

Weekly Booklet



A written collection of the sayings of
Ameer Ahl al-Sunnah قَامَتْ نَبِيِّنَا
الْعَالَمِيَّة

25 Questions and Answers about Prophets عَلَيْهِمُ السَّلَام



- Are the Prophets عَلَيْهِمُ السَّلَام higher ranked than angels?
- Was Hadrat Khidr عَلَيْهِ السَّلَام a Prophet or saint?
- Which Prophet عَلَيْهِ السَّلَام will be born again?
- What is the meaning of "Peygambar"?



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انبیائے کرام کے بارے میں 25 سوال جواب

25 Questions and Answers about Prophets

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25 Questions and Answers about Prophets



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplication for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

Recite ṣalāt upon the Prophet once before and after.

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25 Questions and Answers about Prophets

The prayer of Attar's successor

O Lord of the Prophet! Whoever reads or listens to the 15-page booklet *25 Questions and Answers about Prophets*; grant them steadfastness upon the religion of Islam! Bless them, their parents, and children with admittance to Paradise without accountability!

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending ṣalāt upon the Prophet

Umm al-Mu'minīn, 'Āisha al-Ṣiddīqa رَضِيَ اللَّهُ عَنْهَا was once sewing something at *suḥūr* time. The needle she held fell from her hand, and at the same time, the lamp lighting the home went out. The Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then arrived, and the entire house became enlightened with the radiance of his sacred face, to the extent the needle was found.

Lady 'Āisha exclaimed, "O Messenger of Allah! How radiant is your countenance!"

He then declared:

وَيْلٌ لِمَنْ لَا يَرَانِ يَوْمَ الْقِيَامَةِ

Woe to he who shall not see me on the Day of Judgement.

“Who will be unable to see you?”, she asked.

“The miser”, he replied.

She further inquired, “Who is the miser?”

He responded, **الَّذِي لَا يُصَلِّي عَلَيَّ إِذَا سَمِعَ بِاسْمِي** - “He who heard my name yet did not send ṣalāt upon me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: The purpose of the prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** being sent was for them to deliver the commandments of Allah. Did they fulfil their responsibility in the proper manner?”

A: Yes! The prophets were sent to deliver the commandments of Allah, and they did not fall short in this whatsoever. They conveyed these commandments in the most complete manner. It is necessary for one to believe this. They did not fall short in this regard, intentionally or forgetfully.²

Q: Are the prophets the most superior creation of Allah, even higher ranked than angels?

¹ Al-Qawl al-Badī‘, p. 302

² Bahār-e-Sharī‘at, vol. 1, p. 40, part 1; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 384

A: Undoubtedly, prophets are the greatest creations of Allah, and they even surpass the angels.¹

Q: Are the prophets free from every type of sin? Also, how should we respect and honour them now they have left this world?

A: The prophets are certainly infallible and sinless.² Whether they are present in the world or not, they can still be honoured and respected³, just as we show our decorum for the Prophet ﷺ by kissing our thumbs upon hearing his blessed name. The prophets hold a very high rank. Even if a common Muslim leaves this world, he is also honoured (imagine then the honour we must show towards prophets).

For example, people show respect to their parents who have left the world by saying “My parents have passed away”, rather than “My parents have died,” as the former is more respectful.

If a person’s cat or dog dies, the people say, “The cat or dog has died,” but they use more respectful words for their parents, like

¹ Tafsīr al-Khāzin, part 7, al-An‘ām, under verse 66, vol. 2, p. 33; Malfūzāt-i Amīr-i-Ahl-i-Sunnat, vol. 2, p. 290

² Bahār-i-Sharī‘at, vol. 1, p. 38, part 1

³ Qāḍī ‘Iyāḍ رَحْمَةُ اللهِ عَلَيْهِ mentions, “After the passing of the Prophet ﷺ, it is still necessary for every member of his Umma to respect and honour him in the same manner that was necessary during his physical lifetime.” (Al-Shifā’, vol. 2, p. 40)

“My father has departed from this world” or “My mother has left this world.”¹

Q: Please explain our belief in relation to the lives of the Prophets.

A: The prophets are alive, and this is from a worldly perspective also. Their blessed bodies are intact². They even offer salah in their respective graves.³ They have left this world in the sense we cannot see them, but whenever they wish, with the command of their Lord, they can appear.⁴

Q: Aside from the Prophet Muhammad ﷺ, which of the other prophets are highest ranked?

A: After our Prophet Muhammad ﷺ, the highest in rank are Ibrāhīm, Mūsā, ‘Īsā, and Nūḥ - عَلَيْهِمُ السَّلَام. These five are referred to as *Ulū al-‘Azm*”.⁵

Q: Is it correct to hold the belief that the prophets are incapable of sin?

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, p. 291

² A hadith explains: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبَيَّنَ اللَّهُ عَزَّ وَجَلَّ - “Indeed, Allah has prohibited the earth from consuming the prophets’ bodies. The prophets of Allah are alive and are granted sustenance.” (Sunan Ibn Mājah: hadith 1637)

³ Musnad Abī Ya‘lā: hadith 3412

⁴ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, p. 292

⁵ Tafsīr al-Qurṭubī, part 26, al-Aḥqāf, under verse 35, vol. 8, p. 159; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 57

A: Yes, it is impossible for these esteemed personalities to sin and they are protected from disobeying Allah.

Prophets and angels are infallible (*maʿṣūm*). One must hold firmly to the belief that there is nobody besides them who is like this. Yet, Allah protects from sin whomever He wills. He may protect leading imams and saints from sin, but as Islamic law explains, it is **not impossible** for them to sin.¹ In any case, they are **not infallible** like the prophets are.²

Q: The prophets hold soaringly high ranks, so can they be referred to as humans and servants of Allah?

A: All the prophets are humans and servants of Allah.³ Yet, Allah granted them superiority and power, which is why they are special, accepted, close, and beloved servants of His.⁴

Some refer to the prophets as humans out of disrespect, saying that they were mere humans like us. However, if it was said to such people that “the blind or crippled man begging in the streets is just like you”, they would become enraged.

When they do not like being referred to like this, imagine how important is it for us to select our words carefully regarding the Prophet ﷺ.

¹ Bahār-i-Sharīʿat, vol. 1, p. 39, part 1

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 118

³ Bahār-i-Sharīʿat, vol. 1, p. 28, part 1

⁴ Ibid, p. 55

نَعُوذُ بِاللّٰهِ Which Sunni can dare to say that the prophets are 'normal' humans just like us? There is a world of a difference between them being human and us being human; we are lowly whilst they are pure.¹

Q: We know Prophet Ibrāhīm عَلَيْهِ السَّلَام had a dream in which he was commanded to sacrifice his son, Prophet Ismā'īl عَلَيْهِ السَّلَام. He set out to act upon this, but Allah sent a ram in his son's place and Ismā'īl was saved. If a father today sees a dream in which he is told to sacrifice his son, can he act upon this?²

A: Remember, Ibrāhīm and Ismā'īl are both prophets of Allah. When Ibrāhīm was commanded to make the sacrifice in his dream, this was completely true and valid, as a prophet's dream is revelation.³ This is why both were entirely ready and willing to go ahead with it; Ibrāhīm to carry out the sacrifice and Prophet Ismā'īl to be sacrificed. They had no doubts in this regard.

As Ibrāhīm was about to cut with his knife, a ram was sent from Paradise in place of his son, and like this, the ram's neck was cut instead. This led to Ismā'īl being given the title *Dhabīḥullāh*.

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 145

² This question was posed by Malfūzāt-i-Amīr-i-Ahl-i-Sunnat Department.

³ Tafsīr al-Ṭabarī: hadith 18789

By no means does this mean if a father sees a dream like this, he can sacrifice his child. This is because the dreams of any person besides the prophets is not considered valid and true like theirs, irrespective of how saintly the dreamer is or how many times he sees the dream. If a person sacrifices his son like this based on a dream, he will be considered a murderer. There have been incidents like this in the past where a father has stabbed his own son after claiming to have seen a dream. Such people do things like this due to their ignorance or mental imbalance.

During qurbānī season, take special care that knives and other sharp objects do not find their way into the hands of children, lest someone is harmed by them. Children do not understand matters properly, and if they see animals being sacrificed, there is always a risk that they may do the same to another child whilst playing. Such objects should be kept out of their reach.¹

Q: It is commonly assumed among the public that Prophet Ayyūb عَلَيْهِ السَّلَام had insects in his body due to some disease. Is this correct?

A: This notion that Ayyūb's blessed body became full of insects is categorically wrong. For any person's body to become infested with insects is something repugnant, and it is a belief of the Ahl al-Sunnah that the prophets are protected from

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 9, p. 199

every such illness that people find repugnant and that would drive them away¹. Even after the passing of a prophet, the Earth cannot cause any harm to their bodies, as it has been prohibited from doing so.² How then could insects possibly bring any harm to the blessed body of Ayyūb?³

Q: Was Khidr عَلَيْهِ السَّلَام a prophet or saint?

A: According to the research of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, Khidr is a prophet.⁴

Q: Does Prophet Khidr eat and drink?

A: In volume 26 of *Fatāwā Riḍawiyya*, Imam Aḥmad Razā Khān writes: “Prophet Khidr and Prophet Ilyās عَلَيْهِ السَّلَام perform ḥajj every year. After, they drink Zamzam water, which suffices them for the entire year.”⁵

Q: There is a place in Sri Lanka ascribed to Khidr; what do you say about this?

A: This is a place of seclusion attributed to Khidr. The people

¹ Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ states: “Prophets are protected from such diseases, and do not become afflicted with unpleasant or repugnant ailments. A prophet cannot suffer from impotency, deafness, blindness, vitiligo or leprosy.” (Mir’at al-Manajih, vol. 7, p. 574)

² Sunan Ibn Mājah: hadith 1637

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 177

⁴ Fatāwā Riḍawiyya, vol. 26, p. 401; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 5, p. 294

⁵ Fatāwā Riḍawiyya, vol. 26, p. 401; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 8, p. 99

there say that he visited that place. They refer to it as Jaylānī, but the proper pronunciation is Jilānī. It is also said Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ took up seclusion there. Allah knows best as to what is true.¹

Q: Did Khidr meet the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: There are narrations that mention these illustrious personalities did indeed meet.²

Q: Was Prophet Ādam عَلَيْهِ السَّلَام a messenger (*rasūl*) too?

A: Yes, Ādam is also a Messenger.³

Q: When you visited Sri Lanka, did you see Ādam’s footprints?

A: Yes. When I went to Sri Lanka, I saw footprints attributed to Ādam. They were large, as he was very tall, to the extent reports say his height was sixty cubits.⁴ This amounts to around thirty metres.⁵

Q: Some Islamic preachers refer to Ādam as forefather. Is this allowed?

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 8, p. 99

² Tafsīr al-Šawī, part 15, al-Kahf, under verse 65, vol. 4, p. 1208; Al- Qawl al-Badī’, p. 277; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 477

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 429

⁴ Ṣaḥīḥ Bukhārī: hadith 6227

⁵ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 8, p. 66

A: Forefather Ādam or grandmother Ḥawwā are commonly used terms used among Muslims, and something we have heard since childhood. There is nothing bad or harmful in saying this.¹

Q: Will Prophet ʿĪsā عَلَيْهِ السَّلَام be born in the world again?

A: ʿĪsā was raised to the heavens alive and has not yet experienced death. He will not be born again, but will descend from the heavens to the Earth.²

Q: When ʿĪsā returns, will he spread the teachings of the Injīl?³

A: Near the Day of Judgement, ʿĪsā will certainly return.⁴

Yet, he will not preach the Injīl, which was the book revealed to him. He will instead propagate the teachings of the Quran⁵ and the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁶

Q: What beliefs should we hold in regards to the prophets?

A: Believing in all the prophets of Allah is a condition of faith. Rejecting the prophethood of even one prophet will cause one

¹ Ibid, vol. 6, p. 295

² Tafsīr Sirāt al-Jinān, part 3, Āl ʿImrān, under verse 55, vol. 1, pp. 486-488; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 480

³ This question was posed by Malfūzāt-i-Amīr-i-Ahl-i-Sunnat Department.

⁴ Ṣaḥīḥ Muslim: hadith 7381

⁵ Tafsīr al-Jamal, part 3, Āl ʿImrān, under verse 57, p. 427-428

⁶ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 115

to leave the folds of Islam and become a disbeliever.¹

Mirza Ghulam Ahmad Qadiyani, who deceitfully claimed to be a prophet and is followed by Qadiyanis, was an imposter. A true prophet is somebody granted prophethood by Allah. Qadiyanis believing him to be a prophet is an act of disbelief, and anybody else who believes him to be a prophet is a disbeliever.²

Q: Mention the names of the first and last Prophet. Also, what is the meaning of “*Peygambar*”

A: The first Prophet is our beloved Prophet Muhammad ﷺ, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also the final. Yet, in terms of coming into this world, the first was Ādam عَلَيْهِ السَّلَام and the final is our beloved Prophet Muhammad ﷺ.

Q: As this is an age in which Islamic knowledge is lacking, many do not know the difference between *nabī* (prophet) and *rasūl* (messenger). Please explain this.

A: Nabī and rasūl are Arabic terms with varying meanings. The literal meaning of nabī is: “he who gives news of the unseen.” There is nothing surprising about this, as Allah Himself is the greatest of the unseen, and it is the Prophet Muhammad ﷺ who informed us about Him.

¹ Al-Musāmara p.330, Tafsīr Rūḥ al-Bayān, part 24, al-Mu'min, under verse 78, vol. 8, p. 215

² Fatāwā Riḍāwiyya, vol. 11, p. 515; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 237

Also, matters pertaining to Paradise, Hell, the Day of Judgement, angels, the grave and the Resurrection are all from the unseen, regarding which only a prophet gives news. It is a duty upon a member of the Prophet's nation to accept this.

Rasūl means: "he who is sent." It also connotes a nabī who brings a new code of law.¹ Every rasūl is a nabī, but not every nabī is a rasūl.²

Q: Those who beheld the Prophet ﷺ whilst being believers became known as the Ṣaḥāba (Companions). Will somebody who saw any of the other prophets also be termed a Ṣaḥābī?

A: The terms Ṣaḥāba/Ṣaḥābī are utilised for those who saw any of the other Prophets.

The term used for the companions of other prophets is not known. Yet, those who believed in ʿĪsā and remained in his company are referred to as Ḥawāriyyūn in the Quran.³

(At this juncture, a mufti sat nearby added:) There is no special term used for those who saw the other Prophets; the former is referred to as those who accompanied the latter.⁴

Q: What is the meaning of obeying the Prophet ﷺ?

¹ Nibrās, p. 54

² Al-Muʿtaqad al- Muntaqad, p. 107; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 72

³ Tafsīr Khazāʾin al-ʿIrfān, part 3, Āl ʿImrān, under verse 52, p. 116

⁴ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 55

A: The meaning of obeying the Prophet ﷺ is to do everything that he commanded us to do, and avoid everything he prohibited us from.

For example, the Prophet ﷺ ordained for us to establish salah, not to lie, and keep fasts in Ramadan. We must now obey him in this. By acting upon his decrees, we are obeying the Prophet ﷺ. A Muslim must always follow the commands of Allah and His Messenger ﷺ.¹

Q: If somebody sees the Prophet ﷺ in a dream, will they become a Ṣaḥābī?

A: No! For a person to be termed a Ṣaḥābī, it is necessary that, in a state of faith, they saw the Prophet ﷺ or accompanied him during his worldly life even if for a moment, and then passed away as a believer.² Hypocrites would recite the testimony of faith, but remained disbelievers.³ This is because they would oppose the Prophet ﷺ internally, so they were not from the Ṣaḥāba.⁴

Q: Abū Jahl hid stones in his hands and asked the Prophet Muhammad ﷺ to tell him what he held. Can we say, that he knew prophets have knowledge of the unseen?

¹ Ibid, p. 185

² Faḥ al-Bārī, vol. 4, pp. 3-4

³ Bahār-i-Sharī'at, vol. 1, p. 182, part 1

⁴ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 145

A: One can say this, because why would he ask what was in his hands if he did not believe this? There are many proofs from Quran and hadith which affirm the Prophet Muhammad ﷺ had knowledge of the unseen. Allah granted him a vast amount of knowledge pertaining to the unseen, just as proven in the following famous hadith.

When the Prophet ﷺ scaled Mount Uḥud with his three Companions, namely, Abū Bakr al-Ṣiddīq, ‘Umar b. al-Khaṭṭāb, and ‘Uthmān b. ‘Affān رضي الله عنهم, the mountain began to shake. He struck it with his sacred foot and said, “O Uḥud, be still! Upon you is a Prophet, a Ṣiddīq and two martyrs.”¹

Regarding the two martyrs he specified; the Prophet ﷺ knew ‘Umar b. al-Khaṭṭāb and ‘Uthmān b. ‘Affān would later both be martyred. Sayyiduna ‘Umar was martyred because of an attack staged by the Magian Abū Lu’lu’.² The home of Sayyiduna ‘Uthmān was surrounded, whilst food and drink were prevented from entering therein. He was then sieged in his home and martyred.³

Through being informed by Allah, the Prophet ﷺ already knew they would be martyred.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Ṣaḥīḥ al-Bukhārī: hadith 3686

² Ṭabaqāt li Ibn Sa’d, vol. 3, p. 263; Siyar A’lām al-Nubalā’, vol. 2, p. 529, number 3

³ Tārīkh Ibn ‘Asākir, vol. 39, p. 386, number 4619; Ihyā’ al-‘Ulūm, vol. 5, p. 228; Ihyā’ al-‘Ulūm (translated), vol. 5, p. 564

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Weekly Booklet Study

اَلْحَمْدُ لِلّٰهِ ! His Highness Ameer Ahl al-Sunnah, Founder of Dawat-e-Islami, Hadrat Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللّٰهُ عَنْهُ /his successor, Al-Haaj Abu Usayd Ubaid Raza Madani رَضِيَ اللّٰهُ عَنْهُ, encourage reading a booklet every week. By the grace of Allah Almighty, millions of Islamic brothers and sisters read or listen to this booklet and receive the blessings of supplications of the Ameer Ahl al-Sunnah and his successor.


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(Weekly Booklet Study Department)



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