with him: "I have not seen a genius invent falsehood."<sup>134</sup> As for if the speaker intended by it, affirmation of the Messenger (*sallaallaahu 'alayhi wa sallam*) being a genius without messengership and prophethood, then this is apostasy from al-Islam, and the refuge is with Allaah.

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<sup>134</sup> Agreed upon





## Statements that are Said Concerning our Prophet Which...





## Section 32: The *Raafidhah* (Extremist *Shee'ah*) Place the Status of their Imaams above the Status of the Prophets and Messengers

The *Raafidhah* emanate from a foundation of disbelief. And it is that the prophethood has its place within their Imaams. And here are some of their statements:

- ❖ Al-Kaafee attributed to Ja'far as-Saadiq that he said: "Verily with us is the Qur'aan of Faatimah, upon her be peace. And what will make them know what the Qur'aan of Faatimah is? The Qur'aan of Faatimah contains three times as much as your Qur'aan. By Allaah, it does not contain one letter of your Qur'aan."<sup>135</sup>
- ❖ And he mentioned therein one who said: "Verily Allaah sent Jibreel to Faatimah to bring her solace and speak to her. And verily that *mushaf* was tantamount to that conversation. 'Alee Ibn Abee Taalib wrote it down."<sup>136</sup>
- ❖ And he said: "Verily our knowledge is transitory, *mazboor* (a scripture revealed), and a scratching in the hearts and a pecking in the hearing. As for the transitory (knowledge) it is what has preceded our knowledge. As for the *mazboor* it is what comes to us. As for the scratching in the hearts, it is inspiration. And as for

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<sup>135</sup> Al-Kaafee in his *Usool* 1/199

<sup>136</sup> Al-Kaafee in his *Usool* 1/202



## The *Raafidhah* (Extremist *Shee'ah*) Place the Status of their...

the pecking in the hearing, it is the command from al-Maalik (i.e. Allaah)"<sup>137</sup>

- ❖ And on the authority of al-Hasan Ibn al-'Abbaas al-Ma'roof that he wrote to ar-Ridaa saying: "May I be sacrificed for you! Inform me what is the difference between the Messenger, the Prophet and the Imaam?" So he wrote or he said: "The difference between the Messenger, the Prophet and the Imaam is that the Messenger is one upon whom Jibreel descends upon. And perhaps he sees in his sleep, the likes of the dream of Ibraaheem. And the Prophet, perhaps hears the speech and perhaps sees the individual (addressing) him and does not hear (him). And the Imaam, he is the one who hears the speech, but he does not see the individual (speaking)." And he cited for that the verse (which is *shaadhah* as was clarified earlier<sup>138</sup>): "And we have not sent before you ('O Muhammad) any Messenger, nor any Prophet, nor *Muhaddath*..."<sup>139</sup>

And these narrations are ascribed to Ja'far as-Saadiq and he is very clearly free of them. And they assert that their Imaams have a Qur'aan other than our Qur'aan and that the *wahi* (revelation) descends upon them, and that the Imaams hear (the speech of) al-Maalik (Allaah).

The book *al-Kaafee* contains tens of narrations which affirm (their false belief that) revelation was made to the Imaams of the *Raafidhah*. And the author of (the book): '*Aqeedatu Khatamin-Nubuwwah bin Nubuwwatil-Muhammadiyah*' mentioned that the author of *Anwaarul-Islaam fee 'Ilmil-Eemaam* said:

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<sup>137</sup> Al-Kaafee 3/248

<sup>138</sup> Note: See section 30 - The Angels Do not Speak with the *Awliyaa'* and the *Muhaddathoon*

<sup>139</sup> Al-Kaafee 3/30



## The Raafidhah (Extremist Shee'ah) Place the Status of their...

As for the true knowledge, it is the knowledge of the Prophets and the *Awsiyaa'* (the administrators) since mistakes do not befall them, nor lapses nor forgetfulness, then it is knowledge witnessed from Allaah emanating from the revelation, intuition and the inspiration. And Allaah guarantees the correctness of this knowledge, because it is from the mystic knowledge...

And they claim for their Imaams, matters of the unseen that are not known except by way of the revelation. And from that is what al-Kaafee, titled (the chapter) in his book of *usool: Chapter: The Imaams know who dies and they do not die except by their own choice*.<sup>140</sup> And *Chapter: The Imaams, upon them be peace, know what was and what is, and nothing is hidden from them, prayers of Allaah be upon them*.<sup>141</sup> The unseen matters mentioned here, none knows them except Allaah alone. And Allaah shows (this knowledge) to whom He wills from His Messengers to the exclusion of others. As for all of that which is mentioned in the speech (above), then this is not so.

And Husayn al-Moosawee said in his book which exposes the *Raafidhah* entitled: *Kashful-Asraar wa Tabra'atul-A'immah al-At-haar* after he mentioned texts of the *Raafidhah*, he said: "And there are many other narrations, we find them in *al-Kaafee*, *al-Bahaar*, *Basaa'irud-Darajaat* and *Saa' ilush-Shee'ah*."

I say: And what will make you know what is in these books from falsehood? In them is what one wouldn't think of, nor would one imagine. Al-Majlisee began a chapter in his book, *Bahaarul-Anwaar*, with this text:

*Chapter: Their virtue (the Imaams), upon them be peace, over the Prophets and all of the creation, and the taking of their covenant from them and from the Angels and from the rest of the creation, and that the Messengers of Strong*

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<sup>140</sup> Al-Kaafee 3/232

<sup>141</sup> Al-Kaafee 3/249



*Will, they became Messengers of Strong Will with their love of them (the Imaams), prayers of Allaah be upon them.*

- ❖ And in the book, *Amaalis-Sudooq* (page 71): "Jibreel came to the Prophet (*sallaallaahu 'alayhi wa sallam*) so he said to him: 'O Muhammad, 'Alee is the best of the humans. Whoever disavows him has disbelieved.'" This is an outright lie and slander along with the knowledge that they claim that Jibreel was treacherous with the messengership, and gave it to Muhammad (*sallaallaahu 'alayhi wa sallam*) while it was for none other than 'Alee, may Allaah be pleased with him. So they are the enemies of Jibreel, upon him be peace. And they resemble the Jews with this. For verily Allaah said concerning the Jews who made Jibreel their enemy:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ

لِلْكَافِرِينَ﴾

**Whoever is an enemy to Allaah, His Angels, His Messengers, Jibreel (Gabriel) and Mikael (Michael), then verily, Allaah is an enemy to the disbelievers.**

[Sooratul-Baqarah, 2:98]

And do not assume that the belief of the *Raafidhah* in placing their Imaams above the Prophets and Messengers has changed or ceased. Rather, their beliefs are still in place in our time like the firmness of the mountains. Just look at what Khomeini<sup>142</sup> said in his book, *al-Hukoomaatul-Islamiyyah* page 52: "And from the necessities of our *madhhaab* is that for our Imaams is a station that is not reached by an Angel brought near nor a Prophet sent as a Messenger." And when this speech emanates from the

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<sup>142</sup> Translator's note: Ruhullah Mousavi Khomeini, Grand 'Ayatollah' of Iran from 1979 until Allaah rested the earth from him on June 3<sup>rd</sup> 1989.



## The Raafidhah (Extremist Shee'ah) Place the Status of their...

political leader of the *Raafidhah*, so what about those who have the beliefs of the *Raafidhah*?

With that, I will present some scriptures which have descended upon the *Raafidhah* from the heavens according to their claims, transmitted from the book: *Kashful-Asraar wa Tabra'atul-A'immah al-Athaar*:

1. *Al-Jamaa'ah*
2. *Saheefatun-Namoos*
3. *Saheefatul-'Abeetah*
4. *Saheefatur-Ru'yah as-Sabq*
5. *al-Jafr* and it is of two types: *al-Jafrul-Abyad* (the white fortune-telling) and *al-Jafrul Ahmar* (the red fortune-telling)
6. The *mushaf* of Faatimah, (may Allaah be pleased with her and may Allaah disgrace the *Raafidhah*)
7. The *Tawrah* and the *Injeel* because the *Raafidhah* claim that all of the Heavenly Books which were revealed, descended upon their Imaams
8. The Qur'aan and it is that which Allaah sent down upon His Messenger, Muhammad (*sallaallaahu 'alayhi wa sallam*), but they claim that it is distorted. As for what has preceded, he mentioned it being from the scriptures sent down upon their Imaams, but it is preserved and nothing from it has been distorted

And if someone says: Why do they portray in front of the Muslims that they act in accordance with the Noble Qur'aan?

The Response: This is from the point of view of *at-taqiyyah* (deception, hiding one's true beliefs) for it is nine-tenths of Islaam according to them.

At this point, we have clarified for the noble reader the great crimes which the *Raafidhah* have committed concerning the Prophets, Messengers and the people of the prophetic household.



**NOTE:** The upper-part of Yemen used to be afflicted with the sects of the *Shee'ah* up until recent times. However the *da'wah* of *Ahlus-Sunnah* has become manifest, so Allaah has bestowed victory upon the people of Yemen and given them success in accepting it (*da'wah*). So they have removed the repugnant partisanship and have adorned the garments of the Sunnah. And - with Allaah's Praise - they have come to realise the legislated rights of the prophetic household. And they have made *hijrah* (migration) from the innovations and have rejected the acts of polytheism and this is a great good. However, the new occurrence is the efforts towards establishing the *Raafidhee* ideology with regards to the *Raafidhah* that are in Yemen, and they are a very small group, they depend on the state of Iran - bearing the flag of misguidance. However, Allaah will cause their hopes to fail and thwart their plans. So now the *Raafidhah* are mobilising and trying to establish themselves with deceptive and dangerous means. So let the people of Yemen beware of being silent concerning them and compromising for them whilst they create great dangers for the state (of Yemen). They aspire to place sovereignty and leadership within their own hands, and they are preparing for the time which will facilitate that for them. So let the state (of Yemen) beware of them.





### Section 33:

## The Excessiveness of the Soofees in Placing the Status of their *Awliyaa'* Above the Status of the Prophets

The People of Islaam know that the *Soofee* extremists give preference to the *walee* over the Prophet. More than one of them has mentioned that the first who said this was Muhammad Ibn 'Alee who is nicknamed al-Hakeem at-Tirmidhee. He (al-Hakeem) said concerning the statement of the Prophet (*sallaallaahu 'alayhi wa sallam*) about the abstemious ones: "The Prophets and the martyrs are envious of them (the *Awliyaa'* of the Soofees)." He said: "If they were not better than them, then they would not have been envious of them." Due to this statement al-Hakeem was expelled from Tirmidh<sup>143</sup> and was ruled upon with *zandaqah* (heresy). And none from the people of Islaam have followed him upon this statement.

It is a statement of clear misguidance because mere *gubtah* (envy) does not indicate that the one envied is better than the envier. The Messenger of Allaah (*sallaallaahu 'alayhi wa sallam*) desired martyrdom, and yet none has said that the rank of the martyrs is higher than the rank of the Prophets and Messengers. Also al-Hakeem fell into another deviation and that is claiming to be the seal of the *wilaayah*.

Ibn 'Arabee al-Haatimee at-Taa'ee undertook the call to this creed of disbelief. He has been explicit in many places in his books that *wilaayah* is

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<sup>143</sup> Translator's note: Surkhandaryo (Surxondaryo Province – a region in south eastern Uzbekistan of which the capital is Termez).



## The Excessiveness of the Soofees in Placing the Status...

greater than prophethood, and that prophethood is greater than messengership. So he has made the *walee* greater than the Messenger as well as the Prophet. And he favoured him (the *walee*) over the Messenger greater than (his favouring of him over) the Prophet. He said: "The height of prophethood in the *barzakh*<sup>144</sup> is above the Messenger and below the *walee*." As he said in his books, *Lataa'iful-Asraar* page 29 and in *Al-Fatoohatul-Makkiyyah*, "*Wilaayah* comes first, then Prophethood then Messengership." And he says concerning the station of *al-Wilaayah*:

*"From the image of al-Haqq (the Truth [Allaah]) we have some of his wilaayah; all of it, we say, in the coming war. For us is the khilaafah (rulership) in the dunyaa without doubt, and it has no rules in the everlasting gardens."*<sup>145</sup>

So his statement: "*all of it*" means all of the *wilaayah* is for them from what is in that from prophethood and messengership. And his statement: "For us is the *Khilaafah* in the *dunyaa* without doubt" means: above everything.

And Ibn 'Arabee also said:

*"Between al-Wilaayah and messengership there is a barzakh (barrier) and in it is prophethood. Its ruling is not unknown."*<sup>146</sup> So he was explicit in saying that prophethood is in the middle of *wilaayah* and messengership.

And he said in his book, *al-Fusoos* pg 203: "Know that *al-Wilaayah* is the universal space which encompasses the world. And for this reason, it has not been cut off. It contains general information. And as for the legislation and the messengership, it has been cut off."

Ibn 'Arabee (the atheist) and whoever follows him have made the case that the *walee* is better than the Prophet. So he made the *walee* with whom

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<sup>144</sup> Translator's note: The period between death and resurrection.

<sup>145</sup> *Al-Fatooha* 2/248,252,256

<sup>146</sup> *Al-Fatooha* 2/249



## The Excessiveness of the Soofees in Placing the Status...

the *wilaayah* is sealed as if he receives the Revelation from Allaah directly. And he said, "My heart spoke to me from my Lord, and there is no need for the Prophet." He also said: "The *walee* does not take the prophethood from the Prophet except after al-Haqq inherits it from them. Then he grants it to the *walee* so that that may be a completion in his right; until he is ascribed in that to Allaah and not to other than him."<sup>147</sup> So his statement: "and not to other than Him" means: not to the Prophets.

These heretics say: "The *Walee al-Khaatam* (the *walee* who seals the *wilaayah*) receives from the Prophet externally, and directly from Allaah internally." This is in the external and as for the internal, they say: "Verily the Prophets receive from the lamp of the *Awliya*" and this is heresy.

And a group of *Soofee* heretics claimed to be the seal (highest) of the *wilaayah*. From them:

1. Ibn 'Arabee the atheist, died 638H
2. At-Teejaanee and he is nicknamed al-Qutb al-Akbar (The great pole), died 1230H

Look at the timespan between the two. So this shows you that this creed has spread over a long period of time. The author of the book, *Bughyah al-Mustafeed* page 193-194, mentioned that at-Teejaanee said:

Verily the master of the existence informed him in wakefulness and not in a dream that he is the *Muhammadee* Seal known with all of the *Aqtaab* (poles) and the *Siddiqeen*. And that there is no station higher than his station with regards to the knowledge of Allaah.

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<sup>147</sup> *al-Fatoohaat al-Makkiyyah* 2/353



3. Muhammad Ibn Sulaymaan al-Jazoolee, author of the book, *Dalaa'ilul-Khayraat*. This book is filled with innovations and it is not safe from the statements of *shirk*.
4. As-Sayyid 'Alee
5. Al-Qashaa'ee

Ibn Taymiyyah, may Allaah have mercy on him, said: "A group claimed, everyone from amongst them that he is like Ibn 'Arabee and perhaps restricted it (his claim) that he is the seal of the *Muhammadee Wilaayah*, or the completion of it or the likes of that. So that it is necessary that there not be for Allaah, a *walee* after him."<sup>148</sup> Anyhow, the naming of the seal of the *Awliyyaa'* is a false naming which has no basis in the Book of our Lord and the Sunnah of our Messenger (*sallaallaahu 'alayhi wa sallam*), nor with our *Salaf* or our Imaams. And it has emanated from the people of misguidance and atheism. For the *Awliyyaa'* of Allaah are every righteous believer. The Most High said:

﴿الْآبَاءُ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**No doubt! Verily, the *Awliyyaa'* of Allaah (i.e. those who believe in the Oneness of Allaah and fear Allaah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allaah much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).**

[Soorah Yoonus, 10:62-63]

<sup>148</sup> *Majmoo' al-Fatawaa* 11/363





### Section 34: The Position of the Groups that Have Exited from al-Islaam

Verily the groups that have exited from al-Islaam exert great efforts to destroy the Islaamic legislation through various means. And from them is their claiming its abrogation and not correctly acknowledging the prophethood of the Prophets and the sending of the Messengers, nor the resurrection and the gathering and other than that. And from these groups are:

1. *al-Baatiniyyah*: Who are from the *Ismaa'eeliyyah*, the *Qaraamitah*, the *Nusayriyyah*, the *Durooz*, the *Buhrah*, the *Makaaramah*, the *'Ubaydiyyah*, the *'Alawiyyeen*, and the *Faatimiyyeen*. And all of these are different names for one thing.
2. *al-Baabiyah*: Who are attributed to 'Alee Ibn Muhammad ash-Sheeraazee, known as *al-Baabaa*
3. *al-Bahaa'iyyah*: Who are attributed to Mirzaa Husayn Ibn 'Alee known as *Bahaa'ullaah*
4. *al-Qaadiyaaniyyah*: Who are attributed to Ghulaam Ahmad al-Qaadiyaanee and they are named al-Ahmadiyyah and Qaadiyaat is a city in India.

So these groups and whatever is from their methodology are groups that have exited from al-Islaam. Their disbelief is more than that of the Jews and the Christians. And more than one of the Scholars, both past and present, have transmitted the consensus upon that fact.





## The Position of the Groups that have exited from al-Islaam





**Section 35:**  
**A General Mention of the Collection of Books**  
**Containing Distortion and Defamation of the**  
**Prophets and Messengers**

Dear Muslim, it is not hidden from you what Allaah has granted to His Prophets and Messengers from completion (of characteristics) and high ranks. So they are the best of the people in character, and the most beautiful of the people in their dealings and the most truthful of the people in speech, the most sincere of the people in their actions, the greatest of the people in courage, the purest of the people in their souls, the purest of the people in heart, they have the most fear (of Allaah) of all the people, they are the strongest of the people in trust and reliance (upon Allaah); the most abundant of the people in knowledge and awareness, the most expansive of the people in mercy, the most noble of the people in abstemiousness and *wara'*<sup>149</sup>, the most patient of the people with the people, the quickest of the people to pardon and forgive, the furthest of the people from comparison; so they are the elite of Allaah's creation.

He chose them for His Religion and He chose them for Himself. He made them the recipients of His Revelation. He considered them as intermediaries between Himself and His creation. So Allaah has extolled them and expressed the highness of their status and mentioned their rights. So defaming them is a great treason. Rather, it is a negation of Islaam altogether and to defame them slightly in the eyes of the people is

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<sup>149</sup> Translator's note: *al-Wara'* is a higher level of piety which necessitates that one leaves off from the *halaal*, for fear that one may fall into the *haraam*.



## A General Mention of the Collection of Books Containing...

dangerous and weighty with the Lord of the 'Alameen. The Most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ

بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾

**O you who believe! Raise not your voices above the voice of the Prophet (peace be upon him), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.**

[Sooratul-Hujuraat, 49:2]

Indeed it is an intimidation and a severe threat (for) when voices are raised when they speak, and they speak loudly with their statements. And this verse remains until the establishment of the Hour.

So if the mere raising of the voices above them (the Prophets) leads to rendering the deeds fruitless, then how about one who mocks them, taunts them, slanders them and belittles them - how dangerous and destructive. And here is a short clarification of what must be avoided with regards to (negating) the rights of the Prophets and Messengers:

1. Beware! And again beware of accepting what the books of the Jews and Christians contain from the revilement of the Prophets and Messengers. For indeed their books are filled with lies and falsehoods which the (authentic) transmissions do not accept and the intellect does not confirm. I don't mean the history books of the Jews and Christians, rather, all of their books beginning with the *Tawrah* and the *Injeel* which have been distorted. And some of the scholars of *tafseer* have transmitted some of those lies which are in the books of the Jews and Christians from what they attribute to the Prophets and Messengers. And if I say that the Jews did not find a shortcoming except that they attached it to a Prophet from the Prophets of Allaah, then I would not have



## A General Mention of the Collection of Books Containing...

avoided the truth. So *shirk*, *kufr*, worshipping idols and performing magic, astrology, lying, *zinaa* and other than that; they attributed (some or all of that) to the Prophets. And the Christians resemble the Jews (in this).

2. The books of the people of innovations and misguidance. They contain statements of wickedness, obscure opinions and fabricated reports which are not permissible to hear or to transmit. I specifically mention from these groups; the *Soofees* and the *Raafidhah*. For these two groups inherited from the Jews and the Christians in what they have of excessiveness and negligence concerning the rights of the Prophets and Messengers, and other than that. If you desire something from the explanation of this, then see our book, *Warning the Pious from Worshipping the Graves of the Prophets and the Righteous*.
3. Beware of accepting the weak *ahaadeeth* in general, and I specifically mention that which refers to the Prophets and Messengers; since the liars amongst the ranks of the Islaamic *ummah* have concocted many many things from speech which is not befitting of the Prophets and they attribute it to the Prophets and Messengers. Specifically those inclined towards the beliefs of the *Raafidhah* and *Tasawwuf* (Soofees). Rather, they have ascribed (whole) books (to the Prophets and Messengers) as they are. So there is no might nor power except with Allaah.
4. The magazines and newspapers which contain atheistic ideas. It is not hidden from you 'O Muslim, that the atheism which is in the lands of the disbelievers has extended its neck towards us (in the Muslim lands). And some of the magazines and newspapers have become a source for it. From that atheism is reviling the Prophets, vilifying and defaming them with words and images. And this is known by whoever follows what is said and circulated in some of the newspapers and radio broadcasts.



**A General Mention of the Collection of Books Containing...**





**Section 36:**  
**The Criminality of Whoever Defames the**  
**Prophets and Messengers, Even Defaming Allaah,**  
**In the Era - are a Small Group of**  
***al-Hadaathiyoon* (Innovators)**

Dear reader, I saw from the point of view of defending the Prophets of Allaah and His Messengers that I should mention a collection of the books with their names, warning against them. And I have mentioned previously that the majority of the books of the Soofees and the *Raafidhah* contain defamation of the Prophets. I saw here that I should dictate the books which I am warning against into two categories:

**The First Category:** Books containing many innovations and these innovations are rife with polytheistic content. And the likes of these books have reached the height of peril. And every Muslim has no choice but to beware of them as much as he is able. And here are their names:

1. *Ithaaful-Adhkiyaa' bi Jawaazit-Tawassul bil-Anbiyaa wal-Awliyaa'* by 'Abdullaah Ibn Muhammad Al-Ghamaaree
2. *Irghaamul-Mubtadi' al-Ghabee bi Jawaazut-Tawassul bin-Nabee* by al-Kawtharee, the Deviant
3. *Laa min wal-'Alee Li-Naa'ee al-Mustafaa bi Daafi'il-Balaa* by Ahmad Ridaa al-Barbalawee al-Afghaane, Imaam of the grave-worshippers



## The Criminality of Whoever Defames the Prophets...

4. *al-Anwaarul-Muhammadiyah* by Ismaa'eel Ibn Yoonus an-Nabhaanee, the greatest defender of superstition in our era from the Arab world.
5. *al-Jawharul-Munadham fee Ziyaaratil-Qabr al-Mu'aadham* by Ibn Hajr al-Haytamee al-Makkee, one of the major callers to grave worship.
6. *Dalaa'ilul-Khayraat* by Muhammad Ibn Sulaymaan al-Maghrabee as-Soofee al-Khuraafee, famously known as al-Jazulee
7. *Adh-Dhakhaa'irul-Qudsiyyah Fi Ziyaarati Khayril-Bariyyah* by 'Abdul-Hameed Ibn Muhammad al-Makkee
8. *Adh-Dhikrul-Husayn Fi Seeratin-Nabee al-Ameen (sallaallaahu 'alayhi wa sallam)* by Muhammad Shafi' al-Awkaaroobee
9. *Qamrut-Tamaam fee Nafidh-Dhill 'An Seeratil-Anaam (sallaallaahu 'alayhi wa sallam)* by Ahmad Ridaa Al-Afghaanee
10. *Madaarijun-Nubuwwah* by 'Abdul-Haqq ad-Dahlawee al-Khurufee as-Soofee
11. *An-Ni'matul-Kubraa 'Alal-'Aalam fee Mawlid Sayyid Waladi Aadam* by Ahmad Ibn Hajr al-Haytamee, one of the major callers to grave worship
12. *Shifaa'us-Siqam fee Ziyaarati Khayril-Anaam* by 'Alee Ibn 'Abdul-Kaafee as-Subkee, one of the callers to grave worship. Ibn 'Abdul-Hadee has refuted him in his great book *as-Saarimul-Munkee fee Radd 'Alaa As-Subkee*
13. *Thubootul-Haadhir wan-Naadhir li-Ithbaat Kawnin-Nabee' Haadhir Naadhir Ilaynaa fee Kullee Zamaan wa Makaan* by Muhammad Fayd al-Aloosee al-Khuraafee



## The Criminality of Whoever Defames the Prophets...

14. *Shawaahidul-Haqq fil-Istighaathah bi Sayyid al-Khal* by Ismaa'eel Ibn Yoosuf an-Nabhaanee. And this book of his surpasses all books in being filled with *shirk* and superstitions. Muhammad Shukree al-Aloosee established the refutation against him in his book entitled, *Ghayatul-Amaanee fir-Radd 'Alan-Nabhaanee*
15. *Kashfun-Niqaab fee Hayaatil-Anbiyaa' Idhaa Kaanoo Tahtut-Turaab*
16. *Bahjatun-Naadhira fit-Tawassul bin-Nabee at-Taahir*

Nonetheless, it is obligatory upon every Muslim, male and female, to beware of reading, selling, buying or giving these books (as gifts) and what is in their likeness, and it is upon the scholars that they warn against them.

**The Second Category:** Books containing innovations and defamations upon the path of the people of rhetoric from the *Raafidhah*, *Jahmiyyah*, *Mu'tazilah* or the *Ash'ariyyah*, and perhaps the heretics (*az-Zanaadiqah*). And here are their titles:

1. *Hayaatu Muhammad* by Muhammad Husayn Haykal. The way of the author in this book is the way of the orientalist. And what do we expect from a man who traverses - in his writing of this book - the path of disbelief? Those who are known to have hidden resentment for the Messenger (*sallaallaahu 'alayhi wa sallam*). At any rate, this book is filled with heresy and atheism, sometimes explicitly and sometimes implicitly. Mashhoor Hasan Aali Salmaan mentioned a portion of that in his book, *Kutub Hadh-dhara Minhaa al-'Ulamaa*.
2. *Araa'isul-Majaalis fee Qasasil-Anbiyaa'* by Abu Ishaaq Ath-Tha'labee. And his book is filled with *al-Israa'iliyyaat* (stories from the children of Israa'eel), insubstantial information, strange narrations, calamities and trial.



3. *Tanzeehul-Anbiyaa'* by Ash-Shareef al-Murtadha. And he is a filthy *Raafidhee*. He used the mention of the Prophets as a corridor for affiliating the greatness of their Imaams. He wrote in his book fifty pages claiming the greatness of their Imaams. And the book is built upon the path of the people of *kalaam* (theological rhetoric) from one angle and the *Raafidhah* from the second angle.
4. *Ismatul-Anbiyaa'* by Muhammad Ibn 'Umar Fakhrud-Deen ar-Raazee. He built this book upon the path of the people of *kalaam*. And it gives precedence to the intellect over the texts and the absence of using the *aahaad hadeeth*<sup>150</sup> as proof, so he depends on it.
5. *An-Nubuwwatut-Anbiyaa'* by Muhammad Ibn 'Alee as-Saboonee. This book contains some of the *Israa'iliyaat* (stories) which would make the bodies shiver and it contains horrible statements. Some of the scholars have stood in criticism of the book and from them is *Nadharaat fee Kitaab an-Nubuwwaah wal-Anbiyaa'.*
6. *Qasasul-Anbiyaa'* and their reports are attributed to al-Waaqidee but this is not correct.
7. *Qasasul-Anbiyaa'* by Ni'matullaah al-Jazaa'iree Ar-Raafidhee. The author confirmed in his book the mentioned beliefs of the *Raafidhah* in all clarity and they are deviant beliefs. He said in the introduction, page 7: "The trustworthy narrated from Ibn Ibraaheem, from Abu 'Abdillaah, upon him be peace, that he said: "Allaah did not raise a Prophet since Aadam except that he

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<sup>150</sup> Note: *Aahaad* and *Mutawaatir Hadeeth*:

*Aahaad* - description of a *hadeeth* that has been narrated by a small group of narrators, not reaching the level of *mutawaatir* (see: *mutawaatir*)

*Mutawaatir* - description of a *hadeeth* that has been narrated by a large number of narrators, thus it is undoubtedly acceptable.

The majority of all *hadeeth* are *aahaad*, *mutawaatir* are rare.



returned to the *dunyaa* and he aided the Chief of the Believers! (i.e. 'Alee Ibn Abee Taalib)."

I say: This is confirmation of this wicked creed; and it is the recurring creed. It is based upon great deviation and defaming the religion and it is that the noble Companions apostated from the religion and that Abu Bakr and 'Umar removed a third of the Qur'aan pertaining to the *wilaayah* of 'Alee, may Allaah be pleased with him. And the victory shall come for 'Alee against these (people). The book is filled with conspiracy of which the *Raafidhah* are known for.

8. *Minhajul-Anbiyaa' fid-Da'wah Ilullaah* by Muhammad Suroor. The author appointed himself as a speaker about the methodology of the Prophet in calling to Allaah whilst he is not the person for it, since he was nurtured and brought up amongst political factionalism which stands upon upheaval and revolution. Due to this, you find him in the aforementioned book of his, babbling much concerning that (political activism). And he depends upon the statements of Sayyid Qutb<sup>151</sup> and his likes, taking from him

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<sup>151</sup> Translator's note: Sayyid Qutb al-Ash'aree, al-Mu'tazilee, ar-Raafidee. The Scholars of this ummah have warned us in brief and in detail against the evil of this man and his writings. From them is what the 'Allaamah, Dr. Rabee' Ibn Haadee al-Madkhalee (may Allaah preserve him) has stated in his book, *Explanation of Usoolus-Sunnah of Imaam Ahmad Ibn Hanbal* pg. 32:

...And unfortunately Sayyid Qutb, by Allaah, denies belief in the *meezaan* (the scale on the Day of Judgement upon which the deeds will be weighed), and he denies the (believer's) seeing Allaah. He traverses upon the path of the *Jahmiyyah* and the *Mu'tazilah* in many issues of '*aqeedah* (creed), and by Allaah, this is just in brief. We say this so that people will not be fooled by the books of this man. For they are, by Allaah, filled with deviations 'O brothers; in the foundations and fundamental principles of the religion, Sayyid Qutb commits blunders and many of the youth shall be lost due to their veneration of him and their elevation of him to a status that he is not deserving of. For you will not find a *Mu'tazilee* or a *Jahmee* with an innovation except that he shares in it with them, exposes it ☞



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instead of the scholars of the Sunnah. And the gist of what is in his aforementioned book is his call to rebellion against the scholars of Ahlus-Sunnah and the Muslim rulers. And he (Suroor) said in the introduction of his book:

I looked into the books of '*aqeedah* and I saw that they were written in other than our era and they were solutions to the affairs and problems specific to the era in which they were written; despite their importance and despite their resemblance to the problems occasionally; our era needs new solutions. For that reason, the style of the books of '*aqeedah* contains much dullness. Because they are (but) texts and rulings. This is why the majority of the youth have turned away from them and renounced them.

I say: This speech is sufficient in clarifying the deviation of the author from the *manhaj* of the *Salaf* because he claims that he is *Salafee*. So his speech here is about none other than the *Salafee* '*aqeedah* and he has made an error, which nothing will save him from its consequences except making *tawbah* to Allaah. And if the author, in the introduction to his book, has explicitly defamed the '*aqeedah* of the *Salaf*, then what do we expect from the writer and from the book?!

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for them and (attempts to) clarify it unfortunately. So he denies the *meezan* (scale), the '*arsh* (Allaah's throne) and many other things. This is a dilemma - by Allaah!

Also, from that which has been stated concerning him is the statement of Imaam Muhammad Naasirud-Deen al-Albaanee (*rahimahullaah*): "Sayyid Qutb had no knowledge of the fundamental or subsidiary matters of Islaam." (Taken from a handwritten letter in *Baraa'ah 'Ulamaa'il-Ummah min Tazkiyah Ahlil-Bid'ah* by 'Isaam Ibn 'Abdullaah as-Sunaanee)

From his beliefs is rebellion against the Muslim rulers, declaring the whole Muslim Ummah to be disbelievers and *wahdatul-wujood* (unity of existence i.e. that Allaah and His creation are one and the same). He was arrested and hanged for treason in 1966.



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9. The book, *Irshaadul-Atqiyaa Ilaa Tanzeeh Sayyidil-Anbiyaa'* by Adnaan Ahmad al-Junayd. And the author is from the proponents of *Wahdatul-Wujood* (Unity of Existence – a corrupt belief intending that Allaah and His creation are one and the same), based upon the existence of his treatise by the name of *Fathul-Wujood fee Bayaan Ma'aanee Wahdatul-Wujood*. And he is considered to be the inheritor of Ibn 'Arabee at-Taa'ee<sup>152</sup> who is known for great atheism and the refuge is with Allaah.

Also, the author is hell-bent on transmitting the rhetoric of true misguided Soofees like ad-Dabbaagh, Ibn 'Arabee at-Taa'ee and his Shaykh who is nicknamed Ibn 'Ulwaan ath-Thaane, Muhammad Ibn Yahyaa al-Junayd as is in the book its self. And he transmitted his speech after criticising the statements of a group of the scholars from the scholars of *hadeeth* and *tafseer*. The author attempted, in a vile way, to revive the deviations of the Soofees which he finds to be good. And he disregarded the fact that the Soofees are dying out all over the world; and the greater part of their death is in Yemen; and from that is the repetition of "*al-Hadharatul-Qudsiyyah* (the Divine Presence)," and it is from the dangerous Soofee expressions. Also, the author lied that our Prophet (*sallaallaahu 'alayhi wa sallam*) had *Lawhul-Mahfoodh* (The Preserved Tablet) uncovered for him. He said on page 99: "And the *ahaadeeth* are many, indicating his (*sallaallaahu 'alayhi wa sallam*) knowledge of all the affairs of the *dunyaa* and the Religion; and that Allaah showed him the secrets of the unseen and (He showed him) what was and what is."

I say: The intention of the author regarding the creed of the callers to *shirk* and superstition is to say that the Messenger (*sallaallaahu 'alayhi wa sallam*) knows everything that goes on in our lives while he (*sallaallaahu 'alayhi wa sallam*) is in his grave.

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<sup>152</sup> See Section 33: The Excessiveness of the Soofees in Placing the Status of their Awliyaa' Above the Status of the Prophets



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And the goal of these (callers) from this is that their *Aqtaab* (plural for Qutb; a term used to refer to their *awliyyaa'*), after their death, knows all of the affairs of the slaves, both living and deceased.

This is in order that the living will worship them and come to rub on their mausoleum (seeking blessing). And a group of Soofees from Ta'az (a city in Yemen) have made it clear that when they want a (particular) matter then they seek it from Ibn Ulwaan.

Nonetheless, there isn't anything in this aforementioned book except these deviations which are from the height of wickedness with regards to our Lord, Glorified be He, and with regards to our Prophet (*sallaallaahu 'alayhi wa sallam*), and that is sufficient. And the author also traversed, in this book of his, upon the path of the people of *kalaam* from the *Jahmiyyah*, the *Mu'tazilah* and the *Ash'ariyyah*, while keeping in line with Sufism. And he defamed some of the Companions and many of the scholars of *hadeeth* and the *Fuqahaa'* (Jurists). Rather, he said concerning Saheeh al-Bukhaaree "Verily *Saheeh al-Bukhaaree* is filled with this nonsense which the intellect of any person would not accept..." page 129 from his book: *Irshaadul-'Atqiyaa*.





### Section 37: The Weak *Ahaadeeth* in Connection to Our Topic Concerning the Prophets

It is from the beauty of writing and the completion of rectification and the intensity of determination for the safety of the Muslim society from the filth of disorder and corruption in their *deen*, that mention be made of the weak and fabricated *ahaadeeth* which are considered to be one of the contributing factors to the destruction of al-Islam; and which opens up its doors for defamation and taints its clarity and purity. I saw that I should mention a collection of *ahaadeeth* in connection with my topic. The weak and fabricated *ahaadeeth* which have been attached to the Prophets and Messengers in every aspect of their lives are plentiful. And here is a presentation of (some of) them:

**The First Hadeeth:** On the authority of Anas Ibn Maalik, may Allaah be pleased with him, who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'Allaah's Prophet (*sallaallaahu 'alayhi wa sallam*) was sent after 8,000 Prophets, from them 4,000 were from *Banee Israa'eel*.'"

At-Tabaraanee narrated it in *al-Awsat* 1/237 number 574. And Abu Ya'la number 4092 by way of Yazeed Ar-Raqaashee from him. And Yazeed is weak as is mentioned in *at-Taqreeb*. At-Tabaraanee said: "And Ziyaad ibn Sa'd narrated it from Safwaan Ibn Saleem from Anas."

I say: Safwaan did not hear from Anas as is mentioned in *Jaami'ut-Tahseel* page 198-199. So the *hadeeth* is weak; and if it were authentic it would be easy to reconcile between it and the authentic *ahaadeeth*.



**The Second Hadeeth:** On the authority of Abu Dharr, may Allaah be pleased with him, who said: "I said, "O Allaah's Messenger, how many Prophets were there?' He said, '124,000 Prophets.' I said, "O Allaah's Messenger, how many were the Messengers from amongst them?' He said, '313, a very large number.' He said, "O Abu Dharr, four of them were *Suriyaanee*: Aadam, Sheeth, Nooh and Khanookh, and he is Idrees. He was the first one to write with the pen. And four were from the Arabs: Hood, Saalih, Shu'ayb and your Prophet. The first Prophet from the Prophets of *Banee Israa 'eel* was Moosaa and last of them is 'Eesaa - the first Prophet was Aadam and the last of them is your Prophet."

Ibn Hibbaan recorded it in *al-Mawaarid* 1/191-196, by way of Ibraaheem Ibn Hishaam Ibn Yahyaa al-Ghassaanee (who said), "From my father, from my grandfather, from Abu Idrees al-Khawlaanee from Abu Dharr with it. And Ibraaheem is *matrook* (abandoned). Rather, some of them have declared him a liar and he is alone in narrating it from his father, from his grandfather.

And al-Haakim recorded it 2/596; and Adh-Dhahabee said, "As-Sa'dee, he is Yahyaa Ibn Sa'd al-Basree as-Sa'dee. And he is *matrook*. And by way of him, at-Tabaraanee recorded it, number 165, and Abu Nu'aym 1/166-168, and Ibn 'Aadee in *al-Kaamil* 7/2699" and he said, "This *hadeeth* is *munkar* by this chain. And Ibn Jareer At-Tabaree recorded it in his book of history 1/150-151, by way of al-Maadee Ibn Muhammad from Abu Sulaymaan from al-Qaasim Ibn Muhammad from Abu Idrees al-Khawlaanee from Abu Dharr with it in a *marfoo'* form. Abu Haatim was asked about al-Maadhee, so he said, "I don't know him and the *hadeeth* which he narrated is *baatil* (false)." And Ibn 'Aadee said he is *munkar* (rejected) in *hadeeth*. And in general, what he narrates is not concurred with. And I do not know that he narrated from anyone other than Ibn Wahb." And Abu Sulaymaan is 'Alee Ibn Sulaymaan, and he is *majhool* (unknown).

The summary of the speech is: Most of these narrations are extremely weak, so they do not strengthen one another. So the mention of 124,000



## The Weak *Ahadeeth* in Connection to Our Topic...

Prophets is not correct from Abu Dharr, may Allaah be pleased with him. And the *hadeeth* (of Abu Dharr) has already preceded in the discussion about the differences between the Prophets and the Messengers, and we clarified that it is authentic however without mentioning the number of the Prophets.<sup>153</sup> This is more correct to me, and Allaah knows best.

**The Third Hadeeth:** On the authority of Abu Umaamah, may Allaah be pleased with him, who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) was sitting in the *Masjid*. So he said, "O Abu Dharr..." So he mentioned the *hadeeth*. And in it: "What is the number of Prophets?" He (*sallaallaahu 'alayhi wa sallam*) said, "120,000..." Ahmad recorded it 5/313-314, by way of Ma'aan Ibn Rifaa'ah from 'Alee Ibn Yazeed, from al-Qaasim Abu 'Abdur-Rahmaan, from Abu Umaamah in a *marfoo'* form.

And Ma'aan is adh-Dhimmee, and he is *dha'eef* (weak). And 'Alee Ibn Yazeed is Al-Alhaanee, very weak. And at-Tabaraanee recorded it by way of Ahmad, number 7871. It has already preceded that it is authentic from the *hadeeth* on Abu Imaamah mentioning the number of Messengers, not Prophets.

**The Fourth Hadeeth:** On the authority of Abu Sa'eed al-Khudree, may Allaah be pleased with him, who said: "Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: 'Verily I am the seal of 1,000 Prophets or more. Allaah did not send a Prophet except that he warned his nation about *Ad-Dajjaal*.'" Ahmad recorded it 3/79, and Abu Ya'la, and al-Haakim 2/702. And in its chain is *mujaalid*, Ibn Sa'eed al-Hamdaanee, and he is *dha'eef*.

And it has been narrated on the authority of Jaabir, may Allaah be pleased with him, that he said: Allaah's Messenger (*sallaallaahu 'alayhi wa sallam*) said: "Verily I am the seal of 1,000 Prophets or more. And verily there was not any Prophet from amongst them except that he cautioned

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<sup>153</sup> See Section 1.7: The Difference Between the Number of Prophets and Messengers



his people about Ad-Dajjaal." Al-Bazzaar recorded it 4/135 number 3380 (in) *Kashful-Astaar*, and it is *dha'eef* because in its chain is *mujaalid*, Ibn Sa'eed al-Hamdaanee, and he is weak.

**The Fifth Hadeeth:** On the authority of Ibn 'Abbaas in a *mawqoof* form from him, he said: "The Prophets were from *Banee Israa'eel* except ten: Nooh, Hood, Loot, Saalih, Shu'ayb, Ibraaheem, Ismaa'eel and Muhammad, prayers and peace be upon them..." Al-Haakim recorded it 2/441 number 3400; and At-Tabaraanee in *al-Kabeer* 11/276 number 11,723 by way of Sammaak from 'Ikrimah from Ibn 'Abbaas. And the narration of Sammaak from 'Ikrimah is *mudtaribah* (weak or insufficiently supported).





## Closing Comments

With the praise of Allaah and His *tawfeeq* (ability) I have completed what I wanted to gather from the differences between a Prophet and a Messenger. As I stated in another place, I saw the need for its mention in this treatise. So I ask Allaah to benefit (the people) with this treatise, He is in charge and able to do so.

Written by:

**Muhammad Ibn 'Abdullaah al-Imaam**

**Ma'bar, Yemen**



**Closing Comments**





## Appendix I: The Forty-Six Parts of Prophethood

On the authority of Anas Ibn Maalik (may Allaah be pleased with him) that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "The good dream of the righteous man is one part from the forty-six parts of *An-Nubuwwah* (prophethood)."<sup>154</sup>

In explanation of this *hadeeth*, from that which al-Haafidh Ibn Hajr mentioned in his commentary to *Saheehul-Bukhaaree* entitled *Fathul-Baaree*.<sup>155</sup>

1. I say: That which al-Qaadee has taken to al-Hulaymee has preceded him in it. I read in its abridgement by Shaykh 'Alaa-uddeen al-Qawnawee which he wrote with his own hand (stating): "The prophets contend (with their people) using **miracles** by which they (and their prophethood) are corroborated, this is to distinguish them from others who are not (Prophets) like them, just as they are distinguished by the knowledge they are given.

So they are distinguished in two ways:

- a) That which is within the sphere of education and that is the Prophethood itself.

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<sup>154</sup> *Saheeh al-Bukhaaree*: The Book of Dream Interpretation, Chapter: The Dreams of the Righteous, *hadeeth* #6983

<sup>155</sup> *Fathul-Baaree* 12/361



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- b) That which is within the sphere of corroboration (i.e. the miracles etc.); that is the proof of their prophethood."

He (al-Qawnawee) went on to say:

al-Hulaymee intended here: a clarification that the righteous dream is a part of the forty-six parts of Prophethood. So he mentioned certain knowledge-based qualities with which the Prophets are commissioned until he reached the aforementioned number, the dreams being the first of them. The highest level of that is Allaah's speaking to him (the Prophet – *sallallaahu 'alayhi wa sallam*) directly without an intermediary.

The rest are as follows:

2. ***Al-Ilhaam (The Inspiration) without speech.*** Rather he (the Prophet – *sallallaahu 'alayhi wa sallam*) acquires knowledge of a thing within himself whereas he had no knowledge of it prior to that nor was it to be deduced through other means.<sup>156</sup>
3. ***Al-Wahee (the Revelation)*** which came upon the tongue of the Angel. He (the Prophet – *sallallaahu 'alayhi wa sallam*) sees him and the Angel speaks (directly) to him.<sup>157</sup>

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﴿ خُنْ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفِيلِينَ ﴾

We relate unto you (Muhammad (peace be upon him)) the best of stories through Our Revelations unto you, of this Qur'aan. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'aan).

[Soorah Yoosuf, 12:3]

<sup>157</sup> On the authority of Aa'ishah (may Allaah be pleased with her) - the mother of the Believers: al-Haarith Ibn Hishaam (may Allaah be pleased with him) asked Allaah's Messenger (*sallallaahu 'alayhi wa sallam*): "O Allaah's Messenger! How is the Divine Revelation revealed to you?" Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) replied: ﴿



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4. **An-Nafth (the inspiration) of the Angel** in to the heart of the Prophet (*sallallaahu 'alayhi wa sallam*). It is the type of Revelation which is specific to the heart and not the hearing. He continued:

Perhaps the Angel inspires something within the heart of the people of righteousness. However it is to give them hope in vanquishing the enemy, inciting within them the desire for the good and fear of the bad so that by that, the whispering of the Shaytaan is removed from him due to the presence of the Angel. This is, however, not from the standpoint of negating the knowledge of legislative rulings of the promise (of *al-Jannah*) and the threat (of punishment). For that is from the special characteristics of Prophethood.

5. **Perfection of his intellect** so lapses in his intellect do not occur.
6. **Strength in his memory** to the point that he (*sallallaahu 'alayhi wa sallam*) would hear a long *soorah* and memorise it the first time without forgetting a single letter from it.<sup>158</sup>

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"Sometimes it is (revealed) like the ringing of a bell; this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." Aa'ishah (may Allaah be pleased with her) added: "Verily, I saw the Prophet (*sallallaahu 'alayhi wa sallam*) being inspired and (noticed) the sweat dripping from his forehead on a very cold day as the Revelation completed." [Saheeh al-Bukhaaree: The Book of Revelation, *hadeeth* #2]

<sup>158</sup> On the authority of Sa'eed Ibn Jubayr: Ibn 'Abbaas said, in explanation of Allaah's statement:

﴿ لَا تَحْرُكَ بِمَاءِ لِسَانِكَ لِتَعْجَلَ بِهِ ﴾

**Move not your tongue concerning (the Qur'aan, O Muhammad (peace be upon him))  
to make haste therewith.**

[Sooratul-Qiyaamah, 75:16]

﴿



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"Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) used to bear the Revelation with great distress and hardship and used to move his lips (quickly with the revelation)." Ibn 'Abbaas moved his lips saying: "I am moving my lips in front of you as Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) used to move his (lips)." Sa'eed said: "I am moving my lips as I have seen Ibn 'Abbaas moving his (lips)." (Ibn 'Abbaas added):

So Allaah the Exalted revealed:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾

**Move not your tongue concerning (the Qur'aan, O Muhammad (peace be upon him)) to make haste therewith. It is for us to collect it and to give you (O Muhammad (peace be upon him)) the ability to recite it (the Qur'aan).**

[Sooratul-Qiyaamah, 75:16-17]

Meaning: that Allaah will make him (*sallallaahu 'alayhi wa sallam*) remember the (given) revelation of the Qur'aan by heart and recite it.

The statement of Allaah:

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾

**And when We have recited it to you (O Muhammad (peace be upon him) through Jibreel (Gabriel)) then follow its (the Qur'aan's) recital.**

[Sooratul-Qiyaamah, 75:18]

Meaning: listen and be silent.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

**Then it is for Us (Allaah) to make it clear (to you).**

[Sooratul-Qiyaamah, 75:19]

Meaning: then it is for Allaah to make you recite it and its meaning will be clear by itself through your tongue.

Afterwards, Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) used to listen to Jibreel whenever he came and after his departure he used to recite it as Jibreel had recited it (to him). *Saheeh al-Bukhaaree: The Book of Revelation, hadeeth #5*



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7. His infallibility from committing errors in his *ijtihaad* (reasoning).
8. The brilliance of his comprehension to the point that he has the capacity for a variety of different types of deduction.
9. The keenness of his vision to the point that he could see things from the most remote places on earth.<sup>159</sup>
10. The keenness of his (*sallallaahu 'alayhi wa sallam*) hearing to the point that he could hear things in the furthest recesses of the earth which none besides him could hear.<sup>160</sup>
11. The keenness of his sense of smell as occurred with the Prophet Ya'qoob (Jacob) and the shirt of his son Yoosuf (Joseph).<sup>161</sup>

<sup>159</sup> On the authority of Thawbaan (may Allaah be pleased with him): "Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said: 'Indeed Allaah gathered up the earth for me so that I saw its east and its west and indeed the dominion of my *Ummah* will reach what was gathered up for me from it.'" (Muslim 8/182, Abu Daawood 4252)

<sup>160</sup> On the authority of Ibn 'Abbaas (may Allaah be pleased with them both): "Once the Prophet (*sallallaahu 'alayhi wa sallam*), whilst passing through one of the graveyards of Makkah or al-Madeenah, heard the voices of two persons who were being tortured in their graves. The Prophet (*sallallaahu 'alayhi wa sallam*) said: 'These two persons are being tortured, not for something major (to avoid).' Then the Prophet (*sallallaahu 'alayhi wa sallam*) added: 'Yes (it is a major sin)! Indeed one of them never saved himself from being soiled with his urine while the other used to go about with calumnies.' The Prophet (*sallallaahu 'alayhi wa sallam*) then asked for a green branch (of a date palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so he replied, 'I hope that torture might be lessened, till these get dried.'" (*Saheeh al-Bukhaaree: The Book of Wudhoo'*, Chapter: One of the Major Sins is not to Protect Oneself from One's Urine. *hadeeth #216*)

<sup>161</sup>

﴿ أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ ابْنِي بِأَنْتَ بَصِيرًا وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴾ ﴿ وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴾ ﴿ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴾ ﴿ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ ﴾ ﴿



## Appendix I: The Forty-Six Parts of Prophethood

12. The strength of his body to the point that he travelled in one night the distance of a thirty-night journey.
13. His (*sallallaahu 'alayhi wa sallam*) ascension to the heavens.<sup>162</sup>
14. The coming of the revelation to him like the ringing of a bell.<sup>163</sup>
15. The speaking of the sheep (to him).
16. The speaking of the plant life (to him).
17. The speaking of the tree trunk (to him).<sup>164</sup>

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"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family." And when the caravan departed, their father said:

"I do indeed feel the smell of Yoosuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." They said: "By Allaah! Certainly, you are in your old error. "Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allaah that which you know not.' "

[Soorah Yoosuf, 12:93-96]

<sup>162</sup>

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِنُرِيَهُ مِنَ هَٰئِنْتُنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him] Who took His slave (Muhammad *sallallaahu 'alayhi wa sallam*) for a journey by night from Al-Masjid-al-Haraam (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad *sallallaahu 'alayhi wa sallam*) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer

[Sooratul-Israa, 17:1]

<sup>163</sup> See footnote for point #4

<sup>164</sup> On the authority of Jaabir Ibn 'Abdullaah (may Allaah be pleased with them both) that: "The Prophet (*sallallaahu 'alayhi wa sallam*) used to stand next to a tree (trunk) or a date palm on Friday (to deliver the sermon). So a woman or a man from the Ansaar said: "O Messenger of Allaah! Should we not build for you a *minbar* (pulpit)?" He said: 'If you wish.' So they made for him a *minbar*. So when it was Friday he was urged towards the *minbar* ﴿



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18. The speaking of the stone (to him).
19. His understanding (from) the howling of the wolf that its provision be allocated for it.<sup>165</sup>
20. His understanding the grunting of the camel.
21. He would hear the sound (of the Angel) but not see the speaker.
22. His ability to see the assemblies of the *jinn*.<sup>166</sup>

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and the date palm began to weep like the weeping of a child. Then the Prophet (*sallallaahu 'alayhi wa sallam*) descended and moved toward it. It began to whimper like the whimpering of a child being comforted. He said: 'It was crying due to what it used to hear from the *dhikr* next to it.'" (*Saheeh al-Bukhaaree: The Book of Virtues, Chapter: The Signs of Prophethood in al-Islam, hadeeth #3584*)

<sup>165</sup> On the authority of Abee Sa'eed al-Khudree (may Allaah be pleased with him) who said: "While a shepherd was amongst his sheep, one day a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: 'Fear Allaah! You have taken the provision from me which Allaah gave me.' The shepherd said: 'What an amazing thing! A wolf sitting on its tail speaking to me in the language of a human being.' The wolf said: 'Shall I tell you something more amazing than this? There is Muhammad (*sallallaahu 'alayhi wa sallam*) in Yathrib (al-Madeenah) informing the people about the news of the past.' Then the shepherd proceeded to al-Madeenah driving his sheep until he reached al-Madeenah, cornered his sheep to one side, came to Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and informed him of the whole story. Allaah's Messenger ordered the proclamation of a congregational prayer then he informed them (the congregation). Then Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said: 'He has spoken the truth. By Him in whose Hand is my soul, the Day of Resurrection will not be established till beasts of prey speak to him and his thigh informs him about his family as to what happened to them after him.'" (Ahmad Vol.3 *Musnad Abee Sa'eed al-Khudree*)

166

﴿ قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ  
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ۖ ﴾



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23. Hidden images would be depicted for him; just as *Baytul-Maqdis* (the ancient house) was depicted for him on the morning after the Night Journey (so that he described it to the Quraysh with precision).
24. The occurrence of a matter of which he would know the outcome of the affair (beforehand). As he said concerning the she-camel when it knelt down at *al-Hudaybiyyah*: "The same one who seized the elephant<sup>167</sup> has seized her."
25. His being able to draw a conclusion on a particular matter based upon the name of a person. As he said when Suhayl Ibn 'Amr came to them: "The matter has become *sahl* (easy) for you."<sup>168</sup>

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Say (O Muhammad (peace be upon him)) "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'aan). They said: 'Verily, we have heard a wonderful Recitation (this Qur'aan)! 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah).

[Sooratul-Jinn, 72:1-2]

167

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَزِمِيهِمْ ﴿٤﴾ حِجَارَةً مِّن سِجِّيلٍ ﴿٥﴾ جَعَلْنَاهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٦﴾ ﴾

Have you (O Muhammad (peace be upon him)) not seen how your Lord dealt with the owners of the Elephant? (The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah).

Did He not make their plot go astray? And He sent against them birds, in flocks, Striking them with stones of Sijjeel (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

[Sooratul-Feel, 105: 1-5]

<sup>168</sup> Translator's note: The name Suhayl is the diminutive form of the word *sahl* (smooth or easy). So Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) derived this glad-tiding from his name upon seeing him.



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26. He could see a thing up in the sky and draw a conclusion about it regarding something that occurs upon the earth. As he (*sallallaahu 'alayhi wa sallam*) said: "This cloud (in the sky) will help to facilitate victory for *Banee Ka'b*."
27. His being able to see things behind his back.<sup>169</sup>
28. His knowing what will occur to one who dies before death reaches him. As he said concerning Handhalah: "I saw the Angels washing his body." And Handhalah was killed while in a state of sexual impurity.
29. Things were manifested to him by which he deduced victory in the future, as has preceded concerning the Day of *al-Khandaq* (The Trench)<sup>170</sup>
30. His seeing the Paradise and the Fire whilst still being in the *dunyaa* (world).<sup>171</sup>
31. *Al-Firaasah* (penetrating insight into affairs).

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<sup>169</sup> On the authority of Anas Ibn Maalik (may Allaah be pleased with him) who said: Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) prayed with us one day and when we had finished, he turned, faced us and said: 'O people, I am your Imaam so do not precede me in the bowing, prostration, standing and leaving from the prayer. Indeed, I see all of you from in front of me and behind me.'" (Saheeh Muslim, Eng. Trans. 1/374 #660)

<sup>170</sup> Al-Bara said: On the day of *al-Khandaq* (the trench) there was a rock too strong for our spades to break. He therefore went to Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) for advice. He (*sallallaahu 'alayhi wa sallam*) took the spade and struck the rock saying: '*Bismillaah!* (In the name of Allaah), *Allaahu Akbar!* (Allaah is the Greatest). The keys of *ash-Shaam* (The area of Syria and Palestine) are mine; I swear by Allaah, I can now see the white palace of Mada'in.' And with the third strike of the rock it crumbled into very small pieces. He then said: '*Allaahu Akbar*, I have been given the Keys of Yemen, I swear by Allaah, I can see the gates of San'aa whilst I am in my place.'" (Ibn Hishaam 3/330-331)

<sup>171</sup> Refer to the long *hadeeth* of *al-Israa' wal-Mi'raaj* in *saheeh* al-Bukhaaree: The Book of *Salaah*: Chapter: How was the Prayer Legislated on the Night Journey. *hadeeth* #349



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32. The obedience of the tree to him to the point that it moved with its roots and branches from one place to another then returned.<sup>172</sup>
33. The story of the gazelle and its complaining to him (*sallallaahu 'alayhi wa sallam*) about the need of its small fawn.
34. Interpretation of dreams without error.<sup>173</sup>
35. The assessment concerning the dates - whilst still upon the tree - that it will yield such and such amount and it yielded exactly as he said.
36. The guidance regarding the legislative rulings.<sup>174</sup>

<sup>172</sup> Translator's note: It is reported that the tree moved to shade the Prophet (*sallallaahu 'alayhi wa sallam*) while he answered the call of nature. However, I was not able to confirm the authenticity of this report and Allaah knows best.

<sup>173</sup>

﴿ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْتِبَتْ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴾ ﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِ الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾ ﴿ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠ ١٥٣١ ١٥٣٢ ١٥٣٣ ١٥٣٤ ١٥٣٥ ١٥٣٦ ١٥٣٧ ١٥٣٨ ١٥٣٩ ١٥٤٠ ١٥٤١ ١٥٤٢ ١٥٤٣ ١٥٤٤ ١٥٤٥ ١٥٤٦ ١٥٤٧ ١٥٤٨ ١٥٤٩ ١٥٥٠ ١٥٥١ ١٥٥٢ ١٥٥٣ ١٥٥٤ ١٥٥٥



## Appendix I: The Forty-Six Parts of Prophethood

37. The guidance in the matters of administration in the religion and in worldly affairs.<sup>175</sup>
38. Guidance in the aspects of the universe and its arrangement
39. The guidance towards good health through various types of medicine.<sup>176</sup>
40. Guiding towards the means of nearness to Allaah.<sup>177</sup>
41. Guiding towards beneficial skills.
42. Having knowledge of things that will be (in the future).

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﴿بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٤﴾﴾

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad (peace be upon him)) the Dhikr (reminder and the advice (i.e. the Qur'aan)) that you may explain clearly to men what is sent down to them, and that they may give thought.

[Sooratun-Nahl, 16:44]

<sup>175</sup> On the authority of Abu Hurayrah (may Allaah be pleased with him) that the Messenger (sallallaahu 'alayhi wa sallam) said: "The children of Isra'eel used to be ruled and guided by Prophets. Whenever a Prophet died another would take his place..." (agreed upon)

<sup>176</sup> On the Authority of Abu Zubayr from Jaabir Ibn 'Abdullaah that the Prophet (sallallaahu 'alayhi wa sallam) said: "Every ailment has a cure and whenever the cure of an ailment is secured it becomes cured by the permission of Allaah." (Muslim: The Book of Salaam, chapter: Every Ailment has a Cure and the Encouragement of Seeking a cure. hadeeth #2204)

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﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful."

[Soorah Aali-'Imraan, 3:31]



## Appendix I: The Forty-Six Parts of Prophethood

43. Having knowledge of past events of which none reported before him.
44. Being acquainted with the people's secrets and their hidden affairs.
45. Teaching the paths of guidance.<sup>178</sup>
46. Having knowledge of the means to civility in social dealings. He said:

The knowledge-based characteristics of Prophethood reach a total number of forty-six aspects. There is not a single aspect from amongst them except [that it is on par with the righteous dream, which he (*sallallaahu 'alayhi wa sallam*) has informed is one of the forty-six parts of Prophethood. Although the majority of them may occur from one who is not a Prophet, nevertheless, the Prophet does not commit errors in it at all. But one who is not a Prophet may commit errors in it and Allaah knows best."

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﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا يَّهْدِي بِهِ مَن

نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾﴾

And thus We have sent to you (O Muhammad (peace be upon him)) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad (peace be upon him)) are indeed guiding (mankind) to the Straight Path (i.e. Allaah's religion of Islaamic Monotheism).

[Sooratush-Shoorah, 42:52]





## Appendix II: The Prohibition on Abbreviating the Salaah and Salaams upon the Prophet (*sallallaahu 'alayhi wa sallam*) with SAW (and like terms)<sup>179</sup>

In the Name of Allaah, may the *Salaah* and *Salaam* of Allaah be upon His Final Messenger, to proceed:

Muslims are obliged to send Allaah's *Salaah*<sup>180</sup> and *Salaam*<sup>181</sup> upon Muhammad (*sallallaahu 'alayhi wa sallam*) when his name is mentioned. Allaah has commanded us:<sup>182</sup>

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

**"Verily Allaah and His Angels send salaah on the Prophet. O you who believe! Invoke salaah upon him, as well as a complete salaam!"**

[Sooratul-Ahzaab, 33:56]

And the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "For each time someone invokes *salaah* upon me, Allaah writes for him ten good rewards because of it."<sup>183</sup>

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<sup>179</sup> From the article compiled and translated by Moosaa Ibn John Richardson. Added with his permission (2010/08/30), may Allaah reward him. Source: [www.troid.org](http://www.troid.org)

<sup>180</sup> Sending *salaah* on the Prophet (*sallallaahu 'alayhi wa sallam*) means that one invokes Allaah to praise him and mention his high status to the Angels. See *Jalaal Al-Afhaam* (p.253) of Ibn Al-Qayyim, *Fathul-Baaree* (11/179-197) of Ibn Hajr, or Ibn Katheer's *tafseer* to verse 33:56.

<sup>181</sup> *Salaam*: security

<sup>182</sup> The meaning of *Soorah Al-Ahzaab* (33):56



## Appendix II: Abbreviating the Salaah and Salaams...

And the Prophet (*sallallaahu 'alayhi wa sallam*) had described the one who does not send *salaah* upon him when he is mentioned as "the stingiest of people."<sup>184</sup> And he exclaimed "Aameen!" to Jibreel's supplication, "May Allaah repel the one who hears mention of you and does not invoke any *salaah* upon you!"<sup>185</sup>

**So here is the issue that needs to be clarified: Many people use the abbreviation "SAW" or "PBUH" to fulfill this obligation in their writing. Is this something that fulfills the obligation of sending the *salaah* and *salaam* on the Messenger? Let us look now to some of the statements of the scholars regarding this practice.**

Bakr Abu Zayd said:

The safe practice, the way of true love, (seeking) reward (from Allaah), respect and honour for the Prophet of this nation is to send the *salaah* and *salaam* upon him when he is mentioned (*sallallaahu 'alayhi wa sallam*), carrying out the order of Allaah and the guidance of his Prophet (*sallallaahu 'alayhi wa sallam*). For this reason, written abbreviations or symbols used to represent *salaah* and *salaam* upon the Messenger (*sallallaahu 'alayhi wa sallam*) are prohibited.

Some examples of these are:

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<sup>183</sup> An authentic *hadeeth* collected by Ibn Hibbaan in his *Saheeh* (#906, 3/187) on the authority of Abu Hurayrah (may Allaah be pleased with him). Al-Albaanee declared it to be *saheeh* in *Silsilatul-Ahaadeeth As-Saheehah* (#3359, 7/1080).

<sup>184</sup> From a *hasan hadeeth* collected by Ibn Abee ad-Dunyaa in *As-Salaah 'Alan-Nabee* (p.30-31) on the authority of Abu Tharr (may Allaah be pleased with him). Hamdee as-Salafee called it *hasan* in his checking of the book.

<sup>185</sup> From an authentic *hadeeth* collected by at-Tabaraanee in *Al-Mu'jam Al-Kabeer* on the authority of Jaabir Ibn Samurah (may Allaah be pleased with him). Al-Albaanee authenticated it in his checking of Al-Munthiree's *At-Targheeb wat-Tarheeb* (#1677, 2/298).



## Appendix II: Abbreviating the Salaah and Salaams...

SAAD (ص)

SAAD-'AYN-MEEM (صعم)

SAAD-LAAM-'AYN-MEEM (صلعم)

SAAD-LAAM-MEEM (سلم)

SAAD-LAAM-YAA'-WAAW (صليو)

SAAD-LAAM-'AYN (صلع). [End of quote]<sup>186</sup>

These examples are all used in some Arabic books. The English equivalents of these abbreviations would be:

**SAAWS**

**SAW**

**PBUH** (and other like terms)

'Abdul-Qaadir al-Maghribi said:

As for SAAD-LAAM-'AYN-MEEM (صلعم), it seems as if it was invented in the 9th century after *Hijrah*. In the explanation of the *Alfiyyah* of Al-'Iraaqee, a book about the sciences of *Hadeeth*, the author says, "Abbreviations must be avoided, as well as neglecting it." This means that one should stay away from symbols and not abbreviate it by removing some of its letters, rather he should employ it ("*sallallaahu 'alayhi wa sallam*") fully in his speech and writing.

The author, Shaykh Zakariyya al-Ansaaree, then mentioned that Imaam an-Nawawee related that there is consensus among those who are relied upon that it is legislated to send *salaah* upon the Prophet (*sallallaahu 'alayhi wa sallam*) in speech as well as writing. So therefore, it is not from the Sunnah to use symbols or abbreviations in place of it.

Then Shaykh al-Ansaaree mentioned that the first one to use a symbol for it, his hand had been cut off, and Allaah's Refuge is sought...<sup>187</sup>

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<sup>186</sup> Mu'jam Al-Manaahee Al-Laf-thiyyah (p.188)

<sup>187</sup> Mu'jam Al-Manaahee Al-Laf-thiyyah (p.188-189)



## Appendix II: Abbreviating the Salaah and Salaams...

Ibn Hajr al-Haythamee said, "The word 'SAAD-LAAM-'AYN-MEEM' (صَلْعَم) is not permissible. Rather, it is binding on us to send the *salaah* and the *salaam*."<sup>188</sup>

Al-Fayrooz-Abaadee said, "It is not appropriate to use symbols or abbreviations to refer to *salaah* and *salaam*, as some of the lazy ones do, as well as some ignorant people and even some students of knowledge - they write 'SAAD-LAAM-'AYN-MEEM' (صَلْعَم) instead of writing '*sallallaahu 'alayhi wa sallam*.'"<sup>189</sup>

Ahmad Shaakir said, may Allaah have mercy on him said, "It is the absurd tradition of some of the later generations that they abbreviate the writing of '*sallallaahu 'alayhi wa sallam*.'"<sup>190</sup>

Wasee Allaah 'Abbaas, may Allaah preserve him, said: "It is not permissible to abbreviate the salaams in general in one's writing, just as it is not permissible to abbreviate the *salaah* and *salaam* on the Prophet (*sallallaahu 'alayhi wa sallam*). It is also not permissible to abbreviate either of these in one's speech."<sup>191</sup>

Some of the ignorant *nussaakh* (scribes) who were paid just to copy books (by writing) used to abbreviate the *salaah* and *salaam* on the Messenger with "SAAD-LAAM-'AYN-MEEM" (صَلْعَم) in a connected way so that it looked like a word in Arabic: SAL'AMA (صَلْعَم). So then some of them began to guess its meaning, thinking it was a four-lettered verb (*rubaa'ee*), i.e. "*kaan An-Nabiyyu sal'ama fee baytihi...*" guessing at the

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<sup>188</sup> *Al-Fataawaa Al-Hadeethiyyah* (p.168)

<sup>189</sup> From his book *As-Salaatu wal-Bushr* as quoted in *Mu'jam Al-Manaahee Al-Laf-thiyyah* (p.351)

<sup>190</sup> The Musnad of Imaam Ahmad (#5088, 9/105)

<sup>191</sup> From a handwritten answer given to me (Moosaa Richardson) by the Shaykh (I have it on file #AAWA004 dated 1423/6/24)



## Appendix II: Abbreviating the Salaah and Salaams...

meaning: "it must be a word for sitting with a certain posture" etc.  
*wallaahul-musta'aan.*

And Allaah knows best. May the most perfect and complete *salaah* and *salaam* be upon our beloved Messenger, and upon his noble family and Companions.



## **Appendix II: Abbreviating the Salaah and Salaams...**





## Glossary of Important Arabic Words and Phrases

### A

'Aalim (pl.  
'Ulamaa)                      A learned Scholar.

Ahlus-Sunnah                      The people of the Sunnah, those who follow the  
wal-Jamaa'ah                      Sunnah of the Prophet (*sallallaahu 'alayhi wa sallam*)  
and cling to the main body of the Muslims.

al-Ash'aree (pl.  
Ashaa'irah)                      Those who claim to follow Abul-Hasan al-Ash'aree,  
from their beliefs are the denial of most of Allaah's  
Attributes.

### B

al-Baatiniyyah                      A deviant sect who are an off-shoot of the *Shee'ah*.  
From their beliefs is the belief in two gods, both  
without beginnings, yet one is the reason for the  
other's existence. They also claim that the *Sharee'ah*  
has a *Dhaahir* (outer aspect) and a *Baatin* (inner or  
hidden aspect.) For more details see: *Talbees Iblees*  
of Ibnul-Jawzee.

al-Barzakh                      A barrier; the period between death and  
resurrection.



## Glossary of Important Arabic Words and Phrases

### D

**Dha'eef** A *hadeeth* containing weakness in the chain of narration.

**Dajjaal** The one-eyed liar who will appear before the Hour having "*Kaafir*" (disbeliever) written upon his forehead (which only the believers will be able to read) claiming to be Allaah's Messenger.

**Dhimmi** A non-Muslim residing under the Muslim rulership who has a covenant with the government to live therein in security. He is bound to pay the *jiziyah* (a tax) and expected to remain loyal to the Muslim ruler.

**Dunyaa** The world or the worldly life.

### E

**Eemaan** True faith comprised of (i) Belief in the heart (ii) Testification with the tongue (iii) Action with the limbs.

### G

**Gubtah** A permissible form of Jealousy.

### H

**Haraam** Forbidden, impermissible or sacred.



## Glossary of Important Arabic Words and Phrases

**Hawaariyyoon** The disciples of the Prophet 'Eesaa (*alayhis-salaam*).

**Hikmah** Wisdom. It is also used to refer to the Sunnah (or legislation) of the Prophets and Messengers.

### I

**Ifraat** Excessiveness or Exaggeration.

**Injeel** The Gospel; The Book given to the Prophet 'Eesaa (Jesus).

**Irsaal** Dispatching, sending forth.

**Ismah** Infallibility.

**Israa'eeliyyaat** Stories related by the children of Israa'eel, whether in their books or otherwise.

### J

**Jaahiliyyah** The period of ignorance before the advent of Prophet Muhammad (*sallallaahu 'alayhi wa sallam*)

**Jahmiyyah** Those who follow the ideas of Jahm Ibn Safwaan who propagated the belief that Allaah's Names and Attributes are not real, so their apparent meanings must be distorted and denied.

**Jihaad** Struggling in the Path of Allaah.

**Jumhoor** The majority (of Scholars).



## Glossary of Important Arabic Words and Phrases

### K

**Kaafir (pl. Kuffaar)** A disbeliever or rejecter of faith.

**Kabeerah (pl. Kabaa'ir)** Major sin.

**Kalaam** Speech. (In some contexts) theological rhetoric.

**Karaamah (pl. Karaamaat)** Wondrous acts performed at the hands of an affirmed *walee* of Allaah.

**Kayfiyyah** How-ness or description.

**Khilaafah** Rulership.

### L

**Lawhul-Mahfoodh** The Preserved Tablet.

### M

**Majhool** Unknown; a narrator whose veracity is not known.

**Marfoo'** Raised; a narration attributed to the Prophet (*sallallaahu 'alayhi wa sallam*).

**Matrook** Abandoned; a narrator whose narrations are rejected by the scholars of *hadeeth*.



## Glossary of Important Arabic Words and Phrases

<b>Mawqoof</b>	Stopped; a narration containing a chain that stops at a Companion and does not reach the Prophet ( <i>sallallaahu alayhi wa sallam</i> ).
<b>Mazboor</b>	A scripture that is revealed.
<b>Mi'raaj</b>	The night ascension of the Prophet ( <i>sallallaahu 'alayhi wa sallam</i> ).
<b>Mu'jizaah</b> (pl. Mu'jizaat)	A miracle performed by a Prophet.
<b>Mukallaf</b>	One who is responsible.
<b>Munkar</b>	Rejected; a narration which is not authentic and contradicts other authentic narrations.
<b>Mushaf</b>	A copy of the Qur'aan.
<b>Mutawaatir</b>	A <i>hadeeth</i> reported by a large number of narrators at every stage of its transmission, such that it is impossible that it could have been a fabrication.
<b>Mu'tazilah</b>	The followers of 'Amr Ibn 'Ubayd and Waasil Ibn 'Ataa, from their beliefs is that the Qur'aan is created and the denial of Allaah's Attributes.
<b>Nabee</b> (pl. Anbiyaa')	Prophet.
<b>Nubuwwah</b>	Prophethood.



## Glossary of Important Arabic Words and Phrases

### Q

**Qutb (pl. Aqtaab)** Pole or Peg. A Soofee term used to refer to a special rank reached by some of their scholars.

### R

**Raafidhah** Extremist *Shee'ah* sect who curse and revile the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and believe that the Qur'aan is incomplete. They also believe that their Imaams have knowledge of the unseen and that 'Alee (may Allaah be pleased with him) has within him divinity. For more see *Talbees Iblees* by Ibnul-Jawzee.

**Rujoolah** Manhood.

**Rasool (pl. Rusul)** Messenger(s).

**Risaalah** Message, Messengership.

**Ru'yah** Vision or dream.

### S

**Sagheerah (pl. Saghaa'ir)** Minor sin.

**Salafus-Saalih** The Righteous Predecessors; the first three righteous generations of Muslims as well as those who came after them and traversed their Methodology.



## Glossary of Important Arabic Words and Phrases

<b>Salafee</b>	One who follows the Qur'aan and the Sunnah of the Prophet Muhammad ( <i>sallallaahu 'alayhi wa sallam</i> ) upon the Methodology of the Salafus-Saalih.
<b>Shaadh</b>	Irregular.
<b>Sharee'ah</b>	The Islaamic legislation.
<b>Shaykh (pl. Shuyook)</b>	An elder or a religious scholar.
<b>Shirk</b>	The association of partners with Allaah.
<b>Siddeeq (pl. Siddeeqoon)</b>	One who is truthful.
<b>Soofee (pl. Soofiyyah)</b>	One who follows the deviant creed of <i>at-Tasawwuf</i> (soofism). From their beliefs is <i>Wahdatul-Woojud</i> (unity of existence) i.e. that Allaah and His creation are one and the same. Some of them also believe in <i>al-Hulul</i> (incarnation) ie. that Allaah is incarnate within His creation. For more details see <i>Haqeeqatus-Soofiyyah fee Daw'il-Kitaab was-Sunnah</i> by Shaykh Muhammad Ibn Rabee' Ibn Haadee al-Madkhaalee.
<b>Sunnah</b>	The statements, actions and tacit approvals of the Prophet Muhammad ( <i>sallallaahu alayhi wa sallam</i> ).
<b>T</b>	
<b>Tafreet</b>	To neglect; to fall short.



## Glossary of Important Arabic Words and Phrases

<b>Tafseer</b>	Commentary to the Noble Qur'aan.
<b>Taqiyyah</b>	Deception, apprehension. The belief of the <i>shee'ah</i> that they may deceive people into thinking that they are not <i>shee'ah</i> , even non-muslims. To them, this is nine tenths (9/10) of their religion.
<b>Taqwaa</b>	Fear, awe, awareness of Allaah and keeping one's duty to Him.
<b>Tareeq</b>	Path or way. Often used by Soofees in stating the methodology of Sufism they are upon.
<b>Tawbah</b>	Repentance.
<b>Tawraah</b>	The Torah, the Book given to the Prophet Moosaa (Moses).
<b>U</b>	
<b>Uluhiyyah</b>	Divinity.
<b>Umm Walad</b>	A slave-girl whose master had sexual relations with her and as a result she bore a child.
<b>Ummah</b>	Nation.
<b>W</b>	
<b>Wahi</b>	Revelation, divine inspiration.



## Glossary of Important Arabic Words and Phrases

<b>Wahi al- Manaamee</b>	Revelation to a Prophet by way of a dream.
<b>Walee (pl. Awliyaa)</b>	A friend of Allaah. The Soofees use it to strictly refer to their "saints" but the true <i>walee</i> is every pious believer.
<b>Wara'</b>	A higher level of piety which necessitates that one leave off the <i>halaal</i> for fear that one may fall into the <i>haraam</i> .
<b>Wasee (pl. Awsiyaa')</b>	Administrator. The <i>Shee'ah</i> use this term to refer to their Imams.
<b>Wilaayah</b>	Patronage, friendship. The state of being a <i>walee</i> .
<b>Z</b>	
<b>Zaboor</b>	The Psalms; the Book given to the Prophet Daawood (' <i>alayhis-salaam</i> ).
<b>Zindeeq (pl.Zinaadiqah)</b>	Heretic(s).



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