

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 14- `Aqeedah: Believing in the Prophets and Messengers 05/03/2011

After praising Allaah and sending salaah and salaam upon His Messenger- Sallallaahu `alayhi wa sallam- those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. Today we will cover a brief summary of the last session and the 4th pillar of faith: **Believing in the Prophets and Messengers**

SUMMARY OF AL-EEMAAN BIL-KUTUB (الايمان بالكتب - BELIEF IN THE BOOKS)

You have to believe that Allaah sent down books to His messengers and He Allaah Ta`Aalaa named some of them to us. He did not mention the majority of them to us except in general. The books that were mentioned are five:

1. **Suhuf** – Scriptures sent to Ibraaheem¹
2. **Torah** – Old Testament revealed to Moosaa
3. **Injeel** – Gospels (Bible) called the New Testament today sent to `Eesaa
4. **Zaboor**- Psalms sent to Daawood

﴿ وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴾

And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawood (David) We gave the Zaboor (Psalms). (Al-Israa'17:55)

5. The last book is **Al-Qur'aan** - revealed to Prophet Muhammad –sallallaahu `alayhi wa sallam.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ

وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴾

¹ What was sent down to Moosaa (`Alayhis-salaam) was also called Suhuf as in Suratul-A`alaa 87:19

Verily, We have inspired you (O Muhammad- Sallallaahu`alayhi wa sallam) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibraaheem (Abraham), Ismaa'eel (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and *Al-Asbaat* [the twelve sons of Ya'qub (Jacob)], `Eesaa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawood (David) We gave the Zaboor (Psalms). (An-Nisaa' 4:163)

Qur'aan is mentioned in the Qur'aan with three names:

1. **Qur'aan** (قرآن): The word *Qur'aan* was mentioned eleven times in the Qur'aan and *al-Qur'aan* (القرآن) was mentioned fifty times.
2. **Furqaan** (الفرقان): It is also called *Furqaan* and this is used six times.
3. **Al-Kitaab** (الكتاب): As for the word *Kitaab* in some places it means *Qur'aan*, in many other places it means *Taurat* and *Injeel* (eg. As Allaah says: *Yaa Ahlal-Kitaab*).

It is also mentioned as *Dhikr* (الذكر), *Noor* (النور) and *Hudaa* (الهدى). The name *Dhikr* occurs with the definite article as well as without it. Allaah says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'aan) and surely, We will guard it (from corruption) (Al-Hijr 15:9)

We have to believe that they all are the speech of Allaah. It was mentioned that no one is allowed to go back to the books before the Qur'aan.

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ
شُرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

And We have sent down to you (O Muhammad Sallallaahu`alayhi wa sallam) the Book (this Qur'aan) in truth, confirming the Scripture that came before it and *Muhaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them

by what Allaah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allaah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allaah; then He will inform you about that in which you used to differ (Al-Maa'idah 5:48)

Some of these books are books which the hand of corruption and destruction has reached them. Some of these books Allaah Ta`aalaa has taken them away from the people after the Prophets who were sent to the people passed away. Like Suhuf of Ibraaheem and the Zaboor of Daawood. And some of these books have been destroyed and changed; most of it with the mankind's words instead of the words of Allaah.

﴿ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا
بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَأَحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ
اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّر قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

O Messenger (Muhammad - Sallallaahu`alayhi was sallam)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allaah wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allaah. Those are the ones whose hearts Allaah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. (Al-Ma'idah :41)

﴿ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى

النَّارِ ﴾

Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allaah [the Taurat (Torah)], then they used to change it knowingly after they understood it? (Baqarah: 175)

The Qur'aan has abrogated the books before it and it is not permissible to even look into the bible (Torah and Injeel)

أن عمر بن الخطاب أتى النبي صلى الله عليه وسلم بكتاب أصابه من بعض أهل الكتاب ، فقال : يا رسول الله ! إني أصبت كتابا حسنا من بعض أهل الكتاب ، قال : فغضب وقال : (أمتهوكون فيها يا ابن الخطاب ! فوالذي نفسي بيده ! لقد جئتكم بها بيضاء نقية ، لا تسألوهم عن شيء فيخبروكم بحق فتكذبوا به ، أو باطل فتصدقوا به ، والذي نفسي بيده ! لو كان موسى حيا ما وسعه إلا أن يتبعني).

It was authentically reported from the Prophet (peace be upon him) that he saw `Umar ibn Al-Khattab holding some pages of the Tawrah. He, thus, became angry and said: **Are you doubtful regarding it (Islam) O Ibn Al-Khattab? By Him in Whose Hand is my life, I have brought it to you plain and pure Do not ask them, the Jews and Christians, anything concerning your religion lest they tell you a truth and you erroneously deny it, or they fabricate a lie but you mistakenly believe in it. By Him in Whose Hand is my life, if Musa (Moses) was alive he would have followed me.** (Related by Imam Ahmad in his Musnad (Hadeeth compilation).

And we learned in the last session that the Qur'aan alone is the **only book** that Allaah Ta`Alaa promised to keep and protect. Allaah is going to take the Qur'aan back to him as it comes in Hadeeth.

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾

And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islaamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali 'Imraan 3:103)

This concludes the last session regarding the belief in the Books

`AQEEDAH AND THE PROPHET'S AND MESSENGERS

(العقيدة و الانبياء و رُسُل) - BELIEF IN THE PROPHET'S AND MESSENGERS)

We are going to discuss ten topics in regard to Prophets and Messengers:

1. The meaning of prophet (nabee - نبي) and messenger (rasool - رسول)
2. The number of them.
3. Messengers and their nations and lands.
4. Those who are the best of them.
5. The purpose of sending them.
6. The characteristics of Prophet Muhammad (sallallaahu alayhi wa sallam).
7. The order of these Prophets based on their existence.
8. How to believe in them.
9. Rulings of believing in the Prophets and Messengers.
10. Rulings of the person who disbelieves or hates or mocks any of them.

DEFINITION OF PROPHET AND MESSENGER

The word *Nabee* (نبي) is taken from the word *Naba* (نبا) - which means news, as in Suratun-Naba':



What are they asking (one another)? About the great news, (i.e. Islaamic Monotheism, the Qur'aan, which Prophet Muhammad [sallallaahu`alayhi wa sallam] brought and the Day of Resurrection, etc.) (An-Naba' 78:1-2)

It is also said that *Nabee* (نبي) is taken from the word *nabawa* (نبو) which means *high level objects*. As for the religious meaning, some of the `ulemaa said that the word *prophet* means: "someone who received a revelation which completed the religion of the prophet that came before him." The prophet is the one who received revelation to complete the religion of the prophets before him. The messenger is the one who received **new** revelation which abrogated the revelation of the Prophets or Messengers before him. This is the first difference between them. **Every Messenger was a Prophet but not every Prophet was a Messenger.** Thus the number of the prophets is much greater than the number of messengers.

In a hadeeth recorded in Ahmad, Ibn Hibban reported that Abu Dharr asked which Prophet was first and he (sallallahu`alayhi wa sallam) said that Adam was first (the first nabee and not a rasool) So Adam is a Prophet not a Messenger - the first Messenger was Nooh as there was no prophet before Aadam. Moosaa is also a prophet as he is one to whom Allaah spoke to directly as Allaah did not speak to all the prophets directly.

NUMBER OF MESSENGERS

Abu Dharr asked what was the number of the Messengers and he (sallallahu`alayhi wa sallam) said "three hundred and bid" i.e. a number between 10 and 19 - so between 310 and 319. It is said that it was 315 while the number of prophets was about 124,000.

THE MESSENGERS AND THEIR NATIONS AND LANDS

As for the lands and people they were sent to: **Hood** was sent to the people of `Aad in the place called Ahqaaf near Hadramawt, south of Yemen today. **Saalih** was sent to the people of Thamood who lived in a place north of Madeenah. **Ismaa`eel** and **Muhammad** were sent to the people of Makkah. **Shu`ayb** was sent to the people of Madyan. Although Ismaa`eel was not considered Arab but he spoke the best type of Arabic.

As for the second type of prophets and messengers, they were sent to Babel which is known as Iraaq today. These prophets and messengers were **Idrees**, **Nuh**, **Ibraheem** and **Yunus** who was sent to Nineveh also a place in Iraaq.

The third type of prophets and messengers were sent to Ash-Shaam (The area comprising Jordan, Syria, Lebanon and Palestine). They were **Loot** (`alayhis-salaam) who was the nephew of Ibraaheem (`alayhis salaam). He (Loot) was with Ibraheem when he migrated from Babel to Shaam via Egypt. He was sent to the town of Sadoom (Sodom) which is well known today as Jordan. **Ishaaq**, **Ayyoob**, **Dhul Khifl**, **Ilyas**, **Sulaimaan**, **Daawood**, **Al-Yasa'a** and **`Eesaa** and others were also in this category.

The fourth category were sent to Egypt: **Yoosuf**, **Moosaa**, **Haaroon**, **Yushaa** - the boy who serves Moosaa and who was given prophethood as well and **Khidr**. There is difference of opinion as to whether or not Khidr was a Prophet or a pious person and we believe that he is a pious one and not one who received a revelation which was conveyed but he received knowledge from Allaah. All the prophets were male.

Allaah revealed to Iblees but no one can say that Iblees is a prophet. It was a different revelation - not the same as the one given to the Prophets. Revelation was sent to pious individuals like Khidr, the mother of Moosaa and the mother of `Eesaa etc. but it was not to complete the revelation before so it cannot be said that they were prophets as mentioned by At-Tabari and others.

THE PROPHETS WHO WERE MENTIONED IN THE QUR'AAN

The names of the Prophets that were mentioned in the Qur'aan will now be mentioned only in Arabic as this is how they were revealed in the Qur'aan and Sunnah. They are: Aadam (آدم) a prophet and not a messenger), Sheeth (شيث), Idrees (إدريس), Nooh (نوح) - the second father of mankind because Allaah flooded the earth and drowned every living thing except those in the ark and they were few), Hood (هود), Saalih (صالح), Ibraaheem (ابراهيم), Loot (لوط), Ismaeel (إسماعيل), Ishaaq (اسحاق), Ya`qoob (يعقوب), Yoosuf (يوسف), Dhul-Kifl (ذو الكفل), Yoonus (يونس), Shu`ayb (شعيب), Moosaa (موسى), Yoosha`a ibn Noon (يوشع بن نون), Daawood (داود), Sulaimaan (سليمان), Ilyaa (إلياس), Al-Yasa' (إيسع), `Uzayr (عزير), Zakariyyaa (زكريا), Yahyaa (يحيى), `Eesaa (عيسى), Muhammad (محمد).

The number of times they were mentioned in the Qur'aan is as follows: Aadam was mentioned thirty times, Sheeth was never mentioned. Idrees was mentioned twice and Nooh fifty times. Hood was mentioned twenty-four times, Saalih five times, Ibraheem sixty-two times and Loot thirty-seven times. Ismaa`eel was mentioned twelve times while his brother, Ishaaq was mentioned six times. Ya`qoob came in sixteen places in the Qur'aan, Yoosuf twenty six times, Dhul-Kifl was mentioned twice and Yoonus was mentioned five times. Shu`ayb was mentioned ten times. Moosaa's name appears in the Qur'aan more than any other prophet; he is mentioned one hundred thirty-one times. His servant Yoosha`a ibn Noon was not mentioned by name but was mentioned one time by his description. Daawood was mentioned by name six times and Sulaymaan sixteen times. Ilyaa and Al-Yasa' were both mentioned twice while it was said that Al-Yasa' and Ilyaa are one and the same but Allaah knows best. `Uzayr was mentioned once in soorah at-Tawbah:

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ ﴾

And the Jews say: 'Uzair (Ezra) is the son of Allaah... (At Taubah 9:30)

Zakariyyaa was mentioned six times and his son Yahyaa was mentioned five times. `Eesaa was mentioned twenty-five times and Muhammad was mentioned by name four times. This is the number of the prophets and the places they were mentioned in the Qur'aan.

THOSE WHO ARE THE BEST OF THEM

As for those who are called *Ulul-'Azmi* أولو العزم (those who are the best of them) are five as Allaah said:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴾

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad [sallallaahu 'alayhi wa sallam]), and from Nooh (Noah), Ibraaheem (Abraham), Moosaa (Moses), and 'Eesaa (Jesus) son of Maryam (Mary). We took from them a strong covenant. (Al-Ahzaab 33:7)

So the five who are *Ulul-'Azmi* أولو العزم are: Muhammad, Nooh, Ibraaheem, Moosaa and 'Eesaa.

Allaah mentioned there description in Soorah Al-Ahqaaf:

﴿ فَاصْبِرْ كَمَا صَبَرَأُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغُ فَبَلَّغُ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴾

Therefore be patient (O Muhammad [sallallaahu 'alayhi wa sallam]) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind, this Qur'aan is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Faasiqoon* (the rebellious against Allaah's Command, the disobedient to Allaah (Al-Ahqaaf 46:35)

Wallaahu Ta'Aalaa A`lam, all praise is for Allaah and salaam and salaams be upon our Prophet Muhammad and his companions, Ameen.

﴿END OF DARS FOURTEEN﴾