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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 2

**Prophecy (An-Nubuwwah) continued**

- Section V of Sharh Bābi 'l-Hādi 'Ashar deals with an-nubuwwah (النبوّة), the Prophecy.
- We have discussed most of the issued under this section. However, there were some questions about the list of miracles mentioned about the Prophet Muhammad (s) besides the splitting of the moon, the Qur'an and other famous ones.

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Sharhu Babi 'l-Hādi 'Ashar 6 Jumadi I 1442 / 21 Dec 2020 3

**3. The Prophecy of Muhammad (s)**

- Muhammad bin 'Abdullah (s) claimed to be a prophet of God and demonstrated that by miracles.
- Some of miracles shown by the Prophet:
  - The Qur'an.
  - The splitting of the moon.
  - The issuing of water from between his fingers.
  - The feeding of a great multitude with a little food.
  - The pebbles in his hands praising Allah.
- And he was known for his truthfulness.

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**Water from his fingers**

- In one of the journeys, probably in Hdaybiyyah, the companions came to the Prophet and said: “We don’t have any more water to drink or do wudhu except what is in your waterbag.”
- The Prophet (s) placed his hand inside the waterbag, and lo! the water started flowing from his fingers like a river. According to Jabir, “We drank and did wudhu, and even if we were 100,000 it would have sufficed us while we were only 1500.”

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**Pebbles doing tasbih on Prophet’s palm**

- Abu Dharr narrates that there are about seven or eight pebbles in front of the Prophet where I was sitting. Then he picked them up and placed on his palm: the pebbles started praising Almighty Allah in a way that I could hear their humming like the humming of the bees. Then he placed them on the ground, and they were silent. Then again he picked them up and again they started singing the praise of Allah. Then he placed them on the ground, and they were silent.
- The Prophet (s) said, “This is the result of nubuwwat.”

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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 6

**Another Question:**

- Question: It was said that the Prophet’s infallibility is from the beginning of his life to the end of it. But don’t we believe that he was a prophet when Adam was still in between the earth and the water, which he was been created.
- Yes, we have that belief in the spiritual forms of the Prophet and the other Ahl-e Kisa – and on that level, yes, he was a prophet even before Adam was created. So the statement that “I was a prophet when Adam was between the water and the clay,” is true but it is about the spiritual forms whereas in theology, we talk about issues related to the existence of the Prophet and Imams when they were sent to this world.

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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 7

**Difference Among Muslims on Infallibility**

- **Kharijis:** It is possible for prophets to commit sins. They believe that any sin is equal to kufr.
- **Hashawiyyah:** It is possible for prophets to commit major sins. Some of them say that they can commit major sins only unintentionally, but they can commit minor sins intentionally.
- **Ashā'irah:** It is not possible for prophets to commit major sins but they can commit minor sins unintentionally.
- **All above that infallibility starts upon prophethood; before that they were immune only from kufr and insistence on sins.**
- **Shi'as:** Prophets are totally infallible from all sins from beginning of their lives to the end.

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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 8

**Difference Among Muslims on Infallibility (2)**

Group	'Ismat from major sins	'Ismat from minor sins	From birth	From nubuwwat
Khawarij	x	x	x	x
Hashawiyya	x *	x	x	x
Mu'tazila	x	x	x	✓
Asha'irah	✓	x *	x	✓
Shi'ah	✓	✓	✓	n/a

\* Unintentionally only.

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Chap. 2 Section 3: Nubuwwat – August 2015

**62. 'Ismat of the Prophets**

- **'Ismah (infallibility, inerrancy) is of three levels:**
- 1. **In receiving & conveying the revelation.**
- **This is unanimously accepted by all.**
- **Why? Otherwise, the trust of the people in the Prophet would be shaken... This will defeat the purpose of nubuwwat.**
- **Verse 72:26-28 also affirms Allah's protections in the process of revelation.**

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Chap. 2 Section 3: Nubuwwat

**63. 'Ismat at the 2<sup>nd</sup> level**

2. In being protected against sins.

- If the Prophets are themselves not fully adhering to the divine laws, then the trust of the people will be eroded.
- Many verses stress the protection from sins:
  1. *... We chose them & guided them to the right path.*
  2. *And he whom God guides, for him there can be no misleader.*
  3. *And he has misguided of you a great multitude.*
- Prophets are immune from error & sins.

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Chap. 2 Section 3: Nubuwwat

**64. 'Ismat at the 3<sup>rd</sup> level**

3. In being protected against error in individual and social affairs.

- In judgements: Prophets are required to follow the divine laws in these matters.
- In applying the religious laws & identifying its situations.
- In social matters & determining the social wellbeing of the people.
- In personal matters.

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Sharhu Babi '1-Hādī' Ashar 27 Jumadi I 1442 / 10 Jan 2021 12

**The Prophet should be without blemish:**

- A prophet that he should be free blemishes in following areas:
  1. Family background: Illegitimate lineage from fathers and mothers' sides.
  2. Character: Contemptible behaviour and what would not be appropriate for a prophet's status in society.
  3. Physical level: There should be no physical blemish (e.g. leprosy, being dumb and deaf) which will repel the people from him.
- All these defects in the lineage, character and appearance of the person will deter the people from approaching him – and that will be against the purpose for which a prophet is sent.

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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 13

**The Prophet should be without blemish: (2)**

- Character: Contemtable behaviour and what would not be appropriate for a prophet's status in society.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (1) مَا أَنْتَ بِبِعَمَةٍ رَبِّكَ بِمَجْنُونٍ (2) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (3)  
وَ إِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٍ (4)

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنَّكَ لَهَم  
وَلَوْ كُنْتَ فَطًّا غَلِيظًا لَأَنْفَضُوا مِنْ حَوْلِ  
فَأَغْفَ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ  
(3:159)

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Sharhu Babi 'l-Hādi 'Ashar 27 Jumadi I 1442 / 10 Jan 2021 14

**The Prophet should be without blemish: (3)**

- Let us look at a passage from Ziyarat Warith:

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ وَالْأَرْحَامِ  
الْمُطَهَّرَةِ لَمْ تَنْجَسْكَ الْجَاهِلِيَّةُ بِأَجَاسِهَا وَ لَمْ تُلْبَسْكَ مِنْ مُذَلِّمَاتِ ثِيَابِهَا  
وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الْمَبْرُورُ الْقَيُّمُ الرَّضِيُّ الرَّكِيُّ الْهَادِي الْمَهْدِيُّ،  
وَ أَشْهَدُ أَنَّ الْأَيُّمَةَ مِنْ وَدَيْكَ كَلِمَةُ التَّقْوَى وَ أَعْلَامُ الْهُدَى وَ الْغُرُوزَةُ الْوُثْقَى وَ  
الْحُجَّةُ عَلَىٰ أَهْلِ الدُّنْيَا

We see indications of:

- Purity of ancestry and faith.
- Character: righteousness, piety, contentment with Allah's will, purity, ability of guiding [the people] and being guided by

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