

Beliefs about Prophethood (Nabuwa't and Risalat)

Just as it is of utmost importance for a person to know what is proper to accept or not to accept when it comes to Belief in Allah, so that he does not reject any necessity or accept anything that is absolutely impossible and become a Kaafir, it is also of utmost importance to know what is permissible, compulsory and absolutely impossible for a Nabi, since to accept a Muhaal (that which is absolutely impossible) and to reject what is compulsory is the means to infidelity. It is very possible that due to lack of knowledge, that a person may hold a improper belief or say something which is contrary to the proper belief, and this can cause his destruction.

Beleif: A Nabi refers to that human, on whom Allah sent down Wahi (revelation) for the purpose of guidance. Rasool is not only specific to humans, as there are Angels as well who are Rasools.

Beleif: All Nabis were human and men. Neither has any Jin or woman been a Nabi.

Beleif: It is not compulsory upon Almighty Allah to send Prophets. Through His Grace, He sent down Prophets for the guidance of the people.

Beleif: It is necessary for revelation to descend upon a Nabi, be it through an Angel or without any means.

Beleif: Almighty Allah revealed various scriptures (sahifas) and Heavenly Books upon various Nabis. From amongst them, four are very famous: The Taurat was revealed to Hazrat Moosa (alaihi salaam), The Zuboor to Hazrat Dawood (alaihi salaam), The Injeel to Hazrat Esa (alaihi salaam) and the Most Exalted Book, The Holy Quran was revealed upon the Most Exalted Prophet Huzoor Purnoor Ahmad-e-Mujtaba Muhammad Mustafa (sallal laahu alaihi wasallam). In the Book of Allah, for part of it to be more exalted than the other parts, is in the sense of more reward attained for us, otherwise, Allah is One and His Word is One. There is no space for more or less exalted in His Kalaam as it is Qadeem. It is not so that certain parts of His Kalaam are more exalted while others are less exalted.

Beleif: All the Heavenly books and scriptures are Haq (True), and all are the word of Allah. It is necessary to bring Imaan in that which has been mentioned in all of them. It however happened that Almighty Allah gave the books of the past in the care of the people. They could not protect it. It did not remain with them in the original form, as it had been revealed, because the mischievous ones amongst them made alterations in these books and added and removed information to suit their

own desires. However, the Quran remains safe, unaltered. Thus, if anything from these books are presented before us, and it is in accordance with the Quran, then we should acknowledge it and if it is contrary to the Quran, then we shall know for certain that it is one of those things that were altered, and if we can not recognise whether it is in accordance with the Quran or contrary, then we should neither reject nor acknowledge it, but we should say, "We bring faith in Allah, in all His Angels, all His Books and All His Prophets.

Beleif: As this religion (Islam) is to remain forever, Almighty Allah has taken upon Himself the responsibility of protecting the Quran. Almighty Allah says, "Verily We have revealed the Quran and verily We are definitely its protector." Thus, to make any alterations in the Quran in any way is totally impossible, even if the people of the entire world gather together with the intention of altering it, thus anyone who says that any chapters, verses, surahs, or even letters have been added or subtracted from it, is a Kaafir without any doubt, for he has refuted the verse of the Quran which we have quoted above.

Beleif: The Holy Quran announces that it is the Word of Allah. "If you have any doubt in this Book which we have revealed upon our most chosen servant, (Muhammad sallal laahu alaihi wasallam) then present a small surah like it and call all your helpers except Allah to assist you, if you are true. And if you can not do so, and We say that you shall never be able to do so, then fear that fire whose fuel is man and stone, which has been prepared for the unbelievers." The Kaafirs tried very hard to do this, but they could not even bring one sentence equal to that of the Quran, and they shall never be able to do so.

Beleif: The past books were only memorised by the Ambia. The miracle of the Quran is that even little children amongst the Muslims have memorised it.

Beleif: There are seven methods of reading the Holy Quran that are most well known and uninterrupted. (Allah Forbid) There is no difference in meaning when reading any one of the seven methods. One should read that method which is most convenient for him. The command is that the method that is most prominent in an area should be the method that one should recite in the gathering of the people, like in India (and various other countries) the Qirat of Aasim on the authority of Hafs is recited, so that people do not reject any method and commit kufr (infidelity) by rejecting another method which they have no knowledge of.

Beleif: The Holy Quran has made various verses of the other books inapplicable. Likewise, some verses of the Quran make other verses of the Quran inapplicable (Mansookh).

Beleif: To be come inapplicable means that certain verses are revealed for a certain period and it is not clearly mentioned until when these verses did apply. When later verses were revealed, then it was understood that the earlier verses were no longer applicable. The reality is that it shows the duration of the law coming to an end.❖

Some people say Mansookh (inapplicable) to mean nullified.❖ This is completely improper. All the commands of Allah are Haq. There is no room for nullification in the commands of Allah.

Beleif: Some of the things in the Quran are clear and well understood by us where as there are other things in the Holy Quran which are not so clear to us and only known by Allah and Allah's Rasool (sallal laahu alaihi wasallam). To search for such things in the Quran which are not clearly understood and to try to decipher them is only the behavior of a person who has wickedness in his heart.

Beleif: The Wahi of Nabuiwat is only unique to Nabis. One who accepts this for any non Nabi is a Kaafir. That which is shown to a Nabi in his dream is also Wahi (revelation) and it can never be false. Some things are made apparent to Walis (saints) either in their dream, or whilst they are awake. This is known as Ilhaam. The Shaitaani revelation is that which is the whispering of Shaitaan. This is for soothsayers, conjurers and other Kaafirs and open sinners.

Beleif: Nabuiwat (Prophethood) is not something that one can attain through striving or through worship. This is something that is bestowed by Almighty Allah, that through His Grace, He has bestowed it upon whom He Wills. Verily, He has given it to those, whom He has made worthy of this position, who are pure from all undesirable qualities, and with the most exalted character and has passed through the various levels of closeness and whose, body, words, actions and movements are pure from all that which is disliked. They are blessed with the most perfect intelligence, which is very much more powerful than the intelligence of others. The intelligence of any wise doctor or philosopher can not even come close to one hundred thousandth of their intelligence. One who accepts that Nabuiwat is attainable through striving and Ibaadat is a Kaafir.

Beleif: It is compulsory for a Nabi to be "Maasoom" (absolutely free from the ability to sin) and this is a unique quality of Nabis and Angels only. With the exception of a Nabi and Angel, none other is Maasoom (free from the ability to sin). To say the Imams to be Maasoom like the Nabis, is to be mislead and irreligious. Ismat-e-Ambia means that the Ambia have been promised protection by Allah, for which reason, it is totally impossible for them to sin and this is different for the Great Imams and the Awliyah Allah. Almighty Allah protects and they do not sin, but according to the Shariah it is not Muhaal for it to happen. . It is improper to say that a child is Maasoom as the even though a child does not sin as a child, but the child definitely has the ability to sin.

Beleif: It is unanimously agreed that the Nabis are pure from anything which is dishonorable behavior or qualities, such as Shirk (associating partners with Allah), Kufr (infidelity), lies, dishonesty, and ignorance etc, before attaining Nabuiwat and even after attaining Nabuiwat. They are pure from major and minor sins even before Nabuiwat is bestowed upon them, thus Maasoom.

Beleif: The Nabis have passed on all the commands to the people which Almighty Allah revealed upon them for the people. ❖ Anyone who says that any Nabi did not pass down all Allah's commands due to fear (Taqiyya) or any other reason is a Kaafir.

Beleif: It is absolutely impossible for Nabis to make mistakes and errors in propagating the commands of Allah.

Beleif: It is necessary for their bodies to be free from leprosy, and all other sicknesses that are hated by the people.

There are those who use derogatory terms when explaining the history of certain Prophets. An example of this is the incidents about Hazrat Ayoob (alaihis salaam). I have often heard and read people say and write that (Allah Forbid) that when Hazrat Ayoob (alaihis salaam) was ill, his body had a bad smell which drove people away from him etc. To say this totally improper and is not a true account of the incident which occurred. Such words can never be used in the when discussing the Prophets of Allah.

Beleif: Almighty Allah has bestowed the knowledge of the unseen upon the Ambia-e-Kiraam. Every particle in the skies and earths is in the sight of every Nabi. This knowledge of the unseen which the Nabis possess is that which has been bestowed upon them by Almighty Allah, thus their knowledge is known as Ilm-e-Ataayi (that knowledge which has been bestowed) and Ilm-e-Ataayi is Muhaal for Allah, for none of His attributes or splendors are given to Him by any. They are all of His Self. Those who reject knowledge of the unseen for Nabis especially the Prophet (sallal laahu alaihi wasallam), they are rejecting the verse of the Quran where Almighty Allah say, "They accept some words of the Quran and make infidelity with other verses" They only look at certain verses and they reject the verses in which it is explained that the Ambia are given knowledge of the unseen, whereas all the verses about Ilm-e-Ghaib (unseen knowledge) are Haq. Since the verses which say that Almighty Allah alone has knowledge of the unseen refers to Ilm-e-Zaati (that which is unattained) and the verses which explain ilm-e-ghaib for the Prophets is referring to Ilm-e-Ataayi (that which is bestowed upon them). To say that by accepting that The Prophet (sallal laahu alaihi wasallam) is aware of every particle is equaling his knowledge to that of Allah, is a totally baseless argument,

since only then will it be equal, if we say that the Prophet has the same knowledge as Allah (Allah Forbid).

This is not so, since Almighty Allah's knowledge is self-knowledge and the Prophet's *sallal laahu alaihi wasallam* is that which Allah bestowed upon him. The difference has already been shown. None will say that the Prophet's (*sallal laahu alaihi wasallam*) knowledge is equal to Allah in this way, except one who is a Kaafir. Everything in the universe is that which will be terminated and the Knowledge of Allah can never be destroyed, as this would show ignorance which is absolutely impossible, as Allah is free from ignorance. After being explained the difference between *Zaati* and *Ataayi*, if one still makes the accusation of equality, then this is totally contrary to *Imaan* and *Islam*. To believe that in the presence of this difference there will be equality, would mean equality in compulsory existence (like that of Allah) (Allah forbid), that the possibility is present and the necessity is also present, and to say equal in existence is open *shirk* and open *kufr*.

The *Ambia* come to earth to inform us of the unseen. If *Jannat*, *Jahanum*, *Hashr*, punishment and reward are not unseen, then what are they? (All this has been mentioned to us by the *Ambia*). Their position is such that they inform us of that which the mind and thought can not even reach or decipher, it is this, which is called *ghaib*. The *Awliyah* Allah also possesses knowledge of the unseen, but this too, they attain through the blessing of the Prophets.

Beleif: The *Ambia* are more superior than all the creation including the Angels that are *Rasools*. No matter how exalted a *Wali* may be, he can never be equal to a *Nabi*. Any person who says any non *Nabi* to be more superior or even equal to any *Nabi* is a *Kaafir*.

Beleif: To respect a *Nabi* is "*Farz-e-Ain*" (meaning that it is *fard* upon every individual personally). In actuality it is the reality of all *Fard*. The slightest disrespect or falsification of the word of any *Nabi* is *Kufr*.

Beleif: From *Hazrat Adam* (*alaihis salaam*) upto our *Nabi* (*sallal laahu alaihi wasallam*) Almighty Allah sent various *Nabis*. Some of them are very clearly mentioned in the Holy *Quran* whilst others are not. Those names of those *Nabis* which are clearly mentioned in the Holy *Quran* are: *Hazrat Adam*, *Hazrat Nooh*, *Hazrat Ibraheem*, *Hazrat Ismaeel*, *Hazrat Ishaq*, *Hazrat Yacoob*, *Hazrat Yusuf*, *Hazrat Moosa*, *Hazrat Haroon*, *Hazrat Shuaib*, *Hazrat Lut*, *Hazrat Hood*, *Hazrat Dawood*, *Hazrat Sulaiman*,

Hazrat Ayoob, Hazrat Zakariyah, Hazrat Yahya, Hazrat Esa, Hazrat Ilyas, Hazrat Al Yas'a, Hazrat Yunus, Hazrat Idrees, Hazrat Zul Kifl, Hazrat Saaleh (alaihumus salaam) and the leader of the Prophets, Hazrat Muhammad Mustafa (sallal laahu alaihi wasallam).

Beleif: Almighty Allah created Hazrat Adam (alaihis salaam) from sand, without a mother or father and appointed him as his Khalifa (Representative). Almighty Allah blessed him with the knowledge of the names of everything. Almighty Allah commanded the Angels to make Sajdah to him. All obeyed the command except shaitaan (who was from the fraternity of Jins, and was a great worshipper and was thus counted amongst the Angels). He refused and became cursed forever.

Beleif: Man did not exist before the creation of Hazrat Adam (alaihis salaam). All humans are the offspring of Hazrat Adam (alaihis salaam). It is for this reason that humans are called "Adami", in other words "The Children of Adam" and Hazrat Adam (alaihis salaam) is known as "Abul Bashr" meaning the Father of all humans.

Beleif: The first Prophet on earth was Hazrat Adam (alaihis salaam) and the first Rasool that was sent towards the unbelievers was Hazrat Nooh (alaihis salaam). He gave guidance for nine hundred and fifty years. The unbelievers in his time were very staunch and hard. They caused him much discomfort and mocked him. In so many years, only a few people accepted Islam. When he saw that the rest of them were stubborn and refused to accept the true faith, he requested Almighty Allah to destroy them. A huge flood came and the entire earth drowned under water. Only all the believers and a pair of all animals that were taken into the Ark he built were saved.

Beleif: To allocate an actual figure for the number of Ambia is not allowed, since there are various narrations on this issue. ❖ To allocate a set figure could cause one to bring faith in one less Nabi or to make a non Nabi a Nabi and both these are kufr. We should thus have this belief, that we bring faith in all the Nabis of Allah.

Beleif: The Nabis have different levels. Some have been given excellence over others and the most exalted of all is our beloved Rasool (sallal laahu alaihi wasallam). After Huzoor (sallal laahu alaihi wasallam) the greatest status is of Hazrat Ibraheem (alaihis salaam), then Hazrat Moosa (alaihis salaam), then Hazrat Esa (alaihis salaam) and then Hazrat Nooh (alaihis salaam). These Prophets are known as "Mursaleen ulul Uzm" These five Nabis are greater than all other Prophets, humans, Angels, Jins and all the creation. Without comparison, just as the Prophet (sallal laahu alaihi wasallam) is the greatest amongst all the Prophets, through the blessing of the Prophet (sallal laahu alaihi wasallam), the Ummat of the Prophet (sallal laahu alaihi wasallam) is the greatest Ummat of all Ummats.

Beleif: All the Ambia have been blessed with a very exalted status in the Court of Almighty Allah. To say them (Allah forbid) to be like cobblers in the court of Allah is open blasphemy (gustaaki) and words of Kufr.

Beleif: One of the evidence of a Nabi's claim of Nabuiwat is that he makes the true claim of Nabuiwat and takes the responsibility of performing actions which are generally impossible for any person and he calls those who do not believe towards this. Almighty Allah allows that which he wishes to do to come into existence and all the unbelievers are left speechless. This is called a Mu'jiza, like the camel of Hazrat Saaleh (alaihis salaam), the Aasa (staff) of Hazrat Moosa (alaihis salaam) and his brightly shining hand, Hazrat Esa (alaihis salaam) bringing the dead back to life, curing the leper, and those born blind, and the mu'jizas of our Prophet (sallal laahu alaihi wasallam) are numerous.

Beleif: Any person who claims to be a Nabi and tries to show some sign trying to convince people that he is a Nabi, can not come true as this will confuse right from wrong.

Beneficial note: Those miracles which a Nabi performs before Nabuiwat and are called "Irhaas". That miraculous action which a Wali performs is known as Karaamat. Those miracles which ordinary believers cause to occur is called "Ma'oonat" and those so-called miracles which are performed by open sinners and kaafirs are called "Istidraaj".

Beleif: The Nabis are alive in their graves like they were alive on earth. They eat, drink and come and go as they wish. To fulfill the promise of Allah 'Every soul shall taste death', they tasted death for a moment and were then given life again. Their lives are much more exalted than that of the Shaheeds (martyrs). In this sense, the belongings of the shaheeds can be distributed and their wives can remarry afterwards, but this is not so when it comes to the Prophets.

Up to this juncture, all the Prophets are equal in whatever beliefs have been discussed relating to Prophets. Now there are certain aspects that are uniquely attributed to the Holy Prophet (sallal laahu alaihi wasallam).

Beleif: All the other Ambia (alaihimus salaam) were sent to a specific nation, but the Holy Prophet (sallal laahu alaihi wasallam) was sent to all mankind, jins, Angels, animals, and the entire creation. Just as it is Fard upon the humans to respect the Prophet (sallal laahu alaihi wasallam), it is Fard upon the entire creation to respect the Prophet (sallal laahu alaihi wasallam).

Beleif: The Prophet (sallal laahu alaihi wasallam) is Mercy unto, the humans, Angels, Jins, Hoors (maidens of Jannat), Ghilman (servants of Jannat), animals and all the creation of Almighty Allah, and he is most merciful upon the Muslims.

Beleif: The Prophet (sallal laahu alaihi wasallam) is Khaatimun Nabiyeen meaning that he is the Final Prophet of Allah. Almighty Allah has closed the doors of Prophethood after the Prophet (sallal laahu alaihi wasallam). No new Nabi can now come either in the era of the Prophet (sallal laahu alaihi wasallam) or after this. Anyone who accepts that a new Nabi could come in the time of the Prophet (sallal laahu alaihi wasallam) or after his time, or one who even thinks this to be possible is a Kaafir.

Beleif: Huzoor (sallal laahu alaihi wasallam) is the greatest and most exalted of all Allah's creation. All splendours have been gathered in the Prophet (sallal laahu alaihi wasallam). He has been given all that which others may have individually and even those splendours that none other has or will have. All those that have received any splendors, have received it through the blessing of the Holy Prophet (sallal laahu alaihi wasallam), but they have actually received it through the blessed hands of the Prophet (sallal laahu alaihi wasallam), and in reality all splendours have been only recognised as splendors, because they are the qualities of the Prophet (sallal laahu alaihi wasallam). Through the Grace of Almighty Allah, the Prophet (sallal laahu alaihi wasallam) is totally perfect in his being. Huzoor (sallal laahu alaihi wasallam) being perfect is not due to any quality or attribute, but the splendor of the quality is that it is connected to the most perfect (Muhammad sallal laahu alaihi wasallam). It is for this reason that it became splendid and complete, to such an extent, that in whomsoever these splendors are found in, it makes him a splendid person.

Beleif: It is absolutely impossible for anyone to be like the Prophet (sallal laahu alaihi wasallam). Anyone who shows anyone to be equal to any of Huzoor's (sallal laahu alaihi wasallam) unique attributes in any way, is a mislead person or a Kaafir.

Beleif: Huzoor (sallal laahu alaihi wasallam) has been blessed with the closest station in the Court of Almighty Allah. The entire creation wants Almighty Allah to be pleased with them, and Almighty Allah Wills the pleasure of the Prophet (sallal laahu alaihi wasallam).

Beleif: From amongst the Unique blessings bestowed upon the Prophet (sallal laahu alaihi wasallam) is the Me'raaj (ascension in to the heavens), when the Prophet (sallal laahu alaihi wasallam) journeyed in a short space of night with his physical body from Musjid-e-Haraam (Makkah) to Musjid-e-Aqsa (in Jerusalem), from there into the seven skies, pass the Kursi, and even beyond the Arsh and he was blessed with such closeness, that has never been bestowed upon any human or Angel ever before and will never be bestowed ever to anybody else. He saw Almighty Allah with the

eyes of his head and he heard the Kalaam of Allah without any means and he saw and understood every atom in the heights of the heavens, the skies and the earths.

Beleif: The entire creation from beginning to end including Hazrat Ibraheem (alaihi salaam) is in need of the Prophet (sallal laahu alaihi wasallam).

Beleif: The station of Shifa'at-e-Kubra (Greatest station of intercession) on the day of Qiyaamat has been given to the Prophet (sallal laahu alaihi wasallam). Until the Prophet (sallal laahu alaihi wasallam) does not open the doors of intercession, none will have the authority to intercede. All those who wish to intercede, will all bring their cases in the court of the Prophet (sallal laahu alaihi wasallam). It is only the Prophet (sallal laahu alaihi wasallam) who is an intercessor in the court of Allah. This Shifa'at-e-Kubra will be for all, in other words the believers, Kaafirs, obedient and the sinners. The reason for this is because all will be waiting for the reckoning to take place and they will be in great difficulty and torment and they will wish that they were taken and thrown into the dungeons of hell and that they may be freed from the waiting. It is on this basis, that all people from the beginning right upto the end, the followers, the believers, kaafirs and hypocrites will all praise the Prophet (sallal laahu alaihi wasallam). This station of Praise is called the "Maqaam-e-Mahmood". There are also other types of intercession, for example: Huzoor (sallal laahu alaihi wasallam) will allow many to enter Jannat without any questioning. The amount of people that are known in this category is four Arab (one Arab is one hundred million) and ninety Karor (One Karor is 10 millions). This is an amount that we know. This will be even more than this, which is only known to Almighty Allah and His Rasool (sallal laahu alaihi wasallam). There will be those whose reckoning would have taken place and they would be asked to go to hell. He (sallal laahu alaihi wasallam) will intercede for them and free them from entering hell. He will intercede for some and will remove them from hell. He will elevate the positions of some and allow the punishment of many to be lessened.

Beleif: All levels of Shifa'at (intercession) have been proven for the Prophet (sallal laahu alaihi wasallam), be it Shifa'at bil Wajaahat, Shifa'at bil Muhabat or Shifa'at bil Izn. Only he will reject this, who is a mislead person.

Beleif: The station of Intercession has been already blessed to the Prophet (sallal laahu alaihi wasallam). The Prophet (sallal laahu alaihi wasallam) says, "I have been blessed with (the station) of intercession. Almighty Allah says, "Ask forgiveness for the sins of your special ones and for the ordinary believing men and believing women." If this is not intercession then what is? Other points relating to intercession which will occur on the day of Qiyaamat will be discussed in topic on the hereafter.

Beleif: If a person does not love the Prophet (sallal laahu alaihi wasallam) more than his parents, children and the entire creation, then he can never be a Muslim.

Beleif: Obedience to the Prophet (sallal laahu alaihi wasallam) is in reality obedience to Allah. Obedience to Allah is not possible without obedience to the Prophet (sallal laahu alaihi wasallam). If a person is in Fard Namaaz and the Prophet (sallal laahu alaihi wasallam) calls out to him, then he should immediately respond to the call of the Prophet (sallal laahu alaihi wasallam) and present himself in the Court of the Prophet (sallal laahu alaihi wasallam) and such a person is still in Namaaz, no matter for how long he is in the presence of the Prophet (sallal laahu alaihi wasallam). There will be no interference in his Namaaz.

Beleif: Respect for the Prophet (sallal laahu alaihi wasallam) in other words to honor and revere him is part of Imaan and the basis of Imaan. After bringing Imaan, to respect the Prophet (sallal laahu alaihi wasallam) is the greatest fard from all fard. The importance of this can be gathered from this Hadith Shareef. 'On the return from The Battle of Khaibar, the Holy Prophet (sallal laahu alaihi wasallam) prayed his Asr Salaah and lay down to rest on the lap of Hazrat Ali (radi Allahu anhu) at a place called Sahba. Hazrat Ali (radi Allahu anhu) had not yet prayed his Asr Salaah. He watched the sun setting and the time of Asr about to expire, but he did not move his lap, as he did not want to disturb the Prophet (sallal laahu alaihi wasallam), thinking that he may be having a dream (a Nabis dream is also revelation). Finally the sun had set. When Huzoor (sallal laahu alaihi wasallam) woke, Hazrat Ali (radi Allahu anhu) explained what had happened. The Prophet (sallal laahu alaihi wasallam) commanded the sun to rise again and the sun rose from the west. Hazrat Ali (radi Allahu anhu) prayed his Asr Salaah and the sun then set.' ❖ This shows that Hazrat Ali (radi Allahu anhu) sacrificed his Asr Salaah which is the middle Salaah in the love of the Prophet (sallal laahu alaihi wasallam), for he knew that even Ibaadat is through the blessing of the Prophet (sallal laahu alaihi wasallam). Another Hadith is in support of the first. 'In the Cave of Thaur, Hazrat Abu Bakr Siddique (radi Allahu anhu) entered first and then tore his clothes and covered all the holes in the cave. One hole was still open, so he covered it with his toe. He then requested the Prophet (sallal laahu alaihi wasallam) to enter. The Prophet (sallal laahu alaihi wasallam) entered and rested on his lap. There was a snake in the cave which desired to see the Holy Prophet (sallal laahu alaihi wasallam). It rubbed its head against the feet of t Hazrat Abu Bakr (radi Allahu anhu), but he did not move his foot, thinking that it would disturb the rest of the Prophet (sallal laahu alaihi wasallam). Finally the snake bit him on his toe. When Hazrat Abu Bakr's (radi Allahu anhu) tears fell on the blessed face of the Prophet (sallal laahu alaihi wasallam), the he (sallal laahu alaihi wasallam) woke. He explained what had happened. The Prophet (sallal laahu alaihi wasallam) applied his blessed saliva on the wound and this gave him comfort. Every year, after that, for twelve years, the poison caused relapse until it was the cause of his passing from this world.

Beleif: To respect and revere the Prophet (sallal laahu alaihi wasallam) now should be in the same manner as when he was physically on this earth before the eyes of the people. This is a great Obligation upon us. When listening to the blessed name of the Prophet (sallal laahu alaihi wasallam),

we should do so with great sincerity and honour. We must recite the Durood on hearing his blessed name as this is Waajib (compulsory) "Allahuma Salle Alaa Sayyidina Wa Maulana Muhammadin Ma'dinil Joodi wal Karami Wa Aalihil Ikraam Wa Sahbihil Izaam wa Baarik Wa Sallim" The true sign of love for the Prophet (sallal laahu alaihi wasallam) is to make his zikr (remembrance) him in abundance. Recite Durood Shareef in abundance and when writing his blessed name, always right (sallal laahu alaihi wasallam). Some people write s.a.w etc in short for (sallal laahu alaihi wasallam). This is not permissible and is Haraam. It is also a sign of love and faith, to love the blessed family of the Prophet (sallal laahu alaihi wasallam), His companions, The Muhajireen, The Ansaar and all those who are associated to them. It is also a sign of love, to have enmity for the enemies of the Prophet (sallal laahu alaihi wasallam) even though he may be your father, son, brother or from your tribe. One who does not do so, is false in his claim that he loves the Prophet (sallal laahu alaihi wasallam). Are you not aware of the fact that the Sahaba-e-Kiraam left the elders, relatives and homes for the Prophet (sallal laahu alaihi wasallam). How is it possible to love the Prophet (sallal laahu alaihi wasallam) and at the same time have love for his enemies? Since two things that are opposed to each other can never be gathered together you have to choose one of the two. You can either choose to attain Jannat or go towards Jahanum. The sign of true love is this, that the words that you use in the court of the Prophet (sallal laahu alaihi wasallam) should be adorned with respect and dignity. You should never use such a word that has even the slightest sign of disrespect in it. Never use his name when addressing the Prophet (sallal laahu alaihi wasallam) as this is not permissible. Always say, Yaa Nabi Allah, Yaa Rasoolallah, Yaa Habeeballah. If you ever have the opportunity of being present in Madinah Shareef, then stand four hand lengths away from the Rauza-e-Paak with hands tied in great respect, like in Namaaz. Lower your head and send Salutations to the Prophet (sallal laahu alaihi wasallam). Do not go too close (you may cause disrespect) and do not look around, and never ever raise your voice, for you will lose all the good which you have gathered in your entire life. It is also a sign of love, to ask from those who know, about the sayings, actions and all related things about the Prophet (sallal laahu alaihi wasallam), so that you may be able to act upon it.

Beleif: Any person who looks at any saying, action, practice or condition of the Prophet (sallal laahu alaihi wasallam) with the slightest contempt, is a Kaafir.

Beleif: Huzoor (sallal laahu alaihi wasallam) is the "Absolute Representative" of Almighty Allah. The entire universe has been given in the possession of the Prophet (sallal laahu alaihi wasallam). He may do as he pleases and he may give whatever he pleases to whomsoever he pleases and he may take whatever he pleases from whomsoever he pleases. There is nobody in the universe that can overturn his command. The entire universe is under his command and he (sallal laahu alaihi wasallam) is only under the command of Almighty Allah and none other. He is the Master of all the people. The entire Jannat is his property. The Angels, skies and earths are all under his command. The keys to Jannat and Jahanum have been given in his blessed hands. Sustenance and all good things are distributed through his exalted Court. The world and the hereafter is one portion of his blessings. The authority of the Shariah has been given in the control of the Prophet (sallal laahu alaihi wasallam), that he may make Haraam anything upon whom he pleases and make halaal anything upon whom he pleases, and he may excuse one from any obligation that he pleases to.

Beleif: Huzoor (sallal laahu alaihi wasallam) was the first to be blessed with the status of Nabuiwat. On the Day of Meethaq (Covenant), all the Prophets took an oath to bring faith in him and assist him, and it was on this condition, that they too were blessed with Nabuiwat. The Prophet (sallal laahu alaihi wasallam) is the Nabi of all the Nabis and all the Ambia are the Ummati of the Prophet (sallal laahu alaihi wasallam). Each one of them in their era worked under the command of the Prophet (sallal laahu alaihi wasallam) as his deputies. Almighty Allah made the Prophet (sallal laahu alaihi wasallam) the manifestation of His Zaat (Being), and He brightened the entire universe through the Noor (light) of the Prophet (sallal laahu alaihi wasallam), in this sense that Huzoor (sallal laahu alaihi wasallam) is everywhere.

IMPORTANT LAW

Those issues of the Ambia relating to certain Laghzish (mishaps) which occurred (such as Adam alaihis salaam's eating from the tree) are not allowed to be discussed. To read or discuss this except in the Quran or in narrations of Hadith is haraam, in other words strongly forbidden. What right do others have to speak on their issues? Allah is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants. They may show humility in the Court of their Lord as they wish. No other person is allowed to use their words (in such cases) as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show mishap on their part, are in reality based on thousands of wisdoms and good things (that we can not even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Hazrat Adam (alaihis salaam). If he had not eaten the fruit, then he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the heavenly books have been revealed and nor would the Prophet (sallal laahu alaihi wasallam) have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one blessed action of Hazrat Adam (alaihis salaam). These actions of the Ambia are even greater than the best deeds of the Siddiqeen.