

Mawlana Shaykh Muhammad Adil ar-Rabbani

PROPHETS ARE FREE OF ERROR

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

There is a ḥadīth sharīf of our Prophet ṣallā Llāhu ‘alayhi wa-sallam,

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

“Addabani Rabbi fa ahsana ta’dibi”, “Allāh ﷻ gave me good behavior and He ﷻ perfected it.” The finest example of proper adab is found in our Prophet ṣallā Llāhu ‘alayhi wa-sallam. While we may sometimes err, prophets never commit errors; their attributes are the most perfect of all. The highest qualities known to humanity are the attributes possessed by the prophets; no flaw or imperfection can be found in them. However, certain events do occur—events that take place to serve as lessons and examples for others. For instance, the Surah “Abasa wa Tawalla” (Qur’ān 80), which concerns our Prophet ṣallā Llāhu ‘alayhi wa-sallam. He ﷺ himself stated, “Allāh ‘Azza wa-Jalla admonished me regarding something I did.” This occurred because, while our Prophet ṣallā Llāhu ‘alayhi wa-sallam was conveying the message of Islām to a disbeliever, a blind Muslim man came to him interrupting him so he ﷺ frowned slightly, turning away to leave. Yet, the āyah declares: “You pursue him, whereas there is a blind man who comes running to you, eager to learn.” That man was Abdullah ibn Umm Maktum—who, like Bilal al-Habashi, served as a second mua’zzin to our Prophet ṣallā Llāhu ‘alayhi wa-sallam. He came to our Prophet ﷺ, and our Prophet ﷺ was admonished not to act in that manner; all of this was intended to teach the Ummah the proper etiquette. One must accord every person the value they deserve and never turn one’s back on someone who seeks guidance. You convey the truth even to those who do not desire it; if they come, they come, and if not, that is their own affair. It simply means it was not their destiny.

Therefore, as we have said, the most sublime and perfect attributes are found in all the prophets. Goodness, beauty, strength, generosity—the perfection of all beautiful qualities resides in the prophets. Yet, unfortunately, some people today—seeking to alienate others from the prophets or to undermine the reverence due to them—claim, “They were just ordinary human beings like us.” That is absolutely not the case! Of course, they were human; but had they been ordinary like you or me, neither their names nor their renown would have endured to this day. Their attributes are immense. Not long

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ago, a child, our grandchild, had an exam where they were asked about the attributes of Musa ‘alayhi s-salām. Among the options, they included “Mercy” and asked, “Which is correct?” When the child selected “mercy,” they marked it as “wrong.” They deemed the child’s answer invalid, declaring it an error. This is simply unacceptable. Musa ‘alayhi s-salām is one of the Ulu’l-Azm. There are 313 mursal prophets—prophets entrusted with a divine message—and among them, the seven known as Ulu’l-Azm are the greatest. To deny an attribute like mercy in him defies both reason and propriety. Such an attitude amounts to pouring poison into children’s minds and raising them from a young age to lack respect for the prophets. They say, “Musa ‘alayhi s-salām is a Jew”; yet he was not a Jew. They are all our prophets. Every prophet who has come since Prophet ‘Adam ‘alayhi s-salām belongs to Islām and to us. We make no distinction among any of them. However, the true aim of these individuals is to steer the conversation toward the claim that “prophets, too, have flaws”; that is their entire objective. This is the work of shayṭān. There are shayṭāns in human form, and soldiers of shayṭān who follow shayṭān, who are even worse than shayṭān himself. You know shayṭān for what he is, but the other type spreads this fitnah while declaring, “I am a Muslim, a scholar, a distinguished professor; I have graduated from numerous universities.” Yet, after adopting such an attitude, their knowledge retains no value or benefit whatsoever.

There are certain truths upon which no compromise can ever be made. There is absolutely no deficiency or flaw in any of the prophets. If you compromise on this point, you will fall into the same state as today’s Christians, who have distorted and corrupted the true religion. Their primary belief today is this: “Prophet Adam ‘alayhi s-salām committed a sin, and we are bearing the punishment for it; had he not committed it, we would be living in comfort in Paradise right now.” They possess no mind whatsoever. Yet, they have the audacity to try and lecture others as if they were highly intelligent. Let them keep that “wisdom” to themselves! Let them repent and come to the True way. For these blessed prophets are individuals who were chosen and sent—selected one by one from among billions of people. Allāh ﷻ personally chose and sent them, endowing them with the most excellent attributes. May Allāh ﷻ protect our children. May no one sow fitnah in their hearts; may no one tamper with the faith of our children, in shā’a Llāh. May Allāh ﷻ strengthen our faith, in shā’a Llāh.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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